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Our Graduates' Pulpit

WORLDLINESS.

A SERMON.

BY REV. W. L. CLAY, B. A., MOOSE JAW, ASSA.

Seek ye first the Kingdom of God and His Righteousness.—Matt. iv. 33.

AS every community in every epoch may be the fashion of the time. If Christ of its history has its prevailing were to appear on earth to-day, and half-fashions, so also is every period marked low with His presence, not the pent-up ways of Palestine, but the rolling prairies with some special form of sin. The sin

of the New World ; if He were again to rebuke with the emphasis of untainted purity the sins of those who would be attracted by His preaching, I can easily imagine Him standing on one of our neighboring hills, as on the Mount of the Beatitudes, surrounded by a vast but motley crowd of the curious and the thoughtful, the humble and the haughty, whose varied shortcomings He would analyse with the skill of an expert, reserving His most caustic rebukes and heaviest denunciations for the commonest and most insinuating of all—the sin of Worldliness. This is the prevalent sin of our day and our community. As such it must not be left undisturbed. The light of divine truth must erradiate the whole being. No corner of the heart must be left to foster in darkness any form of sin. When a strong man, armed with the sword of the spirit keepeth the palace of his heart, his goods are in peace ; no enemy can gain entrance to its sacred chambers. That the insidious foe of worldliness has obtained firm lodgement in many hearts, retarding the higher life of the soul is a lamentable fact witnessing to an imperfect grasp of laws of Christian living.

The Presbytery's report on the state of religion, submitted at the late meeting in this church, stated that among the hindrances to the religious life of the people, every session within the bounds had mentioned *worldliness*.

When any sin, whatever its nature, takes such a hold of a people and spreads so widely as to obstruct the cause of religion throughout a whole province, it is time to speak out and warn the pew of imminent danger. There are forms of vice whose grossness thrust them upon our notice, compelling the denunciations of the pulpit. It is not so with the sin of worldliness. Entrenched within the palisades of semi-refinement, and false though prevalent conception of success, this form of sin has quietly taken possession of a large territory of our life unnoticed and unchallenged by the defenders. And we are now startled only as the besieged camp is startled by finding that while the gates have been carefully guarded, the enemy in great numbers, has crept in beneath the walls and is ready to contest the citadel.

I propose to consider with you tonight the nature and the cause of worldliness as it confronts us.

I. The nature of worldliness is easily understood. It consists in an undue attention to the things of the world to the neglect of God and the things of the spirit. Worldliness and Materialism may go hand in hand. Worldliness and Christianity are directly opposed. There are many who so magnify the virtue of diligence and thrift that they fail to see any line separating these from the vice of worldliness. These persons it is important to convince of the sinful-

ness of an undue love of the world. Let it be at once and gladly admitted that there is nothing sinful in a close attention to the business of life. Nowhere does the word of God, either by precept or by example, inculcate a careless indifference to the work of life. On the contrary, it everywhere enjoins thrift, diligence and economy, going the length, from which we would practically shrink, of saying that he who does not work shall not eat. A prudent husbanding and wise expenditure of one's resources and an energetic exercise of one's powers, constitute the divine rule for human conduct, so easily and frequently violated that we must come back to the law and the testimony to have our moral ideas tested and rectified. The Apostle Paul, writing to the converts at Ephesus, reminds them of their sinful life before they accepted Christ, and tells them that while in that state of sinfulness and alienation from God they walked according to *the course of this world*, according to the Prince of the power of the air the spirit that now worketh in the children of disobedience. Writing to Titus, his own son after the common faith, the same Apostle catalogues worldliness with ungodliness as opposed to sobriety, righteousness and godliness. John, the apostle of love to God and man, straitly charges the brethren to "love not the world, neither the things that are in the

world." Moreover, such absorption in the affairs of the world is a direct and unwarranted breach of the command of our text—a command of at least equal authority with any in the decalogue.

Not less clearly do the effects of worldliness exhibit its inherent and exceeding sinfulness. When the whole mind is engrossed with the concerns of this life, its petty rivalries and mean ambitions, its tiresome pleasures and its shallow honors, there is neither taste nor time for the things of God and eternity; and there is a blank irresponsiveness to the appeals of spiritual truth that is most depressing. One reason why in all our churches greater results from the proclamation of the truth are not manifest is that worldliness fills the hearts of men so completely that there is no room for the spirit of God to enter. There is in the ordinary congregation of to-day a spiritual deadness that is appalling, a deadness to which the life of heaven will come, if it comes at all, with a tremendous shock.

The chilling, paralyzing effect of worldliness is manifest everywhere. Every department of church activity suffers from it. For this cause many are weak and sickly among you and many sleep. The world has got the larger hold on the heart and God is thrust into the background. Time and energy without stint are given to the world and should any remain over, God may get it.

Business and pleasure are the first considerations, and, after their demands are fully met, the fag ends of time for which neither has any use, are offered to God.

The dearest idol I have known,  
 Whate'er that idol be,  
 Help me to tear it from Thy throne,  
 And worship only Thee.

II. The causes of worldliness are numerous. In our case our chief material benefactor is the most prolific source of this evil. The great railway company which has done so much for the opening up of the country, and on which our town so largely depends, has, from the outset, adopted a policy which, without any qualification, may be designated as *grasping*. Enormous sums of money that company was forced to expend in the construction of this great highway from ocean to ocean; and in order to recoup this immense outlay, methods were adopted and actions endorsed by the conscienceless corporation which few of its constituent members could think of sanctioning in their personal business, and if appealed to against any injustice on the part of the company, they would reply that they personally desire only an honest wage for an honest service, but that they cannot control the company. But what influence can the methods of a railway company have on the moral and religious life of a people? Much, every way; especially in this sparsely settled territory where every

interest is so seriously interlocked with the management of the single highway. The people are the objects of the grasping policy of the railroad; and in order to meet the demand of that policy, must grasp from one another, from the company. Grasp right and left, even from God Himself. The result is a sort of commercial warfare among all classes of the community, a warfare that is keen and relentless; a warfare that pushes the combatants perilously near the verge of honesty; a warfare in which he who maintains a conscience void of offence and a character unspotted from the world, is a hero of the noblest type.

Another cause of prevailing worldliness is the false standard of a successful life so generally accepted. Success is measured by cultivated areas, or by monetary acquisitions. He only is the successful man whose bank account shows an increasing amount to his credit, or who gives his ostentatious millions to the causes of charity, education or religion. It is not necessary to enquire closely as to the means by which that wealth has been amassed, or how many lives have been sacrificed on the altar of greed in the process. It suffices that the wealth is at the command of the rich man's pen. Such is the model of a successful life held up for imitation before ambitious youth. The humble life, honestly lived in the service of God and man, without the adventitious cir-

cumstances of wealth, is at best a beautiful failure. Such are the common views of life, and false as they are common. See yon humble father, patiently plodding day by day at his weary task, brightening and sweetening his life by evenings spent in training his boys and girls for useful membership in Church and State. Has he not done far more for the world? Is he not therefore a far more successful man than yonder earth-grub who neglects all for the accumulation of wealth that he may leave his millions to squabbling heirs, or even bequeath them to the most religious of causes? Away with mean, narrow, sordid, little views of life. You may roll in wealth here and yet in death awake to find yourself a miserable bankrupt, unable to buy a drop of water to cool your parched tongue. Enlarge your vision. Have a truer view of life and a nobler standard of manhood. The most successful life that was ever lived opened in a manger among cattle and closed on the cross among thieves. It was spent in hard manual labor or in weary wandering on errands of mercy. He stood at the carpenter's bench. He built the cottages of Nazareth, mended the implements of the husbandman and the playthings of the child; yet He never had in life a place where He could lay His head, nor in death a roof to

shelter His mother's. But who will say that His was not a successful life? Who could desire or even imagine one more successful? What a complete illustration, what an irresistible proof of the truth of His own words: "Whosoever will save his life shall lose it, and whosoever shall lose his life shall save"— "What shall it profit a man if he shall gain the whole world and lose his own soul?"

As in the gray dawn that presages the coming day, objects near and remote, large and small, are strangely confused, and only assume their proper proportions when the clear light of the sun floods the landscape, so in the uncertain spiritual atmosphere in which we move, matters of small importance loom up in unnatural dimensions demanding more than their share of attention. But let the Sun of Righteousness arise and in the clear light of His rays the field of vision is enlarged and all objects material and spiritual assume their proper positions, and we are able to estimate each at its own worth, and behold the things of this world sink into insignificance beside the eternal interests of the Kingdom of God. Then becomes manifest the wisdom of Christ's injunction to seek *first* the Kingdom of God and His righteousness!

## Symposium.

### WHAT ATTITUDE SHOULD THE CHURCH ASSUME TOWARDS THE LABOUR QUESTION?

BY PRINCIPAL MACVICAR, D.D., LL.D.

FOR the purposes of this Symposium the Labour Question may be defined as consisting essentially in the conflicts and matters of controversy between working people and their employers. This definition may be defective, but it suggests all that is necessary.

We should gain much in the interests of truth and fair play in considering this and many other problems, were correct views of the constitution and functions of the Church more widely prevalent. Many erroneously look upon the Church as a body of religious teachers and rulers who claim practically unlimited authority; and labourers very commonly blame and censure this hierarchy for heartless indifference to their struggles and grievances. Now, whether these censures are just or otherwise, it is an obvious blunder to regard the clerical fraternity as the Church of God. They are rather the servants of Christ and of the Church for His sake. They are His gift to her along with the oracles and ordinances of God for the gathering and perfecting of the saints. And the saints are chiefly gathered from among the working-

classes. The wealthy, who need follow no occupation except to amuse and enjoy themselves, are a very small minority in the Church. This has always been the case, and is likely to continue so to the end. So that if labourers have serious complaints to make against the Church, they lie mainly against themselves as constituting the vast majority of the members of the body of Christ.

But the mention of this sacred and scriptural name of the Church reminds me of another flagrant misconception as to her nature and functions. She is deemed a sort of nondescript organization which may be used for all purposes secular and sacred. In her most highly developed "Institutional" forms it is alleged that she should take charge of preaching, sacraments, prayer-meetings, saloons, theatres, swimming-baths, billiard-rooms, horse-races and clubs for the discussion of Sociology, Political Economy, etc., etc. This view is gaining ground. It is advocated by Mr. Stead and many similar reformers whose imagination is stronger than their judgment, and who can hardly be counted

high authorities in ethical and theological matters. If this view should prevail, of course, the Labour Question, and, indeed, all sorts of questions, must be settled by the Church. But is this the mind of our Saviour? Did He not testify, "My Kingdom is not of this world?" All along the line of human history He separated His people in life, in principle, in organic government and activity from the world. So that all efforts to obliterate this distinction, to merge the two into one, to make their spirit and methods identical or slightly inharmonious, are contrary to His will and eminently detrimental to Christianity.

The Church to be strong for her legitimate work must not be encumbered by all the schemes and lines of action that visionaries may propose. She must be known distinctively as consecrated to spiritual work, each member being confessedly a temple of the Holy Ghost, and all in their corporate capacity constituting "an holy nation, a peculiar people, a royal priesthood." She must be "the light of the world," and "the salt of the earth." But if the salt should lose its savour, and cease to be distinguishable from common earth, "it is thenceforth good for nothing but to be cast out and trodden under foot of men."

It is well therefore, for the Church to guard against being drawn aside from the great business intrusted to her by the Master in order to undertake all

sorts of enterprises. She has duties to discharge in relation to labourers and all classes of men; but she must not give her strength to what is not fairly within her province. And in respect to meddling with the labour question, it seems plain to me that there are limits which she should observe.

The Church, as an organized body, cannot, for example, assume an attitude of authoritative control over the rate of wages to be received by labourers of all grades. To blame her for not doing so betrays lamentable ignorance of her mission, and of the whole subject of wages. She might as reasonably be called upon to fix and regulate the prices of articles sold in the dry goods, hardware, grocery and drug stores of the land. The principle of exchanging one commodity for another is constantly acted on in these shops, and the transaction between employer and labourer is of the same nature. The one has need of service and the other has service to offer, and they mutually agree on the price of this service, just as the vendor and purchaser settle the price of the goods they handle. There is no more need of church intervention in the one case than in the other. The fact is that the rate and fluctuations of wages are affected by numerous subtle forces which defy the control of the church or of any other organization.

What are some of these forces? They



are such as the following: The agreeableness or disagreeableness of the service to be rendered; the public esteem or disrepute in which it is held; the risk to health, to life and limb which it involves; the degree of freedom which it allows, or the measure of restraint and confinement which it demands. These are things incident to the nature of the service which act as potent factors in determining the number of competitors for certain positions, and consequently the rate of wages to be paid. The smaller the number who, for any of the causes mentioned, are willing to undertake the work the less keen the competition, and the larger the price likely to be paid for it.

Then we must take into account the training or preparation demanded of servants for certain places as influencing the rate of wages. The difficulty and expense in gaining the requisite skill may be to many insurmountable. Both talent and money may be lacking. And it is neither fair nor customary to pay the man who is fit only to carry a hod, dig a ditch, or drive a cart as large a fee as is received by men who have talent to become skilled artisans, apothecaries and doctors, and who spend large sums and much time upon their own education.

We must still further take into account the moral qualities of wage-earners as determining the price of service.

And here the Church, as a grand educating agency, has been the greatest benefactor to the world's toilers, viewed even from a monetary standpoint. She has put millions into their pockets by persistently teaching them the truth by which real character is built. It is well known that those who wish to intrust momentous interests and responsibilities to others look for more than mere skill, more than what results from purely secular education, they look for high-toned and thoroughly established integrity, and are accustomed to pay exceptional wages for the services of persons possessed of this quality. This is not a case of setting a price upon honesty. That commodity is not in the market. When it is, when it is venal, it is not real. The genuine article is ingrained in our nature, and is cultivated and adhered to for its own sake in spite of proffered bribes and blandishments.

Besides all that we have mentioned, there are numerous other forces which act upon the wage question that should not be overlooked. It is sufficient to name them: Custom, prejudice, fluctuations of trade, international hostilities, the prevalence of peace or war, the probability of steady employment, the prospects of promotion, the movements of masses of population from one country to another, the presence of epidemic diseases, the employment and improvement of machinery, legal restrictions

and the complicated and confusing efforts of guilds, strikes, trades' unions and various other voluntary associations. All these affect the rate of wages and the whole labour question. And it is self-evident that the Church cannot control such complex and potent forces. But it can and should act powerfully upon certain tendencies which are at present strongly operative in producing and fomenting the difficulties and strifes which prevail between master and servant.

