

THE
Presbyterian College Journal.

VOL. X -- NOVEMBER, 1890 -- No. I.

Our Graduates' Pulpit.

THE GOSPEL FREE AND EFFECTUAL.

A SERMON

BY REV. JAMES WATSON, D. D.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed"—Acts xiii 48.

THE connection is supposed to be known; and it may serve a good purpose to translate here the comment of John Calvin, the theologian of the Reformation, who skilfully indicates both the doctrine and the use of the text.

And when the Gentiles heard this, they were glad and glorified the word of the Lord. It was matter of gladness to the Gentiles, when they heard, that they were not suddenly called to the hope of salvation, as if this had not been previously decreed by God; but that now at length was fulfilled what had been predicted many ages before. And indeed it was no common confirmation of faith, that salvation by the advent of Christ had been promised to them; whence also ground was given, that they might with the greater desire and reverence embrace the gospel. *To glorify the word of God* may be expounded in two ways: either that they acknowledged the prophecy of Isaiah to be true, or that by faith they embraced the doctrine proposed to them. Certainly a full subscription is denoted, because no further do they dispute or doubt, the victory of Paul being conspicuous. And certainly, then do we closely follow the word of God with due honor, when we obediently subject ourselves to it by faith: just as it cannot be

treated with greater reproach, than when faith is withheld from it. Besides, we see that the stubbornness which they discerned in the Jews did not hinder the Gentiles from giving their name to Christ. With the same greatness of mind should we scorn and spurn the pride of the impious, when by their obstinacy they endeavour to obstruct our path.

And as many as were ordained to eternal life believed. This is the exposition of the last clause, at least in my judgment. For Luke shows what kind of glory they attributed to the word of God. And the restriction is to be noticed, when he remarks that they did not all to a man believe, but those only who were ordained to life. It is not in the least degree doubtful, that Luke calls those *tetagmenoi*, ordained, who were elected by God's gratuitous adoption. For it is a ridiculous cavil, to refer this to the affection of believers; as if they received the gospel who were rightly disposed in their minds. For this ordination cannot be understood but of God's eternal counsel. Nor does Luke say that they had been ordained to faith, but to life; because God predestinates his own to the inheritance of eternal life. Yet this place teaches, that faith depends on God's election. And certainly, when the whole human race is blind and stubborn, these distempers of ours inhere in our nature, till they be corrected by the grace of the Spirit. And the correction does not flow, except from the fountain of election. For when of two persons who hear the same doctrine promiscuously, one shows himself docile, and the other persists in his malice, it does not happen so because they differ by nature, but because God enlightens the former, the latter He does not dignify with equal grace. By faith, indeed, we are made Sons of God; and faith, as it respects us, is the gate and principle of salvation, but higher is the view of God; for he does not begin to elect us when we believe, but his own adoption, which was secret, he seals in our hearts by the gift of faith, that it may be manifest and confirmed. For if this is peculiar to God's Sons alone, that they are his disciples, it follows that it does not pertain to every one of the Sons of Adam. It is, therefore, not wonderful, if all do not promiscuously accept the gospel; because, although by the outward voice of man our Heavenly Father invites all to faith, yet he efficaciously calls by his Spirit only those whom he has decreed to save. Now if God's election, by which he ordains us to life, be the cause of faith and salvation, there is nothing left to the credit of worthiness or merits. Wherefore, let us hold what Luke says, that they have been previously ordained to life, who being

