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Our Graduates' Pulpit.

GLORYING IN THE GOSPEL.

THE REV. J. A. MORISON, B.A., EAST PRESBYTERIAN CHURCH, TORONTO.

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

THE power of God and the power of Rome are the two powers in the apostle's mind as he writes to the Christians at Rome. Rome was the centre of power. She was mistress of the world; Nero, the tyrant of tyrants, was seated upon the imperial throne. The power of world-wide conquest belonged to Rome, for her eagled legions had been victorious in every land. The power of wealth belonged to Rome. The port of Ostia was crowded with the navies of the world that daily brought the wealth of gold, merchandise, jewels, and precious stuffs to Rome. The power of in-

telleet belonged to Rome. There were the Academicians, the Epicureans, and the Stoics. Seneca now flourished, both tutor and friend of the Emperor. The power of priestcraft belonged to Rome, for still did pagan priests victimize the people with heathen rites and sacrifice. Power there was in the age-long-superstitions of the populace, in the corrupt habits of society, voluptuousness, pomp, pleasure, cruelty, games and gladiatorial shows. Rome was full of power; such power as had scarce ever heretofore been known. And all this mighty power of Rome was arrayed against that other power—Christianity. Thus it was that those who dared be followers of the "Christus" were driven to the dens and caves of the earth, if there, perchance they could escape the iron heel of persecution. "The Christus," said Nero, "who is He?" Who, but a despised Jew whom Pontius Pilate condemned and crucified far off in Palestine! Yet, O Rome! behold in His death a mighty power—a power on which you counted not. It is that power that encourages His most humble follower, even in the midst of fiery persecution, exultingly to cry "Christianus sum." "For I am not ashamed of the Gospel of Christ."

Rome shall decrease but Christ shall increase, till not only from pagan Rome, but also "from every nation and kindred and people and tongue." one grand Doxology shall burst forth—

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem
And crown Him Lord of all."

Rome has fallen, and in her downfall I hear the voice of her atheist Emperor confess—"Thou Galilean, thou hast conquered." Thus did the Gospel of Christ conquer Rome, for it was the power of God.

Here is the secret of the progress and power of Christianity. The Gospel is not the power of man but of God.

JESUS CHRIST IS DIVINE.

Many novelists of the present day, and others as well, would have us believe otherwise—that the power of Christianity in the world is due merely to the beautiful story of Christ's life and tragic martyr's death. These would have us believe that while Christ was a good and perfect man, yet he was merely a man. How flimsy and insufficient the argument! Did not Socrates also die a martyr's death, a martyr to truth, yet where is the power of the Socratic teaching as compared with the words of Him who spoke the Sermon on the Mount? There is one trenchant point of difference between Christ and every other martyr to truth,—it is that *Christ is Divine*.

Is Christ divine? *Divine*—The Old Testament makes answer holding up to the gaze a portrait of the Messiah before He appeared, so like Him that it was said by those who sought Him, "we have found the Messiah which is the Christ." *Divine*—The New Testament replies: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. That which we have seen and heard declare we unto you." *Divine*—The church of God declares as for nineteen hundred years by her apologists, and councils, and martyrs she has jealously guarded this sacred truth. *Divine*—Science replies, for there is no other explanation of the life of Christ on earth. *Divine*—Common sense replies, for otherwise what is Christian faith but mockery, Christian inspiration an imposture, Christian self-sacrifice vain! *Not Divine*—Then destroy all the churches and cathedrals of Christendom, they indicate a lie. *Not Divine*—Sweep out of existence the paintings of Raphael and Hoffman and Leonardo da Vinci, they perpetuate a lie. *Not Divine*—Then banish to the regions of darkness the sweet strains of Mozart, Beethoven, Handel, and Mendelssohn, their suggestion a base subterfuge. *Not Divine*—Then let the last ray of comforting hope be snatched from the gaze of the dying saint.

The Christian's hope and comfort is gone,
Come darkness, come despair.

It cannot be. The Gospel of Christ is the power of God because Jesus is Divine.

Then read on. Learn what this means. The Gospel of Christ is the power of God *unto Salvation*. Think of it, all this divine power energized for one specific aim—Salvation.

Salvation—The one overwhelming necessity of fallen man, for the fall brought mankind into an estate of sin and misery. Here is atonement for sin and reconciliation to God. Here is power to convince men of lives mispent—that they have lived contrary to the very purpose for which they were created. Here is deliverance from the misery of sin, the bondage of sin, the fascination of sin, the practice of sin, the destruction of sin, the death of sin. Instead of being the slaves of every evil desire, you, by the power of God, go free. *Salvation*—The one necessity of the heart, for without this salvation the heart has no enduring peace. It is separated forever from God, the peace and consolation. *Salvation*—The one necessity of the conscience, for without this salvation the conscience is fettered by an eternal chain of remorse. *Salvation*—The one necessity of the mind, for without this salvation the mind has nothing upon which to fix its uncertain speculation; it wanders aimlessly from doubt to doubt. *Salvation*—The one necessity of the soul! In the Gospel of Christ alone is the as-

surance of life. All other gospels fail. The gospel of art can please the senses and fire the imagination, but can never satisfy the soul. The soul is conscious of sin. Sin must be dealt with. Art speaks of no pardon. This the Divine Christ alone can bring. "There is none other name under Heaven given among men whereby we can be saved." Blessed be the Father, this name is all-sufficient sufficient for *every one that believeth*.

Heaven is now opened. Hail pardon, purity, and peace streaming forth from the east three gates, the north three gates, the south three gates, the west three gates. "The Spirit and the Bride say come, and let him that heareth say come, and whosoever will let him come and take of the water of life freely."

Immortal man, whosoever you are, this is for you for you who have broken every good resolution; yes, for you who have even forgotten that solemn vow made to Heaven as you stood around the open grave of your beloved dead. For you in whose ear even now Satan is crying, no pardon, no peace, no heaven.

Believe in Christ. Resist not the Holy Spirit who now would have you declare "I am not ashamed of the Gospel of Christ." Why should you be ashamed? Paul was not. He saw in it the mightiest power in the universe directed towards the most beneficent end - even the eternal salvation of every one that believeth. Let it but thus appeal to you, transform you, control your will, consecrate your life, with Paul declare

"I'm not ashamed to own my Lord
Or to defend His cause,
Maintain the glory of His cross
And honor all His laws.

"Then will He own His servant's name
Before His Father's face,
And in the New Jerusalem
Appoint my soul a place."

THE RELIGIONS OF CHINA.

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Our information in regard to the early religion of China is derived from two works entitled respectively the Shu King and the Shi King.

Besides these, there is another ancient work greatly prized by the Chinese called the Yi King. This is, however, less important for our present purpose. The Shu King is made up of extracts from the ancient records of the Empire. These have been selected largely for their ethical or religious value. These records begin to be contemporary with the events they describe in the twenty-second century before Christ. The Shi King is an ancient collection of poems.

From these documents it appears that the religion of China in the early days of our acquaintance with it, was purer and loftier than it has been at any time since.

The Chinese at the time represented by them worshipped a Supreme Divinity, Shang Ti, the words meaning the Great Ruler. He was inflexibly just. He was no respecter of persons. Because the ancestors had been favored by him, it did not follow that the descendants could trust to a continuance of this favor. As soon as the virtues which had won the protection of Heaven in the case of the ancestors were neglected, the blessings they had enjoyed could no longer be expected.

Besides this supreme ruler, inferior spirits were worshipped. These were the spirits of the grain, of the mountains and of other objects.

In their thought of these spirits, as well as in that of the supreme ruler, the Chinese were extremely prosaic. The spirits of the grains and of the mountains were these, and nothing more. They were mere abstractions. The Great Ruler was this, and nothing more. No myth adorned the religious thought of this early people. The objects of their worship had no history and no concrete personality.

Devotion was also paid to ancestors. These were honored by feasts. At one time in those feasts the ancestors were represented by a youth, to whom the daintiest fare was offered and homage was paid.

The Emperor was relied upon to keep in order both the world of men and the world of spirits. He controlled both worlds by controlling the Empire. When the affairs of men were in disorder the spirits caught the infection, and broke through the proper bounds. This means simply that

when wickedness prevailed upon the earth, the elements were thrown into disorder.

Virtue was enjoined by reference to the fact that the lives of men are open to the view of the spirits. Thus in one place we read, "When you are in friendly intercourse with superior men, you take care that your countenance is harmonious and mild, and are anxious not to do anything that is wrong. When you are in your chamber you ought to be equally free from wrong, in the presence of the light which shines into it. Do not say, 'The place is not public: no one can see me here.' The approaches of spiritual beings cannot be foreseen; but all the less should they be slighted." In another place we read: "Let me be reverent! Let me be reverent. The way of heaven is evident, and its appointment is not easily averted. Let me not say that it is high above me. It ascends and descends about our doings. It daily inspects us wherever we are."

The thought of immortality, or at least of a life after this, was simply and strongly held. More than among most nations that have reached so high a degree of civilization, there remained, among the Chinese, habits of thought that may be traced back to the lower life of the savage. The Chinese notion of the next life was of this primitive kind. According to the situation upon the earth was the situation in the next world. The ruler was a ruler still. The same counsellors were about him that formed his court upon the earth.

In the thought of the future life there was no play of the imagination. There was the simple recognition of the fact as it has just been stated. The thought of the continued existence of the ancestors had, like that of other spirits, a great moral influence. If a man honored his ancestors, and if in other respects he lived uprightly, then they would favor and protect him. By neglect of these duties he would lose their protection.

There is no reference to any punishment in the next world. What became of the wicked we are not told.

The morality thus enforced had in it little that was peculiar. The virtues that we commonly recognize as such, were enjoined. If there was a special emphasis on any one it was perhaps on reverence and obedience; though on the other hand, as the referenee was very largely to rulers, the duties of the governor to the governed were largely dwelt upon.

This is substantially the religion into which Confucius was born in the year 551 B. C. Already, however, it had lost something of its vividness. The great ruler was no longer quite so distinctly personal as in the earlier days. Confucius appears to have been himself thoroughly religious, but religion entered very little into his teaching. He insisted on the observance of the religious ceremonies, as well as all the numberless other rules of pro-

priety, but he shrank from discussing religious truth. He sought to revive the old customs and the old virtues. Doubtless, however, in many respects he advanced beyond the old in the thought and the practice of goodness. As a man, he was one of the sweetest and strongest that have ever lived. At the same time he is fascinating by the human traits which manifest themselves through his robes of ceremony. When he held office he showed himself interested in the people over whom he was placed, guiding them in the best methods of life. At the same time he was inflexibly just and did not shrink from the sternest exercise of authority. He spent a great part of his life in wandering from city to city, striving to lessen the evils of the troublous times in which he lived. For this he exposed himself to hardships and peril. His cheerful serenity did not desert him through it all. A few of his sayings may be quoted. "A disciple asked, 'Is there one word which may serve as a rule of practice for all one's life?' The master said, 'Is not reciprocity such a word? What you do not want done to yourself do not do to others.'"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it."

"It is only the truly virtuous man who can love or who can hate others."

"He who exercises government by means of his virtue may be compared to the North Polar Star which keeps its place, and all the stars turn towards it."

"The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that he should be reverently careful. In regard to what he doubts, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got he thinks of righteousness."

These extracts from the Confucian analysts may sufficiently illustrate the method of his teaching.

Another important Chinese teacher was Mencius; he was probably born B. C. 371. Like Confucius, he was rather a moralist than a religious teacher. His great thought was the uprightness of human nature. One or two sentences may be quoted from him:

"I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death

indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger."

"There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

"Therefore men have that which they like more than life and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it, what belongs to such men is simply that they do not lose it."

The modern state religion of China is very much like that which has been described. There are no priests properly so called. The Emperor is the supreme ministrant, and other officials have their place in the rites according to their rank. Among the cultivated, the Supreme Ruler is in general little more than the personification of the heavens. Great honor is paid to the ancestors and to distinguished persons of the past, especially to Confucius. Among the lower classes of society superstition is unbounded, though it still follows largely the lines of the older religion. The spirits and gods that are worshipped are innumerable. There is a god for almost everything. There are gods of city gates and of diseases, as of the small-pox. In some parts of China, at least, there is the god of the kitchen. He is supposed to keep watch over what takes place in the house. At the end of the year he departs to make his report, and is succeeded by another. Naturally, as the year draws to its close he is treated with special attention in order that the report may be favorable. These divinities are mere abstractions like those of the early Chinese. By their multitude, by their abstractness and by their extremely specialized functions they may be compared to the gods of the *Indigitamenta* of Rome.

The thought of the future life as held by the same people is most naively realistic. As a person dies, so does he enter the next world. The beheaded, it is at least in some places believed, enter the next world without heads. The rich are still rich and the beggars are still beggars. Paper offerings representing the objects which are supposed to be acceptable, are made to the departed, and are supposed to have value in their world. Paper money is also thus given.

There are three forms of religion in China. Besides that of which I have spoken, there are Buddhism and Taoism. Buddhism was imported from India and does not demand our attention. Taoism is so called from the word *Tao*, which means, originally, Way, but which is the term used in the Taoist sacred books for the Absolute. The principal Taoist writer was L'ao-Tszi. He was a contemporary of Confucius, but older than he. He was probably not the founder of the system, though practically he may

be regarded as such. Both he and his writings are the complete antithesis of Confucius and his manner of speech. He is profoundly mystical. His work is extremely obscure, and the translations of it differ widely among themselves.

There is great difference of opinion among modern scholars in regard to the nature of Tao. Some maintain that the word represents a theistic conception of an extremely high order; while others maintain that it is a metaphysical principle.

As a moral teacher Lao-tszí is very different from Confucius. In some respects he anticipates the highest teaching of Christianity. He had faith in the power of love. He said: "I treat the good with kindness; those who are not good I treat with kindness." Confucius opposed this teaching. Bad men he insisted, should be treated with justice. Practically, however, Confucius was in advance of Lao-tszí. The latter was a quietist. He believed in silent influence. His disciples withdrew themselves from the troubled scenes, into which Confucius and his followers pressed in order to introduce a better mode of life.

Taoism at the present day has lost all its dignity. It consists merely of the grossest superstitions.

When we speak of the three religions that exist in China we must not suppose that the people are divided, some belonging to one and some to another. There are no Buddhists strictly speaking, except the monks and nuns, and no Taoists except the priests. The people, in general, make use of one form of religion or another, according to circumstances. It is said that they turn to Buddhism very largely in regard to matters that concern the future life, while for good luck in the present they most often turn to the Taoist priests.



WORDSWORTH'S

ODE ON INTIMATIONS OF IMMORTALITY.

THIS wonderful poem was composed during the period of Wordsworth's greatest mental activity and power. It may be said to stand even at the high water mark of his peculiar felicities of style and thought. The four first stanzas were written about the close of the year 1803, the remaining and more valuable portion two years later, when the poet had reached his thirty-fifth year. By this time he had fully recovered from the shock his nature and his faith had sustained through the collapse of his hopes for the French Revolutionists, and through them for oppressed humanity everywhere. In 1802 the Earl of Lonsdale, who had persistently refused to pay the poet's father during his lifetime, and, after his decease, his heirs a just debt, died, and was succeeded by a more honorable kinsman, who not only paid the original debt of £5,000, but £8,500 in interest as well. Two-fifths of this amount fell to Wordsworth and his sister who lived with him, and, added to Raisley Calvert's legacy of a few years before, produced an income which enabled them to live, if they so desired, in comparative luxury, whilst it allayed all fears as to their means of livelihood in the future. Nay more, it enabled the poet to take to himself a wife, Mary Hutchinson, his cousin, whom he had long known and loved. His poems were also slowly rising into favor, having run the gauntlet of a host of unjust and—as time has proved—incompetent critics, and the poet felt satisfied that, sooner or later, the great lesson he had to teach would find its way to the heart of humanity. To all these favoring circumstances add the fact that he was in the flush of manhood, when the physical and mental powers are usually at their best, and we need not wonder that this particular period should see the birth of his greatest works. The Prelude was finished in the same year as the Ode, and the choicest portions of the Excursion had been composed. True, there were times after this when the poet climbed to the old heights, and under the old inspiration, uttered sentiments as richly inter-fused as ever with

“The light that never was on sea and land ;”

but they were not frequent, and did not recur after an evening of extraordinary beauty in 1818. The concluding lines of the poem composed on that occasion may be fitly applied to his own literary career :

“The visionary splendour fades,
And Night approaches with her shades.”

In the Ode two doctrines stand distinctly forth, (1) pre-existence, and (2) the necessity of making the pure joys of youth a permanent possession, in order to genuine happiness during the declining years of life. These spring out of, and are a natural result of Wordsworth's view of the outside world, the world of nature. What, then, was his view of nature? Description of natural scenery had found a place - though often a small place--in the writings of English poets from the time of Chaucer, but about the beginning of the eighteenth century, under the direction of Pope, the stream which had hitherto flowed in its natural course, free and untrammelled, was diverted into a channel dug for it by the hand of man. It was an artificial age in every respect. The soul of things was of little moment, the form was everything. Nature was accorded no place in the writings of the period until she had been dressed up by the art of man, as she appeared in the gay parterres and villa gardens of the city. But a reaction against this unnaturalness set in even during the lifetime of Pope himself. Thomson led the way, others followed, until in Cowper we find that richness of coloring, that truth and beauty and sweetness of description, which could only be penned by one who felt in all their fullness the delights of rural sights and sounds. But Cowper painted only the face of nature, painted it with a loving hand, indeed, and in all its varying phases, yet he conceived not of a soul beneath. It remained for Wordsworth to add the spirit, and so to see in what we are pleased to call inanimate nature a living, breathing, teaching personality. With receptive mind he stood in her presence ready to learn the deep truths she alone was capable of teaching, for through her was diffused the omniscient spirit of the Creator.

"One impulse from a vernal wood
May teach you more of man,
Of moral evil, and of good,
Than all the sages can."

In the calm he heard her whisperings, in the storm her wilder notes of power. Mountain, dell, and stream, the quiet vale, and the sounding cataract had each its message—a message fraught with peace, and hope, and inspiration.

"From Nature doth emotions come, and moods
Of calmness equally are nature's gift:
This is her glory; these two attributes
Are sister horns that constitute her strength."

And he who comes forth into the light of things, into the school of nature, bringing with him "a heart that watches, and receives," cannot fail to be uplifted in thought and feeling, to be purified and sanctified. Wordsworth deplored the mad rush of his time for wealth, and the sordid motives that

lay behind. He would have his countrymen hold frequent communion with the "Wisdom and Spirit of the Universe," the "Presences of nature in the sky," and the "Souls of lonely places," that from them they might learn the virtue of unselfishness.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon."

He was not guilty of the "pathetic fallacy," taking his mood to Nature and making her reflect it. He would not consciously have expressed the thought contained in Tennyson's lines:

"Calm is the morn, without a sound,
Calm as to suit a calmer grief."

Believing in the existence of nature as altogether outside of and independent of his own, he recognized moods and thoughts peculiarly hers. These moods and thoughts she could communicate to him inasmuch as she, being God, was the more powerful, and the thoughts and emotions of nature, being always pure and elevating, it behooves man to open his heart for their reception. It has been customary to call this belief of Wordsworth's Pantheism, but it is that form of Pantheism which sees God everywhere, but not necessarily all of God. His later writings show unquestionably strong faith in a personal God. At this particular period the larger idea overshadowed the smaller.

Holding this view of nature, we need not be surprised that he dwells little on description. He does not allow himself to be carried away by the superficial impressions of a scene, but, by the force of will, digs beneath the surface until he finds the truth that there lies hidden. Thus natural objects became unsubstantialized. In communing with the spirit he lost sight of the external, so that what he saw seemed part of his own immaterial nature. "Many times," he tells us, "while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality."

Such highly-wrought states of spirituality were especially characteristic of childhood and early boyhood, and Wordsworth employs the fact as being presumptive evidence of pre-existence. This doctrine is one of the chief features of Plato's philosophy. He taught that abstract ideas such as truth, temperance, virtue, etc., were real existences in heaven, and in the contemplation of them the life of the gods consisted. In the train of the gods were souls, some newly created, and some which at one time or another had dwelt in human forms on earth. These, too, gazed—but from a distance—on the visible forms of the abstract ideas, and lived by them. Sooner or

later the soul comes to earth, and takes up its abode in its tabernacle of clay. Its nature then becomes threefold—sensual, rational, and spiritual. The glorious vision of heaven has been lost, but as there is one abstraction, beauty, which has a visible existence here, the soul is not without a chance of regaining its former state. At the sight of earthly beauty it is reminded of the heavenly. But its sensual part does not, and cannot rise above the present. To it there is no suggestion of the heavenly vision in the earthly, and it rushes with eagerness to revel in the enjoyment of what it sees. Then the spiritual element of the soul, which lives constantly in the air of heaven, steps in to restrain the sensual, and, in the man who aspires to higher things than the grovelling pleasures of earth, is aided by the rational part, or reason. In such event the victory rests with the spiritual. It becomes strengthened by the struggle. A brighter view is gained of the heavenly beauty, and with it of the other abstractions of the celestial landscape, and so the soul slowly agonizes along the road of restoration. Each successive victory marks a step forward, until finally the lost vision is permanently restored to its longing eyes. Heaven and eternal joy are at length regained.