What are they, and how are they to be met? There is first of all, and perhaps fundamental to them all, a widespread tendency to neglect family training and government. This is the fertile source of a multitude of the social evils we have to lament. The household is the divinely appointed place where the foundations of character and of human society are laid. Failure here is fatal and works ruin to masters and servants. And it is to be feared that the very multiplicity of our public educational and religious appliances exposes us to this danger. It is undeniable that many parents are prone to relegate to Sunday school teachers the duties which God has laid upon themselves in relation to their offspring, and thus the Word of God is not systematically taught, and when the hearts and minds of the young are not filled with the truth and the Spirit of God they become a ready prey

to any wolf in sheep's clothing which seeks to devour them. It is out of neglected homes where the Bible is unknown that we get godless Anarchists, who stir up strife among labourers, subvert social order and civil authority, and recklessly gratify their own avarice and base passions. It is in such homes that sceptics, blasphemers, and scoffers arise who sneer at sacred things and laugh at sin and virtue. What is the Church to do to stem this rising tide of evil? Multiply machinery, create new ecclesiastical contrivances, hold conferences to discuss modern methods of reformation? No, but revert to God's method, and turn every house into a school for Christian nurture and thus turn the hearts of the fathers to the children that God may say of each of them what he said of Abraham—"I know him that he will command his children and his household after him."

Again, the Church should take an attitude of determined resistance to the present tendency of placing the secular first and the spiritual and eternal second in the thoughts and activities of men. It is this reversal of heaven's order and the inordinate haste to be rich that lie at the root of many of the unjustifiable measures resorted to by masters and servants. Christ said, "Seek first the kingdom of God and his righteousness"; but multitudes now reverse the order and say, if not in words certainly by

daily practice, Seek first the wealth and glory of this world, make sure, by all means, of a goodly portion here, see that you fare sumptuously every day, lose no opportunity of adding to your earthly possessions, and take your chance for eternity.

Is it not so? Is not this preëminently the age of Mammon worship? Who can deny that gold is the god of countless multitudes? They are in the Church as well as out of it. Professed Christians make and use money exclusively for themselves and not as stewards of God's bounty. The Church is not in a healthy condition to cope with this evil and to check the clamors of labourers against their masters or the unjust exactions of masters with regard to their servants, because the spirit of covetousness which is refined and respectable idolatry has for centuries permeated the Church herself, and there has been wholesale robbery of God.

It cannot be denied, it is a public fact which presses itself upon attention everywhere, that capitalists have united and formed huge corporations in order to control trade and industry and thus realize exorbitant gains. It is well known that many of these corporations are practically to some extent lawless. They can and frequently do, by various means, deprive millions of Sabbatic rest and possibly of a fair share of the fruits of their daily toil. It is not surprising that

labourers, possessing capital of another kind in the form of brain and muscle and skill, have taken their cue from those above them, and have combined their resources to resist what they deem oppression. They say in effect to capitalists—We set you at defiance. If you have money, we have service; and if we cannot do without your commodity, neither can you do without ours. We will stop your mills and trains and mining operations; and what then will become of your arbitrary power and unjust profits? And the masters answer, We will stop your pay and dismiss you; and what then will you do for bread and clothing for yourselves and your families? Thus the warfare rages fiercely between them, and sometimes takes the form of open violence.

But what is the duty of the church in the premises? To look on meekly and silently and do nothing? Surely not. Let her in God's name first cast out the sordid spirit of avarice from her own bosom, cast the beam out of her own eye, and then teach masters, however powerful and exalted to be just and fair to their employees; and teach servants, however turbulent and unreasonable, to be honest and true, and to resort to no violence, but to rely upon the justice of their cause and the use of peaceful and legitimate means for the removal of their wrongs. The fact should be impressed upon their minds that extravagant senti-

ments and measures can bring them no relief but disaster. The evils under which they groan are in many instances, especially in the Old World, the growth of centuries, and must disappear slowly and chiefly by educational means leading to the formation of a healthy and righteous public opinion that will secure legislative or other methods of relief. It is a hopeful omen in this respect that the air is filled with voices everywhere demanding the thorough recognition of the natural rights of all classes of men. We may call this rank democracy, depraved liberalism, the outcome of a levelling spirit, dangerous fanaticism or any other name we please, but we cannot ignore the fact. Torpid communities where thought has hitherto been stagnant are now being penetrated by the spirit of inquiry and fair play, and the thrones of tyranny are being shaken.

This condition of things, we confess, is not free from embarrassment and danger; but who would stay discussion and legitimate agitation until universal right prevails. *Fiat justitia cælum ruat.* The heavy wrongs and oppressions which are the offspring of mediæval feudalism are not to be eternal, they must give way before the spirit which makes for righteousness, the Spirit of the Lord Jesus Christ; and it is only when palpable wrongs inflicted by one class of men upon another are removed that social

and international relations can rest upon a solid basis.

It is the manifest privilege and duty of the Church to aid and guide this movement as far as possible: and she has every reason to be encouraged in the effort, for, deny it who may, the Christian sentiment and thought of the world are being incorporated in national and international laws. Vast progress, under the influence of the Church of God, has already been made in this respect, and still greater things remain to be accomplished. Almost innumerable cruelties and cruelties have been, within the last fifty years, removed from the criminal codes of Christian nations. The science of jurisprudence has made enormous advances; and the great parliaments and statesmen of the world feel, as never before, the power of divine truth and the force of Christian opinion as regulating their action. International quarrels, as well as the smaller strifes of the labour question, are being settled by rational arbitration rather than through war and bloodshed. Humane measures are in favour everywhere, and appeals to brute force and the base passions of men are frowned upon. Under this gospel tendency man's inhumanity to man is being restrained and lessened. The war spirit is being banished. Even contending schools of theology are learning to beat their swords into plowshares and their spears into pruning hooks. In.

stead of consuming their energies and resources in mutual altercations they are drawing nearer one another on the basis of common truth, and turning their united power in the direction of saving the heathen at home and abroad, and of repelling secret and open attacks upon the central citadels of Christianity. Let this go on and increase an hundred fold, and it will do much to solve the labour question.

Nor do I view with despondency, but rather with cheerful hope, the decidedly critical spirit which has laid hold of the labour question and of all other social movements of the age. There is a determination abroad to test, in the severest practical manner possible, all schemes proposed for the good of our race. Speaking generally the attitude of the Church towards the trend of the age in this respect should be one of judicious and manly support. It is widely different from the carping sneering spirit of unbelief. If regulated by Christian wisdom nothing but good can come out of it. Through its influence do we not see old books, laws, institutions and methods of education no longer held sacred unless they can prove themselves good and useful in the eyes of the thinking millions. Do we not see the science of the past, the subjective dreams of philosophers, and the pretentious broodings of ambitious visionaries mercilessly discarded by the experimental spirit of the

age and the fearless onward march of investigation into the facts and laws of mind and of the physical universe? The theology of authority, which used to be enforced not by Scripture and common sense but by ecclesiastical anathemas, is to-day laughed to scorn, and justly so. There is also an impatience, begotten of the same critical spirit, with many pompous methods of manifesting benevolence. Labouring people are no longer content to give their services for half their real worth and then sing the praises of the benevolence of those who build poor houses for them with the other half. It is felt that the bestowal of great sums after this fashion, or for the shipping of hordes of paupers from the Old World to the New, or even for the employment of Bible Women and city missionaries does not constitute a full discharge of Christian duty in behalf of working people. It is easy to do missionary work by proxy, or by giving a few superfluous coins from plethoric purses. Far more than this is needed to solve our problem. The relations of masters and servants are profoundly influenced by the nature of education in our day. And the Church should assume a determined attitude to modify its intensely secular character by claiming for the moral and spiritual factors in the work their proper place. The time and energy now devoted in thousands of schools and higher

educational institutions to the development of the intellect is out of proportion to the care bestowed on moral and spiritual culture. The pagan philosophy and classics of past ages still continue to hold the first place in many of the universities and colleges of Christendom. The revelation and ethics of Christ and His apostles are left out, and the impression is thus conveyed to the minds of many students that these are not essential to the highest development of man.

Let us not be deceived in this matter. It is unwise and cruel as well as socially unsafe to educate young men and young women away from God and His truth. The philosophy of Socrates and Plato, of Hegel, Kant and Courte, cannot take the place of the Gospel of the Son of God.

We cannot gather grapes of thorns or figs of thistles. And hence if the Church would do her best, assume the right attitude to the labour, and to every other question, she must give her strength to doing the work appointed her by the Master,—“Go ye therefore, and teach

all nations.” What the world needs most is teaching, the teaching of God’s truth. This with the power of His Spirit solves all moral and social problems. Great centres of labour in our mighty cities need this above all. Thousands are there left to starve spiritually and to be devoured by the devil and the rum holes. We do not say that this is universal, but it prevails to an alarming degree, and becomes all the more serious when we remember that the growth of enormous cities in this century is truly phenomenal. Millions of human creatures characterized by ignorance, poverty and vice of every degree are rushing into them from all quarters; and it is in these dense centres where men and women are huddled together in tenements reeking with moral pollution that labor difficulties are fomented. Let the Church then go down among these masses with the message of God’s redeeming love, and let her work with true self-denial and unwavering confidence that where sin abounds grace shall much more abound until the moral deserts of this world shall become the garden of the Lord.

## Contributed Articles.

### CHILDHOOD IN RELATION TO THE SUPREME MOMENTS OF LIFE,

A FEW years ago there appeared in one of our religious periodicals an account of a minister of the gospel, who in the arduous and continuous work of his profession broke down both bodily and mentally, and his condition was so serious that he was placed in an insane asylum. His friends had always regarded him as a man of piety and ability, and hence felt for him a very deep sympathy. A brother minister went to the asylum to see his former friend, but to his great sorrow when he went in he was greeted with oaths and cursing and the vilest of language on the part of the insane man. The minister began to think within himself that surely his old-time friend could never have been a man of God, and that he must have lived and laboured under the cloak of a hypocrite; and in his humiliation he went to the head physician of the asylum about it. The physician told him that he need not have any fears about his friend, owing to anything he had heard, for it was only his childhood cropping out in the insane state; and that evidently when a boy he had been a bad, wicked youth. The minister went away and after careful enquiry found it was as the physician had

said; that before his conversion, and from childhood his surroundings and life were evil and debasing.

Does not an incident such as this force upon us the conviction, that there is a law in our being which makes childhood an important factor which in the future years of life and especially in its supreme moments is powerfully operative for good or for evil.

Now if this conclusion be correct as we believe it is, it should have a place in the gospels, and in the sublimely beautiful and perfect life of Jesus Christ. We will therefore take up a considerable portion of this paper in a gospel study illustrating our subject, believing that all great truths are hidden somewhere in the gospels, and this one amongst the many others.

It is the opinion of Bible students that Jesus spoke two languages at least if not three. The four gospels are written in Greek, and evidently the most of Christ's discourses and conversations were in that language, being understood generally by the people of Palestine in His day. Western influences had come in like a flood and had borne in the classical language of Greece. But every-

thing points to the conclusion that in His youth Jesus spoke in His home what scholars to-day call the Aramaic. Philip Shaff says of this language: "In the time of the Kings it was understood in Jerusalem, if not by the people in general, at least by all educated persons; and it was the business language throughout the Assyrian realm. The Persian Government afterwards issued its edicts, as far as they concerned the provinces of Western Asia, in the Aramaic tongue. After the exile, this tongue gradually became the popular language of Palestine, not only of Galilee and Samaria, but also of Judæa. Christ and His apostles spoke it, as may be seen from several words and phrases occurring in the N. T." It was the home language of the people, and as such was with difficulty replaced by the commercial and parliamentary language of the West. We find from the five Gospels that on *five* different occasions Jesus spake in the Aramaic, and that these were times of deep importance in His ministry when the powerful influence of His childhood asserted itself, and arose supreme.

1st. In Mark 3:17, we read, "And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder:" The word Boanerges is an Aramaic word. It was surely an important occasion when at the very be-

ginning of His ministry, He chose His first cabinet. These were the twelve officers, to whom were to be committed the affairs of the Kingdom of Heaven. These He would train and leave in charge after His removal. And like the cabinets of great nations still, some of these officers towered above their fellows, and were special objects of admiration on the part of their Head and King. James and John were two of these principals. They were two of the three who got a new name at His lips; and who were admitted by Him to the first raising of the dead, to the transfiguration, and to the agony of the Garden. Thunder is the symbol of profound and solemn utterance. Thunder shakes the world around us, solemn and profound utterances stir the hearts and consciences of the people. We understand the expression of the grand, sublime spirit of these men, which found intelligent form in correspondingly high, earnest and pregnant words. As Jesus contemplated the glory of His Kingdom and gazed upon these men, He became a boy in enthusiasm, and cried out in glad, triumphant voice, "Boanerges." He saw them to be men of wisdom, zeal and discretion; and their words to be words of power, truth and soberness.

2nd. In Mark 5:41, "And He took the damsel by the hand and said unto her, Talitha cumi." This was His first



miracle of raising one from the dead, and in the immeasurable earnestness of that moment He cried out in the language of childhood, "Damsel, arise." We are very apt to forget that Jesus was truly human as well as truly divine, and this occasion must have been one of wonderful import to the Man Christ Jesus. It was His first miracle of this sort and His earnestness in the matter is shown in the fact that He admitted to the scene only the inner three of His disciples, Peter, James and John. These three beyond the others would be in deep spiritual sympathy with Him, not mere onlookers, but prayerful helpers. And so forgetful of all His surroundings, and buried in the intensity of His mission, He speaks in the language of His cradle, and the ruler's daughter is raised to life again.

3rd. In Mark 7:34, we have the account of the healing of the deaf and dumb man, when Jesus cried out in Aramaic, "Ephatha," be opened. It reads, that "looking up to heaven He sighed." Here we have His deep compassion and commiseration for deformed humanity, and the terrible earnestness and complete self forgetfulness which characterized Him in the performance of His wonderful works.

4th. In Mark 14:36, "And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless, not what I will, but

what Thou will." This was the scene of the terrible conflict and agony in the garden, and the same inner, sympathizing three were the witnesses of His complete abandonment to the will of God, and of the unspeakable sorrow which crushed Him to the earth. He does not use the Greek word for father here, as He does in the Lord's Prayer and elsewhere, but the word that had hung upon His lips in childhood. What a world of pathos and tenderness there is in this word "abba" as uttered in the supreme moment of His agony, when He speaks about the cup to His Father in heaven, and addressed Him as He did His earthly father in the confidence of childhood.