engrafted into the body of Christ, do receive the earnest and pledge of their adoption in Christ. Whence also we gather what the preaching of the gospel avails by itself; for it finds faith in men, only because those whom God elects he inwardly calls, and those who were previously his own he draws to Christ. In the same words Luke likewise teaches, that it cannot be that any of the elect may perish. For he says, there believed, not one or a few of the elect, but as many as were elected. For although God's adoption is unknown to us, until we perceive it by faith; yet in His secret counsel it is not doubtful or held in suspense; because all whom he has as his own he commits to the guardianship and care of his Son, who will remain their faithful keeper even to the end. It is necessary to know both members of the subject. When election is set above faith there is no reason why men may arrogate anything to themselves in any part of their salvation. For if faith, in which salvation stands, which is to us the witness of God's gratuitous adoption, which joins us to Christ and makes his life ours, by which we possess God along with his righteousness, by which, in fine, we receive the grace of sanctification,—has its foundation without us in the eternal counsel of God: whatever good we have must be thankfully referred to the grace of God, which anticipates us without being sought. Again, because many entangle themselves in perplexing and thorny imaginations, while they search for their salvation in the hidden counsel of God, let us learn therefore that God's election is proved to us by faith, in order that our minds may turn themselves to Christ, as the earnest of election, and not seek any other certitude than what is disclosed to us in the gospel. Let, I say, this seal be sufficient for us, that whosoever believes in the only begotten Son of God has eternal life.

The above comment of Calvin is pertinent, pointed and powerful. Let us conclude by insisting on two things, the duty of faith and the grace of faith.

Under the Gospel, the covenant of grace is "held forth to all nations, both Jews and Gentiles." Therefore all men ought to honour it by faith in Christ. It is a grievous mistake to think that salvation by Him is offered only to the elect. There appeared lately in *L'Aurore* a paragraph, purporting to be written by a Methodist in France and professing to tell what good had been done by Methodism in that country within the last seventy years. Well; what is his opinion? This principally, that "That which people at the present day consider as the orthodox faith is no longer the Calvinistic notion

of salvation offered to the elect only: it is the good news of gratuitous salvation offered now to every soul of man." A curious statement! Does it proceed from ignorance, or from malice? Anyhow, the said notion is not Calvinistic. It may be held by antinomians of the Crisp and Saltmarsh type. It certainly was not held by the Westminster divines who framed our Presbyterian Confession of Faith. What does that highly Calvinistic document say of God's covenant with man? In Chapter vii, Section iii, we thus read:—"Man by his fall, having made himself incapable of life by that covenant"—the covenant of works,—“the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give unto all those that are ordained unto life, His Holy Spirit, to make them able and willing to believe.” Notice the two points, the universal offer and the particular promise. Also read the proof-texts, first, Mark xvi. 15-16, and John iii. 16; then, Ezek. xxxvi. 26-27, and John vi. 37-44. The universal offer shows ground for the duty of faith, whether men believe or not. The particular promise provides for the grace of faith. We all ought to believe the gospel, in order that we may be saved. If we cannot, that is our grossest sin, the evil heart of unbelief. There is a faith, a saving faith, which is the gift of God, and not of ourselves. We need it. We shall perish if we do not obtain it. But we have no right to it. If God graciously offers it to us, as he certainly does, then we are the more shamefully guilty if we refuse it. Is God to be mocked by us? He is under no necessity to keep us from destroying ourselves by our unbelief. He is not bound to bless us more than others. If we will not have mercy on ourselves, why should God have mercy on us? Why should he not permit us to perish, leaving us to our own hardheartedness and most cruel ingratitude? “Behold, ye despisers, and wonder and perish!” Ye judge yourselves unworthy of everlasting life. My fellowmen, once more, in the name of God, who is in Christ reconciling the world to Himself, I beseech you to receive the grace of God while yet it is freely offered to you. May the Holy Spirit give effect to the word of Christ. How thankful we should be, that God, perfect in wisdom and justice, is so merciful! He delighteth in mercy. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

Symposium.

THE WESTMINSTER CONFESSION OF FAITH.

REV. PRINCIPAL MACVICAR, D.D., LL.D.

A CONSIDERABLE degree of doctrinal restlessness has of late years been manifested among the churches which hold the Westminster Standards. For present purposes we need not inquire particularly into the causes which have given rise to this state of things. In the opinion of some it may be due to improved methods and general advancement in theological science, while others may see in it convincing evidence of deplorable unfaithfulness and retrogression. Be this as it may, the fact of wide-spread uneasiness is undeniable.