This was Plato's doctrine, different in many respects from that of Wordsworth. According to the former the child knows least of the glories left, the experienced philosopher most. The recollections become more frequent and more enduring with advancing years. But, according to Wordsworth, the child, whose soul is but a star that set in heaven to rise on earth, is the best philosopher; and, though deaf and silent, "reads the eternal deep, haunted for ever by the eternal mind." He is the "mighty prophet," the

"Seer blest, on whom those truths do rest
Which we are toiling all our lives to find,
In darkness lost—the darkness of the grave."

Over him "immortality broods like the day, a master o'er a slave, a presence which is not to be put by." He lives more than half in the light of the heaven he has left. But soon the things of earth begin to engross his attention, with ever-increasing demands, and the walls of his prison-house gradually rise to shut out the view of ante-natal glory. Each succeeding year finds him travelling farther from the east, but he is still attended by the glorious vision, until he reaches manhood, when it is lost in the ordinary scenes of life. Thus from infancy, through boyhood and youth, to manhood, there is a gradual lessening of the ethereal splendour, for Earth,

"His homely Nurse doth all she can
To make her Foster-child, her Inmate Man,
Forget the glories he hath known,
And that imperial palace whence he came."

Let us read this doctrine of Plato, as modified by Wordsworth, in the beautiful lines of the Ode :

“ Our birth is but a sleep and a forgetting :
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home :
 Heaven lies about us in our infancy !
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy ;
 The Youth, who daily farther from the east
 Must travel, still is Nature's Priest,
 And by the vision splendid
 Is on his way attended ;
 At length the Man perceives it die away,
 And fade into the light of common day.”

But the vision is never permanently lost. Even in manhood, when the things of time and sense have taken strong hold of all the faculties, there are times when gleams come “ like the flashing of a shield,” re-establishing the soul for the moment in the delights of its earlier existence. Such an experience was Wordsworth's on a remarkably beautiful evening in the year 1818, to which reference has already been made. It was perfectly calm. The setting sun had touched the mountains and the clouds above them with a peculiar splendour ; the scene entered into the poet's heart, and overspread his soul with a sanctifying peace. To him the magnificent spectacle was not all of earth ;

“ From worlds not quickened by the sun
 A portion of the gift is won ;
 An intermingling of Heaven's pomp is spread
 On ground which British shepherds tread.”

The mountain ridges rising one above the other, each bathed in its purple light, were to him a Jacob's ladder,

“ Tempting Fancy to ascend,
 And with immortal spirits blend.”

So completely was the material world lost sight of, and the purely spiritual of his own nature alone recognized that “ wings at his shoulders seemed to play.” I shall quote the last stanza of the poem in which his feelings are portrayed partly for its striking beauty, but more especially because it re-

iterates the idea of immortality through the doctrine of pre-existence as more elaborately set forth in the ode under consideration.

"Such hues from their celestial Urn
 Were wont to stream before mine eye,
 Where'er it wandered in the morn
 Of blissful infancy.
 This glimpse of glory, why renewed ?
 Nay, rather speak with gratitude ;
 For, if a vestige of those gleams
 Survived, 'twas only in my dreams.
 Dread Power ! whom peace and calmness serve
 No less than Nature's threatening voice,
 If aught unworthy be my choice,
 From Thee if I would swerve ;
 Oh, let thy grace remind me of the light
 Full early lost, and fruitlessly deplored ;
 Which at this moment on my waking sight
 Appears to shine, by miracle restored ;
 My soul, though yet confined to earth,
 Rejoices in a second birth !"

We observe, then, that nature, or rather God in nature, is the agency employed to restore the past vision. He in whose presence the soul dwelt, and with whom it held full communion before its transference to earth, will not permit it to sojourn here, out of harmony with all its surroundings, unvisited. So God teaches man through the sights and sounds of nature. The writings of Wordsworth are saturated with this idea. It is their great central truth. His message to mankind is "Go to nature, and learn of her. She will uplift and purify and keep us near, and draw us nearer to the source of all power, and truth, and happiness." And he speaks as one having authority. He has passed through the experience and can confidently recommend the remedy he prescribes. The Prelude is a record of his soul's training under this perfect teacher. Sometimes she touched him with a slight dread as when on a calm winter's night, after stealing the woodcock from another's toil, he heard

"Low breathings coming after him, and sounds
 Of undistinguishable motion, steps
 Almost as silent as the turf they trod."

Sometimes she breathed a spirit of calmness, as when he sat at dawn, alone, on a jutting eminence overlooking the slumbering vale beneath. A holy calm, he tells us, would take such complete possession of his soul

"That bodily eyes
 Were utterly forgotten, and what he saw
 Appeared like something in himself, a dream,
 A prospect in the mind."

Sometimes, again, it was a feeling of joy, the joy of elevated thoughts; sometimes one of sublimity, and so on through the whole range of nobler passion. But whatever the feeling, it ennobled the man, and by means thereof the soul preserved its purity, and, when rid of the encumbering flesh, regained its seat with God.

It is this same idea of pre-existence that gives point to the seemingly simple poem, *We are Seven*. The little eight-year-old girl, full of life, and much more conscious of soul than sense, cannot comprehend the meaning of death.

"A simple child
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?"

She cannot conceive of her sister and brother being dead. They have simply gone away, and now lie in the churchyard. But they are still of the family, and she still feels companionship with them, for by their graves she knits and sews and "sings a song to them."

Again the same thought occurs in the address to his infant daughter. He speaks of her "sinless progress through a world by sorrow darkened," and compares her to the moon, moving in silver purity through gathered clouds. Then her smiles are

"Tranquil assurances that Heaven supports
The feeble motions of her life, and cheers
Her loneliness."

Out of many more instances let one suffice. It occurs in the twelfth book of the *Prelude*. The poet, having sketched the growth of his own mental powers, exclaims:

"Oh! mystery of man, from what a depth
Proceed thy honours. I am lost, but see
In simple childhood something of the base
On which thy greatness stands. . . .
. . . . The days gone by
Return upon me almost from the dawn
Of life: the hiding-places of man's power
Open; I would approach them, but they close.
I see by glimpses now; when age comes on
May scarcely see at all."

It is not to be supposed that Wordsworth held the doctrine as a serious belief. In fact, he declared himself that he did not, but as a poet, an artist, he employs it to explain the dream-like vividness and splendour of youth—at any rate of *his* youth. On it, as a foundation, he raises an artistic structure whose towers reach to heaven—a structure held together in every part

by a dogma which can be more readily recommended to faith—the dogma of immortality. It may be remarked that Tennyson in his "In Memoriam" makes use of the same doctrine, but for a different purpose.

"How fares it with the happy dead ?
For here the man is more and more ;
But he forgets the days before
God shut the doorways of his head.

The days have vanished, tone and tint,
And yet perhaps the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint."

But to return to the Ode. As the visitations of the spirit of nature are so infrequent in old age, the question arises : How is the soul to be sustained, and this period of life made calm and happy ? The answer is found in the second doctrine which I spoke of as distinctly appearing in the poem, viz., that in order to happiness when the unalloyed joys of youth are reckoned with the past, the soul must feed on the recollection—an unbroken chain must be preserved between the child and the man. These joys are not to be exhausted when first experienced. A large quota should be treasured up in the store-house of memory, to be used sparingly during the unproductive years of later life. So Wordsworth rejoices that

. . . "in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive."

The thought of the past years "breed in him perpetual benediction," because of

"Those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings.

. . . Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence.
Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the mighty waters rolling evermore."

Now, to recall these delights requires an effort of will, for suggestion could do but little in this direction. And the measure of the enjoyment will depend very largely on the strength of the will, and this in turn, to a considerable degree, on the training it has received. Wordsworth himself was remarkably strong-willed - in fact, spiritual freedom was a principle at the very foundation of his character. By the exercise of this self-control, as I have before stated, the ordinary currents of emotion were turned aside that he might discover the secondary truths to be found everywhere in nature. We need not wonder, then, to hear him enunciate the doctrine in question—a doctrine which he maintains all can practise. The glory is past, but

“ We *will* not grieve,” (mark, it is will, not shall) “rather find
Strength in what remains behind ;
In the primal sympathy
Which having been, must ever be ;
In the soothing thoughts that spring
Out of human suffering ;
In the faith that looks through death,
In years that bring the philosophic mind.”

It will be observed that the poet did not rely for support on the recollection of early joys alone. He was also to find strength through contact with human suffering, in the hope of immortality, and in the calmness of philosophy. Sympathy with every phase of human suffering or joy will reveal depths that could not otherwise be discovered. It clears away the superficialities which intercept the ordinary vision, and we see a pathos and a purpose in even the smallest pains and pleasures of life ; and there is surely nothing that can so cheer and brighten our latest hours as a firm belief in a blessed eternity beyond.

Perhaps I cannot better show the originality of Wordsworth's treatment of this subject of childhood's joys, and the superiority of his teaching in connection therewith, than by contrast. Of other poets, some have merely sung of youth's delights and revelled in the remembrance, but the great majority, instead of finding the theme a source of pleasure, have found it rather a well of bitterness. For there comes with the happy recollection the painful thought that these delights can be no more. Take, as an illustration, Shelley's Ode to the West Wind—one of his most charming poems. A gloomy autumnal day—when the fallen leaves are driving before the wild west wind, and nature all is dying—forces on his spirit the melancholy thought that he, too, has passed the period of his greatest vigor, and is hastening to decay—that the wild energy is gone, and the extravagant rapture of his boyhood's gladness.

“ A heavy weight of hours has changed and bowed
One too, like thee—tameless, and swift, and proud.”

Even Tennyson, although he has shown in *In Memoriam* that it is possible for "an elevation, a sanctity to grow from affliction," represents as a "death in life the days that are no more." They are dead, and there is no hope. Sadness and despair are the companions of the thought. From the beginning to the end of the poem from which the above quotation is taken, there is only one note—deep and bitter regret. How different it is with Wordsworth! From the premise that youth is the period of the purest thoughts and pleasures, he draws the conclusion that the man who establishes a continuity between his youth and his old age lives the happiest and the truest life.

"The child is father of the man,
And I would wish my days to be
Bound each to each by natural piety."

And being so bound together, under the operation of the will, there can be no sorrow for a vanished past. The same thought is expressed by old Matthew when the sight of an ever fresh fountain recalls the days of *his* freshness and emphasizes the fact of his decay.

"My eyes are dim with childish tears,
My heart is idly stirred,
For the same sound is in my ears
Which in those days I heard.
Thus fares it still in our decay,
And yet the wiser mind
Mourns less for what age takes away
Than what it leaves behind."

Old age, then, according to Wordsworth's philosophy, need not be, should not be, filled with sadness, nor even tinged with it; and so effectually did he live out the teaching of the poem that in the evening of his days his heart would leap up at the sight of a rainbow just as it used to in the morning of life. He loved the brooks even more than when he tripped as lightly as themselves. The clouds adorned by the setting sun were as beautiful as ever, only that the tints were more sober, because touched with the sentiments of mortal sorrow. And as it was in the days of his happy youth,

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Too deep, because they are not of earth; but such as are shared by the angels in heaven, where there is no sorrow, and where the purity of the joy precludes the possibility of an earthly weakness.

The last part of the Ode was written under the burden of a sorrow, keen and crushing—the first great sorrow it was the poet's lot to bear. In the beginning of the year 1805 the ship which his favorite brother commanded

was, through the carelessness of a pilot, wrecked on the rocks of Portland Bill, and he, with the greater part of his crew, perished. The event spread a gloom over these days for the poet, but, by virtue of the strong guiding principles of his life, he was able to effect a transmutation of his sorrow, and draw from the bitter affliction an elevation, a sanctity, and new strength. And of all these principles there was none with greater potency to consecrate the sorrow than his belief in the immortality of the soul.

So may it still be with all "whom broken ties afflict."

J. A. NICHOLSON.

Westmount.



A WAYSIDE TALK :

BY A PROFESSOR.

IT is a fine crisp winter morning without wind. There has been no silver thaw, although such sights are not uncommon with us, making fairy-land in the tree tops overhead, and strewing the icy ground with tips of tender twigs incased in perishable crystal. But, last night or perhaps early this morning, a gentle snow fell, and, as it fell, so it now lodges pure white on all the branches. I hear the voice of Harrison at the door, asking the maid for me. He is a fine manly fellow, this Harrison, with round fresh face and blue eyes, his hair and slight moustache a decided red. He has come to accompany me to college, for the sake of the walk and the chat by the way. So I put on my overshoes, my fur hat and my overcoat, in the side pocket of which I stow away the notes of a new lecture. The student carries a cane which the state of the sidewalk probably makes necessary ; I, therefore, select a stick from the umbrella stand, and join him on the threshold of the parlor.

Out we sally together into the still sharp, fresh air, with no visible weight upon our mental shoulders. "Ah, Harrison," I say, "if our days could only be like this always, what a happy thing life would be!" The bright young fellow has had no great sorrow in the world. Father and mother, brothers and sisters, he has them all still, and all are as pleasant looking and as cheerful as himself. "Well, Doctor," he answers, "I don't see why it shouldn't be. Of course, we can't make the weather, but we can make the best of it, whatever it may be ; and good company will do the rest."

"Good company is no doubt a great boon," I make reply ; "yet even the best companionships have their endings on this mortal sphere. There is a man dozing ahead, who seems to find excellent society in himself, for he is always alone, out of the lecture room. Shall we push ahead and overtake him?"

Somewhat unwillingly, and with the merest semblance of a wry face, Harrison assents, remarking as we stride on, that Bingrove is a sulky fellow and belongs to a very narrow sect. "Good morning, Mr. Bingrove!" I call to the tall, thin, dark, half clerically attired figure before us, and he stops and raises his hat. "I was just remarking to Mr. Harrison here," I continue, "that you seem to find excellent society in yourself, as we always see you alone."

"My parents and my pastor warned me to be especially careful what company I kept at college," responds the melancholy student, with much reserve of manner; "and I have tried to profit by their advice." Here the sidewalk is just broad enough for three, and, as nobody is coming towards us, I step to Bingrove's right, and Harrison takes the outside of the pathway.

"I hope you will find us reputable companions for the next twenty minutes," I say smiling, and the student half returns the smile, as he replies: "Oh, yes, it is not often one has the pleasure of walking with a professor." "That is not the professor's fault, is it, eh, Harrison?" I enquire, playfully nudging my road-fellow with the handle of my stick. There is enthusiasm in Harrison's face, when he exclaims more idiomatically than elegantly: "Not by a jug-ful; I mean——." "All right, Harrison, we understand."

"Don't you think, professor, that we ought to be very careful in choosing our associates?" enquires the tall student in a sort of catechism tone.

"Well, as Moses Stuart used to say at first, I shall answer Yes and No. What Harrison here, said of the weather a minute ago, is true also of our society. We can't always make it, but we can always make the best of it. Our family circle, for instance, is made for us, and we have no moral right to shirk the responsibility of companionship with every member of it."

"Suppose one should go to the bad?" asks Harrison.

"We should pray for such an one," replies Bingrove, with befitting gravity.

"Prayer, Mr. Bingrove," I answer, "is an excellent and most necessary exercise, but alone it is a solemn mockery. It signifies that a man is mean enough to ask the Almighty to perform a service which he can, yet will not, render himself. He asks God to make a special companion of one whom he deems unworthy of his own society."

"That's the short and long of it," exclaims Harrison.

I continue: "As the family is, so are the circles outside of it that claim us as integral parts of them, the school, the college, the district large or small in which we reside, our professional, business, and church connections, learned societies, and political organizations. One great advantage of the university is that it brings together young people, and some old ones like myself and most of my colleagues, of different nationalities, creeds, political parties, social ranks, degrees of culture, and ways of thinking, and also, there is no doubt, of different moral aims and characters. Under normal conditions, the consequences are enlargement of mind and sympathy, a breaking off of sharp and rough corners of prejudice, tending to roundness and symmetry of character, and a general levelling up to a respectable standard of thought and living."

"What is your opinion, Doctor, of the saying that one rotten apple will infect and destroy a whole barrel of good ones?" It is Harrison who

speaks, and it is Bingrove who eagerly adds : "That is precisely what I was about to remark, and I have found its analogue most true in human experience."

"I shall answer you both, but you, Mr. Bingrove, particularly, because you have homologated what in Mr. Harrison's mind was only a question. You are not the first man, nor the first clever man, who has abused his own thinking and that of his fellows with a false analogy. But, first, I admit Mr. Bingrove's partial human experience. I have known certain school forms and college years to have turned out uncommonly large percentages of dissolute men and bad characters ; and, in some cases, have succeeded in tracing the evil back to one or more leading spirits, by whom the others, being weak, became infected. In other years, I have known lads and young men, whose evil habits have either been outwardly suppressed or entirely removed by their companionships ; and, strange to say, I have been familiar with cases of the human rotten apple that remained such to all appearance during their entire college course, without infecting anybody save by disgust, and that, when the serious business of life began, developed into reformed and excellent characters."

"I don't take much stock in that rotten apple theory," remarks Harrison.

"On the contrary, the professor's explanation, notwithstanding, I do," sharply puts in Bingrove.

"Allow me to proceed, gentlemen," I continue. "There is a vast difference between a rotten apple and a youth of bad habits. Your rotten apple is irredeemably bad ; to the worse it must go, and nothing can save it. There is no such man in all the world. To suit the analogy you must find a totally depraved devil, and, if young men saw him in his true light, they would resist him or flee from him. There is recuperative power in the worst of men, even in bad old men, which the rotten apple has not. Then, again, even if the human rotten apple were all you pretend, he has not to deal with sound passivity. Your sound human apples possess repellent power, even converting power. Mixed up, filtered throughout the mass that, when left alone, would breed corruption, they are its salt, to change the figure, and salt checks decay. If you profess to be a good man, you ought to be ready, as the salt of the earth, to go wherever salt is most needed."

Bingrove apparently has not been listening very attentively. He says : "One sinner destroyeth much good. There is an infidel in our neighborhood who makes sceptics of all the young men that go to hear him talk. My pastor said that, on that account, I had better keep to the society of our own church connection, lest I should be infected with loose views of truth.

There are very few, hardly any, of my way of religious thinking in the university, so that I have no proper associates."

"What is the name of your denomination, Mr. Bingrove?" I enquire, in my kindest tone.

"The Parkerites or Saved Believers' Church," he replies, briefly; "and I make a mental note to question the professors of ecclesiastical history in our affiliated theological colleges regarding this, to me, new sect."

"Do you think there are no good people in the world outside of the Parkerites?" I ask.

"Good people, in a worldly sense, yes, but not saved believers, who are on a rock, and sure of eternal salvation. Others may err in doctrine and in practice and may fall."

Harrison breaks in upon the conversation like a thunder clap. "You make me feel like Radbod," he almost yells across me at Bingrove.

"Why so?" questions he with tart humility.

"Well, Radbod, Duke of the Frisians, so Motley says, had one leg in the font, preparatory to baptism, when he bethought himself to ask the missionary, Boniface, I think it was, where the souls of his deceased ancestors were. 'In hell with all the other heathen,' the missionary replied, and Radbod drew his leg out, saying: 'Mighty well, then will I go there! to them and to Odin rather than sit with your starveling band in heaven! If heaven is only for the Parkerites, I, for one, don't want to go there.'"

Bingrove is visibly shocked, and thinks Harrison a ribald young man and a scoffer at sacred things.

"You remind me," I remark, not heeding the interruption, "of the Christians in the time of the Emperor Julian. Two worthy bishops, father and son, each named Apollinaris, a name, by the bye, we are now so familiar with at the dinner table, were so ill-advised as to consort with a learned pagan sophist called Epiphanius. Whether it were jealousy of these good bishops' scholarship, or genuine zeal for the truth that was their motive, I do not know; but this I know, that their brethren excommunicated them on that ostensible ground. I fear, Mr. Bingrove, that you are excommunicating the whole university for a similar reason."

"I do not excommunicate anybody," answers the Parkerite, "but I must protect my faith from corruption by shunning the company of those whose religious atmosphere is uncongenial."

"I see, it is still the rotten apple, Mr. Bingrove?"

"Yes, professor," with dignity.

"Now, Mr. Bingrove, let us suppose, I do not say that I believe it yet, but let us suppose that your creed is ripened and sound Christianity. Mr. Harrison and I, and the infidel you spoke of, are probably neither of us

rotten apples, because our moral character is good, but, as we have not reached your stage of perfection, we are unripe fruit. How can you better succeed in ripening us, and imparting to us the sweetness of your full, rich flavour (here Harrison chokes and with difficulty saves himself from a loud guffaw), than by accompanying with us, as apples lie together, cheek by jowl?"

"I hold by the rotten apple theory;" he obstinately maintains. "But Mr. Bingrove, I have refuted that theory and, apart from that fact, it is, in its present application, an exceedingly offensive one, as you must see, should any person of another creed or way of thinking apply it to yourself."

"I am careful not to give them the opportunity," the student responds, with his most freezing and exclusive air. "But here in — you cannot board in a Parkerite house, nor go to a Parkerite Church, nor buy your clothes, boots, books, etc., from Parkerite shopkeepers, nor be taught by Parkerite professors. Supposing that you could do so, would you, do you think?"

"Other things being equal, perhaps I would, but not unless, professor. I should go where, to the extent of my means, I could get the worth of my money; in other words, where I could get the best, whether as a matter of quality or of bargain."

"Let us suppose a case. A wealthy Parkerite dies, and leaves a million dollars to found a Parkerite university."

"But there are no wealthy Saved Believers," interrupts Bingrove.