5th. In Mark 15:34 we read, "And at the ninth hour Jesus cried with a loud voice, saying: Eloi, Eloi, lama sabachthani?" This is the last instance in which we read of Him using the Aramaic, and it is doubtless the most touching and tender of the five. It was perhaps the supreme moment of his humiliation, when not only were Jew and Gentile arrayed against him, but his trusty disciples had forsaken him and fled, and more than all these God had forsaken him and hidden his countenance. Then he cried out like a child under chastisement, for the love and protection of a father; "My God, my God, why hast thou forsaken me?" Was there ever a scene such as this pic-

tured to the human mind? And one of the momentous lessons we learn from it is that of childhood in relation to the supreme moments of life.

Perhaps it should be remarked in passing from this study, that all these five instances are recorded by Mark only. Why is it that he should take up these touches of human nature which the others pass by? Bible students in search of gospel characteristics will find a notable one here. One reason appears to be that the Gospel of Mark is that of Jesus, the servant of the father, doing his will obediently and quickly. And as such this gospel appears to the millions in every age who are servants under earthly masters. Now, he who is a servant can seldom be a person of much culture or philosophy, owing to lack of time and means. But the better education of the heart is the common portion of all such, and the language of home and childhood is more to them than the language of the Exchange or the Sanhedrin. It was fitting that Mark should record these deeper, more tender touches of human nature, and the fact that he does so adds wonderfully to the pathos and the simple though sublime beauty of these five scenes.

The practical end to be attained by this study is, that believing parents hold the lives of their children to a wonderful degree in their hands, and that they should aim to be true to the charge

committed to them. The Christian household should be separated from the world, and set apart for Christ. Children should be fully dedicated to the Lord in baptism, and parents should be earnest in fulfilling their vows. Let them see to it that the early years of their children are what they should be, and they will thus have a controlling influence over all their lives. The Sunday-school teacher should be equally earnest with his little flock, and for similar reasons as the parent. We should especially try to make Jesus a living daily presence with ourselves and our children. We should speak of him often as an ever-present friend, and our children will very early learn to know of his love and care towards them. A father was out with his little boy four years of age picking blueberries, and the little one who had never seen such berries before ran about in great glee picking the ripe fruit. Then he asked his father, "Did Jesus make the blueberries?" "Yes." "And did he hang them on the bushes?" "Yes." "And did he hang them there for me?" "Yes." "And does Jesus see me eat them?" "Yes." "And does he like to see me eat them?" "Yes." And so this child was happy in the consciousness that Jesus was lovingly present in it all. A brother minister was telling me about his two little girls, whom he was putting to bed in the

darkness. The younger child was calling for a light and pleading that it was too dark to go to bed, when the elder one put her arms about her sister, and said, "Never mind, Lottie: Jesus sees in the dark as well as in the light," and comforted by this thought they soon fell asleep. Volumes might be filled with beautiful incidents of this kind, for they can be found in every right Christian home. And is it possible for children thus trained to get away from such thoughts and impressions of Jesus? We are convinced that such early impressions thus printed upon their hearts will revive and illumine their latest years.

John Newton was able at the age of four years not only to read, but also to repeat the shorter catechism and the whole of Watts' Hymns for the Young. It was his pious mother who took such pains to instil the principles of the Gospel into his infant mind; but of this faithful and loving guide he was deprived by death at the early age of seven years.

This ended the religious training of his childhood. A wonderfully checkered career followed in which almost every phase of the evil side of life predominated, reducing him to the lowest depths of wretchedness. Several years were eventually spent in the abominable traffic of kidnapping slaves on the coast

of Africa. But in the supreme moments of life his childhood never deserted him, and finally through grace overmastered all these forces of evil. His very dreams as a slave trader led him back to mother, home and Jesus. A series of remarkable providences, aided by the omnipotent energy of the Divine Word received by him in childhood, led to his conversion and to a gospel ministry of unusual power.

Volumes might be filled with illustrations of the permanence and power of this law of the human mind. Does not the case of John Newton illustrate the principle of the Jesuit when he says, "Give me the training of the child for the first seven years, and you can do what you like with him afterwards."

A brother minister was telling me of a case which occurred in his congregation a few months ago in Philadelphia. He was called to visit a dying man, one who had made the United States his home for many years. He was a Scotchman by birth, but time and habit of speech had obliterated every trace of his native tongue from his ordinary conversation. But in the extremity of his last hours he became a child again, and began to speak of home and mother. He would say, "Mither, will you no tak me in your arms?" "Mither, will you no pit me to bed?" and folding his withered hands together he began repeating:

"Noo I lay me doon tae sleep,"  
and so passed away to his rest.

Now, all this should urge us to the entire consecration of home and childhood to the Lord Jesus Christ, and to the faithful study of His word. Why is it that whenever the good Father Chiniquy is reported sick that the Jesuit sends out word that he has sent for the priest in his dying moments? He knows well that Chiniquy is a true and staunch Protestant. But he knows that others soundly converted from Romanism, have sent for the priest when dying, and he understands the permanence of the law of childhood. So he sends out the report on the basis of past experiences, and with faith in the operation of law. There should be unceasing prayer that Chiniquy may be sustained in his dying moments, and that he may be so providentially and

graciously surrounded in death that the goodness and glory of his life may lose none of its lustre in the end. But how ever matters of this kind may terminate, let us never lose faith in the power of grace and truth as presented to us in Christ and His word. Well might it be said of Mary, "Blessed art thou among women," for the hand which rocked the cradle of the Christ-child still rules the world. Not that Mary was anything but a humble, believing woman, but that she was true to the charge committed to her in the care of the most wonderful Child the world has ever seen. And so in a measure is every mother blessed, who is true to the best interests of her children. Let parents and teachers, therefore, operate the law of childhood for good, and for all there is in it of permanence and power, and the results will be for the glory of Immanuel's Kingdom here and in eternity.

M. H. SCOTT.

*Hull.*

## MINISTERS' HOBBIES.

A PAPER READ BEFORE THE STUDENTS' LITERARY SOCIETY.

A FRENCH proverb states that three things are necessary to make a man happy, viz.: a profession, scope for his affections and a hobby to which his attention may be devoted. The first two the minister may find in his home and calling. A third is necessary, not only for happiness, but also for the broadening and deepening of his thought, the refinement of his feelings, and that general culture that every one must have who aspires to be a leader of men.

The minister's life-study is theology, in one or all of its departments. But his mind will be dwarfed if he confine his attention to one line of thought. We all remember the story of the mathematician who asked, after reading "Paradise Lost," what it proved, and the more touching incident in Darwin's life, when he lamented his inability to appreciate poetry and the loss he thereby sustained. The minister, particularly, is prone to neglect everything that does not directly further his work. If he be a faithful laborer, his whole soul is wrapt up in his calling, which is the noblest that man can enter. The spiritual welfare of his people is his chief anxiety, and whatever time he devotes to outside pursuits, must be snatched

from the duties of a busy pastorate, and occupied with thoughts that do not appear to bear on the single object of his life. But everything good can be spiritualized by a healthy soul, and transformed into a powerful instrument for spiritualizing others. We can reach those most easily with whom we have most in common, and that minister deprives himself of half his power who ignores the subjects that occupy the minds of his congregation, and immures himself in his study, far from the sorrows and struggles, the hopes and triumphs that annoy or gladden their lives.

Beecher's favorite pursuit was horticulture. He spent a great deal of time and money on his farm on the Hudson, and taught the farmers many valuable lessons in the line of beautifying their farms with flowers, &c. He successfully edited a farmer's journal in Indianapolis. The effect of all this is seen in his hearty appreciation of natural phenomena and his wealth of illustration. And although few ministers can make it a second profession like this, they may very profitably make it a pastime for their leisure hours. The exercise in the fresh air gained by attending to a garden is invigorating after close study, while the practical knowl-

edge thus gained of nature affords correct and abundant illustration. It is not to be imagined that illustrations are useful only for elucidating thought already in the mind, but they suggest valuable ideas, and fresh and forcible ways of expressing them to others.

This suggests the more general topic of the necessity of the minister's acquaintance with the circumstances in which his people live. He then appears to them, not as a dreamy philosopher, perpetually wrapt in the clouds of misty speculation, but as a man like themselves, applying the eternal truths of God's word to the burning issues of the present. He can draw lessons from familiar facts and apply them to the soul. He can explain the deep things of God by means of familiar scenes and objects. If he be settled in a rural community, such a hobby as horticulture will be invaluable. He can see how the truth suits those whose whole lives are spent among such surroundings. His illustrations will be plentiful and correct. A single error in an illustration is fatal to its power, and often to the minister's whole influence, for his audience estimate his knowledge of things they are unacquainted with by his mastery of subjects familiar to them. Dr. Guthrie tells of a Doctor of Divinity who preached, in a pæstoral parish, on the twenty-third Psalm, and ignorant of the fact that in that moist climate sheep

are independent of streams, he expatiated on the importance of the "still waters" to the flocks, and was mortified on retiring to hear himself and his sermon treated with contempt—one shepherd saying to another: "Puir bodie! Heard ye ever the like o' yon about the sheep drinkin'?" Another minister was once describing Paul's shipwreck, and when he came to the orders which the captain gave about the management of the vessel, an old sailor jumped up exclaiming: "Dang it, man, you'll run her on the rocks." With this contrast the effect of Rev. W. C. Burns' description of the manning of a life-boat, so vivid and so truthful in every detail, that when he asked, "Who will go?" one of the audience answered "I will!" and threw off his coat to prepare. So a minister vastly increases his power in the pulpit and out of it, by having an exact and general knowledge of his people's occupations, if he be careful to turn it to account in his work.

Another subject of great importance to a minister is music. As a means of recreation it is peerless. When the brain is wearied by long exertion and the nerves excited, or when the cares of the congregation weigh heavily on his heart, nothing can be more soothing and helpful than an hour spent in vocal or instrumental music. It elevates the sentiments and is a real help to one's spiritual life. When David was in sor-

row he sang, when in gladness he sang. His strains have inspired and thrilled the ages, and he is unexcelled as a composer of purely devotional hymns. So when the minister is downcast or uplifted, it is beneficial to pour out his soul to his Heavenly Father in some well-known hymn or piece of music, and he will receive the sympathy and strength his soul requires. It enables him to appreciate the music in the church and brings him into the true spirit of worship, and when his own soul is ready to be poured forth in praise, he is in a good frame of mind to call on the congregation to make a joyful noise unto the God of their salvation.

Besides the minister frequently needs to be able to direct his own church music. Not every church has a well-organized choir, and often there is no one able and willing to undertake the organization of one. The choir or congregation need to be drawn together for practice, and often guided in the choice of music. The minister does not need to be an accomplished musician in order to do this, but a knowledge of the rudiments of music such as can be obtained in this college, and the exercise of a little common sense and discretion, will do much to further the cause of congregational singing.

Many congregations have not judicious choirs. Operatic music is being introduced into many of our churches,

and when much of the singing resembles the lumberman's rendering of the *hantem*, "Bill, hand me that hand-spike," and can be understood only by a few, it is time for the minister to know enough about music to appreciate and introduce and retain the good, and relentlessly exclude everything that hinders true congregational worship of God. Not less earnestly are we to oppose the sentimental ditties, whose ring and clatter have such a charm for many uncultured ears, and while we teach the people to pray and profitably study the word of God, let us also inculcate a hearty appreciation of the solemn, devotional, yet poetical and thoughtful hymns that our church recommends, on the wings of which the soul may always rise to commune with and adore its God.

Literature is pursued by many ministers with much pleasure and profit. Readers of Dr. Guthrie must be impressed with his knowledge of standard poetry, as well as his own poetic turn of mind. The Rev. W. J. Dawson, formerly of Glasgow, now of *somewhere* (he's a Methodist), has published a valuable work on the great English poets. It is said that John MacNeil has a thorough knowledge of all that is best and strongest in our literature. Its first great advantage is that it gives one a good command of language. The first necessity for a preacher is that he be a thorough master of his mother tongue. In

the careful study of the great poetical and prose works of our own and other languages, we not only learn the use of a great many words, but discern the delicate shades of meaning that distinguish words almost synonymous, and thus attain to an exactness in their use, which is the first great requisite for forcible and eloquent utterance. The imaginative powers will be developed. They not only make real the unseen, but throw over all our effusions a flush of color which will contribute greatly to their effect. We gain also a knowledge of character. It is impossible to study the works of Dickens, George Eliot, Thackeray, and, above all, the plays of Shakespeare, without having the door opened into the mysteries of the human heart. The importance of this to the minister is seen when we consider that it is with the heart of man that he has to deal, and he must be versed in its secrets to exercise the highest influence. The truth of the Bible is often unfolded by the needs of men, and when we know not only the wants they "talk about, but the deeper requirements which they cannot express yet cannot all conceal," we can draw from this inexhaustible storehouse a supply for all their needs according to God's riches in glory. To the preacher, above all others, does the advice of Burns apply :

"Conceal yersel' as weel's ye can,  
 Frae critical dissection,  
 But keek thro every ither man  
 Wi' sharpened, sly inspection,"

and by a study of literature he is guided in this by the wisest and best of the world, as well as endowed with the results of their researches.

Besides this the study of literature cultivates the finer sensibilities of our nature. Things that formerly suggested nothing, become full of meaning to us. The rustic is surrounded by all the glories of Nature, but the bursting bud or dying flower, the grandeur of sunrise and sunset, the beauty of the landscape, the song of the birds, the sighing of the breezes, the roar of the tempest, the surge of the billows or roll of the cataract suggests nothing to him. Haynes tells the following : "Mozart and his friend, the royal huntsman, went forth arm-in-arm to the fields. The wind came up heavily through the copse of trees. 'Look !' says the hunter, 'it will start a hare.' 'Listen,' said Mozart, 'what a diapason from God's great organ !' A lark rose on soaring wing with its own sweet song. 'Look !' says the gamester, 'what a shot !' 'Ah !' says Mozart, 'what would I give to catch that trill !'" How many ministers resemble the great musician's friend, and how great is their loss ! But a careful study of the great masters of literary art brings us into sympathy with nature and man, and we find "sermons in stones, books in running brooks and good in everything." Because we not only master the poet's thought and feel-



ings, but get back to the head and heart behind them, learn to look at things from his point of view, and thus discover that the noblest poem is the poet's mind, and experience his ecstasies as he contemplates the wonders of the universe.