The United Presbyterian Church in Scotland was the first to deal with the matter. In 1879 its Synod adopted a Declaratory Act intended to guide ministers in quieting the minds of their people. It sets forth in substance that their teaching should be clear and emphatic regarding the love of God for all men; the sufficiency of the salvation provided through Christ for all men; its adaptation and free offer to all; man's responsibility in relation to the gospel; the salvation of infants; the salvability of the heathen; creation in six days; the relation between Church and State, etc.

In 1882 the Presbyterian Church of Victoria took similar action.

In 1883 the Presbyterian Church of England began to discuss its Standards, making declaration at the same time of unabated adherence to its historic doctrinal positions. A theological compendium was desired. Its design was not "of necessity to supersede the Westminster Confession as the standard of orthodox teaching from the pulpit." It should serve, however, "sundry other practical uses," such as "the clear presentation to the public of the Church's exact doctrinal teaching, the indoctrination

of Catechumens," and the securing of "an intelligent profession of their faith from ruling elders and deacons."

It may be well to observe, *en passant*, that these seemingly mild and innocent statements imply a good deal. The old book, which has withstood the storms of centuries, is not "of necessity" to be set aside. Of course not. That would be too revolutionary; a proposal, too great a step to be attempted at once; but something else is to be authorized for "sundry practical uses." The practical is commonly the influential and dominant factor in human affairs—hence the significance of this movement. The Confession, it seems, is good enough in the minister's library as his private *vade mecum* of orthodoxy, but it is to be kept there in quiet seclusion, because "for the clear presentation to the public of the Church's exact doctrinal teaching, &c.," something better is desired. For myself I have used it both in private and public and mean to continue to do so for the very purpose of "exact" work of this sort. The efforts in England to secure such a compendium as that described have culminated this year in the adoption by the Synod of twenty-four "Articles of the Faith." It goes unsaid that they are not identical with the Confession in form or substance—were this the case they would be unnecessary—and it remains to be seen whether they are to supersede it. The promoters of the work are perhaps willing to trust in the so-called law of "the survival of the fittest."

In New Zealand the agitation for revision, or for something else, has run its course; and the General Assembly decided finally that all the liberty that can be desired may be enjoyed in terms of the modified formula of subscription to the Confession of Faith which has been adopted. This formula gives freedom of opinion "on the teaching of said Confession in regard to the duty of the civil magistrate, marriage with a deceased wife's sister, and the forms of expression in which the several doctrines are stated." This is surely sufficiently open and indefinite to meet the wishes of any who are disinclined to hold and teach the doctrines of the Confession. If they are not bound to "the forms of expression" in which the doctrines are set forth then they can alter them to meet their own views.

The Church of Scotland last year touched the same matter in a somewhat similar manner. The formula of ministerial subscription of 1694 was substituted for that of 1711. According to the latter, so long adhered to, ministers were required to accept the entire Confession as setting forth the

truth of God, but now a less exacting form of subscription is in force.

The Free Church of Scotland has set a large Committee of Assembly to consider what improvements, if any, are required in the Westminster Confession. We do not know whether it is widely felt that there should be relief granted from its pressure, although some distinguished men seem to find it difficult to keep within its limits. No small part of the time and wisdom of General Assemblies has been spent in trying to exercise restraint and give wholesome counsel in this respect. The end is not yet reached. More discussion is inevitable.

The Presbyterian Church of the United States has fairly entered upon the revision of the Confession. Presbyteries, the pulpit and the press have spoken out. There have been some extreme statements made: but from the manner in which the question was handled in the last Assembly it seems probable that the committee now at work, and the whole Church, will hasten slowly to a final issue. Those who expect something very radical, and are looking for the disappearance of whole chapters or several unpalatable doctrines, are likely to be doomed to bitter disappointment. It is true that this is not the first time that this great Church has touched the Confession, but she has so far maintained the scriptural system of doctrine which it contains unimpaired, and it would be more than surprising should she in this instance do otherwise. We know that the pressure from certain quarters for new departures is strong. Vehement demands are made to weaken the Protestant spirit and specific testimony of the old symbol against Romanism; but, in view of the growth of Ultramontaniam on this continent, and the manifest designs of the Vatican all over the world, the time is inopportune for the success of such requests. Nor do we anticipate any recognition of the views of annihilationists or restorationists in the region of eschatology.