"Never mind that," I answer; "We can imagine them. The university is to be strictly Parkerite. Every professor and every student is to be a Saved Believer. All subjects are to be taught from a Parkerite stand-point. No discussions are to be allowed. Parker has spoken, and everything is settled. I suppose you would enrol yourself in that institution, Mr. Bingrove?"

"Certainly not!" with emphasis.

"But, why not, Mr. Bingrove?"

"Because there are not enough learned men among the Saved Believers to make even a theological faculty, and I know of only one who could fill an Arts' chair, and he is a high school assistant that teaches English. There would not be more than a dozen students at a time in all the four years. Besides, it would be out of the question to teach classics, mathematics, philosophy, science and languages, from a Saved Believer's standpoint, because Mr. Parker did not know these subjects."

"Then, Mr. Bingrove, what would you, as a Parkerite and perhaps a trustee, do with this fine endowment?"

"I would show Parliament the impossibility of carrying out the instructions of the testator, and procure the passing of an act, allowing the trustees

to appoint to the chairs the best men they could find for the respective subjects, independent of creed ; throwing the classes open to all kinds of students willing to avail themselves of them ; and affiliating the institution as a college, to some existing university. There might, perhaps, be a special chair reserved for Saved Believers' Theology, one man could easily teach that, and some scholarships for Parkerit students."

"If you had been one or other Apollinaris, therefore, you would not have hesitated to consort with the sophist Epiphanius, could you have gained from him any useful information?"

"Certainly not."

"You've given the whole thing away," joyfully exclaims Harrison, calling across me to Bingrove.

"I fail to perceive that," answers the latter with some astonishment.

"What Mr. Harrison means is this, Mr. Bingrove," I remark ; you have admitted the insufficiency, inadequacy, or general unsuitableness of your religious denomination to supply all your wants as a student, and your readiness to avail yourself of all reasonable help in life from other sources. I quite agree with you, and will go so far as to say, that there is no religious sect, however large its numbers, which can afford to stand alone and encourage exclusiveness in regard to the multifarious offices that men stand in need of from one another. I choose to worship after a certain form and with people of a certain creed, because my religious convictions are there. But, if the baker who occupies a pew in the gallery bakes poor bread, I will go to one of any denomination whose bread is good. If the tailor, whose seat is across the aisle, makes badly fitting clothes, I will, for the sake of a good fit, go even to an agnostic. The church in which I worship is a large one, and contains many worthy and wealthy people ; but, to brush up my acquaintance with recent literature, I go to join the literary society of every creed in the drawing-rooms of Mrs. Meadowsweet, who probably never enters a church door. My friend in oriental archaeology is a Jew : in Indian linguistics, a Roman Catholic priest ; in numismatics, a Unitarian : in Bibliography, a Scotch Presbyterian ; and in entomology a Swedenborgian. There are no rotten apples among them. They are all people of excellent moral character and of much kindness of heart. When we talk of religion, which we do not shrink from doing, our talk is the quiet, reasonable, considerate and charitable converse of gentlemen and gentlewomen, from which I think none of us are any the worse, but rather the better."

"I see it now, professor," says Bingrove, with a much better grace ; "I see my inconsistency, and how I have let the rotten apple theory carry me too far. But what ought one to do in the case of really immoral fellow-students and other people one may meet in life?"

"Let 'em alone," cries Harrison.

"Oh, dear me, no: I never expected that from you of all men, Harrison," I answer somewhat indignantly. "Don't be ashamed, because yours is a good moral character, to put yourself in their place. Consider yourself, lest you also be tempted. Were you to do evil, and the good turned an altogether cold shoulder to you, would that not drive you almost necessarily into the company of evil-doers, and so be your ruin! Good men, so called, of the severe, exclusive type, have been and are the ruin of thousands of young fellows who might have been saved in their downward career. The only difference between such a man or woman in religious society and a bad companion is this: the last is a devil that pulls the young man down, and the first is a devil that pushes him. There is little to choose between them. Of the two, perhaps, the pulling devil is the least selfish."

"I never thought of myself as a pushing devil," says Bingrove, apologetically.

"Nor I," echoes Harrison.

"What about Summerbrook, poor fellow?" I ask.

"Oh, he is such a howling cad!" exclaims Harrison.

"A most immoral young man!" adds Bingrove.

"Well, gentlemen, are you going to make him any better by calling him names?"

"I fear not," answers Bingrove, "for he is past all shame. He drinks, swears, gambles, frequents places of bad repute, and spends half his time at the theatre. He is a most unsavoury companion. How can anyone touch him and not be defiled?"

I reply at once, before Harrison has time to add his honest wail of despair, "By not touching the defiled part of him."

"How will you do that?" enquires Harrison eagerly.

"By cultivating his self-respect, encouraging his taste for dramatic criticism, drawing him out about his home life, and sports on land and water. He is a ready, fluent speaker; enlist him in the work of your society. There is no pitch in any of these parts of him. You can do all these and much more, without countenancing or condoning his drinking and swearing or any other of his bad habits. Nobody asks you to follow him or accompany him in these; and if he should make such a mistake as to ask you to do so, you are surely strong enough men to decline gently yet firmly in a way that he will not forget. Even should he repel your advances at first, he will eventually, if you do not make the mistake of preaching at him, be glad of your society, and will try to make himself worthy of it."

"Would it not be dangerous for most young fellows to choose his society?" asks Bingrove.

Harrison answers. "Not a bit, except for the swearing and bad stories. I never knew him try to drag a young fellow off, and the same is true of several hard cases. I've known him to do some awfully kind things to young freshies, awfully kind!"

"Then there is some real good in the man. But, to answer Mr. Bin-grove, all natures are trained to permanent morality by coming into contact with evil, and by learning in time to resist and overcome it. There is no other earthly way. Home training, religious instruction, school and college education, should all be helps in strengthening the resisting power. A human being's true moral safeguard is in himself. Prohibitory legislation, public opinion, exclusive companionships, and other restrictions may create in weaklings an artificial appearance of morality, but the true strength is in the individual nature and will, divinely taught by experience."

Here my little sermon ends, for the great porch looms before us, and my companions gravely bow me over its threshold, with a muttered "Thank you, professor!" They are good lads.



HARD SAYINGS OF CHRIST.

IX.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. Mark ix., 49, 50.

CONTRARY to the usual practice in these papers, this saying is quoted as given in the Authorized Version in order to call attention to the fact that in the Revised Version one of the difficulties of the passage is removed by the omission of the words: "and every sacrifice shall be salted with salt." They seem to be an adaptation from Lev. ii., 13, as it appears in the Septuagint: "and every offering of your sacrifice shall be salted with salt." They are not found here in the oldest manuscripts, and there is little doubt that they are an interpolation. They may perhaps have been an explanatory gloss first written in the margin of an early copy and afterwards incorporated into the text. But inasmuch as they are found in some pretty early manuscripts in place of the first clause of the verse, it is more probable, as Westcott and Hort suggest, that they were first inadvertently substituted for the true text by a copyist who was more familiar with the passage in Leviticus, and then the two combined in a conflate reading by some later copyist who found both clauses in the different exemplars before him. This is the undoubted history of a good many expansions of the text in the New Testament. It is somewhat significant that the latter part of this ninth chapter of Mark is unusually full of interpolations, as any one may see by looking at the margin of the Revised Version where they are noted. This saying, then, ought to read: "For every one shall be salted with fire. Salt is good, but if the salt, etc."

Even without this gratuitous difficulty imported by the copyist, however, this passage has difficulties enough of its own left, to make it one of the most perplexing of all the sayings attributed to our Lord. In view of the almost innumerable failures of the commentators to find any natural meaning in the words, one more attempt may be excused even if the confession has to be made in advance that it is not wholly satisfactory to the writer. Most of the discussions hitherto have proceeded upon the assumption that the omitted words were genuine. It remains to be seen what can be made of the passage without them.

On coming upon a difficult saying like this in any of the gospels, one naturally inquires first of all whether the other evangelists throw any light upon it in their parallel accounts. The slightly variant phraseology of

another report often decides which of several possible interpretations is the right one. In this case the comparison seems rather to multiply the difficulties.

Strictly speaking, there are no true parallels to this saying in the other gospels. Mark gives it as the conclusion of the discourse regarding the sin of causing one of Christ's little ones to stumble and the wisdom of making any sacrifice, however great, in order to avoid it—a discourse which seems to have grown out of the dispute among the disciples as to which of them should be the greatest. Luke, without indicating the occasion out of which it arose, gives a briefer report of the discourse containing only two or three of its most characteristic sayings, but has no suggestion of any such saying as this in connection with them. (Luke xvii. 1, 2.) Matthew reports the discourse in almost the same terms as Mark, and in the same connection, but has nothing corresponding to this saying anywhere in that context. (Matt. xviii. 1-9.) He likewise gives a close parallel to a portion of the discourse in the Sermon on the Mount in connection with his practical elucidation of the seventh commandment, but without anything at that point in the sermon which bears the slightest resemblance to the words under consideration, (Matt. v., 29, 30.) Both Matthew and Luke, however, record sayings bearing some likeness to this, which are referred to different occasions. Matthew's occurs in the Sermon on the Mount immediately after the beatitudes, and is used to set forth the function of Christ's true disciples among their fellow-men: "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." (Matt. v., 13.) Luke's is given as the conclusion of his warning to all would-be disciples to count the cost before enrolling themselves as his followers. Failure to do so would only invite disaster and contempt. "Salt therefore is good, but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill; men cast it out." (Luke xiv., 34-35.) The resemblance of these to Mark's saying is far from complete. As the occasions are different, so also the special point of the figure is somewhat different, and neither of them contains any allusion to the salting with fire. But they are sufficiently like to make it certain that there is some relation between them. What is that relationship?

They can hardly be identical. It will not do to cut the Gordian knot by the simple assertion that the several accounts are obviously confused and that none of them can be confidently relied on in their placing of the saying. Such a procedure is utterly unscientific and cannot be resorted to until every alternative is exhausted. In any kind of fairness, until the

contrary is proved, we are bound to credit the evangelists with an honest desire to reproduce the facts, and with at least a reasonable capacity for using the materials at their disposal. Here there is a very simple explanation of the difference. All three of them may be perfectly correct in their placing of the sayings if we suppose that this figure of the salt was one of Christ's standing and oft-repeated illustrations for setting forth the element of spiritual earnestness that must always mark the genuine Christian life. It can be no insipid, tasteless, colourless, weak and pulpy thing, having no individuality, but ready to yield to every adverse influence that may touch it. It has a well-defined character all its own, based upon conviction. If that be wanting it is as useless as salt that has lost its savour. All great teachers repeat themselves and have certain favourite illustrations which appear again and again on different occasions. The truth which this one sets forth we may be sure Jesus would find it necessary to insist upon frequently in an age when hypocrisy was so common and the outward forms of religion held in such high esteem. The need for genuineness and downright earnestness was one great part of the ethical message He had for the world.

It is true the special point to be illustrated by the figure is not quite the same in the three instances. In Mark it is the necessity for resolute self-denial in order to avoid any reason for causing others to stumble. In Luke it is the necessity for deliberation in choosing the Christian life. In Matthew it is the service which His followers are under obligation to render to their fellowmen in communicating to them something of their own character. This variety might be referred naturally enough to the fact that salt has really several qualities that lend themselves readily to the purposes of ethical illustration. Sometimes it is used for seasoning to give the right flavour to food. Sometimes it is employed as an antiseptic to preserve articles of food for future use. It has been questioned whether it ever loses its own peculiar flavour. But Eastern travellers assert that some of the poorer samples are so mixed with foreign matter that after exposure to the weather they lose all their saltiness, which no process can restore, and are absolutely useless for any purpose whatsoever. And all of these peculiarities are turned to account at one place or another. But the variety is more apparent than real. The general idea of earnestness in character as leading to self-denial at one time, to steadfastness at another and to spiritual activity at a third would cover all. It would explain even Mark's association of salt with peace among the quarrelling disciples. If they had true earnestness, no question of selfish ambition would ever come between them to set them at variance.

We might make the idea even more specific, limiting it to the spirit of self-denial, and it would virtually embrace all the various phases of Chris-

tian character that are portrayed. The spirit of self-denial would maintain peace, avoid all cause of stumbling, produce steadfastness and influence the world for good. Even in the Sermon on the Mount it is worthy of note that the use of it follows immediately after the beatitude upon those who are willing to be persecuted for righteousness sake. It is indeed self-denial or self-sacrifice more than anything else which gives the Christian character its peculiar charm as well as its strength. It was that especially which marked the character of Christ Himself and made Him the power He has proved to be in the world. Our comparison of the three gospels has thus enabled us to get a clearer view of the idea underlying the figure than any one of them separately would have given us.

From the platform thus gained let us now look at the remaining point in connection with its use in Mark, who alone has the very peculiar statement that "every one shall be salted with fire." Around this the difficulties chiefly gather.

In the absence of any parallels we are thrown entirely upon the context for any further light. As already indicated, it comes in as the conclusion of His discourse regarding the sin of causing one of Christ's little ones to stumble, and the wisdom of making any sacrifice, however great, to avoid it. If "thy hand" or "thy foot" or "thine eye cause thee to stumble, cut it off or cast it out. It is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not and the fire is not quenched. For every one shall be salted with fire."

Now, we cannot overlook the fact that the fire with which every one is to be salted has some reference to the unquenchable fire of the preceding verses. All sound rules of exegesis make it necessary that the one should be read in view of the other. Any interpretation which overlooks that and explains it for instance as the fire of affliction or the fire of the Holy Spirit must be at once ruled out. These are Scriptural uses of the figure but have no place in this context. At the same time it must be understood in some sense that will connect it with the idea suggested by the figure of the salt.

Applying these two criteria we must further exclude all views which understand the fire as referring only to the self-discipline by which the unquenchable fire of hell is to be avoided. This would harmonize with the allusion to the salt, but it would make the two fires mutually exclusive. For a like reason we must exclude all views which proceed upon the assumption that the two fires are entirely identical. That would make it necessary to regard the salting as wholly destructive. There is this further objection to both classes of views that they require us to limit the "every one" either to the number of the saved or to the number of the lost. It is

not true that every one absolutely exercises self-discipline and is saved, nor yet that every one without exception neglects to do so and perishes. But it is at once obvious that if we combine these two lines of interpretation all three objections at once disappear. Either by self-discipline or in punishment, every one must taste the fire and have his fate affected by it. Each one has a choice between the two alternatives, but he cannot escape both. If he refuses to resolve on the one, he shall be made to suffer the other. The clause thus becomes a generic statement concerning the two classes which he has in his mind all through the preceding context—the self-denying, who put away resolutely all cause for stumbling, however hard the sacrifice, and the self-indulgent who fail to do so and suffer the natural consequence. These two classes embrace all. There is no third class to which any one can belong. The practical appeal to self-denial is more emphatic by the assertion that either in one way or the other, self must suffer. It is further backed up by the declaration that without the moral earnestness that would lead to self-denial all else is vain. If the salt lose its saltiness there is nothing else that can restore or replace it. Let them see to it therefore that they have salt in themselves and be at peace one with another, avoiding all selfish provocations. It is better to have the salt of self-abnegation in themselves than to suffer the flames of judgment for ever. In this way the thought becomes continuous and the whole passage hangs together, while at the same time it harmonizes with the regular use of the predominant figure elsewhere. Taken in this way it lends additional point to the exhortation and pithily sums up the solemn alternative which is offered to every human being.

Perhaps the chief difficulty which most will find in accepting this view of the clause is that it seems to be packing a very wide meaning into very small compass. But it is altogether probable that what we have reported here is, as in many other cases, a condensation of what was actually said, and that as originally uttered the meaning of it may have been clear enough to those who heard it, and continued clear to them as long as they lived from the impression first made, so that they felt no need for any further statement of the line of thought, even though it is no longer altogether transparent to us. It is not impossible that some traditional consciousness of this twofold direction in which the saying looked may have been preserved in the church for several generations after the evangelists had passed away, and reconciled its leaders to the insertion of a second clause drawn from the Old Testament that might suggest that side of the truth which seemed to be less clearly expressed in the passage as it formerly stood. The best interpretation of the longer text was that which made the first clause declare the certainty of punishment to the self-indulgent and the

second the necessity of self-denial in those who are acceptable to God. The best interpretation of the shorter text is that which makes the first clause embrace both ideas in itself.

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Mission Crisis.

A PREACHING TOUR AMONG THE HILLS OF HONAN.

I LEFT Chu Wang for Chang Te Fu on the 13th of November, arriving at the latter place the same day. The Goforths were all well and in first-rate spirits and full of confidence in the success of the cause at Chang Te. Everything that I saw of themselves and the place would incline me to believe that this confidence is well founded. They both work from morn till night, and often after night. Mrs. Goforth told me that an average of eighty women called upon her each day, and to every one she attempted to explain some Gospel truth. The people who came to the chapel were well disposed and attentive. There are a few inquirers already. Mr. MacGillivray had left for the Lin Hsien fair the day before we got to Chang Te; but we overtook him at a small town, where he had delayed to preach, not more than ten miles ahead. We put up there for the night. A curious, filthy little inn we lodged in. I had to kick the pigs out of the way in order to reach our little room. My teacher, seeing a heap of venerable rags where we were supposed to sleep for the night, scolded the inn-keeper at a furious rate. "Do you expect me to pay cash for such a room as this?" he asked, in a highly indignant tone. He was to pay less than a cent. After supper a very intelligent man came in to inquire concerning the Jesus doctrine. He had heard Mr. MacGillivray preaching in the street, but was too timid, as most Chinese are in such cases, to make any inquiries. The missionary is always delighted when those who have heard during the day come at night. There is a fine opportunity for explaining the Gospel more fully, for making a personal and direct appeal, for finding out the difficulties in the inquirer's mind or path which prevent him from accepting Christ. Most of them seem to see without great difficulty that idols are useless, but to break away from them and from all the customs and traditions that have clustered around them is a very different and a supremely difficult matter. A Chinaman hates to break with the past. He fairly trembles at the idea of committing himself to the new and untried. These are in many respects desirable characteristics, but to China as she is now they are simply fatal. At meetings the people constantly use the argument that they follow the crowd, and as for anything new they cannot understand it. To meet some of these Chinese in argument is often no easy mat-

ter. They say so little upon which one can take hold, and they are so incapable of seeing the force of great moral and spiritual arguments that one often feels that God alone can deal with such minds and hearts. If anywhere we have to look to the Holy Ghost for the conversion of men to Christ it is in China, and one increasingly feels the vanity of human effort apart from the effectual working of Him who gives the increase. In an ordinary talk with a Chinaman arguments such as students usually associate with Renan and Strauss constantly turn up.

We left Chu Kow on Friday and walked to a town on the bank of the An Yang river, where mules were hired to take us as far as Coa Chuan. At this place the river flows in a clear and rapid stream over a bed of limestone, and along the foothills until it turns towards Chang Te. The water looked so pure that we could not resist the temptation of drinking some. To see the point of this you must remember that the water which we ordinarily use is, as taken out of the river, at least thirty percent mud most of the year, and that it has to be boiled and filtered ere we can drink it. A drink straight out of the stream is therefore no ordinary luxury to us. Looking west from this town, with the river flowing at our feet and the hills gradually towering into mountains in the distance, we had a view which in any country would be considered beautiful, and how much more so in monotonous China. We crossed the An Yang by a long bridge made of enormous slabs of limestone securely fastened by massive clamps of iron. The mules have arrived, and we proceed to mount. Mr. MacGillivray is used to them, though that does not secure him immunity from coming down occasionally. Our impedimenta are balanced as best they may on donkeys, and make a clatter all the way—often varied by a donkey running ahead, and scattering everything right and left on the road. The Chinaman reviles the animal, gathers the dispersed, and places the whole just as it was before. For saddles we used our bedding, which being quite loose was always apt to become unbalanced, and so land us on the road. When the road is all made of huge pieces of rock, or when a man is within an inch of the edge of a precipice there is no sense of security in being thus poised, and one's enjoyment of the scenery is diminished. My teacher complained that he was too old for such roads, and was always afraid of getting a large mule. Limestone was the prevailing rock all through these hills, but apparently not rich in fossils. Other rocks may be seen too. In the bed of a stream coming from the mountains I noticed bits of quartz and blocks of gneiss. A hard stone is in common use in monuments which resembles trap rock. Breccia is very common, and we saw at different places rocks which seemed to be rich in minerals. Indeed, I have no doubt but all kinds of minerals are to be found among these hills. Coals are

mined in Chinese fashion. Owing to a stupid set of officials the mineral wealth of China is almost wholly undeveloped, although the people are in need of any industry which could relieve their want. A curious and interesting formation is that of the loess deposits. These deposits rise in tiers as you go up the hills. The facing of each tier is perpendicular, and one wonders why the whole mass does not tumble down. The earth is of a rich yellow color and is extremely fertile. We saw a few houses dug out in the loess, and no doubt they are very comfortable dwellings for people who do not care for air. In the province of Shan Si thousands of people live in houses made in this way. Long strings of donkeys met us on the way. No vehicle can get along on this road. All the goods are carried in small packs and creils drawn by mules and donkeys.