In close connection with the study of literature is that of history. Some of the finest prose works of our language are historical. God's dealings with men are here recorded, and they illustrate His written Word. By a knowledge of how He has dealt with men in the past we can determine how He will deal with them under similar circumstances in the future, and thus we can warn men from the rocks of evil on which their ancestors were shipwrecked, and pilot them into the harbor of truth and righteousness.

Since historical criticism has risen to such a prominent place in Biblical research, it is necessary to know the history of Biblical times from profane sources, if we are to take a place among the defenders of our faith. The Bible teaches much by history, and we must defend the means of teaching as well as the lessons taught.

The history of the Church and of all questions of theological controversy, is highly beneficial for the purpose of warning us against the first appearance of error in our own minds or those of others, or of guiding the Church through

difficulties; while the story of the triumphs of the truth is inspiring to all its lovers and encourages them to seek and defend it with renewed energy.

Natural science is another subject which many ministers profitably study. It opens up to them new lines of thought, and illustrates the truths of Scripture. After studying all of man's comments on revelation, it is refreshing to read what its Author has written in the Book of Nature. To explore with a telescope the firmament in all its magnitude, or to trace with a microscope God's care for His minutest creations, to mark His skill in the floweret's petal or His power in the mighty upheavals of bygone ages that have brought the earth to its present condition, is surely edifying for any devout soul. It teaches us to observe natural scenes and objects, and to do so intelligently. A scientific knowledge of botany, for instance, enables us to appreciate more fully the beauty of flowers while at the same time we understand their qualities. A wealth of illustration and new methods of expressing his ideas belong to that preacher who studies nature scientifically. Some study one subject only, others go from one to another. Let each be fully persuaded in his own mind as to what is best for him, and conscientiously do it.

The opposition of science, falsely so-called, to Scripture, cannot be ignored.

In order to defend the truth we must know our enemy's tactics. So far it has been only a perversion of science that has opposed religion, but we require to be abreast of the times lest any be led astray by the theories and vagaries of would-be scientists. These questions force themselves upon the people's attention, and it ill becomes a minister to be indifferent to or ignorant of the problems that agitate the breasts of his people and threaten to overwhelm their faith.

To develop the reasoning power, philosophy is superior to any other branch of study. We study there the essentials of thought, and the mind well-trained in philosophical thinking is in good condition for searching into the mysteries of divine truth. We do not need to take our reasonings into the pulpit. Take there the results of our thought, and impress them. Philosophy, too, will be an enemy if the Church does not make it a friend, and every good instrument should be brought into the service of the Church and used to vanquish the Prince of Darkness.

*Presbyterian College.*

We must be careful to prevent our studies from interfering with our work. We are preachers and pastors, first, last and always, and everything that does not in some way aid us in our duties, should be avoided. But we can use all these things to equip us for the great work of our lives, and whatever will increase our strength and skill should be utilized. The current of a mighty river flows more swiftly in its channel than elsewhere, and although there are places where towering rocks confine it there, yet generally its waters spread far on either side and are carried by the central current onward to the sea. So the tide of our lives should flow more deeply and strongly in the channel of theological thought and action than in any other place, and there will be times when mountains of difficulty will confine it there, but generally our thoughts should overflow this course and spread on every side, refreshing and cheering and purifying the souls around, and bearing all forward to the goal of our hopes and destiny of our lives, the ocean of a glorious eternity.

GEO. C. PIDGEON.

## Books, Old and New.

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**N**O one will suspect me of being too partial to Jesuits, whose moral, or rather immoral teachings have made them justly infamous in the world; but one is glad to know that in some departments they have rendered good service to the world's advancement in science, and I have been interested in a couple of old folios which happen to stand side by side in our Library, both written by Jesuits, published at Rome by the same firm, and issued in the same year, 1646. This was about the close of the first century of the order's existence, when it had reached and almost passed its prime. Both are of course in Latin, and are profusely illustrated. The one is written by Ferrarius and bears the puzzling title, *Hesperides, or the Culture and Use of Golden Apples*. The golden apples prove to be lemons and oranges, and the book turns out to be a treatise on that department of Horticulture, which seems to have been fully up to date in its own day. But the title furnishes the author with an excuse for a long disquisition on the classical fable of Hercules and his visit to the famous gardens where grew the golden fruit so disappointing to those who succeeded in plucking it. This is accompanied by a

series of full-page engravings of ancient statuary, reliefs and coins, showing the treatment of the Hercules myth in classical art. All this makes the work very learned and very æsthetic, but it must have been rather aggravating for the practical gardener who wished advice as to growing oranges.

The other work is by a much more remarkable author, being none other than the famous Athanasius Kircher of Fulda, who was successively professor at Würzburg, Avignon and Rome, and enjoyed an extraordinary reputation in the seventeenth century for his oriental learning and scientific researches. At his death he left a collection of curiosities to the Collegio Romano, in which he had been a teacher, and so founded the well-known Kircherian Museum. This is now one of the largest and most interesting collections in Rome, having passed into the hands of the Government along with the college itself on the suppression of the Jesuit order. Among other things worthy of note it contains the rude caricature found scratched on the plastered wall of the slaves' school-room in the palace of the Cæsars, belonging probably to the first century, portraying Christ on the cross with an ass's head. The Greek inscription be-

low it, "Alexamenos worships God," indicates that it was aimed at some comrade who had embraced the new faith, and shows the kind of calumnies that were in circulation about Jews and Christians in the Roman Empire. This work of Kircher's is his *Ars Magna Lucis et Umbræ*. It covers a good deal of what is now embraced under the science of Optics and Astronomy, but a large part of the work is devoted to Astrology which is discussed with as much seriousness as the others. Any who care to know about casting horoscopes will find it all here, plainly set forth in tolerably good Latin, and illustrated with elaborate diagrams. I cannot find that he ever attempted to cast the horoscope of his own remarkable order. Had he been able to do so, he might have seen some strange things. In less than a century after his death they were suppressed by the very power which had created them amid the execrations of two worlds, and not even their signal services to education, science, and literature were able to save them.

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Have you ever read *Lavengro*, or the *Scholar, Gypsy and Priest*, by George Borrow? If not, do so on the first opportunity. Borrow is better known as the author of *The Bible in Spain*, a work full of amusing adventures which he met with as Agent of the Bible So-

ciety in that country, and which procured for him in some quarters the epithet of the Protestant Jesuit. He was evidently one of those people who have the faculty for finding adventures anywhere, and *Lavengro* gives those which he encountered right at home in the three kingdoms. He was also perpetually running up against all sorts of queer people who had something interesting to relate to him. Between the two he probably gives more information as to the by-paths of life than is to be found in any other book of the size in the language. There is not much theology in it, but there is a great deal of human nature and without knowing that the most learned theologian is in danger of going astray.

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A considerable stir has been created in the United States through a book entitled, *What Is Inspiration?* by Dr. DeWitt, late professor of Exegesis in the theological seminary at New Brunswick, N. J. The discussion of this subject is bound to be an endless one since this field is one of the prominent meeting-places of the human and the divine which can never be fully understood by us or explained. No theory of inspiration yet propounded has ever been able to command the assent of the Church. All that we can hope to ascertain are the facts. The true doctrine of inspiration, however reached, is one that faith-

fully represents the facts and makes room for them all. Orthodox Protestant theology has for the most part been content to take the high view which the Scriptures themselves seem to give of their own inspiration, and claim that this is borne out by the facts so far as they can be distinctly ascertained. According to this view the Scriptures are all divinely authoritative and infallible. There has always been some difference of opinion as to whether this infallibility extended to matters of science, history, chronology, and the like, or whether it covered only matters of faith and morals. This is the main point of the recent controversies which have disturbed the American Presbyterian Church, as the outcome of which that church, wisely or unwisely, has definitely committed itself to the stricter opinion. Dr. DeWitt strenuously supports the opposite view, and insists that modern Biblical scholarship has proved the existence of errors in history and chronology. He certainly cites some troublesome cases, but he forgets to note that many of the mistakes loudly proclaimed a generation ago have been explained by fuller knowledge of the facts, and the exploration parties now at work in Egypt and the East may almost any day turn up with their spades information which will explain these. It is not wise to be very dogmatic about the mistakes of the Bible even in minor matters, lest

we be put to confusion. But Dr. DeWitt goes much further than this. He contends that the earlier portions of the Bible are very far from being infallible in matters of faith and morals, that the Old Testament representation of God is that of a cruel, vindictive and immoral being, who is supposed to set before his people a standard of conduct equally unworthy, and that the only infallible standard of truth and righteousness is to be found in Jesus Christ, who not merely supplements but revises and corrects the revelations given through previous agents even in matters of such importance as the character of God. Now, of course, up to a certain point this is all very true, and is accepted on all hands. Jesus Christ is the chief and only complete revealer of the Father, and to His words we go for the loftiest ethical teaching. It is quite absurd for Dr. DeWitt to write as if he had discovered Christ. There is also a progress in revelation which necessarily involves a certain kind of imperfection, or rather incompleteness in the earlier portions of it. But it is a very different thing to say that they are erroneous or misleading. The alleged antagonism between Christ and Moses, between the Sermon on the Mount and the Sinaitic law, is a wholly fictitious one, based upon a superficial and somewhat perverse exegesis of both Christ and Moses. Christ is misinterpreted when His revelation of God is

made to be one of such love as excludes righteous indignation against evil and punishment of sin. Moses is misinterpreted when his law is read as if it were primarily intended as an ethical code instead of a legislative one to be administered by the judges of the land. Between the two misinterpretations it is easy to make out plenty of inconsistencies and contradictions; but by a similar method it would be just as easy to make each of them contradict himself or make them talk nonsense. Dr. DeWitt's book may lead to a juster appreciation of the problem and so serve a useful purpose. It will certainly not be accepted by the Church as a solution of it.

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Nor is evidence wanting to show that there is need for a truer appreciation of the legislative aspect of the Mosaic code if we would understand it aright. Take up, for example, almost any of the numerous works on the decalogue and one rarely finds any really scientific attempt at interpretation. Everything is inferential and arbitrary, according to the fleeting fancy of the writer. Here, for example, is an exceedingly fresh and vigorous one which has just appeared by Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford, being a series of addresses to a class of lady students. The talks are intensely practical and admirably adapted to the pur-

pose for which they were intended. The work is the only one I know treating of the decalogue from a woman's point of view and for women. But from beginning to end the whole discussion is ethical. I have looked in vain for any reference to the interpretation that must have been put upon these statutes by the Jewish magistrate in dealing with an actual culprit at his bar. Of course in addition to being statutory law, the whole of the Mosaic legislation, including the decalogue, is full of ethical suggestions. The spirit of it forbids sin as truly as the letter of it forbids crime. That is true of all legislation. But the historical method of interpretation requires of us that we should read Moses' law in the light of its original intention before we criticise it. Such principles, for example, as "an eye for an eye and a tooth for a tooth," were never intended for private practice, but for the guidance of the judges in apportioning penalties. In our day such penalties are usually commuted to fine or imprisonment, but at bottom the principle is the same. If the Jewish practice seems less humane, it is simply because we do not remember what an ancient prison usually was—a loathsome dungeon full of nameless abominations. We would rather have had ten teeth pulled than spend a night in one of them.

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Dr. White of Free St. George's, Edin-

burgh, has wisely published in permanent form his Sunday lectures on the Character of Bunyan. These have already appeared in more than one periodical and have been much appreciated by a large circle of readers. It is a good sign as to the spiritual life of the Church when Bunyan is read and studied, not only by children for the sake of his story, but by maturer Christians for the sake of his truth. Never has that truth been brought out in a more forcible way than by Dr. Whyte, whose clear, evangelical views and deep Christian experience enable him to sympathize with Bunyan to the full, and to describe anew the characters of his immortal allegory in such a way as to bring out the features of practical importance. Amid all the dust raised by the Higher Criticism and the clash of opinions, it is wholesome to get into the region of earnest Christian experience and to tighten one's grip on the old evangelical truths which have wrought such marvels wherever they have been faithfully preached. In the rush for pulpit novelties they are in danger of being overlooked and forgotten if not decried. The great doctrines of the atonement and of justification by faith need to be preached constantly. In every congregation there are ever some who are befogged as to the way of salvation by grace in spite of all they have heard on the subject, to whom the apprehension

of these doctrines will come as the greatest novelty and bring the greatest joy. They cannot be preached too often nor can too much thought be bestowed on them to make them plain.

\* \* \* \* \*

In other directions, too, the Scottish churches are seeking to make Bible teaching plain, especially for the young. The Handbooks for Bible Classes which have done such good service in the Free Church are being followed by a Bible Class Primer series under the editorial oversight of Prof. Salmond of Aberdeen. The latest addition to the list is one on the Parables of our Lord by the editor himself. It is short, sensible and sound. There is no straining after effect. The writer has no fads or fancies, does not put too much into the parables nor get too little out of them. It ought to prove helpful wherever used.

\* \* \* \* \*

In our own Church Dr. Thompson of Sarnia has published a series of discourses on the relation of children to the Church and their proper nurture, under the title of *The Lambs in the Fold*. The author has no new theory to propose, but takes historic ground well understood in the Presbyterian Church as to the covenant relations of children and the ideal method of Christian nurture from infancy up by their parents. He does well, however, to urge it anew, as it is to be feared our practice does

not always coincide with our theory. The young are the hope of the Church, but the right upbringing of the young depends more on the parents than on any one else. If they do their duty the future is assured. But it is to little purpose that Dr. Thompson or any one else simply bewails the departure of old customs and the discontinuance of past methods. The conditions of family life are widely changed now and the former ones are not likely to return. What we want is some one who with wise generalship will give us some workable method of gaining old results under the new conditions in a larger degree than is the case at present. This is the age of co-operation and of general movements. The Home Study system is a move in the right direction if only some one would give it that touch of genius which would make it go. Meantime let every one who has the opportunity speak a good word for it that it may gather what momentum it can.

\* \* \* \* \*

Dr. Gregg's Short History of the Presbyterian Church in Canada, I am glad to see, has gone into a second edition, and he has taken the opportunity to make a few changes and add a few illustrations, cuts being given of the different colleges. It is only since the union of 1875 that such a history as this has been possible or was likely to have any general interest. The work

has been carefully done, and is as full as the limits of his space would allow. It is to be hoped that it will have such a circulation as to call for other editions after the present one is exhausted. The venerable Doctor might perhaps then take courage to complete his larger and more important work, which else will remain a fragment.