When we reached Coa Chuan it was late and we were all very tired. Some came in to see the foreign devils, and a few had questions to put about the doctrine. We had prayers in Chinese, and then retired to sleep the sleep of the weary, and reminded in heathen Cathay of Him who bade the weary come to Him for rest. Strange that the Chinese do not feel such a weariness as would make the Gospel welcome to them! Nothing that I have ever seen of them yet has left the impression upon me that they have any profound sense of sin or that they have any pressing spiritual needs of any kind. They are seared and blighted in mind and heart, and the Gospel itself must create in them the conscience and the longing which will gladly accept and appreciate salvation through Christ. We were out on the street in Coa Chuan next day, and had a talk with a group of people who at once came round to see us. Several listened very well, and a few books were sold. There was not enough encouragement to keep us longer, as the Fair was in full swing at the county town even then. So we set out for Lin Hsein in the afternoon and once more on foot. After walking a few miles we stopped at a small village until the mules would arrive. A young man seeing us looking intently at the mountains, came where we were, and said, "Isn't the world large?" So far as we could make out, the village was to him the centre and the surrounding mountains the circumference, of the earth. The mountains attain a very respectable height in there. Almost every one is crowned with a Buddhist or Taoist temple. Religion points upward even in China, but it is certainly a sloping through darkness up to God. Taking the mildest, broadest view of Chinese religions, it is very difficult to see much light or good in them. Whatever China is she owes to the teachings of Confucius, who taught much that is excellent and that has taken an astonishing hold of the Chinese. The most clownish farmer will appreciate a quotation from the sage, and such a quotation will arouse him better than any argument or illustration whatsoever. Yet here is the

strange thing : Confucianism is now and will be in future the most serious obstacle to the progress of Christ's Kingdom in China. Whatever truth there may be in Confucianism, it is not such as prepared China to accept a higher and better system. There is nothing broad enough, sympathetic and loving enough in the Sage, to lead us to suppose that he would rebuke his disciples for their attitude to Him who is the Truth, if he were living in China to-day.

We arrived at Lin Hsein late in the evening and took up our quarters in an inn right inside the south gate of the city. Next morning being Sabbath we went out to the fair, and sold a great many books to the people there. It can scarcely be called selling books, as the charge is merely nominal and intended to turn away people who would take the books to destroy them or put them to other uses. Not infrequently Chinese windows are found with panes made from Christian books. The people were somewhat restless at the fair, as the weather was cold. Now and again a group would listen well until something else arrested their attention, and then they would all rush away like a herd of cattle stampeding. Chinese teachers were out in good numbers, and did not conceal their contempt for the 'foreign devils.' A wicked leer, and a piercing look as if to frighten us, indicated the elevation from which they glanced at us. I am often wondering what the Lord, who spoke so severely to the scribes and Pharisees, would say to a crowd of Chinese teachers. Indeed, it is difficult to see how He could live even three years with them without breaking His great heart. Can these conceited, scornful, cruel men, without love of God or man, and with the mark of Satan on their leering countenances, be the blind guides of China and her people? A very pleasant lad not more than fourteen years old, dressed in fine silks, came where I was and asked for books. I gave him a copy of a book by Mr. Milne, one of the pioneer missionaries of this land. He was as fair a lad as I have seen anywhere. It saddened me to think of his fate. Into that youthful mind will be instilled for the next ten years all that can make a man sordid, mean, unkind and cruel. He will be as proud as Lucifer, and as false too. His frank and beautiful face will be changed and transformed into these inhuman faces which scorn to smile and from which the blush of shame long since departed. I think of the same lad in some homes that I have known. He would be the pride of the family. He would probably grow up to be a man strong in mind as well as in body—a man with a loving, kindly heart. He would know ten times more than he can ever know in China, yet he would not be a detestable and conceited prig. He would be the friend of man and the servant of God, and whereas he is now the heir of destruction, he would then be the child of God and a joint-heir with Christ of glory everlasting. What ex-

plains it all? Some say election, some evolution, and some environment, and some "Lord, thou knowest." We spent five days at Lin Hsein preaching and selling books. We were not in the least troubled by the people, who were very good-natured. Of course they called us "foreign devils," but it is not always easy to know whether that is done through impudence or ignorance.

The city god was worshipped while we were there. The god was carried in a sedan chair amid pomp of soldiery to the city temple, where incense was burnt before it. The officials took part in this performance, which is more a theatrical than anything else. We left Lin Hsein for Lung Shan on the 21st of November. We had a beautiful view of the city from the outside coming back. The city is surrounded by a solid wall of cut limestone, and fully thirty feet high. It is, indeed, beautiful for situation, lying, as it does, in a long and fertile valley which is enclosed on every side by mountains. To the north and south the mountains are quite near and very high. They were covered with snow when we were there. The mountains to the east and west of the city are at a good distance away, but still clearly visible. We reached Lung Shan without any mishap in the evening, and next day attended the fair. This was a religious fair, as that at Lin Hsein was a business one. The people had come from far and near to worship a goddess called the "Old Maid," which has her shrine on the summit of Lung Shan or the Dragon Mountain. We were a week at this fair and sold a great many books. The people were ready to hear, but were somewhat restless, as they were all the time on the move up and down the hill. We had a table upon which our books were spread, and there we stood. Though late in November, it was very hot when we had to stand in one place. I went to the summit to see the temples and the goddess. Going up, I was impressed with the fact that I had not before realized the great number of people who had gathered to worship this idol. The path to the summit—a steep and tortuous one—was not less than a mile long. If one stood anywhere along the path from the base to the summit, he found himself surrounded by a crowd. Supposing that the stream of human beings on the mountain side numbers five thousand, and that the personnel changes ten times a day, and that the fair lasts ten days (it actually lasts fifteen) we get a total of half a million souls that have come to pay homage to a lump of clay. If I were to ask anyone in the crowd what brought him there, he would reply forthwith, "I have come to do good." The most stupid can give that answer. If you ask "How are you to do good?" they answer with equal certainty and more confidence, "by burning incense, and worshipping the Old Lady." There is not one in a hundred of them who can tell anything about her. Her priests cannot. There is not one in a

thousand who has any knowledge, worthy of the name, of Buddha, or Lao Tsi, or even the sages. And there is none in that vast assembly who has any conception of God, the soul, sin, heaven and hell, that is of the least moral and spiritual value. Yet, that there is a vague sense of sin is evident, and that there is a religious instinct is certain. The idea of goodness and benevolence is in some way associated with the worship of the gods. Beggars were stationed at intervals all the way up. There were there blind, maimed and halt; and of all sad specimens of mankind that I have seen, Chinese beggars are the saddest. They did not get very much, poor souls, though they begged hard. Some threw a crust of bread as if to a dog, —and a self-respecting dog would not eat it—others threw the counterfeit cash; others, and only a few, the large cash. Very likely these beggars will be surprised to find themselves so well off in the next world, while many of the silk-wearing literati will find themselves what they really are — poor, naked, and miserable.

It is an astonishing thing, this religious instinct! So useless and yet so persistent. Think of half a million people coming some seventy miles to burn a few sticks of incense on this hill! Think of old women, for whom every step up that ascent was a painful exertion, climbing to the top in order to burn some paper, let off a few fire-crackers, and bow the knee to gods and goddesses of wood and mud, often more like devils in aspect than men; think of them all confident in being right, yet having no idea of what right or wrong means; think of the generations that have lived and died this way, and of the generations that shall live and die in the future in the same way, without God, without Christ, and without hope; and the mind staggering under the thought can only say, "The Judge of all the earth shall do right." He has at last stirred up His church to make an effort to enlighten these benighted ones, and we can never do better than be co-workers with Him. The darkness of this land is woful, and becomes more dreadful the longer we live in China. No ideas are so ridiculous to a Chinaman as those that are to us most precious. Their unrealistic minds either doubt the great Christian truths and promises, or else rob them of their fulness. It seldom, if ever, seems wonderful to a Chinaman that God should have done so much for him. Why should not God do it? He is seldom moved deeply by the great hopes of the gospel. He can stand quite unmoved hearing a sermon which would be a treat to a people in lands where the conscience and the heart are more or less alive. He can doubt where the evidence is to us overwhelming. He can be as far removed as ever from any thought of acting upon conviction after he has acknowledged the truth of what you say and the error of his own doctrines and of his own life. Who can understand him aright, and who can make anything of him? Only God can.

K. MACLENNAN.

Partie française

APOLOGIA PRO DOMINE SUA

OU

LES ENNUIS D'UN PROFESSEUR DE FRANÇAIS.

C'EST certes pas un métier très amusant que de donner des leçons de français au cachet. Vous faites insérer une annonce dans un journal quelconque. Bien souvent c'est de l'argent dépensé pour le roi de Prusse. Vous attendez les demandes, mais comme la sœur Anne du conte de Barbe-Bleue, ne voyez rien poindre à l'horizon. Quelquefois, cependant, dame Fortune vous est plus favorable. Le messenger de la poste vous remet quelques missives toujours très brèves et généralement indéchiffrables. Nos bons voisins savent que le temps c'est de l'argent. Ne croyez point que je plaisante. Je suis prêt à parier ma pipe et mon "smoking cap" qu'un élève de l'école des chartes de Paris y perdrait son latin ou plutôt ses yeux, fussent-ils aussi perçants que ceux du lynx.

Ces pieuses missions contiennent généralement deux questions. 1. Quels sont vos termes. 2. Quelle est votre méthode d'enseigner. Le tout accompagné du traditionnel : yours truly. Vous répondez courrier par courrier : "Je demande cinquante cents par heure et je suis la méthode que l'élève préfère : grammaire ou conversation, quelquefois les deux combinées, ce que les Yankees appellent : méthode cumulative. Pour ma part, je crois que ce dernier système est de beaucoup le meilleur. Supposons, par exemple, que vous désiriez prendre deux leçons par semaine. Nous en consacrerons une à la grammaire et l'autre à la conversation." Vous envoyez votre réponse et neuf fois sur dix la correspondance finit là. Vous en êtes quitte pour la perte d'une enveloppe, d'une feuille de papier et d'un timbre. La dixième fois, votre correspondant vient vous voir en corps et en âme, comme St. Armadon. Il veut discuter la question à fond, "in a business point of view." Que diable ! on est homme d'affaires ou on ne l'est pas. "Monsieur, vous dit-il, vous demandez cinquante cents par leçon ; je connais des professeurs de français qui se contentent de vingt-cinq cents." "Certainement, mon cher monsieur, mais permettez-moi une question : allez dans le premier magasin de nouveautés venu, vous pouvez acheter du velours à une piastre et à cinq piastres la verge ; croyez-vous tout bonnement que le premier soit aussi bon que le second ?"

Battu sur ce point, votre interlocuteur se rabat sur la méthode. Celui-ci aime mieux la grammaire ; très-bien. Vous commencez par lui apprendre l'A. B. C., le Ba, Ca, les règles générales de la prononciation . . . etc., etc. Au bout de quinze jours, il en a assez. Décidément, cette méthode est trop sèche, il veut tâter de l'autre. Rien de mieux. Vous passez donc à la méthode conversationnelle. Mais auparavant votre homme a soin de vous poser insidieusement une toute petite question. "Combien de temps cela me prendra-t-il pour apprendre le français ?" "Mon cher monsieur, impossible pour moi de répondre à cette question. Cela dépend d'une foule de choses combinées, par exemple, de l'intelligence de l'élève, de son aptitude à l'étude des langues, de son assiduité au travail, etc." "Mais j'ai reçu hier une circulaire d'un professeur de français qui se faisait fort de m'apprendre sa langue en cinquante leçons." "Vraiment ! Alors vous n'avez qu'une seule chose à faire : vous mettre sous sa direction, car quant à moi, j'avoue humblement que je ne suis point de cette force-là. Que diriez-vous si je vous proposais de bâtir un pont comme le pont Victoria en cinquante jours ? Vous me regarderiez comme un toqué, n'est-ce pas ? un "crank" comme vous dites en anglais ; eh bien ! il n'est pas moins toqué celui qui vous envoie des circulaires de cette nature, ou plutôt il sait parfaitement ce qu'il fait. Savez-vous comment nous appelons en France ces chefs-d'œuvre de prose commerciale ? On les appelle des attrappe-nigauds. Un homme sérieux ne parle jamais de la sorte, et se respecte trop pour employer des moyens aussi bas. Il n'y a que les gâte-métiers dont je parlais tout-à-l'heure et qui donnent des leçons au rabais qui soient capables d'un pareil "hum bug." Mais, je le répète, essayez et vous m'en direz des nouvelles."

Mais assez sur le sujet des préliminaires. Je ferai remarquer cependant que les femmes sur ce point sont beaucoup plus difficiles que les hommes. Non point que je veuille dire ici du mal de la plus belle moitié de l'humanité ! Loin de moi une pensée aussi sacrilège. Si les femmes sont un mal, elles sont, comme disent les vieux théologiens, un mal nécessaire. Mais pour leur rendre justice, je suis obligé de dire qu'elles sont plus tracassières, plus méticuleuses, et pour employer un terme populaire, plus chipoteuses que les hommes.

Mais revenons à nos moutons. Nous voilà donc affligé d'un élève. Comme je l'ai dit plus haut, s'il suit la méthode grammaticale, il n'y résistera pas quinze jours. Les plus robustes vont jusqu'à deux mois. Mais je n'en ai pas encore trouvé un seul assez courageux pour traverser les verbes. Supposons maintenant qu'il préfère l'autre système. Gardez-vous de croire que le malheureux professeur soit au bout de ses peines pour cela ; oh, non ! il ne fait que commencer son purgatoire. Si l'élève n'a pas la moindre notion de la langue française il faut lui parler comme à un tout petit enfant

et ce que c'est agréable de causer comme cela pendant une heure ! Sans doute vous avez des manuels de conversation, mais la plupart du temps ils vous sont aussi utiles qu'un emplâtre à une jambe de bois. Avec votre élève vous lisez et relisez la première leçon, vous l'expliquez soigneusement. Vous dites à votre homme : "Ne manquez pas de préparer sérieusement cette leçon pour la prochaine fois." Il vous le promet. Croyez cela et buvez de l'eau. Le moment arrivé de voir si la promesse a été exécutée, vous trouverez invariablement que le livre n'a pas même été ouvert. On a toujours une bonne raison à apporter. Que voulez-vous dire ? Notre élève paraît si contrit et si désolé qu'on n'a pas le courage de le réprimander. Guizot a dit quelque part—je ne sais trop pourquoi, par exemple—que l'Église catholique est une grande école de respect. Je puis dire avec beaucoup plus de vérité que l'enseignement du français au cachet est une grande école de patience. Heureux encore, trop heureux serez-vous si votre élève ne se met point dans la tête de vouloir vous montrer comment vous devriez vous y prendre pour pratiquer avec succès votre système conversationnel !

Prenons maintenant l'autre cas, si vous le voulez bien. Notre élève a quelques notions de français ; il commence à bégayer quelques mots. Êtes-vous sauvé du purgatoire pour cela ? Pas le moins du monde. Il vous faudra deviner sa pensée, la lire pour ainsi dire sur ses lèvres. Il sait parfaitement ce qu'il veut dire, mais les mots ne lui viennent pas. C'est à vous de les lui fournir. Et puis il vous faut répondre. Alors vous êtes obligé de parler *len - te - ment, len - te - ment*, de saccader toutes vos syllabes pour qu'il puisse vous comprendre. Son oreille n'est pas habituée aux sons français et certaines oreilles sont fort réfractaires sur ce point. Supposez une heure de conversation de ce genre et dites-moi si ce n'est pas assez pour mériter d'aller tout droit au ciel, sans passer par le purgatoire.

Quant aux sujets de conversation, on pourrait écrire un chapitre là-dessus. Comme Pic de la Mirandole, on cause "de omni re scibili et quibundam aliis." Dans la généralité des cas, n'allez pas essayer de faire comprendre à votre élève qu'on peut voir les choses d'une autre façon sans être hérétique pour autant ; vous y perdriez votre temps et votre latin. Ainsi, par exemple, il est persuadé que les Français sont un peuple de païens et d'infidèles. Vous répondez qu'il n'en est rien, que parce que le Français s'est dégoûté d'une religion, ce n'est point là précisément une preuve suffisante pour dire qu'il soit irréligieux. Vous avez fait votre devoir en disant la vérité, mais bernique ! allez voir s'ils viennent, mon Jean, allez voir s'ils viennent. Et ainsi d'une foule d'autres questions qu'il serait trop long d'énumérer ici.

Toutefois il existe surtout deux grands sujets de discussion. Le premier, c'est Wellington et la bataille de Waterloo. Ce que j'ai discuté à propos de

cette malheureuse bataille ! J'ai entendu là-dessus les choses les plus abracadabrantes. Je crois que le "Duc de fer" n'a jamais causé autant d'ennuis au pauvre Napoléon qu'il m'en a causé à moi.

Un second sujet interminable de discussion, c'est la question de l'œuvre française. Les uns sont entièrement hostiles à cette œuvre. "Pourquoi ne pas laisser les catholiques tranquilles ? Ne sont-ils pas aussi bons chrétiens que les protestants ? Pourquoi exciter ainsi les préjugés religieux ? et patati, et patata. C'est un tas de pourquoi qui n'en finit plus. Il ne vous reste qu'une chose à faire : vous mettre à cheval sur la logique. Une fois bien en selle, il est impossible de vous désarçonner. L'argument ad hominem est le meilleur. Prenant le principe émis par votre interlocuteur et en tirant les conclusions logiques, il vous est facile de montrer que les apôtres, les martyrs et les grands réformateurs du 16^e siècle n'étaient que des insensés et des malfaiteurs publics.

Cependant votre homme ne se tient pas pour battu. "Soit, vous dit-il, mais le temps des conversions est passé et surtout dans ce pays il n'y a rien à faire. La meilleure preuve de ce que j'avance, c'est que depuis cinquante ans vous n'avez obtenu aucun résultat appréciable." "Vraiment ! et comptez-vous pour rien les milliers de Canadiens qui lisent aujourd'hui l'Évangile ? D'ailleurs la conversion d'un peuple n'est pas l'affaire d'un jour. Et puis ce n'est pas seulement le nombre des conversions qu'il faut examiner dans une question comme celle-ci. Trouvez-vous, par exemple, que l'esprit de la population canadienne-française n'a pas changé pour le mieux ? N'incline-t-il pas de plus en plus vers les idées libérales et la liberté ? Ne commence-t-on pas aujourd'hui à se préoccuper sérieusement du progrès matériel, intellectuel et moral de la masse du peuple ? Qui donc à l'heure actuelle oserait nous dénier notre place au soleil ? On avait voulu établir un cordon sanitaire autour de nous et de nos idées. Ce cordon, nous avons fini par le franchir et nos idées aussi et nous avons maintenant droit de cité et les uns et les autres. Comptez-vous cela pour rien ? Et n'eussions-nous obtenu que ce seul résultat, ne serait-ce pas énorme . . . etc., etc. La discussion se prolongeait sur ce ton pendant des semaines entières, chacun gardant ses positions et ne cédant pas un pouce de terrain.

Dans l'honorable métier dont je parle, on se trouve avoir affaire avec toutes sortes de gens. C'est ainsi que j'ai donné des leçons de français à un spirite et à un libre-penseur et avec le même résultat dans les deux cas. C'est-à-dire qu'au bout de quelques semaines je fus remercié de mes services. Pourquoi ? Parce que le spirite avait voulu me convertir au spiritisme et que moi, sceptique sacrilège, je m'étais permis d'émettre quelques doutes sur la réalité de l'apparition des esprits. Quant au libre-penseur, je l'avais mis au pied du mur ayant oublié qu'il faut faire un pont d'or à l'ennemi

qui fuit. J'appris alors par expérience qu'il n'y a rien de moins libéral au monde qu'un libre-penseur.

Maintenant pour compenser tant de déboires les profits sont-ils au moins honnêtes ? Le savetier de la Fontaine se plaignait qu'il y avait trop de saints dans le calendrier : Et monsieur le curé.

De quelque nouveau saint charge toujours son prône. Dans le métier de professeur au cachet, il y a trop de vacances aussi. D'abord il faut biffer tout l'été avec une partie du printemps et de l'automne. L'hiver même cette année n'a rien valu. Les professeurs au cachet ont souffert du marasme général plus peut-être que les commerçants. Les années dernières cela n'allait pas trop mal, mais il y a toujours les gâte-métier qui vous font tort. Enfin il faut mettre en ligne de compte les absences volontaires ou involontaires de l'élève. A chaque instant vous recevez un poulet ainsi conçu : Cher Monsieur, veuillez ne pas venir ce soir. Je suis occupé . . . je dois aller à un meeting . . . à une réception ; j'ai mal à la tête . . . aux dents ; j'ai un gros rhume . . . ma femme n'est pas très-bien . . . etc., etc. J'ai vu perdre ainsi cinq et même six piastres par semaine. Quelle est la morale de toute cette histoire ? C'est que si vous voulez un jour devenir archi-millionnaire comme Jay Gould ou Vanderbilt, ne donnez jamais des leçons de français au cachet. Au contraire si vous avez du goût pour tirer le diable par la queue pendant toute votre vie, n'hésitez pas : embrassez cette honorable carrière et vous êtes sûr de votre affaire. Vous aurez le précieux avantage de ne jamais craindre ni les voleurs ni la faillite des banques.

Toute médaille a son revers. J'ai montré les ennuis de mon métier, mais pour être juste, je dois ajouter qu'il a aussi son bon côté. Parmi les Anglais qui ont été mes élèves, j'ai rencontré des hommes au cœur noble et à l'âme éminemment généreuse qui ont été pour moi des amis plutôt que des élèves. De ceux-là j'ai conservé, je conserve et conserverai toujours le meilleur souvenir.

TIMON.

IMPORTANCE DE L'HYGIÈNE.