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The Province of Ontario is now passing through the excitement of a general campaign on the Prohibition question in view of the plebiscite on the first of January. Prohibition literature is therefore more abundant and more pointed than usual. It has been judged an opportune time to start a new monthly in Toronto entitled the Vanguard, especially intended to present facts and figures for the active workers in moral reform. It is edited by F. S. Spence, who is already well-known in this field, and the first number gives promise of being useful. There will always be room for some difference of opinion as to the advisability of such a heroic method as complete legislative prohibition in dealing with the drinking evil. But even in Canada the evil is serious enough to warrant what may be regarded as a war measure for its suppression. The license system, high and low, has been a dismal failure after generations of experience, and it is surely time to adopt some more effective way. It is to be



hoped that prohibition will be adopted, and, if adopted, enforced in such a way as to give it a fair trial. If it likewise proves a failure after one generation has had a chance to grow up under its regime with such measure of moral suasion as can be secured along with it, then the thought of Christian philanthropy will have to devise something

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else. If not by one means, then by another the world must be redeemed for temperance as well as for righteousness, and the Church cannot rest until that is accomplished. All systems that lead directly to vice must be destroyed and legislation is bound to be one of the weapons used in their destruction.

JOHN SCRIMGER.

# The Mission Crisis.

## HOME MISSION WORK.

**I**N our last issue, in an article on Home Mission Work, I gave a brief outline of the various mission fields of Manitoba, British Columbia and the North-West Territories, that were supplied during the summer by students from this college. In this issue it is my intention to give a similar account of those in the east held by my fellow-students during the summer months. By the term "east," I do not mean those provinces east of Montreal, but those east of Manitoba and west of the Maritime Provinces or, in other words, the provinces of Ontario and Quebec. Time was when students from this college found their way to mission fields in New Brunswick, Nova Scotia and Prince Edward Island; but all this has evidently changed. An ecclesiastical fiat seems to have been issued regarding us declaring: "Hitherto shalt thou come, but no further." Consequently none of our numbers secured a field east of Quebec last summer. My warrant for continuing to write along the lines indicated is the desirability of a clearer and fuller knowledge, on the part of the rank and file of the Church, of the work that is being carried on by our Home Mission Committees. By way of further intro-

duction, I may add my reason for following the order I have in describing the different mission fields with which we as missionaries are more closely connected. In writing of those in the west first, I did so, not as a matter of choice, but of necessity, being unable to secure facts regarding many fields in the east—not as regarding them more important or deserving of more attention, for of the good work done in eastern mission fields I am perfectly well aware, and the following descriptions of some of them will, I think, show that they certainly need attention.

Turning our attention to Western Ontario, we find an extensive work carried on there especially by the Presbytery of Barrie. It employs upwards of forty missionaries each year. Last summer our only representative among that number was Mr. H. T. Murray. His field of labour was Callander, situated along the south-east shore of Lake Nipissing, around the junction of the Grand Trunk and Canada Pacific Railways. In this field there are three preaching stations, namely, Nipissing Junction, Callander, and J. R. Booth's mills at the mouth of the Wasa River. There is a large lumbering interest centered in

Callander, and this summer fully four hundred men were employed there. Of these the great majority are, like their employers, Presbyterians. There are two churches in the field, the one at Callander being opened about a year ago. Mr. Murray, in speaking of this church, says: "It is a monument to the folly of union churches, the union building there being in the possession of the Episcopalians." The average attendance at the Presbyterian services during the summer was about one hundred and fifty; and there is every indication of future growth. Prospects are good for the settling of an ordained missionary there in the near future. At the close of the summer term, the field was in a position to permit of a considerable reduction in its Home Mission grant. At present trade is brisk, and the people of the Nipissing district are prosperous. The field is to be supplied during the coming winter; and there is little doubt that a few years of faithful work in Callander, Ont. will result in the building up there of a strong congregation.

During the past summer there was only one mission field in the London Presbytery, namely, that of North Ekfrid. This field was opened up in the summer of '92 by Mr. A. Graham, of this college: and was again placed under his care for the past summer. The people of North Ekfrid are very kind and well-disposed towards the work.

The first summer Mr. Graham spent there a church was erected at a cost of \$1,100. Of this sum only \$100 remains to be paid. Two communion services were held there during the summer, when twenty-nine new names were added to the roll—twenty-four on profession of their faith, and five by certificate,

In the Kingston Presbytery, during the past summer, Messrs. MacKeracher, Bremner, Fraser and Crombie, of this college, occupied mission fields. Mr. MacKeracher's field of labour was Carlow, Mayo and Long Lake. Long Lake had to be reached during the week in a canoe. At the other stations services were held every Sabbath, and a weekly prayer-meeting at Carlow.

Another important mission field in this Presbytery is that of Wilbur, including three preaching stations, Wilbur, Ompah and Mundell. It is situated about seventy miles north of Kingston on the Kingston and Pembroke Railway. The preaching stations are from five to eight miles apart; and the roads between them are of the roughest kind, over hills and through valleys. Sabbath services were held weekly at each station, with an average attendance of about sixty for Wilbur, forty for Mundell, and twenty-five for Ompah. There was also a Sabbath-school conducted at the different points and a weekly prayer-meeting at Wilbur. Mr. Bremner, who occupied this field for the summer

months, speaks very highly of it. He says the spiritual tone of the people is high. The future prospects of this field are good. At present it is self-supporting, and the people are anxious to have a settled minister among them as soon as practicable.

Mr. A. D. Fraser laboured for the summer months at Matawatchan, about forty miles from Renfrew. This mission field can only be reached by stage, as there is no railway within forty miles of it. It has only two preaching stations, and these are only seven miles apart. At each station Sabbath services were held weekly. Prayer-meeting, Sabbath-school and a Bible-class were also regularly conducted in Matawatchan. This station is situated in a very poor country, consequently the people find it impossible to pay an ordained missionary, and the only services held during the winter months is a weekly prayer-meeting. This is very discouraging to the people, and greatly hinders the success of the field.

There still remains another field in this Presbytery to be spoken of, namely, that of Godfrey, a small village about twenty miles north of Kingston on the Kingston and Pembroke Railway. This field has three preaching stations, one of which is five, the other ten miles from the third. At each station Sabbath services were held weekly and a prayer-meeting conducted by Mr. T. B. Crom-

bie, of this college, who had charge of the field for the summer. Mr. Crombie says the present condition of the field is by no means encouraging, and its future prospects are everything but bright. We are indeed sorry to hear and chronicle such facts; but it's the truth we wish to know; hence, the above statements regarding the Godfrey mission field.

The mission field of Bear Brook and Navan, in the Ottawa Presbytery, was in charge of Mr. George Gilmore for a period of eight months, from the middle of last February to the middle of October. Services were held regularly at each station with results that were most encouraging. A series of special meetings, thoroughly evangelistic in character, was also conducted by Mr. Gilmore and Mr. John M. Kellock, M.A., at which twenty-five persons professed faith in Christ as a personal Saviour. In this number were Methodists, Baptists, Episcopalians, as well as Presbyterians. The most pleasing feature of this field is the spirit of Christian liberality manifested by the different denominations towards each other. We cannot but add "Let brotherly love continue." During the winter months Mr. Gilmore will hold Sabbath services at Bear Brook and Navan fortnightly.

Another mission field in the Ottawa Presbytery is that of River Desert. Mr. William Patterson, B.A., of this college,

preached there during the summer. The two villages, Desert and Maniwaki, have about 1,000 inhabitants, two hundred being Indians, seventy-five Protestants, and the rest Scotch and Irish Roman Catholics. Mr. Patterson preached at two different stations, Desert and Northfield. The task of visiting the different families was, by no means, an easy one. The ground to be gone over was extensive and had to be accomplished by walking, driving, horseback-riding and canoeing. All the people, however, both Catholics and Protestants, are very sociable and hospitable. The two great vices to be contended with in this field are Sabbath-breaking and drunkenness. Owing to the scattered nature of the population it is hard to get a good congregation at any one point. The most important work of the field, therefore, is along the line of pastoral visiting. There is a very comfortable church at Desert, and the people there are hoping that, with an increase of population in their little village, they will yet have a flourishing congregation. We trust their hopes may be fully realized.

Mr. Geo. Weir, of this college, laboured all summer at Lochaber Bay. This mission field, which has but one preaching station, is situated on the north bank of the Ottawa River, about twenty-six miles east of Ottawa. Formerly this field formed part of the neighbouring congregation of Buckingham ;

but five years ago a separation took place. Since that time, Lochaber Bay has ranked as a mission field and has been supplied by students from this college. Though small, this mission station is an interesting one. During the summer months, Sabbath-school, Bible-class and morning and evening services are held each Sabbath, and a prayer-meeting once a week. There is also a Christian Endeavour Society and a Band of Hope connected with the station. The services are all well attended especially the Sabbath-school. The interest manifested by the majority of the people in the work of the mission is very marked ; and, although there is little hope of the station ever becoming self-sustaining, it is worthy of the strongest support and encouragement. The people of Lochaber Bay contribute most liberally towards the support of their own mission and other missionary work. This field, like many others, is labouring under the disadvantage of being without regular Sabbath supply during winter months.

The mission field of Plantagenet, Ont., was occupied Mr. J. C. Stewart during the past summer. Plantagenet is a little village on the Nation River a few miles from its mouth and about forty miles from Ottawa. The village is most beautifully situated and surrounded by a fertile country ; but the Protestant population is very small,

Connected with Plantagenet are two other stations, Smith and Pendleton. At each of these stations Mr. Stewart held Sabbath services and prayer-meeting weekly. The attendance at all meetings was good, the number present at prayer-meeting in Pendleton frequently exceeding one hundred. Such an example is certainly commendable and worthy of imitation.

There remains but another mission field which I wish to speak briefly of. That one is Avoca and Harrington, which Mr. J. J. L. Gourley, of this college, supplied for the summer. In this field there are two churches and about fifty-six families. Mr. Gourley preached and held prayer-meeting in both churches weekly. He also taught a Bible-class

in each section of his field. He was well satisfied with the result of his summer work. The good attendance at the different services, he says, was especially encouraging. Of one thing alone does he complain, namely, that the Presbyterians in the Harrington district are divided and have two churches when there is only need of one.

Several other fields in Ontario and Quebec were occupied last summer by students of this college; but, owing to ill-health, press of work, or excessive modesty on the part of the students, I have found it impossible to gain any information concerning either the fields or the work done in them. We can only hope that faithful work was done, and that the unknown fields are prospering.

J. S. GORDON.

*Presbyterian College, Montreal.*

## COLLECTING FOR OUR FRENCH MISSION.

AT a meeting of the Missionary Society held near the close of last session, it was decided, after mature deliberation, to send out one of their number to represent the society and to solicit subscriptions on behalf of the mission work carried on by the students through their missionary, Mr. Charles, among the French of this city. The lot fell on me to go forth and visit as many of the congregations as possible, and after due consideration I agreed to undertake the work.

When the college closed I started out with mingled feelings of fear, and hope,—fears, because I realized my own weakness, and inability to represent a band of such noble and devoted young men engaged in endeavouring to give the gospel of Jesus Christ to those who are in darkness and error—hope, because I went forth fully persuaded that it was the work to which I had been called by the Master for the summer.

I began my labours in the congregation of the Rev. G. D. Bayne in the town of Pembroke. Mr. Bayne is a graduate of this college and has always proved himself loyal to his Alma Mater. His people responded heartily, and one of the lumbermen of that town, after handing me five dollars for our society, requested me to try, if possible, either

through our society or in some other way, to have a French student sent to their lumber camps during the winter months. Although they had the services of good men who spoke English yet a great deal of their labour was in vain inasmuch as it was not understood by many of the French-Canadians, of whom a large percentage compose their number.

I then visited the congregations of the Rev. J. McLaren, of Carp, Lowries and Kinburn. Mr. McLaren is also a graduate of our college, and was very enthusiastic in his appeals to his people. Mr. J. L. Gourley was also present at Carp, and spoke in very high praise of the work done by the students among the French people.

I then steered my course in a westerly direction to the town of Peterborough, where I encountered others who were collecting for other schemes of the church and some for private enterprise, and were it not for the very valuable and kind assistance rendered by the Rev. Mr. McWilliams of that town, who interested himself very much in the work of the students, I would have felt greatly discouraged. However, I was encouraged and assisted by him in maturing my plans, and also by the promise, "Be strong and of good courage; he not

afraid neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest."

After visiting and preaching in the two congregations of Peterborough, and in those of Hastings, Norwood, Keene, Centreville and Millbrook, I proceeded to the town of Lindsay where I was very kindly received by the Rev. R. Johnston, but, owing to frequent and recent calls, he thought it unadvisable to solicit further contributions from his people. I then proceeded to the town of Woodville, where I was hospitably received by the Rev. Mr. McAuley, a graduate of Queen's. I also visited the congregations of Eldon, Beaverton, and Gamebridge, where the people all responded very kindly, but, owing to recent calls they were not able to contribute as largely as they would like to have done.

Hoping to receive a great deal of instruction and guidance from the venerable brethren then assembled in the city of Brantford, I accordingly set my face to go up to that city, "not knowing what was to befall me there." I learned, however, during my short stay there, that arrangements had been made with nearly all the congregations in that vicinity to have that very venerable and devoted servant of the Lord, the Rev. Dr. Paton, lecture to them and receive contributions from them for that part of the work which he represents. There-

fore, your humble servant followed the example of the early missionaries and shook off the dust of that city from his feet and came to Glencoe, where he was gladly received by the brethren, for Mr. N. D. Ketih and A. Graham showed him no little kindness, as also did the Rev. D. Currie, who is an honour graduate of this college and also greatly honoured by all the people of Glencoe. Mr. Keith assisted me in canvassing the town part, and Mr. Angus Graham drove me through the country part of the Glencoe congregation. He had a noble charger which he seemed to prize very highly inasmuch as he had given to him the title of "Timothy" in remembrance of a certain dignitary, whose memory will no doubt be fresh in the minds of all the students of last session.

From Glencoe I continued my work of canvassing in the congregation of Mosa, Napier and Watford, where the Rev. J. H. Graham, also a graduate of our college, made things very pleasant for me.

I then proceeded to the congregations of Ailsa Craig and Carlyle. Under the pastorate of the Rev. Mr. Dewar, who manifested a lively interest in the work of the students. His people responded very liberally, no doubt owing to the great loyalty which he manifested for his Alma Mater.

Then in the beginning of August, according to previous arrangement, I re-



traced my steps to the Ottawa Presbytery, and in the Rev. T. Nelson's congregation of Bristol I spent a very pleasant and profitable week, inasmuch as up to that time Mr. Nelson's congregation was the most liberal, swelling up their contributions to \$80.

I then visited the Presbytery of Lanark and Renfrew, commencing with the congregations of Ashton and Appleton, under the charge of the Rev. G. T. Bayne, who is perhaps one of the most loyal graduates of the Montreal Presbyterian College. Owing to his assistance in driving me around the two congregations, I received the handsome sum from them of \$13.00.

But there were still better things in store for our Society. In the Rev. A. H. McFarlane's congregations of Franktown and Beckwith I received \$112. Mr. McFarlane is not only a graduate of our college, but he was for three years classical tutor. I also visited Pakenham and the two congregations of Almonte, but owing to the fact that my time was limited, because I had to return to college, I was unable to canvass these. Still all of them have responded very nicely.

One thing I found necessary to do in the west with the ordinary members of our church was to emphasize the fact that there was such an institution as the Presbyterian College apart from McGill.

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Another thing which seemed to be unknown was the fact that we have a Students' Missionary Society.

The work which appeared so discouraging at first turned out to be very pleasant and encouraging in the end, from the fact that many of the friends, in addition to their contributions, extended an earnest prayer that the good Lord would bless the labours of the students thus banded together in trying to pull down the strongholds of satan, and to establish the kingdom of Christ in the hearts of those who are being led into error. In many cases also I received a cordial invitation to visit them again, and bring the claims of the French Canadian before them more and more. The great trouble seems to be a lack of knowledge concerning the facts in connection with the work.

One thing, which perhaps more than any other, gave your representative a great deal of pleasure in his travels was the very many expressions of praise and admiration extended to our worthy Principal, showing the high esteem in which he is held by all classes for his loyalty to what he believes to be right, and for his outspoken manner in condemning what he believes to be wrong.

The returns of the summer's canvass are not all in yet, as some of the Christian Endeavour Societies are interesting themselves in our Mission, and we hope to hear from them in the near future. When all the subscriptions are in, the whole sum will amount to somewhere between \$1000 and \$1,100.

DAVID J. GRAHAM.

## Poetry.

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### THE FOUR VOICES.

I stood upon a cliff  
Whose steep brow scorned the lowlier heights around ;  
Below, a long, deep valley wide out-rolled  
Between the hills, and banked with drifts of mist.  
And by my side one whose hand held a wand  
Which smote the wreathed vapor into lanes  
Who, pointing onward, bade me look and see,  
Saying : "Behold the vision of the world !" .  
I, gazing down the vistas of my life  
Unfolding space by space across the years,  
And seeing all the fruit of good and ill,  
The springs of cause, the rivers of result,  
Felt the fierce lust of power grow up within  
And surge and tingle thro' my utmost nerves,  
Till I believed my will could comprehend  
The secret fountains whence those springs arise  
To broaden into rivers, and stem their flow.  
And bursting with my thought, to him beside  
I turned, and said : "*I could an if I would!*"  
Again the mists were smitten, and again  
I saw the lengthening vistas open wide,  
And in the signs and symbols strewn along  
Which stood for things and deeds in life I saw  
Still more and more of ill, and less of good—  
Or seemed to see—the mixture of events  
Turned more and more away, and as I looked,  
Feeling the power depart from out my blood,  
The flush of vigor sinking in my limbs,  
I turned again, outstretching feeble hands,  
And sadly cried : "*I would an if I could!*"  
The blow was struck once more, and far and wide

The long rifts rolled apart their foamy lips  
Till the high sun smote down upon the plain  
And I could see the forces of the earth  
That fashion life and deeds, and humbly bent  
Seeing the breadth of life and my weak hands  
And murmured low : "*I could not if I would !*"  
Then spake the power beside : "The time is come?"  
And wide out flung his sword across the vale  
Waving the vapors back, whose mantling folds  
Fled up the growing spaces of the hills,  
And dell by dell and slope by slope emerged  
Until the highest summits stood revealed  
In sudden light; and far and wide my gaze  
Roamed o'er the spacious fields, the streams, woods ;  
And how the shadows fill, and where the sun  
Slid thro' the intervening boughs and made  
Shining oases in the desert gloom,  
I saw, and all the grief, joy, pleasure and pain,  
And all the causes of them in my world ;  
And seeing them and all their hidden springs  
Saw all the wisdom of their strange mischance,  
And meekly said : "*I would not if I could ?*"

Cambridge

R. MACDOUGALL.

## A POET'S REGRET.

Why have I not been nurtured at the lyre  
By some celestial muse, as Milton was,  
When blind and old, with that seraphic fire  
He kept alive a great down-trodden cause?  
That I might sing the message of the Christ  
In noble verse, renewing all the world ;  
Or pour devoutly from a costly pearl'd  
Casket of poesy held all unpric'd  
A fragrant tribute on his wearied feet,  
In grand rebuke of those who sit and eat,  
Calling him Master, while their hearts are proud,  
Passing rude judgement on the weak ones bow'd  
With the world's want and sin and wretchedness,  
Whom he came to uplift and cheer and bless !  
That so my name, redeemed by those sweet words,  
Might last like hers which lives beside her blessed Lord's.

M.

## Partie française.

### FAUST.

LA langue de Goethe n'est pas accessible à tout le monde. Le cercle de ceux qui peuvent le lire et surtout en voir les beautés, la grandeur des images et la profondeur des conceptions, est fort restreint. Le nombre diminue encore quand il s'agit de son drame Faust.

Madame de Staël a dit à ce sujet une parole qui caractérise l'ouvrage : "Il fait réfléchir sur tout et sur quelque chose de plus que tout."

Au-delà des cercles infernaux du doute ; au-delà des régions splendides de son paradis embrassant toutes les sphères célestes, il y a encore plus loin et plus loin le vide, le vide impénétrable — La création allant toujours s'épanouissant dans cet insondable espace et l'immortalité de l'intelligence s'efforçant de conquérir cet empire du néant et de la nuit.

Cet infini toujours béant, qui confond la raison humaine n'effraie pas le poète de Faust.

Pour lui, rien ne finit—rien ne se transforme que la matière, les siècles passés, se conservant à l'état d'intelligence et d'ombres dans une succession de sphères conscentriques étendues autour de notre monde matériel. Là, ces esprits

accomplissent encore les actions qui furent éclairées de notre soleil et dans lesquelles ils ont trouvé leur individualité. Et l'on se demande comment le poète a pu sortir l'art de son domaine pour le mettre au service de la métaphysique la plus aventureuse.

L'ouvrage est composé de deux parties qui forment deux drames distinctes.

Dans la première partie—le docteur Faust est présenté comme le type le plus parfait de l'intelligence et du génie humain. Il connaît tout, il a pensé toute idée—il n'a plus rien à apprendre ni à voir sur la terre, et n'aspire plus qu'à la connaissance des choses surnaturelles et ne peut plus vivre dans le cercle étroit des désirs humains.

Sa première pensée est donc d'en finir avec cette vie—il tient déjà dans ses mains la coupe empoisonnée, lorsqu'il entend les cloches et les chants de Pâques. Il se souvient que Dieu a défendu le suicide—il lache la coupe et il se résigne à vivre jusqu'à ce que le Seigneur l'appelle.

Triste, il sort accompagné de son disciple, traverse la foule bruyante et arrive sur le soir, dans une campagne solitaire où il lui fait part de ses aspirations

vers le soleil qui se baisse et des liens qui le rattachent à la terre.

Le diable choisit ce moment de rêveuse tristesse pour le tenter—il se glisse sous la forme d'un chien, et s'introduit dans l'étude du docteur ; il le distrait de la lecture de la Bible où le docteur cherche des consolations—bientôt lui apparaissant sous une autre forme, il profite de la curiosité du docteur pour lui offrir toutes les ressources magiques et surnaturelles dont il dispose—cette proposition séduisante est acceptée par le docteur, trop confiant en lui-même pour se croire perdu en concluant un pacte avec le diable—espérant bien sortir intacte des pièges du malin—ce pacte lui assure le secours des esprits et toutes les jouissances de la vie matérielle. Le vieux savant enfermé dans son cabinet ne connaît pas le monde—son cœur est tout neuf pour l'amour et la douleur. Méphistophiles va le prendre par ce côté faible, en réveillant ses passions endormies.

Il commence par le rajeunir au moyen d'un philtre—sûre qu'avec cette boisson dans le corps, la première femme qu'il rencontrera lui semblera une Hélène. Aussi en sortant de chez la vieille sorcière, devient-il amoureux d'une jeune fille du nom de Marguerite qu'il rencontre dans la rue. Pressé de réussir, il appelle au secours de sa passion Méphistophiles qui devient un indigne entre-metteur montrant sa nature diabolique

dans le breuvage qu'il remet à Faust pour endormir la mère de Marguerite, et dans sa cruelle intervention dans le duel de Faust avec son frère.

Au moment où la jeune fille succombe sous la clameur publique, après ce tableau de larmes et de sang, Méphistophiles enlève le docteur et le transporte au milieu des scènes fantastiques d'une nuit de sabbat pour lui faire oublier les dangers que court sa maîtresse; cette apparition réveille dans Faust le souvenir de Marguerite déjà condamnée et enfermée dans une prison et oblige le démon à lui venir en aide. Vient alors la scène la plus déchirante et la plus dramatique du théâtre allemand, où la pauvre fille, privée de sa raison, mais guidée par un instinct noble et chrétien refuse ce secours de l'enfer et repousse son amant qu'elle sent être sous l'influence et la direction du démon. Au moment où Faust veut l'entraîner de force, l'heure du supplice sonne, elle invoque la justice du ciel, et les chants des anges font une impression sur le docteur. Mais le diable le saisit et l'entraîne à ce douloureux spectacle et à cette divine tentation.

## II

Faust ne meurt pas de sa blessure, il survit à son désespoir et aux déchirures de son cœur.

Il va rafraîchir son âme et calmer ses sens au sein de la nature vivante et des harmonies divines de la création. II

consent à vivre—et prend sa place au milieu des hommes.

Il s'introduit à la cour de l'empereur, comme savant et Méphistophèles comme bouffon.

Faust étonne l'empereur par sa science et sa magie. L'empereur dont la curiosité est excitée demande qu'on lui fasse apparaître des ombres,

L'auteur dirigé par la chronique de Faust, mêle ici les idées chrétiennes de Leibnitz aux visions magnétiques de Swedenborg. S'il est vrai qu'une partie immortelle survive à notre corps décomposé, et si elle reste distincte et indépendante, et ne va pas se fondre avec l'âme universelle, il doit y avoir quelque part des régions ou des planètes où ces âmes conservent une forme perceptible aux yeux des autres âmes et même de celles qui se dégagent momentanément de la terre dans les rêves ou par le magnétisme, ou la contemplation. Par contre pourquoi ne pourrions nous pas, par l'inspiration ou le désir, attirer de nouveau, ces âmes dans notre domaine créé, théâtre où elles ont joué un rôle durant quelques années—et où elles pourraient reprendre une existence visible plus ou moins longue, se réunissant et s'éclairant tout à coup comme des atomes légers qui tourbillonnent dans un rayon de soleil ? Voilà ce que la spiritualisme moderne affirme, et ce que le poète de Faust suppose.

Ces sphères auxquelles aspire Faust,

sont en dehors du domaine du démon ; il est bien le maître des illusions, mais il ne peut aller troubler les ombres chrétiennes ou païennes non damnées, qui ne sont pas sous sa domination et flottent au loin dans l'espace, par la puissance du souvenir.

Faust entreprend donc seul ce dangereux voyage. Le démon qui ne peut l'accompagner, lui fournit pourtant le moyen de sortir de notre couche atmosphérique, en éclairant son vol dans l'immensité.

Faust s'élançait volontairement hors du fini—hors du temps même, à la recherche d'Hélène, qui est bien quelque part dans la sphère que son siècle a laissée dans l'espace. Les ombres d'Hélène et de Paris marchent sous les portiques splendides et les ombrages frais qu'elles rêvent encore en pensant au passé.

Faust les rencontre et par l'aspiration immense de son âme il parvient à les attirer hors du cercle de leur existence et à les emmener dans le sien. De là résulte l'apparition décrite dans la scène ; tout le monde peut les admirer.

Les deux ombres insensibles à leur entourage se parlent, s'aiment et se donnent des baisers. Faust, émerveillé d'abord en conceit de la jalousie.

Voilà un amour d'intelligence et de rêve qui succède dans son cœur à l'amour tout humain de Marguerite.

Un cœur épris d'un ombre, voilà qui

est étrange, mais le succès de cette passion l'est encore davantage.

Il ne s'agit donc plus d'attirer dans notre sphère deux ombres, mais il faut trouver moyen de revoir Hélène et de la matérialiser—selon l'expression plus moderne.

Hélène, tirée par le désir de Faust de sa demeure ténébreuse de l'Hades le retrouve—elle est entourée de ses femmes sous les portiques de son palais d'Argos, et Faust la retrouve jeune et fraîche comme autrefois, et Mephistopheles sous les traits de Phorkias la guide vers lui—cette épouse de Ménélas, infidèle toujours, dans le temps comme dans l'éternité.

L'époque grecque de Ménélas fait place à une race demi barbare qui gagne peu à peu du terrain sur la civilisation grecque. C'est le moyen âge qui apparaît et grandit rapidement.

Hélène représente le type éternel, toujours admirable et toujours reconnue de tous, c'est pourquoi elle peut échapper aux persécutions de son mari, (individualité passagère et bornée.) Elle renie son Dieu et son temps, et passe d'un âge dans un autre. Et Phorkias la transporte dans le château où règne Faust, homme du moyen âge qui porte dans sa tête tout le génie et toute la science et dans son cœur tout l'amour et tout le courage.

Ménélas avec ses cohortes tentent le siège du château, mais ces ombres en-

neimes se dissipent bientôt en nuées, vaincus par le temps et par la clarté d'un jour nouveau.

La victoire reste à Faust qui accepte Hélène pour sa dame. La femme antique souvent vendue, troquée, accepte avec joie les nouveaux honneurs qui lui sont rendus. L'union de Faust et d'Hélène n'est pas stérile, et le cœur salue l'arrivée d'Euphorion l'enfant du génie et de la beauté.

(Quelques auteurs ont vu dans cette enfant extraordinaire, qui s'élançait, gravit les plus hautes montagnes, veut tout embrasser, tout pénétrer, tout comprendre, une critique des temps modernes. Il meurt jeune et appelle dans le pays des ombres sa mère qui va le rejoindre—L'auteur dissout par là le bonheur de Faust.