L'HYGIÈNE est généralement définie : "Partie de la médecine qui a pour but de conserver la santé." A cette définition, qui resserre trop les domaines de l'hygiène, je substitue la suivante : "Science qui a pour objet de diriger les organes dans l'exercice de leurs fonctions." Envisagée à ce point de vue moins restreint, l'hygiène ne borne pas ses avantages à éloigner les maladies, elle a aussi pour objet de perfectionner l'homme; nous pourrions même avancer que souvent elle offre les moyens les plus efficaces, et quelquefois les seuls, de remédier aux dérangements des organes. C'est donc par l'hygiène que l'homme conserve sa santé, perfectionne ses facultés, apprend à user et à jouir de tout ce qui l'entoure, à éviter les dangers attachés à l'abus et à l'excès. L'hygiène seule peut donner les moyens, soit de fortifier nos sentiments, lorsqu'ils sont trop faibles pour servir à l'entretien et au bonheur de notre existence, soit de les modérer, lorsque trop ardents, ils menacent de dégénérer en passions violentes, et de causer notre malheur.

En effet, qui niera la valeur sociale et économique de la santé? N'est-ce pas la première source de la richesse et du bonheur des peuples. A quoi serviront la fertilité de notre sol, la richesse de nos mines et de nos forêts, si le manque d'éducation physique et l'ignorance des préceptes de l'hygiène font de nous un peuple faible, débile, impotent? on peut dire, sans crainte d'être contredit, que les individus sains font les peuples sains; et les peuples sains font les peuples prospères et heureux.

Est-il nécessaire de citer l'exemple de Sparte, d'Athènes et de Rome pour démontrer la vérité de cette assertion? N'est-ce pas autant à leur forte éducation physique qu'à leur haute culture intellectuelle que les peuples anciens ont dû leur grandeur? L'on sait que le peuple le plus riche du monde, le peuple Juif, doit sa prospérité à la bonne santé dont il jouit, grâce à la pratique des conseils hygiéniques du Talmud. On dira peut-être qu'il semble que la prospérité d'un peuple n'est pas liée au degré de santé de quelques individus. Il n'en est rien car, comme le corps humain, le corps social souffre de la souffrance de ses membres. Qu'un père de famille tombe gravement malade, quelle source de trouble et d'anxiété: et au point de vue économique, quel dérangement! que d'intérêts lésés! que de projets suspendus ou même abandonnés!

Qui n'a présent à la mémoire le pénible souvenir des dommages causés par la variole en 1885? En moins de six mois le fléau a décimé nos rangs, paralysé l'industrie, ralenti le commerce, jeté la terreur dans les esprits, et tari, pour ainsi dire, la fortune et le bonheur publics dans leur source même.

la santé. Le vieil axiome : *Si vis pacem para bellum* a encore toute sa valeur et signifie en terme d'hygiène : Si tu veux la santé, prémunis-toi contre les maladies.

Il ne s'agit pas uniquement ici de se prémunir contre les grandes épidémies ; il faut remonter plus haut, c'est à la source même du mal qu'il faut arriver. Il faut la protection hygiénique de tous les citoyens à tous les âges et dans toutes les conditions.

En premier lieu, inscrivons la nécessité de l'enseignement de l'hygiène dans l'école; c'est le droit de l'enfant, c'est le devoir du père de famille et de l'État.

Que par une série bien graduée de leçons élémentaires, l'instituteur enseigne à l'enfant la valeur de la propreté tant de la personne que du logement, l'influence des milieux où se passe notre existence, la manière de respirer, de boire, de manger, le choix des aliments et des boissons, la nécessité du repos et sa durée, etc., etc. Et qu'on ne dise pas que cette pratique est impossible ; elle est aussi facile que l'enseignement de la lecture, de l'écriture et du calcul. Il n'est pas nécessaire d'être versé en physiologie pour apprendre l'hygiène élémentaire; n'a-t-on pas appris à marcher avant de connaître les lois de l'équilibre ? Que l'on veille à la salubrité des maisons d'éducation, que l'on prévienne l'encombrement des écoles et le surmenage intellectuel, source de tant de déchéances prématurées. Le résultat de suggestion que nous préconisons serait la conservation de l'héritage de santé que nous ont légué nos pères; nous accroîtrons ainsi notre force intellectuelle et morale; car ce qui affecte le physique, déprime l'intelligence et trouble le cœur.

Je vous le demande, à quels sentiments d'ordre est accessible celui que la malpropreté, la mauvaise nourriture, l'insalubrité du logement et l'encombrement ont rendu indifférent même au sens de sa propre conservation ? L'abrutissement de l'esprit mène au dérèglement des mœurs.

De plus, j'ajoute que l'hygiène, après avoir embrassé tous les détails de l'existence, après avoir conduit l'homme avec l'intégrité de ses facultés jusqu'aux limites les plus reculées de la vie, le met à même de s'éteindre par degrés insensibles, exempt des grandes douleurs et des angoisses de l'agonie, auxquelles est ordinairement en proie celui que la mort vient frapper avant le terme que sa constitution semblait devoir lui assigner. L'homme sage, en effet, qui, par l'observation constante des lois de l'hygiène, a, malgré l'usure inévitable de ses organes, maintenu entre eux un équilibre parfait, et s'est par là préparé une mort naturelle, cesse d'exister sans être malade, s'éteint paisiblement sans souffrir, et n'éprouve tout au plus, dans ses derniers moments que quelques difficultés dont encore il n'a pas conscience, puisque le cerveau, se trouvant dans le même cas que les autres organes, et, comme

eux, accessible aux traits de la destruction, n'éprouve plus que des perceptions imparfaites.

Ainsi, d'après ces quelques lignes, nous concluons que l'hygiène est moins une science qu'une vertu.

G. B. TANGUAY, M. D.

6 Mars 1896.



OUR GRADUATES.

A unanimous call was extended on Feb. 17th to the Rev. J. H. MacVicar, B. A., by the congregation of Melville Church, Fergus, Ont.

The congregation of Wentworth St. Church, Hamilton, has extended a call to the Rev. A. MacWilliams, of Peterboro, Ont.

The Rev. R. Hughes has resigned his charge of Rosemont and Mansfield, and has accepted a call to Worcester, Mass.

We are pleased to have with us the Rev. E. A. Mackenzie, B. A., of Chesley, Ont. Mr. Mackenzie returns after an absence of two years to complete his course for the degree of B. D.

We inadvertently omitted to mention in our last issue that Mr. J. P. MacInnis was ordained and inducted on Dec. 23rd into the pastorate of Renaud Lind and The Puce, by the Presbytery of Chatham.

The Presbyterian congregation of Thamesford, Ont., extended a call to the Rev. G. H. Smith, M. A., B. D., which he accepted, and was accordingly inducted into the pastorate of that congregation by the Presbytery of London, on Feb. 20th.

At the annual meeting of the congregation of the Fourth Presbyterian Church, Philadelphia, five hundred dollars was added to the salary of the pastor, the Rev. J. K. Baillie. This church received 83 new members during the year 1895, and 30 since the beginning of this year. The Rutherford College of S. C. has recently conferred upon him the honorary degree of D.D.

The stipend of the Rev. J. A. Anderson, B. A., of Goderich, Ont., has been raised two hundred, i. e., from \$1,200 to \$1,400 per annum. At the last annual meeting of the congregation, the welcome announcement was made that the debt had all been paid off and that there was \$200 in the treasury.

The Rev. J. J. L. Gourlay, of Dauphin, Man., was married on March 3rd to Miss Maud Young, daughter of the late Mr. Young, of this city. Mr. Gourlay has been in the East for over two months, during which time he has not only taken to himself a partner, but has also collected upwards of \$700 for his work in the West. We congratulate our old friend, and wish him and Mrs. Gourlay continued success in the Master's service.

The pulpit of Melville Presbyterian Church, Westmount, was occupied on Sunday, Feb. 16th, by the Rev. W. T. Herridge, B.A., B.D., of St. An-

drew's Church, Ottawa. He preached in the morning from Eccl. xi. 1, and in the evening from the words, "Give not that which is holy unto the dogs." Both sermons were very much appreciated by the large audiences that gathered to hear him.

We are glad to learn from one of our graduates who visited East Presbyterian Church, Toronto, that the Rev. J. A. Morison, B. A., is keeping up his reputation of being an able evangelical preacher. His sermon on the "Rich young ruler" was listened to with very great interest by the large congregation present. There is also a large Sunday-school in connection with this church, and a Bible-class with an average attendance of one hundred and fifty.

We are also pleased to hear encouraging reports of the representative of last year's class in the far West. Mr. MacVicar is stationed at Nelson, B. C., where two services are held every Sabbath. He also conducts service every Tuesday evening at the Silver King mine, which is seven miles distant from the town.



College Note Book.

STUDENT LIFE.

Owing to the pressure of work during the last few weeks, the writer of this column has not been in a position to gather all the facts of local interest. We can only present a few gleanings to those whose curiosity may lead them to peruse these pages.

Occasionally we have the pleasure of a visit from some one of our graduates. Though they have gone out from among us, we count them as being still of us, and are glad to rejoice with them in their pastoral successes. It was with genuine zest that we extended the right hand of fellowship to Rev. E. A. Mackenzie, of Chelsey, Ontario, when he returned to our halls for a time to complete his B. D. examinations. Mr. Mackenzie wielded his quill as editor-in-chief of this College journal at one time, and we have a fraternal regard for him still. The scribe accidentally encountered Rev. T. A. Mitchell recently, as he flitted like an apparition through these halls. Judging from his sudden disappearance from our vision, the pastor of Avonmore must be a very busy man.

It came to pass in the third month of the year one thousand eight hundred ninety and six, that there was anguish and much anxiety in the chambers of the sons of the prophets; for a decree had gone forth, and it had been proclaimed, that on the eighteenth day of that month there should be a testing of knowledge and of skill to discern prophecy. Now it happened that certain of the sons of the prophets had sat carelessly at the feet of the Gamaliels, and had not written down all their sayings on their scrolls; and certain others had made frequent journeyings to distant parts to declare the message of their prophecy. Therefore was there much anxiety and comparing of scrolls among them, and some did rise early and some did not sleep at all by reason of the trouble that was come upon them. But certain there were who had been diligent; and behold the language of these was changed, that they discoursed no more in the tongue of their fathers, but spake strange words that are found in the speech of Hellas and of Israel. And for three hours daily did they write, inditing of their wisdom for the favor of the judges. When they had thus written for six days, and had set down many things, and had revealed much of the unknown, they that were set in authority said, "It is enough; we will gather the scrolls and read what hath been set down therein. And they gathered the scrolls

and did read. And for all that the scrolls were so many, yet was there but little wisdom in them all. And they said one to another, because the scrolls are so many and contain much that is strange, we will not declare our opinion yet for a time. And the sons of the prophets were patient and did wait.

The sympathy of our students with some of the city pastors, who have been so unfortunate as to be laid aside by illness, has taken practical shape on more than one occasion. Recently Rev. Dr. Smythe and Rev. Mr. Oxley have been indisposed, and their pulpits have been supplied from the College. We are glad to learn that both these gentlemen are so far restored to health as to be able again to undertake their duties.

He ought to have known better. Should any stranger meet him in the Muskoka region and wonder at the strange initials on his baggage, we hope that he will not be alarmed. The initials stand for a certain well-known institution in the city, towards which his wayward steps were frequently drawn in the days when he was a theological freshman. That he might not forget his pleasant hours his considerate college chums affixed a mark.

We have it on his own authority, that life has been pleasant for a member of the graduating class in the atmosphere of the city church to which he belongs. Its benefits have been marked, in contrast to those of the dry routine of the college curriculum. We commend the frankness of his statement.



THE STUDENTS' MISSIONARY SOCIETY.

THE regular meeting of the Society was held on Friday evening, February 14th, Mr. A. A. Graham in the chair. The meeting was opened by singing and prayer. After the adoption of the minutes of former special meetings, several reports were submitted by committees and received by the Society. The executive committee brought the following appointments before the Society: Mr. H. T. Murray, Lochaber Bay, Ottawa Presbytery; Mr. J. G. Stephens, Portland, Ottawa Presbytery; Mr. S. McLean, Upper Ottawa District, Ottawa Presbytery; Mr. S. D. Jamieson, North Ekfrid, London Presbytery; Mr. R. J. Douglas, Sombra and Duthel, Sarnia Presbytery; Mr. J. D. Campbell, Mills, Algoma Presbytery; Mr. D. M. McLeod, Rutherglen, Renfrew Presbytery. Mr. H. G. Crozier was appointed to Golden Lake, on condition that that field be received by the Society.

The programme for the evening consisted of a solo by Mr. Jamieson, a paper on work in New Guinea by Mr. Irvine, and a paper by Mr. N. D. Keith on "The Prospects of Christian Missions." The programme was very much appreciated by all present.

The last regular meeting of the Students' Missionary Society was held on March 13th. After some discussion on the question of bringing our Society into closer sympathy with the Volunteer Mission Band, a communication from the Inter-Collegiate Alliance, desiring the preparation of a paper by a member of our Society on "The Qualifications of a Missionary," to be read at a meeting of the Alliance held in our college next autumn, was read. Mr. Graham was chosen to prepare this paper. The resignation of Mr. S. McLean, who has been appointed to one of our mission fields, was considered and accepted. The Society then approved of the appointments by the executive, and confirmed the following additional appointments: Mr. C. Houghton to Upper Ottawa; Mr. H. Young to Tarbolten, Man.; Mr. A. A. Graham to Fort William, Western Ontario.

On account of the large amount of business transacted, the programme was dispensed with, and Mr. Scott was asked to read his paper on China in our Sabbath morning prayer-meeting. A motion to adjourn brought to a close one of the most successful sessions as regards the work of our Missionary Society.

PHILOSOPHICAL AND LITERARY SOCIETY.

A regular meeting of this Society was held on Friday evening, February 21st. The president, Mr. J. S. Gordon, opened the meeting with prayer. After reading and adopting the minutes of the previous meeting, it was

decided that we hold the annual prize competition on the 6th of March. The next matter dealt with was the nomination of officers for the Literary Society, and of the JOURNAL staff for the coming year. A motion to adjourn brought the meeting to a close.

Another meeting of the Society was held on February 28th. Its chief feature was the election of officers.

The following were elected as officers on the JOURNAL staff: Editor-in-chief, Major H. MacIntosh, B. A.; associate editors, P. A. Walker, J. M. Wallace, B. A., and J. T. Scrimger; French editors, E. Curdy and J. E. Menançon; local editor, J. G. Stephens; corresponding editor, J. A. McGerrigle, B. A.; reporting editor, D. M. McLeod; business manager, J. C. Robertson; associate managers, R. J. Douglas and S. D. Jamieson.

The following men were the choice of the Society: President, A. A. Graham, B. A.; 1st vice-president, N. D. Keith, B. A.; 2nd vice-president, H. G. Crozier; recording secretary, J. K. Thompson; corresponding secretary, W. C. Knowles; treasurer, H. D. Leitch; secretary of committee, D. N. Coburn; councillors, H. S. Lee, E. J. Shaw, W. D. Turner and Jas. Irvine.

The prize competition was held in the David Morrice Hall on Friday evening, February 6th, the president, Mr. A. A. Graham, in the chair. The Rev. Principal MacVicar and Rev. Dr. Scrimger were invited to act as judges. Mr. Walker won the prize for public speaking and Mr. Cleland the prize for reading. The competition excited a great deal of interest, and a large number took part in it. Mr. N. D. Keith, B. A., was the successful essayist.



Talks about Books.

Other things being equal, the Talker, as a loyal man, gives the first place to Canadian books. Last month he reviewed four such, and the month before, three. This is a very creditable showing for Canada. His leading book on this occasion is not very new, but it has not been noticed in the JOURNAL, and it is very good. It is History, Prophecy, and the Monuments, by James Frederic McCurdy, Ph. D., LL.D., Professor of Oriental Languages in University College, Toronto. The Macmillans are the publishers of this handsome large octavo of 425 pages and an illustrative map. Dr. McCurdy presents in his book a history of the Semitic peoples, from the earliest period to the downfall of the kingdom of Israel. His first three chapters on the general characteristics of the Semites are as valuable as they are interesting, and his subsequent pages that deal with the monuments of Assyria and Babylonia and with the Bible record are worthy of a scholar of Dr. MacCurdy's reputation. The source of the learned professor's strength, and also of his weakness, is in the fact that, like Professor Sayce, he is an ardent Semitist. He knows Assyrian, Chaldee, Arabic, Hebrew, and other Semitic languages, and gives the Semite the first place in antiquity. Every man explains things by what he knows best. That is why Max Muller brings all language and thought to the bar of the Sanscrit, and why the gallant General Vallancey translated the Punic passage in the *Penulus* of Plautus by Irish. There is no doubt that the prevailing tongue of ancient days, their *lingua franca* was, as Professor McCurdy asserts, a Semitic one: Chaldeans, Elamites, Assyrians, Amorites, as well as Arabs and Hebrews, knew the Semitic language. So did the learned Egyptians, whose own speech was sub-Semitic. But the Accadian dialect of Chaldea, the native tongue of Elam, and the Hittite of Arabia Petraea, were Turanian languages akin to the Japanese; and that of the Sumerians of Babylonia and the Mitanni of Mesopotamia was archaic Gaelic; while the Philistine was of Aryan speech. Apart from the Arabs and the Hebrews, including among the former the Ethiopians, the Semites were a ground race and unhistorical, in spite of the Semitic-like names of Babylonian and Elamite, Syrian and Assyrian monarchs. The Amorites and the Phenicians were purely Hamitic peoples who adopted Semitic speech. These facts Dr. McCurdy does not set forth, probably because he does not believe them, but they are the truth all the same, and must be reckoned with in all attempts to draw a faithful picture of early ages. With the

exception of Kudur Lagomer of Elam, who is undoubtedly the Chedorlamer of Genesis, it can hardly be said that the author of History, Prophecy, and the Monuments has succeeded in fixing the periods of the early Babylonian and Assyrian kings, nor is this to be wondered at, for it is a task of extreme difficulty. But, in the later history, from the time of the kings of Israel, his work has been accomplished with great labour and fidelity. Dr. McCurdy's plan is orderly and his style often felicitous, while his book gives evidence of extensive and careful reading. His placing the date of the Exodus in 1200 B. C. is a most unnecessary concession to the Egyptologists, and is an instance of the author's weakest point—too great reverence for authority that rests upon insecure foundations. Dr. McCurdy is above all a truthful man and a reverent believer in Sacred Scripture, the integrity of which in history and in prophecy his valuable work seeks more firmly to establish. The Talker will be pleased to learn that his book is widely read, as it deserves to be.

Another book that is not quite new, but which is not old, and that has been more than once referred to in the JOURNAL, along with the older "Missionary Problem" by the same author, is *The Noble Army of Martyrs*, by Mr. James Croil, a large octavo of 175 pages, published by the Presbyterian Board of Philadelphia. Mr. Croil's intention in this work was to give sketches of the lives of all Protestant missionaries who have died the death of martyrs; and this, after much painful research and extensive correspondence, he has successfully accomplished. But, in addition to this, he has prefixed a first part of the volume, giving a history of persecution to death in all lands, from early Christian days down to those of the last of the Covenanters who sealed their testimony with their blood; and has added Afterthoughts that are as interesting as they are weighty and convincing, to prove that missions to the heathen are not a failure. Mr. Croil is a master of Christian statistics, which are often found very effective on the missionary platform. These statistics will be found in the end of the volume, and they, along with the mass of useful and inspiring information contained in it, fully justify the Talker in repeating last month's admonition to ministers and students to place Mr. Croil's book on their library shelves.

Mr. Chapman, of 2407 St. Catherine street, sends four books to the JOURNAL, with the promise of more. Not to change the theme too rapidly, one may begin with *The Prophet Priest*, by the Rev. Andrew Murray, being four Mildmay Conference addresses. There are 84 duodecimo pages and a portrait of Mr. Murray in this publication of Mr. J. G. Wheeler, of London. There are rather too many Ohs! and Brothers! in Mr. Murray's addresses, giving them an extemporary and spasmodic look, but his matter is good, and the

man is in dead earnest. The key to the little book is this: "Just lately I read in a well-known theological work, that the priesthood is of 'super-eminent importance.' I do not believe it." Then he goes on to show that the prophetic mission of Christ is of greater importance, and I think he is right. Thousands of people want to be saved by Christ as a priest who will not take the trouble to listen to him as a prophet. They are very eager to be sprinkled with the blood that cleanseth from all sin, but are impatient of the teaching that tells what God is and what they ought to be. The priesthood is not abolished because the prophetic function comes first; on the contrary, it becomes more rational and comprehensible. It is a good thing that an earnest evangelical like Mr. Murray wrote these words, and not as earnest and pious a man but under suspicion of heterodoxy, for, in the latter case, they would have been set down as rank heresy. Christ's first attitude towards mankind was and is that of a revealer of the Godhead. Thereafter come reconciliation and the Kingship.