Le peuple qui entoure ce couple extraordinaire se dissipe—rend à la nature les éléments qu'elle lui avait prêtés.

Ici—

Des idées Pautheistiques de Goethe, *tout en Dieu et Dieu en tout*, reparaisent, renvoyant les formes matérielles dans la masse commune, tout en reconnaissant l'individualité des intelligences immortelles. Privilège dont jouissent les esprits d'élites seuls ayant la cohésion nécessaire pour échapper à la confusion et au néant.

Faust est vieux et cassé ; il s'attache à la vie avec l'âpreté du vieillard, rêvant encore la gloire des âges futurs.



Malheureusement, un esprit qui s'est séparé de Dieu ne peut vivre pour le bonheur des hommes, et le malin tourne contre lui toutes ses entreprises. Son royaume magique et ses rêves philanthropiques s'évanouissent, et le dernier travail qu'il fait faire devient à son insu la tombe où il sera déposé.

Il n'a plus rien à désirer—il entend sans effroi sonner sa dernière heure—et son aspiration suprême tend vers Dieu qu'il a oublié—son âme échappe au diable.

Il semble conclure que le génie véritable même longtemps séparé de la pensée du ciel, y revient toujours comme

but inévitable de toute science et de toute activité.

Goethe n'a plus de préjugés à vaincre ni de progrès quelconques à prévoir. Faust a parcouru le cycle religieux, il a suivi la pensée chrétienne dans toute l'étendue de son domaine, il a demandé au spiritualisme la solution du grand problème de la vie et de l'éternité. Il a passé par la phase du doute et de l'athéisme—il n'a plus de lutte à soutenir. C'est un choix à faire, s'il se décide pour la religion, son choix a été libre. Il retourne à la source et au but de la vie—Dieu.

R. P. DUCLOS.

# College Note Book.

## STUDENT LIFE.

November was a favourable month for the students who had to fill appointments in the country. The Sunday's of the month were exceptionally fine for the time of the year; but December has brought snowstorm and influenza so that it is somewhat of a risk as well as a sacrifice of ease and comfort to go out preaching.

Quite a number of our students have been suffering more or less from influenza. When their bones began to ache, and their flushed faces to swell up, when feverishness seized their whole bodies, and soreness their throats, then some one was cruel enough to remark that they were becoming 'influential.'

Our McGill students, going over to their classes, make a speedy passage on these cold and stormy days, especially those who attempt it bareheaded and clad in their loose, flowing gowns.

In the early part of this session we heard the students singing "There's a hole in the bottom of the sea." Now they want to put "a plug in the bottom of the hole," and they are plugging away for all they are worth. We wish them good success at their Xmas Exams.

Geological students, knowing that our

peaceful, quiet mountain was once a bubbling, seething, raging, roaring volcano, looked anxiously to the mountaintop when the earth began to quake on the 27th of November. They were quite relieved when the disturbance proved to be brief and insignificant. So, when all is over, seem the troubles of the nursery, of our school-days and of our college days, so, doubtless, will eventually appear the troubles of life, "light afflictions, but for a moment."

Sententious remarks:—

"I will not prevent them but they will pass cheap"

"Little S. is down in the Morris Hall."

"I never began a row, but I'm going to see the finishing of this one."

"Take me one-half at a time."

"Laws! Sir they was all kickin' it."

The other morning, a student came down from the north flat singing "Last night as I lay on my pillow," We wonder if that is all the sleeping accommodation the poor fellow had for the night.

It is the unexpected that happens. The North Flat has hitherto been so circumspect in its behaviour that we were surprised to hear of a little freak that occurred in that quiet quarter. It

took the form of a bed -riot, not a bread riot. We cannot tell what induced the mattresses to leave their respective places. They evidently got a little mixed, but before the riot act was read they returned to their bed post of duty. Had such an event occurred a few days earlier we would have thought that the earthquake had something to do with it.

In the skies the bright stars glittered,

O'er the streets the arc light shone  
And 'twas from St. Gabriel students'  
social

He was seeing Nellie home.

When they reached her home, Nellie remarked that it was a long walk she had given him. He bowed superbly and answered gallantly that he wished it had been prolonged to eternity.

We spent a very enjoyable evening at the social which the St. Gabriel Young People's Society gave to the students. We were entertained with music, vocal and instrumental, and with short speeches and well rendered recitations. Then the students were called upon to give one or two of their songs. After that there was a promenade, and a multitude of dialogues went on simultaneously for the entertainment of small groups of two or more. The following conversation was overheard:—

(Lady) "Who is that tall gentleman over there?"

(Her Companion) "That is Mr. G—n."

(Lady) "Doesn't he look like a minister?"

After refreshments had been passed around and enjoyed, a little more time was spent in conversation, then the National Anthem was sung and the out-door promenade began.

They talk of big things in the North West, but perhaps if we knew everything, we could find somethings in the East to match their wonders. We have been told that missionaries in the North West have been known to go forty miles to visit a single family. What of that? We could tell of one of our students, who recently took a journey of one hundred and seventy miles to see a single member of a family.

A strange device—At 2 o'clock a.m., the students of the North Flat were aroused by the stirring tones of an alarm clock. The sound proceeded from Mac's room, and the disturbed slumbers demanded an explanation from him. It was readily given. He had been troubled with his foot sleeping about that hour of the night and he had set the alarm to waken it.

A prisoner after being confined for ten years in a dungeon, at length discovered that he could open a window and so escape. He was filled with surprise that he had not made the discovery sooner. Many discoveries have been made by great men unexpectedly. When Archimedes was bathing he suddenly leaped

from the bath, and, running through the streets naked, cried out 'Eureka,' and when friend G. was preparing for his ablutions in the bath-room of the Dean's Flat he, too, made a discovery, as the following conversation will show :

T—n. "What are you doing here?"

G—y. "I'm going to bathe."

T—n. "Why don't you bathe upstairs?"

G—y. "There's no place"

T—n. "What do you mean?"

G—y. "There's no place one can get into like this."

T—n. "Are you joking? or do you really not know that there are two bath-rooms upstairs?"

Great was the surprise of friend G. It is evident that he never was tapped in his freshman year. His long-continued, blissful ignorance of the two bath-rooms on his own landing speaks well for his good behaviour.

We clip the following from a pamphlet which seems to be a kind of prospectus issued by the Assembly's Hymnal Committee :

CHILDREN'S HYMNAL NO. 172.

"Did you ever bring a penny to the missionary box?"

"A penny which you might have spent like other little folks?"

"And when it falls among the rest, have you ever heard a ring,"

"Like a merry song of welcome which the other pennies sing?"

Chorus.

"Come, let us make this ringing and join it with our singing,

"But first our own selves bringing to our King."

This merry jingle will no doubt please the little ones if the tune is as lively as the sentiment of the hymn. To preserve uniformity it may be necessary to drill the little ones on the pronunciation of the ryming words 'box and 'folks.' To older and less guileless minds the second line recalls the prayer of the Pharisee, which might be placed at the beginning of the hymn as a scripture motto, but perhaps a more suitable motto would be "Alexander the coppersmith, did me much evil."

Donald Guthrie, B.A., has been elected Valedictorian by his classmates of the third year Theology, and W. M. MacKeracher has been appointed to the office of arts Valedictorian. As writers, these gentlemen need no introduction to the JOURNAL'S readers, and with high hopes for their success next April, the local editor adds his bit of advice to the admonitions they doubtless have reserved already: "Boys, quit yourselves like men."

Mr Naismith, a graduate of our college, who is now professor in the Y.M. C.A. Training School of Springfield, Mass., visited us a short time ago. We also have been honoured by a visit from Mr. Fenwick, the returned missionary

who gave us an interesting speech in the dining hall, on mission work in Corea. Mr. Thom also visited us, and in a happy after dinner speech expatiated on the freedom allowed the lads and lassies in Montreal, as compared with the stricter regulations at Pointe aux Trembles. However, he said, there was compensation in the fact that the studies at Pointe aux Trembles were easier than those at McGill

"If the evolutionists are right, what have the monkeys been doing that there never has sprung a man from them since Adam's time?" This question, asked by one of the students in the class, evidently set one of his classmates thinking along the line of evolution. The latter had a strange story to tell us next morning. He had been sent out to preach, but wandering into the woods on Sabbath morning, he lost his way. Looking up, he saw a small monkey in a tree.

He struck the tree several blows to attract the attention of the little creature, and it imitated him. A little further on he met an old man monkey in an upright posture, leaning against a tree, meditatively. As he approached, the monkey raised its head, and pointing in a certain direction, said, quite distinctly, "The people are waiting for you down there." As the astonished wanderer hurried off in the direction indicated, he heard the monkey say "good-bye."

The thanks of the students are due to Mrs. Warden for her kind invitation to an "At Home" on the evening of the 16th of November, and also to Mrs. McVicar for a similar invitation for the 30th of November. Many of the students, availing themselves of their kind invitations, spent very enjoyable evenings at their hospitable homes.

P. D. MUIR.

## OUR GRADUATES

REV. R. D. FRASER, M.A., Bowmanville, Ont., of the class of '73 has been appointed President of the newly organized Prohibition Plebiscite Association for West Durham.

After completing his examination the Rev. D. L. Dewar, B. A., has turned to his charge at Alisa Craig, Ont. He expects to return to convocation in April when his Alma Mater will confer upon him the degree of B.D.

Rev. J. W. MacLeod, Finch, Ont., has received a call to Russelton, Que., and, at a meeting of the Montreal Presbytery, held last week the call was sustained. The congregation at Finch will regret very much to lose their popular young pastor, but must remember that what is their loss is another congregation's gain.

In a western paper we notice an interesting account of a lecture delivered by the Rev. A. Lee under the auspices of the Epworth League Association of the Methodist Church, Kamloops, B. C. The subject of the lecture was "Our Relations," and the theme was handled by the speaker with great care and eloquence.

Since going to the west Mr. Lee has met with a good deal of up-hill work, but it is an instance of "the right man

in the right place." It was his privilege to take a short holiday last summer and during his absence his pulpit was supplied by Mr. F. W. Gilmour, one of the students of this college.

Rev. J. H. MacVicar, one of our missionaries to China, was compelled to return to Canada last summer on account of the continued ill health of his wife. Although obliged for a time to give up his work in China, he is still very much interested in that benighted land. He is at present trying to stir up the interest of some of our Canadian churches in Foreign Mission work.

The congregation of Knox Church, Ottawa, Ont., has extended a unanimous call to Rev. R. Johnston, B.A., of Lindsay, Ont. After hearing quite a number of men, with a view to giving one of them a call, they sent an invitation to Mr. Johnston to come and preach, but he declined, saying that he had no wish to leave where he was. The congregation then decided to give him a call, and appointed a deputation to wait on the Lindsay Presbytery and plead for his translation. If Mr. Johnston accedes to their wishes we have no doubt that the people of Knox Church will be highly privileged, and from what we know of his success

in the past, we can predict a prosperous future for both pastor and people.

Rev. A. Russell, B.A., one of our graduates of last year, is now stationed at Lunenburg, Ont. The reports that come to us concerning him are very favourable, and if work in college is any criterion, we would judge that he will be eminently successful in the field he is now labouring in.

We copy this from the *Barrie Examiner*: The 19th Sept. was a memorial day at the Manse, Thornton, on account of the pleasure it brought to the inmates as well as to those who visited it. About seven o'clock P. M., a large number of adherents and members of the united charge of Joy and Townline took possession of the Manse. They came with well-filled baskets and spent the evening in a social manner. After all present had partaken of an excellent tea, the Rev. J. J. and Mrs. Cochrane were presented with an address and accompanying it a gold watch and chain for Mr. Cochrane and also some pieces of silverware for his wife.

Rev. Mr. Cochrane received and accepted a call to Lundridge, and was ordained there on Sept. 24th.

Rev. J. Naismith, B.A., called on us the other day on his way home from Springfield, Mass. It is not necessary to say that his old friends in college were very glad to see him. He is now on

the staff of the Y. M. C. A. training school in Springfield, and from what we can learn, his instruction is very much appreciated. As might be expected, he is still an enthusiast in athletics. He has not as yet followed the good example set by his class-mates and entered the ranks of the benedicts.

We are pleased to notice that great success has attended the labours of the Rev. J. F. McLaren, B.D., Rocklyn, Ont. After graduating from this college thirteen years ago, he was called to his present charge, and although he has received many calls to more important fields, yet he is contented to remain where he is. Under Mr. McLaren's able ministrations the congregations at Rocklyn and Holland, at first upon the H. M. list, have become self-sustaining, and each has erected a large and comfortable brick church, as well as a brick manse for their pastor in 1892. Mr. McLaren has been for eight years a member of the Board of Management for Knox College and is now an affiliated alumnus of that institution.

It becomes our painful duty to record the death of the Rev. J. M. Wellwood, B.A., which occurred at Los Angeles, Cal., on Oct. 18th. Mr. Wellwood belonged to the class of '73, and was thus connected with our college in its early history. From what we can learn he was distinguished while in college by being an earnest and conscientious stu-

dent, taking an active part in every department of college work.

After graduating he was stationed at Cote des Neiges for some time and then accepted a call to Minnadosa, Man. Through ill health he was obliged to

seek a warmer climate, but this did not have a beneficial effect, and so he passed away at the early age of forty-six.

We extend to his wife and family our heartfelt sympathy in their bereavement.

WM. PATTERSON.

### REPORTERS' FOLIO.

WE are pleased to notice the interest that all the students are taking in the college societies. This is the only way to make them a success, and it is only by doing so that the student can profit to the highest degree by all the relations of college life. It educates him in conducting business meetings, broadens his mind by bringing him into contact with the opinions of his fellow-students; and the very opposition he meets there leads him to have deeper convictions and consequently to have more of that most necessary quality in a public man, self-reliance. This training and these results are guaranteed to those who attend the meetings, and we feel confident that this will be a golden period in the history of our established societies, because we have this winter a host of exceptionally ambitious men.

The first regular meeting of the Philosophical and Literary Society was held on Nov. 9th. After the opening exer-

cises, several items of business were transacted. The new men were enrolled as members. The auditors' report of the JOURNAL was presented and received. Mr. J. C. Stewart then gave notice of motion "That the following clause be added to article 3-4 of the constitution: *That committees shall severally decide upon subjects for essays and public speaking, and shall make selections for reading.*" Another important factor in the business part of the meeting was a motion by Mr. W. C. Clark, that we ask Knox College, Toronto, to join us in our public debate. He pointed out how common it was in the universities to have these inter-collegiate debates, and showed that if they could be made so successful and popular, there was no existing reason why the theological colleges, too, should not have similar meetings at least once in each season. The motion was carried unanimously, and Mr. D. Hutchinson, B.A., our recording secretary, was instructed to inform the



Toronto men of the Montrealers' formal challenge.