The transition to Vailima Letters is great, as they contain hardly a decent rag of theology. They are letters written by Robert Louis Stevenson to his friend Sidney Colvin, from his estate of Vailima in Samoa, between Nov. 1890 and Oct. 1894. The book containing them has 266 pages and two illustrations, and is published in the Colonial Library of Methuen & Co., of London. Mr. Colvin seems to have been a warm and exceedingly useful friend of Stevenson's, standing between him and his publishers, aiding him with advice and criticism, and performing many another kindly office. The letters are painfully interesting. They tell of a sick man, half the time with sick friends about him, struggling with wild native growth on his estate, as the Talker does in the summer time, getting chronically soaked with heavy Samoan showers, writing stories and poems, essays and sketches, learning Samoan, governing his strange household, and working hard to ensure peace and prosperity in his island home. It was, to say the least, a foolish thing of him to scandalize the religious people of Samoa by inaugurating a paper chase on horseback on the Sabbath, and he did many more unconventional things, with a Bohemian recklessness that men of genius sometimes allow themselves and which smug mediocrity never forgives. But the natives loved him, and he inspired all who knew him with enthusiasm. What his creed was does not appear in the letters, but he loved God and Christ and his fellowmen, was the friend of the missionaries, and held family worship in his household. There are profane expressions in some of his epistles, but they belong to the region of literary profanity, and are more innocuous than pious epithets flowing from saintly pens dipped in gall. The Vailima letters are *sui generis*, like their great author.

Mr. Chapman's third book is a neat little 32 mo. of 123 pages and 26 illustrations, published by Harper & Brothers, of New York. It is entitled *Coffee and Repartee*, and its author is John Kendrick Bangs. It is after the style of *The Autocrat of the Breakfast Table*, and a long way after. Its scene is the breakfast table of a boarding-house, and its characters are the landlady, Mrs. Smithers; the schoolmaster, who eventually marries her; the Rev. Mr. Whitechoker; the Bibliomaniac; the Genial Old Gentleman who occasionally imbibed; the young Doctor; and the Idiot. The Idiot takes the place of Oliver Wendell Holmes' young man called John, and is decidedly the cleverest character in the caste. He says some really clever things, but his humour consists largely of exaggeration and absurd combinations, lacking the subtle delicacy of the genuine autocrat. His trapping the Schoolmaster into an expression of utter contempt for a Shakespearean sonnet under the notion that it was his, and his application for the office of Emeritus Professor, are among the drollest things in the little volume. Nevertheless, the average reader who takes up *Coffee and Repartee* will hardly drop it until he has read to the end, which he can scarcely do without some good laughs that are healthful in moderation.

A very curious book that is attracting a great deal of attention just now is *The Sorrows of Satan*, by Marie Corelli. Mr. Chapman sends the 65 cent paper edition of 471 pages, published by the J. P. Lippincott Company. Marie Corelli's strong conviction of the reality of the spiritual world appears more or less prominently in all her books, on which account critics have called her tone morbid. In this novel, the hero, a good-looking and well-educated young man, suddenly rises from abject poverty, which leads him to deny Providence and God, into great wealth, left him by a relative who had sold himself to the devil. Coincident with this windfall is his acquaintance with the wealthy, all influential, and fascinating Prince Rimanez, through whose machinations he becomes a successful author, famous in society, and the husband of an earl's lovely daughter. Through the earl's family the reader is introduced to the sins of modern high society, which are depicted with an unsparing hand. Rimanez early shows the cloven hoof, performs prodigies, and revels in the stormy elements that are under his control. Yet he rejects the offered love of the earl's daughter, who, mercifully for the selfish hero, takes her own life. Then, on Rimanez' yacht, in the midst of an awful storm, the widower learns who his friend is, namely, Ahrimanez or Satan, and, in his agony, calling on God, in whom at last he believes, is snatched from the mouth of hell and floated on the ocean till a passing vessel picks him up. His wealth he finds has taken wings with his unfaithful solicitors, but he rejoices in his loss, and begins life again as a

writer, with the prospect of union to an authoress as pure as his first consort was vile.

Marie Corelli's idea of Satan is peculiar to herself. She thinks it vulgar to imagine him a being destitute of compunction and revelling in destruction, and does not scruple to represent him as tempted to complicity with sin by human beings viler than himself. As man owes salvation to the mediation of Christ, so she maintains that Satan may owe the same to the mediation of humanity. This mediation is found in every act of resistance to his power, which allows him to come gradually nearer to the gates of heaven. The fruitful cause of man's sins and sorrows since earth began, Satan is ever conscious of these, and that consciousness fills him with a mighty remorse, whence the sorrows that give title to the story. Of course the Bible gives not the remotest foundation for this strange view, yet the great Origen and the poet Burns thought the Evil One might take a turn and mend. Although at times he exercises his injurious and destructive power under Divine control, he can in no true sense be called a willing servant of God, nor can we with reason imagine any spark of goodness, such as must lie at the basis of remorseful sorrow, to dwell in the spirit that has fought during untold ages against Divinity and all good. There are other strange things in this remarkable novel, such as the apprehension by animals of the nearness of spirits of evil and their antipathy to them; an idea taken, perhaps, from Balaam's ass, which saw the angel in the way that the prophet and his servants failed to perceive. *The Sorrows of Satan* is a powerful story, and its aim is both moral and spiritual, although in the case of certain readers no doubt both ends will be missed.

Satan made the acquaintance of our first parents in a garden, and, unhappily, few gardens are destitute of traces of his work of anti-life in one form or another. But the love of the garden is a pure love, and it has had many panegyrists. Edinburgh people know Miss Wilson's *Chronicles of a Garden*, and New Englanders are familiar with Warner's *My Summer in a Garden*, including his comparison of "pusley" with original sin. A perfect gem of a book is Alphonse Karr's *Voyage Autour de Mon Jardin*, with its sausage and suspender trees and the artificial roses of Mademoiselle Eulalie. There is a regular library of books about gardens. Pliny the elder waxes eloquent over the gardens of the Hesperides and the Hanging Gardens of Semiramis, and tells of Cato's love of cabbage gardens, showing the practical bent of the author of *De Re Rustica*. Varro and Virgil and many more noble Romans immortalized the garden. My copy of Darwin's *Botanic Garden and Loves of the Plants* is now in the library of the University of Toronto, where it will doubtless reach a wider constituency than on my library shelves. Tennyson wrote *The Gardener's Daughter*, and said :

"Not wholly in the busy world, nor quite
Beyond it, blooms the garden that I love."

Alfred Austin, now his successor in wearing the laureate's wreath, in 1894 took the last words, "The Garden that I love," and wrote a book of prose of 170 large octavo pages and many illustrations, the fourth edition of which, published by the Macmillans, has been sent to the JOURNAL by Messrs. Drysdale & Co. Its characters are the author and his sister Veronica, Lamia, and the Poet, who babble about green fields and botany, till the poet weds Veronica, and Lamia has compassion on the gardener. The book is not very brilliant, but it is restful, and a restful book is sometimes a great boon. It is strange how oftentimes man's or woman's descriptions of the littlenesses of God's creation and man's care draws the mind away from the great world's great sins and worries and ignoble ambitions, to a nearer prospect of the Paradise of God. I have had great joy in my garden of souls this winter, but, though my love for these trees planted in the courts of our God is not one jot abated, I shall rejoice to see once more the garden of my island summer home, and delve among the promise of flowers and fruit to be, so far as my tyrannical gardener, like Cato, fond of cabbage gardens, will allow me.

McCrie remarks that justice was never so impartially administered in Scotland as under Cromwell, which led an old Scotch judge to say of those of the Commonwealth: "No thanks to them! they had neither kith nor kin in the country: take that out of the way, and I think I could be a good judge myself." As regards the anonymous author of *Adrift in the Breakers*, or *The Present Dangers to Religion*, I am a Cromwellian judge. The author is unknown to me, as is his previous book, *Mind in Matter*. There are 268 octavo pages in the work under review, which is published by Messrs. Drysdale & Co. The first impression the book makes is that its author is a good man, without family ties, who has nothing to do but carp. He says occasionally smart things in a disorderly way. At first one might be tempted to think he was not a man, as when he remarks: "Repeatedly in the ages men have failed in their public duties, and generally, for a season, to put them to shame, Providence has sent females to the front. That so many brave women have come forward in the present age, and made their shrill voices heard, is a suggestive fact." But surely no brave woman would say, "The pipe is a siphon establishing connection between the human organism and the whiskey barrel." A writer who, under the plea of re-establishing the majesty of God and the heinousness of sin, insists upon reading all the Old Testament into the New, and embellishing Christ's life from the Messianic psalms, is a very unsafe theological guide. The infinite condescension of the Divine Servant is a truth that lies beyond him, and his attitude

stamps him as little better than a Jew. He must have been most unfortunate in his choice of ministers, in order to find that justice and guilt are ignored in the pulpit and regeneration undervalued. The Word of God never was more faithfully preached in the world than it is to-day, in spite of rationalistic and ritualistic errors, which have ever had their votaries. How many rationalists and ritualists are there in this city of Montreal, and how many of the dead dreary orthodox? Our author is not a reasoning man, but a sledge-hammer a-priorist, as witness his note, "The Bible must be accepted as a whole or rejected." This dogmatist, who says many very true things, which, if stated in a better temper, would win sympathy, wants to frighten God's children; but the liberty wherewith Christ makes His children free is too valuable a possession to be surrendered in answer to his anathemas. Grumbling is always unpleasant, and chronic grumbling, in a world full enough of trouble as it is, is an unmitigated nuisance. Christ came and lived and died and ascended that our joy might be full, and the apostles tell us to rejoice evermore. I defy anyone to rejoice over Adrift in the Breakers, but, happily, very few will be compelled to grieve over its despondent pessimistic tone.

Messrs. Drysdale also send *Ten Years Digging in Egypt*, by W. M. Flinders Petrie, a small octavo book of 195 pages, a map, and 116 illustrations, published in America by the Fleming H. Revell Company. This is not a very entertaining book, as it combines a narrative of excavation with the descriptive catalogue of a museum. Mr. Petrie has found flint arrow-heads and other pre-historic remains testifying to an Egyptian stone age, but this stone age, like erratic blocks and boulders in geology, has no certain date. One was found by Schliemann above Priam's treasury, and on parts of this and the African continent the stone age still exists. Even in Moses' time (Exodus iv. 25) flint implements were in use. As a guide to the Egyptian archaeologist, Mr. Petrie's book is valuable, and the incidents of his work in connection with the natives have a certain languid interest, but he opens no new mine, nor does he leave the history of the Nile Valley any clearer in the mind of his reader. The oldest tool in Egypt, the Cypriote soldier, the Hittite harper, and Roman rag dolls, are specimens of the more engaging finds and illustrations, that lend a reality to the tale of the past, which, if classified chronologically, would prove instructive. But the presently accepted scheme of Egyptian chronology down to the Exodus is full of errors.

A really interesting missionary book is *Vikings of To-day*, by the well-known philanthropist, W. T. Grenfell. It is a handsome volume of 240 pages and 28 illustrations, published by Marshall Brothers, of London, and sent to the *JOURNAL* by Messrs. Drysdale. A story of life and medical work

among the fishermen of Labrador, it is virtually a Canadian book. It contains a vast amount of information about Labrador, its history, its fisheries, and its native and white population. Incidents of great suffering and great heroism are numerous, and the record of mission work inspires one with gratitude to the noble men and women engaged in it. Dr. Grenfell, judging him by his book, must be a man of a very sunny disposition, and by no means destitute of a sense of humor, which is a valuable possession. It is astonishing how, in dealing with an apparently obscure and barren field, he manages to hold the attention of the reader and engage his entire sympathy. The literature that treats of the Esquimaux, from the Norse sagas onward, Dr. Grenfell is quite familiar with, and he informs us that the Esquimaux devil is a female. Among the illustrations, there is one of the missionary steamer *Sir Donald*, the generous gift of the Chancellor of McGill to the mission, which has received a good deal of support from Canada, but certainly not more than it deserves. The Vikings of To-day should find a place in every well-equipped missionary library. It is well worth its modest price of one dollar.

No writer ever strikes a new vein in literature without calling into existence a host of imitators. Thrums and Drumtochty have their rival in *The Provost o' Glendookie*, *Glimpses of a Fife Town*, by Andrew Smith Robertson. Oliphant Anderson and Ferrier publish this 190 page volume, which is for sale by Messrs. Drysdale. Its sketches are readable and their dialect is by no means formidable. There are twelve of them altogether, but no one stands out with any degree of prominence. Their original feature is their inconclusiveness, which certainly is not a virtue in a story. Some are well told, and there is literary ability in them all, otherwise a friend of the Talker who is particular in his reading would not have galloped straight through the volume, even though he laid it down with an impatient exclamation. Ian Maclaren has rather spoiled the general reader's appreciation of the ordinary Scotch sketch story, by the peculiar merits of his style of literary creation and narration. People will read *Glendookie*, especially natives of the kingdom of Fife, but they will not carry much of it away in their memories, nor will it stimulate the affections nor leave any well defined impress on the faculty which is ministered to by the quaint and humorous.

The last of Messrs. Drysdale's books is a capital one by W. D. Howells, entitled *My Literary Passions*. Harper & Brothers publish this 260 page volume. It is a piece of literary autobiography, taking the reader in a desultory way through the author's life, from the book-case in the Ohio drug-store to the Venetian consulship and the chair of the *Atlantic Monthly*. In a light and sketchy, but not too light and sketchy, way, Mr. Howells

tells of the books that he gradually became acquainted with, and of the influence they have exerted upon his thinking and his style. It is a curious list, beginning with Goldsmith, Cervantes and Irving, and ending with Zola, Trollope, Hardy, and Tolstoi. The narrative is a very candid one, almost naive in its simplicity and confession of humble resources. The author did not cultivate literature on a little oatmeal, but he knew straitened circumstances, and it speaks well for his indomitable pluck that he triumphed over them. His grandfather had begun his religious experience as a Quaker and had ended it as a fervent Methodist, but his father became a Swedenborgian, and what Mr. Howell's persuasion is the Talker does not know. He is on the side of spirituality, however, and is an ardent apostle of altruism. In his sixteenth essay, the *Canterbury Tales* of Chaucer form his text for a philippic against the lewd in literature, which he holds must necessarily exercise a demoralizing influence on thought and thereby on life. Mr. Howell's writings are essentially pure, and this is something that cannot always be said of the work of two of his literary heroes, Zola and Tolstoi. The aim of each is moral, as is that of Marie Corelli, and of the preachers of special sermons on the sins of great critics, who may be pious, well-meaning men, but the end of their teaching is often the very reverse of their intention. Handling filth is always a risky business.

The names of Austin, Stevenson, and Howells lead one to a practical consideration, namely, the value to a preacher of a good prose style. Of course an excellent style may be marred by bad delivery, and no elegance of composition will atone for lack of thought or the absence of a devout spirit. But nowadays education is so widely diffused that even humble congregations are critical of literary blemishes in the pulpit. The fatal gift of fluency, which we in Canada share with our United States brethren, sometimes at an early age, has been the grave of many a young minister's promise of eloquence. Tongue-tied plodders, by careful reading of masters of English, and by incessant writing, in the long run far surpass the confidently fluent, as the tortoise of the fable outstripped the hare. In the formation of a style, the minister to be should read anything but sermons, for his own style should be his own, not Guthrie's nor Robertson's, Beecher's nor Spurgeon's. Huxley popularized agnostic science by the charm of his present day diction, and a great part of Professor Drummond's success lies in his language. People will not listen long to discourses couched in the phraseology of the Puritan divines, and the marvel is that modern theological works, rivalling the works of these ancients in dryness and infelicity of expression, ever find a market. An hour spent in reading Stevenson's *Will of the Mill*, and *The Treasure of Franchard*, contained in his *Merry Men of*

Aros, will do more to inspire ambition for a right use of language than a library of books on English composition.

One of the new books advertised by Mr. Chapman is *When Valmond came to Pontiac*, by a Canadian author, Mr. Gilbert Parker. It belongs to Methuen's Colonial Library, and has 312 pages. The story is a daring one, and well-told, of a son of the great Napoleon, ignorant of the secret of his birth, coming to a Canadian village and personating himself with the consciousness of imposture. Such was his magnetic influence, that he gained over a French veteran and the whole population of the neighborhood. His aim was to raise the nucleus of an army for the invasion of France, and the details of his recruiting and arming are pleasingly told. Refusing to surrender to the English troops sent to arrest him and disperse his ragged regiment, he is fired upon and falls. The tale is a peculiar mixture of the natural, the romantic, and the mock-heroic, but Mr. Parker has his facts as well as his fancies in good hand. Canada has no need to be ashamed of Valmond and its author. It is the fifth Canadian book of the month, so far as the *Talk* is concerned. At the present rate of progress, the *Talks* will soon be all Canadian.

The *Free Church of Scotland Monthly* for March has quite an extensive and laudatory notice of *The Continental Presbyterian*, an annual production, edited by the Rev. J. E. Somerville, B. D., of Mentone, and published by Messrs. Macniven & Wallace, of Edinburgh. The *Talker* is indebted to Mr. Croil for a copy of this most interesting publication of 46 pages. It is brimful of information concerning the Presbyterian churches of the continent of Europe, and its list of Presbyterian services in English on the continent is a most valuable guide to the evangelical traveller. The *Quarterly Register of the Presbyterian Alliance* helps to keep the student of contemporary Church History in touch with sister churches, but, so far as the European continent is concerned, *The Continental Presbyterian* does so more completely. In the editorial matter reference is made to the Huguenot Congregation in Charleston, South Carolina, and to Signor Cappellini's military church in Rome. Then follows a sketch of Emilio Luigi Spela, the chaplain who, in 1849, celebrated Easter High Mass in Rome in the absence of the Pope. Thereafter the Annual roams most pleasantly over Corsica and Italy, Greece, Spain, Portugal, Switzerland, France, Holland, Germany, Asia Minor, and Palestine, furnishing items of interest in the spiritual history of the dwellers in all these regions that are an inspiration to the watchman on the towers of Zion.

The same generous friend sends me five numbers of the *Nordisk Missionstidskrift*, a Danish missionary magazine edited by Provost Vahl and published in Copenhagen, which has found frequent mention in these pages.

These numbers are valuable for their biographical notices of Scandinavian missionaries who began their work in the sixteenth century. But the worthy Provost is cosmopolitan, and furnishes information from all manner of mission fields, Roman Catholic and Protestant, taking in Jerusalem and Mashonaland, the China Inland Mission and the Santhals of India, the American aborigines and those of the Zambesi. What the *Missionary Review of the World* is to America is the *Nordisk Missionstidskrift* to Denmark and Norway, perhaps also to Sweden, and certainly, to Iceland. People speak of the deadness of the Lutheran churches, but no church can be called even lukewarm that displays such zeal as that of Dean Vahl and his earnest colleagues for the evangelization of the world. Yet there may be in Denmark hyper-critics who find fault with them and call them moderates. Until a man is dead, or this side of eternity, it is almost impossible on hearsay to form a true estimate of a christian worker's character and life. There is always some dog to bay at the moon.

Messrs. R. F. Fenno and Company, of New York, send to the *JOURNAL* for review a 190 page duodecimo, clearly printed and with several illustrations, entitled *A Little Wizard*, the author of which is Stanley J. Weyman, whose name is familiar to the readers of the *Talks*. This half-dollar volume contains a short story of the days of the common wealth struggle. Its youthful hero, Jack Patten, of Pattenhall, is the little wizard, quite unconscious of the miraculous powers with which superstitious Puritans credit him. His father having died of his wounds inflicted in the battle of Marston Moor, and his brother being with the royalists, a dishonoured man who had broken his parole, Jack was left alone in the confiscated hall. When the agent of General Skippon took possession of it, his father's rascally butler escaped, taking with him some gold plate and the child, and found refuge with his puritanical brother and his wife, a double-dyed hypocrite. Much of the plot turns on the unwilling alliance of the butler and his sister-in-law as joint owners and concealers of the plunder. The appearance on the scene, to Jack only, of his brother Frank complicates matters, and the boy becomes a hero in relieving his brother's wants and in seeking to transmit intelligence of the strength of Cromwell's army to that of the Duke of Hamilton. Cromwell, however, appears, just as the puritanical household are about to test the wizardship of the child, and with a fine show of severity, is about to hang the young informer when his erring brother breaks in and excuses him. For the denouement read the story. Like all of Stanley Weyman's, it is well told, and will repay the hour or more expended upon it. Mr. Weyman has mastered that important lesson in the depiction of true life, the contradictions of human nature. The publishers have well performed this part.

COMPARATIVE RELIGION AND THE MISSIONARY STUDENT.

IT is an impression current in many quarters that the study of Comparative Religion is of little practical benefit, if not productive of real injury, to divinity students. We are persuaded that this impression is largely begotten of misunderstanding. Doubtless it has arisen from the fact that many of the leaders in this field of investigation have been men whose interests were not in the line of evangelical Christianity, and the results of whose studies have been thought to be inimical to the unique character of the Gospel. However that may be, any reasonable consideration of the field, the method and the results of this science will show, we believe, the falsity of such a view.

We purpose to present some evidences of its usefulness to a particular class of persons, —to those who are going to preach the Gospel in foreign lands. In discussing this matter, three pre-suppositions are natural : First, the presence and guidance of the Holy Spirit. All missionary work presupposes this. Men are not going into the dark places of the earth, relying upon their own intellectual powers, with a message which they have worked out for themselves as a result of scientific investigation—an eclectic compound of self-begotten notions. They deliver a message, and possess a power, not their own. Second, the missionary goes forth with the fundamental purpose to convert men to the love and service of Jesus Christ. He does not propose to give them instruction on all topics, to inculcate the latest notions of philosophy or science, to enlighten them on politics, or art, or even theology. His is a purely practical aim, the highest and noblest aim,—to win men for the Gospel, to change their lives, to bring them into fellowship with the Son of God. Third, it is pre-supposed that the missionary student, recognizing the indispensable necessity of the guidance of the Holy Spirit as fundamental, and holding firmly to the supreme purpose of winning the world for Christ, regards it as simply a plain duty to prepare himself to the fullest possible extent for this great work, that thus he may be able most worthily to co-operate with the Holy Spirit, and to obtain the largest success in the work of evangelization.

If these things are so, the question proposed is this, What is the place of the Comparative Study of Religion in the preparation for foreign mission work ? To answer this question properly one must understand something of the nature of the science of Comparative Religion. We may say very briefly —for this topic could be enlarged into an article by itself—that Com-

parative Religion embraces three spheres. First, the Historical Study of Religions, or the investigation into the history of the various types of religious life and thought which have appeared in all religions of the world and among all classes of men, from the lowest to the highest. This is the fundamental study, the study of religious facts, their historical growth and relationships. Upon this as a basis must be built up all further investigations. Second, the Philosophy of Religion. This is the interpretation of the phenomena in the light of philosophical laws. Here are included both the organization of these facts from the psychological point of view or the psychology of religion, and the postulating of the fundamental metaphysical presuppositions on which religious thinking rests, or the inferences from facts as to the fundamental truths which underlie all religion. Third, Comparative Theology, or the comparison of religious phenomena. This is in a sense the highest achievement of the study of religion, since it endeavors to reach, from the broadest kind of induction, the highest and most universal forms of religious thought. Each of these three lines of investigation, important in itself and a field for the activities of a multitude of the strongest minds, offers most useful material for the missionary student in his preparation for his work.

First, it is necessary that the student prepare himself in the knowledge of the religion of the particular people to whom he is to go; and the more minute the information he can obtain, the more deeply he can bury himself in the intricacies of this religion, so much the more successful he is likely to be in his practical endeavor. There are two points of view from which the missionary may work. He may regard the religion of these peoples as utterly and totally false and of the devil. His duty must therefore be to oppose and to destroy it, root and branch. He is, therefore, a warrior armed for destruction. Very well. To know one's opponent thoroughly is the very best preparation for overthrowing him. If these religions are to be uprooted, we must know how deep the roots go and how wide their ramifications. On the other hand, if we believe that all religions have something of God in them, and that we are to lift the believers in these false religions up from something which is imperfect, then surely one must needs know in what the imperfections consist; one must know what are the divine elements in these religions to which to attach, on which to build, the new structure of the clearer and fuller divine revelation. We are not now discussing the truth or the falsity of these theories. It is clearly evident that on either theory a knowledge of the history of religion is indispensable to the best preparation of the missionary.

Second, the philosophical study of religion is not without its importance on the mission field. The student of religion realizes as no other the real-

ity and universality of the religious element in man. He perceives the fundamental character of religion ; in the analysis of its forms psychologically, he perceives how it permeates humanity. Thus as a thinker and a philosophical student of the human soul, he gains a fundamental conviction which is of immense importance to him in practical work.

But there is a still more practical result, for, as he organizes and arranges the religious facts and forces of the soul, he is preparing himself to enter into mental sympathy with the religious nature of his brother man wherever he finds him. He possesses the secret, the deepest, most hidden secret of the religious nature of him whom he hopes to win for Christ. Beneath the form he knows how to lay hold of the feeling, the thought, the inmost aspiration. He understands the contents of the religious consciousness, the attitude of the spirit. How many mistakes he may avoid, into which those before him have fallen by their ignorance and want of adaptability !

Third, in the highest sphere of Comparative Religion the results may be thought to be much less practical and useful. This is not so certain. That which is farthest from the surface is nearest the centre. It may be thought to be of doubtful utility that the missionary student should trace the doctrine of "sin" in its presence throughout all religions or could formulate in a single comprehensive statement the meaning of sacrifice as it has appeared in the world's religions. But, after all, this superficial judgment is far from being true. From the point of view of the missionary's personality a thorough comprehension of comparative theology gives him large sympathy with truth in various forms, a conception of the greatness of religion, and, above all, a securely founded appreciation of the immense supremacy of the Christian faith. He is enabled easily to distinguish the points of union and the elements of difference between various forms of the same religious truth, on the one side, or, on the other side, what seem to be similar statements of religious truths essentially different. How necessary this is in his relation to some of the oldest and most widespread religious systems outside Christianity. Take the doctrine of "self-sacrifice" as it appears in primitive Buddhism. To the untrained reader the similar language in which Christianity and Buddhism clothe their thoughts upon this subject is liable to be confusing, but when one has gone deeper into the comparison than mere words will carry him, he is able to see that there is a world of difference between the selfishness of Buddhist self-sacrifice and the self-abnegation of the genuine Christian.

And we even go so far as to say that it is not mere subjective benefit that the missionary derives from these high themes. His work is made more effective and far-reaching thereby. This statement may not be so clear in relation to the lower forms of heathenism. Yet it is certain that only by

these studies can we hope to produce men who will meet and satisfy the aspirations of the higher heathenism which is pressing to the front more and more in India and Japan.

I have thus stated very briefly some of the reasons why I believe that no missionary student can be thoroughly equipped for his work without a knowledge of comparative religion. The truth is, we have here a mere question of policy. We send missionaries into the lands which have been preëmpted by non Christian systems. We meet them on their own ground geographically. Shall we do the same spiritually? Shall we use the best of what they have, to enable us to give them the better what we have? At any rate, as has been remarked by Dr. Griffis, it is a wise economy of force to show the missionary before he comes upon the field the defects and the excellencies of the religion which he is to supplant by the Gospel. A training like that which has been briefly outlined will lengthen missionary life, it will intensify its usefulness, it will hasten the coming of the Kingdom of God.

GEORGE S. GOODSPEED.

The University of Chicago.



ANNUAL CONVOCATION:

The Annual Convocation was held on Wednesday evening, April 1st, in the David Morrice Hall. On the platform were the Reverend Principal MacVicar, Principal Peterson and Prof. J. Clarke Murray, LL.D. of McGill University, the Visitors, Alumni and Senate. After the opening exercises had been conducted by the Rev. J. R. Dobson, B.A., B.D., the following program was taken up :

I.—Presentation of Prizes, Scholarships and Medals.

A.—PRIZES.

(1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

Dr. MacVicar's Bible Class Prizes for	{	Public Speaking, \$10 in books,	Mr. P. A. WALKER.
		English Reading,	" " J. A. CLELAND.
		French Reading,	" " J. REY.
		English Essay,	" " N. D. KEITH, B.A.
		French Essay,	" " J. REY.

Presented by Mr. A. A. GRAHAM, B.A., President.

(2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), \$10 in books,
Mr. E. F. M. SMITH, B.A.
Presented by A. T. TAYLOR, Esq., F.R.I.B.A., Lecturer.

(3) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year) \$15 in books,
Mr. A. A. GRAHAM, B.A.
Second Prize (1st year) \$20 in books,
Mr. N. D. KEITH, B.A.
Presented by JOHN P. STEPHEN, Esq., Lecturer.

B.—SCHOLARSHIPS (Special.)

Gained after the close of Session 1894-95.

The Lord Mount Stephen,	1st year,	\$50	Mr. J. R. THOMPSON.
The Stirling,	2nd year,	50	" D. M. MCLEOD.
The Drysdale,	3rd year,	50	" J. C. ROBERTSON.
The Erskine Church,	4th year,	50	" } N. D. KEITH, B.A.
			} M. H. MACINTOSH, B.A.

Presented by Rev. PROFESSOR J. CLARK MURRAY, LL.D.

(2) FRENCH SCHOLARSHIPS.

The Thomas Houston Scholarship, Theological,	\$40	Mr. E. CURDY.
The William Ross	" 40	" E. H. BRANDT.
The Hamilton (McNab St.) Literary	" 40	" L. ABRAM.
The Thomas Houston	" " 35	" { J. REY. G. W. THOM.

Presented by the Rev. PROFESSOR COUISSIRAT, D.D., B.A.

(3) GAELIC SCHOLARSHIPS.

The Dr. McEachran,	\$25	MR. HUGH D. LEITCH.
The Farquhar Robertson	25	" A. MACCALLUM.
The Donald MacNish,	25	" ALLAN S. MCLEAN.
The John MacIntyre,	20	" D. M. MCLEOD.

Presented by the Rev. NEIL MACNISH, B.D., LL.D.

(4) THE NORTH-WEST SCHOLARSHIP.

The James Henderson Scholarship	\$25	MR. F. WORTH
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Presented by the Rev. F. M. DEWEY, M.A.

(5) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences,	\$25	MR. GEO. GILMORE.
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Presented by the Rev. R. H. WARDEN, D.D.

C.—SCHOLARSHIPS (Theological and General.)

(1) ORDINARY GENERAL PROFICIENCY.

The Walter Paul,	1st year,	\$50	MR. N. D. KEITH, B.A.
The Balfour	2nd year,	50	" J. A. CLELAND.
The Crescent St.	3rd year,	50	" G. GILMORE.
The Hugh McKay,	3rd year,	60	" J. S. GORDON, B.A.

Presented by the Rev. PROFESSOR CAMPBELL, LL.D.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath,	1st year,	\$75	MR. J. M. WALLACE, B.A.
The John Redpath,	1st year,	50	" H. YOUNG, B.A.
The David Morrice,	2nd year,	100	} Equal { " A. A. GRAHAM, B.A.
The William Brown,	2nd year,	50	

Presented by the Rev. PROFESSOR SCRINGER, D.D., M.A.

D.—MEDAL.

THE STUDENT'S GOLD MEDAL, BEING HIGHEST PRIZE OF THE YEAR FOR ALL WORK, PASS AND HONOUR.

Awarded to - - - - - Mr. GEO. GILMORE.

Presented by the Rev. PROFESSOR ROSS, B.D., M.A.

II.—Conferring Degrees in Divinity.

A—BACHELOR OF DIVINITY.

REV. E. A. MACKENZIE, B.A.

Presented by the REV. PROFESSOR SCRIMGER, D.D., M.A.

B—DOCTOR OF DIVINITY, (*Honoris Causa*).

THE REV. JAMES S. BLACK, - - - - - Halifax, N.S.

Presented by the Registrar.

III.—Addresses, &c.

PRESENTATION OF DIPLOMAS TO THE GRADUATES OF THE YEAR, NAMELY :

MR. J. D. ANDERSON, B.A. MR. J. S. GORDON, B.A. MR. T. A. SADLER, B.A.

“ W. E. ASHE.

“ J. LILDSAY.

“ J. B. SINCENNES.

“ E. H. BRANDT.

“ A. MACCALLUM.

“ E. F. M. SMITH, B.A.

“ G. GILMORE.

“ D. D. MILLAR.

“ J. C. STEWART, B.A.

MR. W. M. TOWNSEND, B.A.

MR. G. A. WOODSIDE.

By the Rev. the Principal.

The Rev. C. B. Ross, B. D., addressed the graduating class taking as his theme “Paul as Preacher and Christian.”

The reverend gentleman dwelt upon the principles which underlie Paul's work as preacher and Christian. These, he said, were: Paul's firm conviction of his conversion, his sense of the sinfulness of sin, which only the blood of Jesus Christ could remove; his sense of the indwelling power of Jesus Christ, and his reverence for the sacred writings of his nation. Accordingly Paul emphasized the preaching of the Gospel in his sermons. This word he constantly uses in his epistles, so that, in itself, it is a sermon for the Christian minister. It could not be without significance that Paul made this the centre of his teaching. He knew it was the source of his success. He knew that the Gospel is “the power of God and the wisdom of God.” We sometimes hear, in these days, the expressions used: “A worn-out Christ” and “a worn-out Gospel.” But, where these are the watch-words, there the vocation of the preacher is gone, and his influence is doomed to decay. He may, for a time, keep up his audience by intellectual force or emotional power, or by some less worthy means; but his influence as a spiritual power will be gone. In dwelling upon the spiritual life of Paul, Mr. Ross said: “Paul's life was a life of consecration. This was one of its most striking features, as revealed in the narrative of Luke and in Paul's own letters. We hear much of consecration in these days; we hear much of Christian heroism; but there has never been greater consecration

than that shown by Paul ; there has never been greater heroism than his. What a picture he gives in his letters to the Corinthians of his sufferings, his perils, his weariness, his painfulness, his watchings, his hunger and thirst, his fastings, his cold and nakedness. And besides the things that were without, there came upon him daily the care of all the churches. Paul was thus an example to all ministers of consecration and service. Thus, in the profession of the minister, the hardest toil was the lightest in the end ; and, for every spiritual gift ministers were enabled to give they received, at least, ten-fold in return. Thus Paul looked towards the things which are unseen rather than towards those which are seen. And the crowning feature of Paul's spiritual life was its calmness. In this respect, his inner life was in striking contrast with the outer life. Cannot we learn the secret of Paul's calmness in the spiritual life ? Paul, evidently, was quite familiar with the current unbelief existing in his time. His address at Athens shows that he was quite familiar with the teachings of the Stoic and Epicurean, principles which really underlie the main currents of scepticism to-day, the pantheism, the agnosticism, the materialism, the atheism, which are merely phases of these old systems of thought. Paul never for a moment yielded to the currents of sceptical thought around him. The reason was because his spiritual faith was so real that they had no influence upon him whatever. There was no more rational theologian than he. He accepted the Christian religion because it appealed to the deepest instincts of his nature. Having done that and felt the reality of Christian experience, he allowed no sceptical thoughts to trouble him. This was the true line of apologetics for the Christian minister—the apologetics of Christian experience. Mr. Ross then addressed these concluding words especially to the younger men present, "You will soon separate to your several spheres of labor. Life is full of mysterious problems ; do not allow these mysteries to perplex your faith. Let the current sweep past you as Paul did, because he had such a vivid consciousness of his relationship with Christ."

Principal MacVicar followed with a few closing remarks, in the course of which he stated that the session now ended has been in all respects satisfactory. By the good hand of our God upon us, professors and students have enjoyed the best of health, and faithful and honest work has been done in every department. I have once more to report continued growth and prosperity, as compared with former years. Fourteen students graduated to-night, all of whom enter at once upon positions of usefulness in the church, while still larger classes remain on our roll. The evangelistic force which we represent may be estimated in some measure by the fact that over two hundred of our alumni are in the active service of the Master, and dur-

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ing the summer vacation some fifty of our students will occupy mission fields throughout the Dominion. Ten of these are sent out and sustained by the Students' Missionary Society, the students themselves contributing over four hundred dollars for their salaries. These facts warrant me in saying, with appropriate emphasis, that a true missionary spirit is here fostered, as it has been from the beginning—a spirit that leads men not to seek places of commanding publicity, but to be ready to go into regions of obscurity and spiritual destitution where they will receive no attention from the daily press, and have to face self-denial and hardships. The men ready for such service are those now called for. But do not understand me to mean feeble, pious persons of imperfect education. No. Among our alumni you may see the names of nearly a score of university gold medalists. What the Church needs is true godliness united with profound scholarship, men full of the Holy Ghost, and full of learning, wisdom and missionary zeal as well. These qualifications are not incompatible. The Spirit of God is not antagonistic to high intelligence, culture and Christian activity. On the contrary, He is the author of them all in their truest forms. For this reason no defence is required of the severe intellectual training to which candidates for the office of the Gospel ministry are subjected in this institution. Holding these views, which are shared by all the members of our faculty and senate, you may expect us to raise the standard still higher, that we may continue to attract strong men by making our courses of study more and more commensurate with the legitimate demands of the age. Theology treated as an inductive science, as is done in our class rooms, along with its cognate branches, requires more time, and fuller equipment than are yet at our disposal. Our post-graduate course, of which several of our alumni have availed themselves, should be more fully provided for. In this department we should be put in a position to secure the services of distinguished specialists in this country and in Europe. Our scholarships should be increased in number, and in value, and all the more, that we give no financial aid to the students, except what may be gained by competition in this form. American colleges and seminaries bring eminent men from the old world to deliver special courses of lectures to their students. Why should we not emulate their example? We are ready and anxious to do so, as well as to avail ourselves of the talent and learning of Canada and the United States, as soon as funds are provided for the purpose. Our generous benefactor, Mr. D. Morrice, Chairman of the Board of Management, has this year again added 1128 volumes to our library, and Mr. D. T. Fraser 76. To them and to all other donors we tender cordial thanks. The library containing some 13,000 volumes, requires constant additions, and should be open daily six or eight hours to enable students to make full use of it. This has not been

the case, because we have been unable to pay a librarian to be in attendance. Will some one provide for this obvious want? I desire here gratefully to acknowledge the generous bequests by the late Mr. Robert Anderson of \$25,000 towards the endowment of the French chair for the training of French missionaries and colporteurs; \$2,000 for the endowment of "The Anderson Scholarship," and \$1,000 in aid of the Students' Missionary Society. It is proper to add that the support of the French chair has been hitherto, by act of the General Assembly, made a first charge upon the funds of the Board of French Evangelization. This bequest of \$25,000, therefore, will aid that board, but adds nothing to the general revenue of the College. I direct special attention to what we have done for many years by our able and scholarly lecturer, the Rev. Dr. McNish, in giving instruction to students in the Gaelic language and literature. There are in our church at least 120 congregations in which a knowledge of the Gaelic language on the part of the pastors is most desirable, if not absolutely necessary. Our senate, therefore, has resolved to appeal to all the Celts of Canada, to provide a fund for the support of this department. We regret the unavoidable absence of the honored Chancellor of McGill University, Sir Donald Smith, who has favored us with his presence on former occasions. Finally, a word to those who take leave of us to-night. Show the same love and loyalty to your Alma Mater as your predecessors. Strive to give a good account of her by your honest, earnest, self-sacrificing career in the service of Christ. Be true to Him and to His Word, and seek to be filled with His Spirit, that you may go forth in His might to achieve great things for the glory of His name.



CHRISTIAN ENDEAVOR PRINCIPLES AND RESULTS.

THIS age is undoubtedly one of invention and progress. The Arts and Sciences are advancing with such gigantic strides that the ordinary reader is in danger of being left far behind. We live in an Electrical age, an age when "Knowledge is being increased." The question may well be asked, If such advancement is being made along all the various lines of activity, why should there not be development in Theology? Why should there not also be discoveries in methods of Christian work? Doubtless the objection will be raised that no advance can be made, no dawning of new light in the faith *once* delivered to the saints. True, we can expect no new revelation, but may we not confidently look for fuller explanations and clearer interpretations of the old revelation? Should there not be new adaptations of Eternal Truth to the needs of each age? The old methods of work suited the days in which they were adopted and employed, but new environment, changed customs and different people demand new methods of working if we are to be successful in the propagation of the Gospel of Jesus Christ. The Sunday-school was a discovery, and has now come to be looked upon as one of the essentials of the Church. The Y. M. C. A. was a discovery that has been wonderfully blessed of God in the development of Christianity in the highest and best forms among young men.

Notwithstanding the adoption of these various lines of work, the wants of all classes were not fully met. There was a hiatus between the Sunday-school and the Church which had never been filled, during which period many young people wandered far from the paths of rectitude. About fifteen years ago Dr. Clark, then of Portland, Maine, guided by the Spirit of God, made another discovery which has gone far to meet this long felt want, when he organized the first Christian Endeavor Society.

The growth of that organization has been phenomenal. During the past fourteen years truly "The little one has become a thousand," or rather, has become a million. The membership of this Society has risen to the almost inconceivable number of 2,600,000. It has belted the Globe. Every nation in the world, with but five exceptions, is represented in this gigantic brotherhood. Such wonderful success is never attained by any movement unless it supplies a long felt need. This is undoubtedly the secret of the remarkable growth of this society. As has been the case with all such organizations, misunderstandings as to its nature and aims have frequently arisen, and it is due to the keen foresight, judicious management, and won-

derful tact of its President and Founder, Dr. Clark, that it has not been shorn of its locks long ere this.

These days are not gone, still we find people who either wilfully or ignorantly injure the society by giving to the public wrong impressions of its principles and methods. It seems necessary, therefore, to iterate and reiterate certain great principles of Christian Endeavor, in order that its nature and design may be properly understood.

I. The first statement I wish to make in this connection is, *That the Christian Endeavor Society is essentially a part of the Church.* It seems necessary to re-affirm this principle, because of statements that are continually being made to the contrary in magazines and other publications. Article 9 of the Model Constitution of the Young People's Society of Christian Endeavor, reads as follows :—"The Society being a part of the Church, the pastors, deacons, elders, Sunday-school superintendents, shall be ex-officio honorary members. Any difficult question may be laid before them for advice." A Christian Endeavor Society cannot come into existence in any Presbyterian Church without the consent of Session. Apart from the Church it has no existence. If any Society should violate this fundamental article, it is not in accord with true Christian Endeavor principles, and should not be considered as worthy of the name. This organization, by its very constitution, is more closely identified with the aims, interests and work of the Church than any other body. It is more closely allied to the Church and under its supervision than is the Sunday-school or the Ladies' Aid Society, or the Woman's Foreign Missionary Society. It is pledged by its constitution to further in every possible way the interests of the Church, and to be entirely subordinate to her mandates.