Mr. G. C. Pidgeon, B.A., commenced our programme by reading an excellent essay on "Ministers' Hobbies." The essay was very practical and the good common sense it contained was much appreciated. On account of the lateness of the hour it was thought advisable to postpone the open debate, "*Should church property be taxed.*" Mr. W. M. MacKeracher then rendered in French dialect the admirable composition, "*De Papineau Gun.*" The dialect was so perfect one could quickly see he was a native of the Province of Quebec, and all who were present surely felt that he was a warlike young man, his impersonating the old soldier relating his yarn, was so complete. After the remarks from our critic, Mr. F. W. Gilmour, the meeting was brought to a close.

The meeting of the Missionary Society on Nov. 10th was purely a business one. After passing a motion to enroll all the new men as members, and another motion in favour of supplying the McKay Institute with service this winter, the election of officers for this year took place. The following were the results:

President, A. Mahaffy, B.A.

Vice-President, Jos. Ménard.

and Vice-President, D. Hutchinson, B.A.

Secretary, J. S. Gordon, B.A.

Corresponding Secretary, Wm. Bremner.

Executive Committee—A. McGregor, D. J. Graham, J. Taylor, B.A., S. McLean, P. Beauchamp.

News Committee—H. Leitch, P. D. Muir, B.A., G. Gilmore, A. Graham, H. Murray.

Mr. H. Murray then gave as a notice of motion, "That it would be advisable to hand the St. Jean Baptiste Mission over to the Church."

After a vote of thanks was tendered to Rev. Mr. Morin, who was present, for the interest he had manifested in the French work of the Society, the meeting closed.

Another meeting of the above Society was held on Nov. 29th. Mr. D. J. Graham, who was appointed to collect money in aid of the St. Jean Baptiste Mission from the various congregations in Ontario last summer, gave his satisfactory report of having received \$941.14. After this report had been received the chief business of the meeting was presented, viz.: the handing over of the mission to the Presbytery. The tone of all the speakers showed the warm interest that was felt in this French work. However, the arguments showing that the work had assumed proportions beyond the ability of the society to successfully prosecute, were of sufficient weight to cause a majority to vote in fa-

your of handing over the St. Jean Baptiste Mission to the proper authorities of the Church. After the necessary arrangements for the transfer were made, the proceedings were closed by prayer.

The fortnightly meeting of the Philosophical and Literary Society was held on the evening of December 1st. Mr. Stewart's motion, regarding the change in the constitution, was carried; so that in the future the committee of judges, and not the executive committee of the Society, shall decide upon subjects for essays and public speaking and shall make selections for reading. The following gentlemen were elected for these committees: Professors Scrimger, Ross and Stephen for the English department

and Prof. Cousserat and Rev. Mr. Morin for the French.

The programme of the evening was interesting. Mr. A. Mahaffy, B.A., rendered a solo with great acceptance. This was followed by a reading, "Shakespeare at Dead Hoss Crick," by Mr. F. W. Gilmour; and then the meeting became a free and-easy discussion of the question, "Should church property be taxed." To give a synopsis of the addresses would require too much space, but we must at least mention the refreshing warmth shown by the speakers, and especially that of Messrs. G. C. Pidgeon and J. M. Kellock. The vote at the close was a tie, so that it was decided to resume the discussion at the next meeting.

F. W. GILMOUR.

## Editorial Department.

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Professors  
as Teachers.

There are many differences between college life in the Old Country and in this country, and one of the most marked is the relation existing between professor and student in the class-room. Not long since it would have been a base degradation of professorial dignity to connect the idea of *teaching* with the work of the professor. His duty was known under the more dignified title—*lecturing*. Amid a grim and awful silence he marched to the rostrum, and opening his book of mysteries, proceeded to deliver his lecture in well-rounded, classical English. It really mattered very little whether the students understood upon what he was lecturing—the fact that he *was* lecturing outweighed all such minor considerations. When he sufficiently aired himself, he closed his book of notes and, gathering his robes about him, walked forth from the class-room feeling that he had done his duty in having thrown a mass of mental food before the hungry portion of humanity gathered in his presence, and whether they suffered the pangs of mental indigestion or not—well, that was their own look-out. Such a thing as the asking of a question would have caused the learned man to believe that either he or his

students had suddenly been deprived of their reason. The idea of a professor submitting to be questioned by the students was simply preposterous. The man daring such a thing would have been looked upon as a sort of collegiate anarchist and would have been promptly ejected from the class-room.

The hard, practical spirit of the present age has penetrated even into the dim religious light of college life. The professors as well as the students have been brought to feel the inadequacy of the old method of lecturing. It may have been a pleasing thing to behold an old-time lecture with its pompous environment, but the present utilitarian spirit demands something more than this. Hence it is that professors are awakening to the fact that it is not enough simply to give forth, but they must see that what they assert is understood by their hearers. It is poor charity to give a great quantity of bread that is as hard as a rock, to a hungry man. He can't eat it. Better it is to give him a little eatable bread and see that he can and does eat it. This is more satisfactory both to the hungry man and to the donor.

The science of teaching is one that has made rapid progress of late years.

It has been studied and developed in nearly every respect, and there seems to us to be no reason why it should not be practised by professors in colleges as well as teachers in public schools. In one sense students are merely overgrown school-boys; they differ in that the mental powers of the former are more highly developed and consequently a higher form of teaching is demanded of their teachers. This fact has long been recognized and emphasized by our Principal, and our Professor of Exegesis has lately changed his methods and has adopted "the questioning" or Socratic method with very good effect. In all departments of work in this college the right of the student to question the professor—provided that the question is relevant to the subject under discussion—is recognized.

For the students this method of lecturing is attended by the best results. We cannot say as to whether it involves greater or less labor on the part of the professors. Be that as it may, they must feel a certain satisfaction in knowing that the students are assimilating what is being given them. While, on the whole, less actual ground is gone over, time is saved. Formerly the professor might hammer away for an hour at a subject upon which the students already possessed tolerably accurate knowledge; but when the professor is teaching instead of lecturing by asking very few

questions he is able to test the knowledge of his class.

Quality, rather than quantity of knowledge is desirable. The spirit of the age is critical, and we come to college for the purpose of developing our critical faculties as well as for the amassing of knowledge. Nothing so "sharpens the wits" of the student as questioning and being questioned—especially the latter. It is one thing having the mind filled to the brim with facts, to sit down and calmly set them in order so that, when a list of questions is presented, they may be spilled out upon the paper; it is another thing to stand a rapid and searching fire of questions from the professor, to which concise, brief, pointed, spontaneous answers are expected. The latter is best fitted to prepare students for what they will frequently meet when they leave college to engage in the actual work of the ministry.

It's true that it is impossible to get water out of a bottle until some has been put in, and so some imagine that it is little better than useless for the professor to question the student upon some subject which to the latter has hitherto been a *terra incognita*. But this is not so. Students, as a rule usually have some scraps of information upon nearly every subject that comes up for discussion. We remember having recently heard our Professor of Exegesis remark that by questioning he had drawn from the class

nearly every view that had been set forth by the critics upon "the Sinaitic Covenant," yet none of the class had ever read "the critics" upon this subject.

By following the Socratic method, the professor, far from lessening, adds to the dignity of his office. He wins the sincere respect of the students. The yawning chasm between the front row of desks and the rostrum is spanned by a bridge of mutual questioning, and upon this bridge professor and student meet.

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The Annual Doubtless, ere this issue -Lecture in of the JOURNAL reaches our McGill Uni- subscribers, many of them versity. will have read the lecture delivered by Sir William Dawson on the afternoon of November 30th, to a large audience composed of many of Montreal's best citizens and the professors and students of McGill. It will, therefore, be unnecessary at this time to give even an outline of his lecture, which has been so fully reported in our weekly and daily publications. Suffice to say that his address on "Thirty-eight Years of McGill," was highly interesting to all, and to none more than to the students and graduates of McGill, who have learned to regard him with nothing short of true filial affection.

There is one point, however, in his lecture to which it is well worth while directing the attention of our readers.

That point is the good that has resulted from the affiliation of other colleges to the university. After speaking of the different colleges in arts affiliated to McGill, he proceeded to speak of the affiliated theological colleges of the city as follows: "The value of these institutions to the university no one can doubt. They not only add to the number of our students in arts; but to their character and standing, and they enable the university to offer a high academical training to the candidates for the Christian ministry in our four leading denominations, thus rendering it helpful to the cause of Protestant Christianity, and enabling us to boast that we have aided in providing for the scattered Protestant congregations of this province a larger number of well-educated pastors than they possibly could have obtained in any other way, while the ministers they sent out into the country have more than repaid us by sending students to the classes in ALL our faculties."

It is certainly gratifying to hear such words as these from such a man as Sir William Dawson—gratifying to know that the benefits arising from the affiliation of theological colleges to McGill are beginning to be regarded as mutual. The extent of these benefits cannot be computed with mathematical accuracy; but their nature is clearly indicated by the lecturer. They consist in the university giving to the candidates for the

Christian ministry such mental training as will well fit them to take up the study of Theology, and the theological colleges, on the other hand, directing young men's attention to McGill. None are in a better position to judge of the benefits theological students receive from McGill than those who have taken the advantage of a full course in arts there; and all these are unanimous in their decision as to their indebtedness to McGill for her high intellectual, moral and even spiritual influence upon them during their college course. Nor do they rest satisfied with mere feelings of indebtedness and gratitude towards their alma mater. They go further, and show their gratitude by directing the thoughts of young men with whom they come in contact, to the college that has done so much for them and thereby "add to the number of students in arts," and "to their character and standing." This fact is becoming more apparent every year. Last year twenty-seven young men graduated in arts in McGill. Of this number ten belonged to this college, and are now pursuing their theological studies here. Many of them, no doubt, reached the university through the influence of this college; while others may be said, with equal truth, to have found their way hither through the influence and high reputation of McGill.

We cannot but hope that the existing

relations between "Old McGill" and our present alma mater may long continue, and that in the years to come all theological students of the Presbyterian College, Montreal, will have first completed their preparatory studies in McGill.

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The **Symposium.** That the Labour Question is one of the great questions of the day is a truism. Everybody knows that a great struggle is going on in the civilized world to-day between Capital and Labour, those gigantic powers which, instead of being arrayed against each other, as is too often the case, should join hands and aid each other in working out harmoniously the destiny of man. Everybody has some knowledge of the contending powers themselves, and everybody knows at least a little about the nature of the war that is being carried on between them, but comparatively few have an adequate or a comprehensive grasp of the whole situation. Consequently a symposium of intelligent views on the subject ought to be welcome.

Both Capital and Labour are intimately connected with the Church inasmuch as all who constitute the Church represent the one or the other of these powers. In fact the great mass of the members and adherents of the Church are labourers, and it is only here and there in its ranks that a capitalist is

found. But whether the representatives of Capital be few or many in the Church, the very fact that that body is composed of representatives of both powers, in any ratio whatever, makes the struggle of vital importance to it. It is therefore very needful that as much light as possible be shed on the Labour Question in its relation to the Church. It is essential that a knowledge of the facts of situation be disseminated among church members, and that both parties be represented with the utmost fairness. Consequently we have undertaken a symposium of different views on the great problem: "What Attitude Should the Church Assume Toward the Labour Question?"

It is our aim to have this question treated from the point of view of the layman as well as from that of the clergyman, so that it may be thoroughly discussed, and that every phase of it may receive due attention. Such a discussion must necessarily result in good. Light will be thrown upon such parts of the question as may have been obscure to some, and abundance of material for reflection will be presented to the thoughtful reader. The relations of employer and employee cannot but be improved when each in a kindly, Christian spirit looks upon the difficulties of the other. Everybody has his difficulties and often man seems harsh to his brother man when he is really only ig-

norant of his brother's difficulty. If, therefore, nothing more be done than to direct attention in any degree to the difficulties that others have to contend against, something will be accomplished and the symposium will not have been a useless thing. But we look for more than this. Those who have agreed to contribute to this symposium are men capable of dealing with the subject, and we feel confident of being able to present our readers with articles worthy of their careful attention.

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Scripture Reading in Church Service. "Make the Bible a living book; make it interesting to the people" was the advice of a friend to a theological student. It is pertinent advice and implies the need of many people and congregations. We learn this from our contact with people in their homes and the Church services. In the reading of the lessons at the services there is a large percentage of people who never open a Bible; the minister reads but they do not follow or interest themselves in the printed page. This, we fear, in most cases implies neglect of and indifference to the sacred volume. In a number of both city and country congregations only a small part of the people follow the reading in their Bibles. The writer two years ago conducted a regular service with a congregation of eighty in which there were three Bibles; and ju-

last Sabbath (Dec. 10th) one of the students of this college preached where the only Bible he could see in the church was that on the pulpit. It's a burlesque on Protestantism. At how much, forsooth, do many value the *open* Bible?

We are at fault here, and we must remedy it. The remedy lies in the advice: "make the Bible a living book; make it interesting to the people." If this be done people will study it.

One means of accomplishing this is for the minister to make *appropriate* remarks upon the passages that are read as lessons. A large number do not. It certainly requires careful preparation, but who should be more ready to give that than he upon whom especially is laid the charge of souls? We would say: Show the connection with the context of the passage about to be read; compare scripture with scripture; explain difficulties; and give short, direct, pointed teaching which is often very effective. If there be difficulties beyond the speaker's ability let him honestly tell his people so; there is much disappointment at times because difficult passages are overlooked. We are convinced that too many of these

are neglected, some would say slurred over. Where is the thinking man that has not frequently longed, when difficult passages were read in church, that the minister would stop and explain?

These expository exercises are among the most enjoyable and profitable of the church services. If any reader does not know these things in his own experience we advise him to give them a trial. We will pay all costs if our prescription does not prove to be what we represent it. Last spring one of the leading professors of our church preached in a western town. Judgment, of course, was passed upon him. "His sermon was dry, but his exposition of the lesson was most helpful, could scarcely be excelled." This possibly is the judgment that is passed on more than that worthy professor. Is not the teaching of God's word itself too much neglected? Live, energetic expositions of it will help to remedy that, and then the grand old book will receive more of the attention which it deserves, and Protestants will live up to a privilege which they professedly value so highly, and yet practically use comparatively little. "Make the Bible a living book."