An erroneous idea upon the principle already enunciated has given rise to much writing and talking upon Christian Endeavor, which is entirely uncalled for and unfair to the Society. An article appeared some time ago in a leading religious journal upon this subject that may be taken as a fair sample of such misconceptions. These have arisen from the error of supposing that the Christian Endeavor Society is a semi-independent organization. The writer, while saying many good things about the movement, falls into some egregious errors because he has failed to recognize the principle already laid down. He says :—"Still there is no disguising the fact that the Endeavor Societies are moving farther from the churches and nearer to the stand of absolute independence." It has been my privilege to attend many Christian Endeavor conventions, local, provincial and international, and without exception, the greatest emphasis has always been laid upon the necessity of the society being loyal to the individual church of which it is a part. I have had a wide experience with Societies and their

work, and have failed thus far to detect the slightest indication of the tendency complained of. On the contrary, I believe there are evidences of a movement in the very opposite direction, namely, that of seeking closer identification (if that be possible) with the particular church in which the Society exists. Moreover, if the statement made by the said writer be true of any Society, such organization is untrue to the based principles of Christian Endeavor, and has no right to sail under C. E. colors. The truth of the statement that I have made can be proven by facts. At the Presbyterian rally of the Ontario Convention, held last autumn at Brantford, among other resolutions, the following was unanimously adopted: "That we, the Endeavorers of the Presbyterian Church of Canada, do hereby express our conviction that it is desirable that our Societies should be brought into closer union with the Church we love, by means of Presbyterian organization." The same kind of resolution was passed at the rally of the Canadian Presbyterians in Boston last summer. Does that appear as if the Endeavor societies were moving farther from the Church? This same writer asks the question about the Endeavor movement "Whither will it tend? Will it ultimately strengthen the agencies already at work by closely affiliating with them and permeating them with its spirit, or is it drawing the young people of our churches away from their denominational connection, and will it seek for itself an independent path, as the Salvation Army has done?"

I cannot understand how any person who knows the principles of Christian Endeavor, and is acquainted with its history, could seriously ask such a question. In all my varied experience with Endeavorers, I have yet to learn of a single instance of insubordination to the Church proper by this Society. I have yet to hear of the remotest desire on the part of the young people to separate from the Church, or to assert their independence. If such a desire did manifest itself, if such insubordination should arise, then that Society, if it would not return to its proper place in the church, would have to adopt some other name, as it could no longer be recognized as a Christian Endeavor Society.

Again, the statement is made, "It (the C. E. Society) cannot give its entire support to the Church under the present circumstances," and why? Because, says the writer, the societies have a federal union altogether apart from any or all of the churches, and because it has its independent, denominational officers, conventions and press, and these draw to themselves a large degree of interest.

According, then, to this argument, we should not have any interdenominational Sunday-school Associations or Conventions. The Y. M. C. Association should be abolished and the Ministerial Association should be relegated to the archives of the past. The Bible Society should be obliterated as soon

as possible. The W. C. T. U. and all other undenominational societies should also be speedily suppressed. These societies have a "federal union, altogether apart from any or all of the churches." They have their "independent undenominational press, conventions and officers," therefore they come into the same category. If this argument be made to do service against the Christian Endeavor movement, it will press with equal force against the organizations mentioned, all of which have become recognized as powerful agencies for good, not only to humanity at large, but to the individual churches as well. Again, does it follow because an Endeavorer takes an interest in a convention which is not directly controlled by his own church, if he takes a religious periodical which is not strictly denominational, will he therefore take less interest in the welfare of his own church? It seems to me to savour of narrowness and bigotry.

At all these conventions there are denominational rallies, and if anyone be desirous of hearing the trumpet of Presbyterianism sounded loudly and clearly, if he wants to hear of the "grand historic past," the superiority of the government and membership of the Presbyterian Church, he had better be there. I am sure the sentiments there expressed would satisfy the Westminster Assembly of Divines, or even the writer of the aforementioned article. After meeting in such rallies thousands of young Presbyterians from all parts of the world, and listening to such fervent addresses upon the grandeur and superiority of OUR denomination, who would not return more loyal than ever to the Church of his intelligent choice?

If these Federal Unions complained of had any legislative authority, if they had in any way come into conflict with the denominational Church, there might be some ground for advancing this argument; but, as it neither claims such authority, nor has transgressed church law in any way, we can pronounce such arguments nothing more or less than simply setting up a man of straw for the peculiar privilege of battering him down.

Again, we are told "that most unfortunate seems the distinction now in vogue in so many congregations, of the Congregational Prayer Meeting, and totally separate from it, the Young People's meeting. It savours of difference where there should be oneness of spiritual interest." If there be any difference here, it is entirely contrary to the spirit of the C. E. pledge, which pronounces upon this point as follows: "Trusting in the Lord Jesus Christ for strength, I promise Him * * * * * that I will support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason that I can conscientiously give to my Saviour." In an amendment made some time ago, it was resolved "That when it becomes impossible for the member to attend the two meetings in the week, that member shall be expected to attend the

church prayer meeting, and his name shall be put upon the affiliated list of the C. E. Society." My experience invariably has been that those attending the mid-week prayer-meeting come largely from the ranks of the Young People's Society. Who are those upon whom the minister can depend to take part in that meeting, or lead it in his absence? They are, with but few exceptions, those who are or who have been Christian Endeavorers.

The same writer says "that as a semi-independent organization, the Society has served its day. What is needed now is the closest possible relationship to the churches." This is but a rehash of the statements already refuted, and is but a gratuitous assumption unwarranted by the principles or practices of the C. E. Society. As has already been shown, it is entirely subordinate to the Church. It is in the very heart and core of the Church's life. How, then, can it be brought closer unless we endeavor to do so by putting a sectarian stamp upon it, giving it a denominational name, as some of the other churches have done? I claim that there can be no closer union than already exists. The Society is doing the church's work. It is subject to her rules and discipline, it is guided by her counsels, it is imbued with her spirit, it is saving souls within her precincts, it is doing her missionary work. Christian Endeavor is simply the Church working along certain organized lines, and all such misconceptions as have here been alluded to, arise from failing to grasp this principle, that the C. E. Society is part of the Church.

II. *Christian Endeavor has for its aim the development of spiritual life among its members.*

Article No. 2 of the Constitution reads: "The object of this Society shall be to promote an earnest Christian life among its members."

Each active member shall believe himself to be a Christian. The pledge that is signed demands a complete consecration to the service of God, systematic Bible study, and loyalty to the Church. If this pledge be faithfully carried out, who can doubt but that it will deepen the spiritual life. Theoretically these things are required by the Church of those who are admitted to her membership, but they are not expressed in the same definite way as we find them in the C. E. pledge. The very entrance conditions laid down by the Society demand a high order of spiritual life, and throws the individual entirely upon divine strength in the fulfilment of these obligations. This spirituality is fostered and strengthened by the devotional character of the meetings. The weekly meeting is almost entirely in the hands of the Endeavorers. They, and they alone, are responsible for its success. Every active member at that meeting bears personal testimony either in his own words, or the words of Scripture, to his spiritual experiences in the past, and as to his resolutions for the future. In my experience of young peo-

ple, I have found that the obligations of this meeting, when entered upon in the proper spirit, are a mighty power in deepening and quickening the spiritual life of the individual member. The religious convictions of the Endeavorer are greatly strengthened by the very profession he makes. The public profession required of an active member is such that he cannot live an inconsistent life without forfeiting the respect of all honest people. Every month he publicly re-commits himself to that Christian policy to which his life dare not give the lie. This may seem to many to be a point of but little importance. It has, nevertheless, very considerable weight in strengthening the characters of young men and women when they first make a profession of religion, and it gives to them more or less of moral support. Because of its requirements, its responsibilities, the profession which it demands, the character of its meetings, there is no organization within the Church with which I am acquainted, that is so conducive to the development of character, the deepening of devotion, and the ripening of spiritual life, as is the Society of Christian Endeavor. The devotional and spiritual element is undoubtedly one of the strongest features of this Society, and in this lies its greatest danger. If Christian Endeavor means anything, it means deep spirituality among its members. If, with all its pledges and organizations, this be wanting, the sooner the movement falls to the ground the better.

Judging from history, the devil's most subtle mode of attack upon any spiritual institution is along the line of outward development; focusing the attention of men upon show and organization, to the neglect of inward experience and the development of character. When Christ came to the world He found the Jewish Church to be a great organization devoid of spiritual life. The form was there but the power was gone. When Luther arose in the sixteenth century he found that the same calamity had overtaken the Christian Church. A great hierarchical organization was all that was left of that Church that once had been throbbing with spiritual power and with divine light. My opinion is that the same danger is assailing the Christian Endeavor Society. It is in danger of being overwhelmed with committees, sub-committees, rallies, conventions, unions, etc. It is in danger of being switched on to good citizenship lines and patriotism, in danger of developing outward show and pomp at the expense of deep devotion and abiding Christian life. Christian Endeavor stands for the deepening of spiritual life in the individual member. Everything must be made subservient to this end, and whatsoever is not in harmony with it had better be eliminated.

III. *Christian Endeavor aims at making young people more useful in the service of God and humanity.*

In the first place, it draws out and cultivates the latent talents of its members, thus fitting them for service. Article Number 2 of the Constitu-

tion says, "One of the objects of this Society shall be to make young people more useful in the service of God." Previous to the advent of Christian Endeavor, how many young men could be found in Presbyterian churches who could lead in prayer, or speak for Christ in public? In many churches such a remarkable personage could not be found. Now it is otherwise. In the majority of churches where an Endeavor Society has been at work, there may be a dozen or more young men and women who will respond immediately on prayer-meeting night to the pastor's call for spontaneous prayer. Because of the training received in the Society, large numbers of young men may be found in almost any church who can stand up and express their ideas upon any subject in a clear, logical manner. If the pastor should be absent from prayer-meeting service, he can easily find in the ranks of his Society men who will fill his place with acceptance to the people. Christian Endeavor has proved itself to be a powerful agency for good by developing among our young people the ability to express thought in a clear manner while standing before an audience, and by stirring up in them the gift of public prayer. How can a young man work for God if he is afraid of hearing his own voice in public? How can he expect to lead others to Christ, if he cannot kneel down and pray with an anxious soul looking for light? All the work of the organization tends to educate in this direction, and by so doing it has proved an inestimable blessing to many churches.

Again, it fits young people for service by organizing them for work. The law laid down by Christ "to every man his work," applies to every department of life. In the propagation of the Kingdom of Christ, as in everything else, there must be co-operation if success is to be attained. Some are particularly qualified for one department of Christian work, some for another. The C. E. Society aims to set everyone to work in that particular place for which he is best adapted. By co-operation and a strict oversight being kept, every department of the work is brought to the highest state of efficiency. One is put on the Social committee, another on the Lookout Committee. Those especially interested in missions may serve upon the Missionary Committee, and so on. Each one is assigned that place for which he is best qualified, and where he may desire to work. Thus the greatest possible use is made of every member. By evolving latent faculties, by educating our young people to express their ideas in public, by organizing them for work, Christian Endeavor has proven itself to be a God-inspired movement for equipping and educating our young men and women to do work for Christ and the Church.

If the principles here enunciated are adhered to by the Christian Endeavor Society, then certain great and beneficial results must necessarily follow.

1st. In the first place it will help to solve the problem that has long perplexed the ordinary minister, viz., *how to awaken a spiritual appetite in*

young people. The majority of young people are greatly fascinated by the ball-room, the euchre table and many other places, the influence of which is hurtful and pernicious. In these same persons you will generally find a strong dislike to church going, Bible reading, etc. How can we eliminate the former and cultivate the latter? I believe that Christian Endeavor is solving the problem. It reaches young people through young people. When joining the Society, the new member is pledged to pray, read the Bible at stated periods, and attend certain religious services. Doubtless many will object to this point, and say that pledge-taking is very low ground for the Christian, "we are not under the law but under grace." True, it is not the highest ground for the Christian, but it is legitimate, and often proves to be a spur to help on to better and higher things. At first there is no taste for reading the Bible or for prayer, but loyalty to the pledge insists upon these duties being performed. If persisted in, a love of the Bible naturally springs up. Prayer becomes a source of comfort and strength, an interest in devotional meetings is aroused, and from the low plane of pledge duty, the Endeavorer rises to the higher plane of spiritual privilege, that which was once an irksome task becoming a veritable delight.

2nd. *Christian Endeavor will also help to solve the money problem of the churches.*

This Society does not believe in the thousand and one schemes employed by the churches of to-day for paying off their legitimate debts. Instead of having church lotteries, ice-cream socials, etc., for the raising of money, it advocates the duty of every member putting his hand into his own pocket, and giving systematically to the Lord. It recognizes the important principle laid down by Paul, "Ye are not your own." At all conventions, great prominence is given to the subject of systematic giving, and the result has been that thousands and tens of thousands of Endeavorers give regularly and systematically a portion of their income to the Lord's work.

3rd. *Christian Endeavor is helping to solve the missionary problem.*

Never has it been my privilege to hear such soul-stirring missionary addresses as have been delivered at the International Conventions. Native Christians from India, China, Africa, the Islands of the Sea, in fact from every country under the sun, have delivered such fervent and rousing appeals on behalf of missions, as to awaken the greatest interest in and enthusiasm for this department of God's work. As a result there are between six and seven thousand Endeavorers in America who stand pledged to go forth to fight under the banner of the cross in foreign parts as soon as the sinews of war are forthcoming. In the various Societies, by means of the monthly missionary meeting, by the use of maps, and the arraying of his-

toric facts, Christian Endeavor is educating young people along missionary lines in such a way as has never been done before. Not only are the societies doing much towards enlightening the young people in missions, but they are supporting the work financially. Last summer at the Boston Convention, President Clark made the statement that hundreds of thousands of dollars had been brought into the treasuries of the various churches by the Christian Endeavor Societies during the year that had gone. The Endeavorers have learned to consecrate pocket-books as well as lives, money as well as energy. Many Societies support one or two missionaries in the Foreign Field. Last year the Societies of America alone raised \$425,000 for missions. The Foreign Mission Board of the Presbyterian Church in the United States received from the Societies \$33,160.55 for their work, the Home Mission Board \$21,330.91. The Presbyterians of Ontario, at their annual convention this year reported \$3,815 turned over by them to the mission boards of our church. In some churches the whole of the work of collection for missions is given over into the hands of the Endeavorers. I know of one church in this city where this has been done, with the result of \$430 raised for missionary purposes. The "two-cent a week extra system" has also accomplished much in the direction of raising money for missions. Not only is the C. E. Society helping to solve the Foreign Mission problem, but it is doing much in the Home Mission field as well. Many societies carry on regular Christian work in outlying districts where no service is usually held. The Society to which I belong has for two years done noble work in this way. They have held weekly services in needy parts of the city, accomplishing much good, and have themselves been wonderfully blessed in the work. After such statistics, who can doubt the truth of the statement that this gigantic movement is quickening the life of the church along missionary lines. Already a new missionary spirit is beginning to throb and pulsate in her bosom, and the young people of the churches are responding as never before to the command of the Master, "Go ye into all the world and preach the Gospel to every creature."

4th. *Christian Endeavor is helping to solve the good citizenship problem.*

Its motto has been enlarged to include not only "Christ and the Church," but country as well. A consistent Endeavorer cannot vote for a boodler, nor dare he vote to enthrone a liquor man in a place of power. One of the cardinal principles of this Society is eternal and unqualified opposition to corrupt government, unjust legislation, the saloon, and all outward forms of evil. The Endeavorers do not quarrel about the meaning of the word "temperance," whether or not it means "take a little when you relish it," or "a good deal more if you think you need it." They stand for the total annihilation of the liquor traffic. In many parts this Society is mak-

ing its power felt in this direction. Prominent in the ranks of that admirable organization, the Electoral League, which did such grand work for the purification of politics in the late civic elections in Montreal, were many of the Endeavorers of the city. Some of the sternest fights with the liquor traffic that have ever been waged in this city have been begun, continued, and won by Endeavorers. One Society in Montreal has fought eight consecutive battles with the liquor interests during the last three years, and the reason that this city is not cursed with two more liquor dens is because of the energy, persistence and pluck of this Society. If Christian Endeavor continues to develop as in the past, the time is not far distant when the candidate seeking re-election will realize that this Society wields a power which he cannot afford to ignore. The saloon will learn to hate it as its worst enemy, and the time is not far distant when the Endeavor Society will contribute in no small degree to the abolition of this damning curse of modern society.

5th. *Lastly, Christian Endeavor is siding in the solution of the sectarian problem.*

If left untrammelled, this Society will do more towards eliminating sectarian prejudices and cultivating the spirit of unity than all the unmeant resolutions of synods, presbyteries and conferences; more than all the work done by "committees on denominational union," who never accomplish anything, yet do as much as is expected of them. While the denominations have been fighting over theoretical and imaginary differences, while they have been talking about union, while each has been desiring the same kind of union with the other that the whale had with Jonah, Christian Endeavor has, on the ground common to all evangelical bodies, been working out a practical solution. It is with sorrow that I have noticed the narrow sectarian spirit that has been showing itself in some of the denominations who cannot suffer even this much common ground with the other evangelical bodies. They must sectarianize this movement also, and place upon it their own denominational stamp. Their own particular unions and rallies and conventions must be held, thus neutralizing one of the grandest features of the Christian Endeavor movement. It seems to me rather a strange thing if a society pledged by principle, precept and history to be loyal to the Church, must be decorated with a name savoring of the dark days of the past. Surely this one department of Christian work might be allowed to go forth untrammelled by sectarian titles. Surely the denominations could afford to have some common meeting ground. It has been suggested that the Presbyterians make haste to adorn themselves with some name that savors of the days when the denominations were rising from the chaos of Mediaevalism, that we call ourselves "Westminster Leagues." The sugges-

tion does not meet with my approval. I have been proud of the policy of the Presbyterian Church in allowing her young people to work along Christian Endeavor lines without loading them down with a sectarian name. But, according to the apparent drift of things in certain denominations, it seems as if the Presbyterian Church were destined to be left alone with a complete monopoly of Christian Endeavor name and principle. When this time comes—which may be before long—there will be ample time for us to “make us a name like unto the other denominations round about, and call ourselves “Westminster Leagues,” “Calvin Societies,” “Knights of Knox” or some other “We-are-the-people-and-wisdom-will-die-with-us” sort of a name.

Had C. E. been allowed to stand true to its original principles, the interdenominational intercourse would soon have dispelled all jealousies and feuds which so often arise between the various denominations. It would not have obliterated the fences, but it would have taken off all the barbs, and we would have realized, in spirit at least, the meaning of the Master's prayer, “that they may be one.” For the present it is ours to watch and pray, and see what the result will be of this sectarianizing movement in the various denominations. When things are more fully developed, then will be time enough for our Church to take action.

Looking at this giant movement in all its phases and results, it seems to me that any thoughtful person, whose mind has not been warped by prejudice, cannot fail to see that Christian Endeavor is the work of God. Any person who candidly examines its principles, its rules, its progress, its results, cannot but say that it has been the great discovery of the age along the line of ways and means for the propagation of the Gospel of Jesus Christ among the young men and women of the churches, and in making them useful in the service of God and humanity.

W. D. REID,

President Provincial Union, Province of Quebec.

Montreal, March 1896.

Poetry.

PRAYER AT NEW YEAR.

I.

Do 'Thou, O Father, hear
My prayer at this New Year,
And of Thy goodness teach me how to pray !
Keep Thou my erring feet,
For they be ever fleet
To run in paths which lead from Thee astray !

II.

Attune my heavy ear,
That I may learn to hear
The music of Thy universal voice !
And teach my tongue to raise
Swift words of grateful praise
To Thee who biddest every soul rejoice !

III.

Touch Thou my sealèd eyes,
And bid the mists arise,
That I may see the glory of the earth !
Till Beauty, wed with Truth,
Lead forth that gentle youth
Fair Joy, to gild my life with holy mirth !

IV.

Subdue and keep me still
Obedient to Thy will,
That my rebellious heart no more may stray !
Inform my mind with light
Of wisdom, that my night
Be cleared as by the rising of the day !

V.

Teach me the law of love,
And bid my members move
In glad obedience to her high behest !
So shall my life be spent
In gladness and content,
And Thou shalt keep my soul where'er I rest.

ROBERT MACDOUGALL,

Editorials.

OUR SOCIETIES.

There has just been issued from the press of Morton, Phillips & Co. a neatly prepared edition of the Constitution and By-laws of our two Societies—the Literary and the Missionary. It may therefore be appropriate at this time to refer to our college Societies and the work which they are doing. Their field of influence may be said to be the drilling of men in the usage and procedure of public life as well as in the more direct duties of the sacred calling. It is a most regrettable fact that many ministers are so unfamiliar with public life aside from the professional duties of their calling, that they make sorry exhibitions when called on to preside over or participate in the deliberations of public gatherings. And this ought not so to be. The public have a right to expect that a minister should make himself felt outside the bounds of his own congregation and that he ought to be able to preside over a public assemblage with a grace and dignity that will suffer nothing by comparison with men in other walks of life. We suggest that this failing of which so many are conscious arises in a large measure from neglecting that training which a literary society in college is specially meant to give. We have special advantages in this particular ; it would be a misfortune to lose them.

The work of the Missionary Society has been vigorously pushed during the last two sessions. Graduates who have received the twenty-seventh Annual Report will be pleased to know that work has been resumed along the original lines and is being prosecuted with reasonable success. During the present summer the field of operations has been enlarged and new ground taken up in several places. The loyal and unanimous support which it receives from the students shows a confidence and faith in the future which is most encouraging. One feature we would like to see attached to its work, that is a closer bond between it and the alumni of our college. We hope for that in the near future ; when it comes we shall look forward to an era of even greater usefulness and prosperity.

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