In 1883 the Cumberland Presbyterian Church adopted a Revised Confession of Faith and Catechism. This revision extends to a considerable number of points which we have not room here to enumerate. Changes are introduced in the form of additions and omissions, and in some cases a whole chapter is recast. For example. Instead of chapter iii., of the original Confession, with its eight elaborate and weighty sections, we have this brief statement of the doctrine of the Decrees of God:

“God for the manifestation of His glory and goodness, by the most wise and holy counsel of His own will, freely and unchangeably ordained or

determined what He Himself would do, and what He would require His intelligent creatures to do, and what should be the rewards respectively of the obedient and disobedient."

"Though all divine decrees may not be revealed to man, yet it is certain that God has decreed nothing *contrary to His revealed will or written word."

The Shorter Catechism, so universally admired as a theological manual on account of its truthfulness, luminous arrangement and accurate definitions, receives similar treatment at the hands of these revisers. For instance, instead of question 16, "*Did all mankind fall in Adam's first transgression?*" we have the question, "What effect did Adam's sin have upon his posterity?" *Answer*—"Adam's sin corrupted his moral nature and alienated him from God; and all mankind descending from him by ordinary generation, inherit his corruption of nature, and become subject to sin and death."

This last clause is conveniently vague. It does not categorically assert that Adam's posterity enter the world under ante-natal guilt. They "become subject to sin and death," but whether this is equivalent to being sinful and dead in trespasses and sins, or whether it takes place through personal conduct or in virtue of their having been represented in Adam as their federal head, is left quite uncertain. It is clearly apparent, however, that the desire of the revisers is to get quit of the doctrine of Original Sin, because they have deleted the whole of the answers to questions 18 and 19, which read as follows: *Question 18*—"The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness and the corruption of his whole nature, which is commonly called Original Sin; together with all the actual transgressions which proceed from it."

Question 19—"All mankind by their fall lost communion with God, are under His wrath and curse and so made liable to all the miseries of this life, to death itself, and the pains of hell forever."

These two answers no longer find a place in the authorized theology of the Cumberland Presbyterians. Lack of space will not permit us to indicate other changes, or to enter upon a criticism of the Revised Standards they have been pleased to adopt. We have said enough to show in a general way the nature and extent of the current movement in favour of revision, reconstruction or relaxed subscription. To Canada belongs the honor of being conservative in this respect. The Presbyterian Churches here have turned

their energies in other directions and spent their strength in practical work. They have been engrossed with the care of a great Home Mission field, embracing the larger half of the North American Continent, and have established successful missions to the heathen in the South Sea Islands, and in India and China. They have studied the things which make for peace, avoiding unnecessary debates of all sorts, and, under the guiding power of the Spirit of God, the Presbyterianism of the Dominion presents to the world an unbroken front. Two unions of the several branches of the one Presbyterian family have been successfully effected, and that on the basis of the old Confession and Catechisms, one in 1861 and the other in 1875. It is sometimes said that in thus coming together to form one Church, the Presbyterians of Canada found themselves obliged to modify or explain away the force of certain portions of the Confession, and should, therefore, not hesitate to undertake a fuller revision. This statement must be taken with caution lest it should prove misleading. It is certain that the two Catechisms, the larger and the shorter, were cordially accepted without any change or amendment. And to prevent any mistake as to modifications in the Confession, I cite in full the explanatory statements inserted in the Basis of Union of 1861 and reaffirmed in 1875. There is no uncertain sound about this instrument. The first article is outspoken and decisive upon a subject on which many writers of our day prefer to be indefinite.

I. "*Of Holy Scripture.*—That the Scriptures of the Old and New Testaments, being the inspired word of God, are the supreme and infallible rule of faith and life."

II. "*Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her Subordinate Standards."

"But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogative which Christ has vested in His Church, it is to be understood:"

1. "That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State."

2. "That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate the liberty of conscience and right of private judgment which are asserted in Cap. xx. Sec. 2, of the Confession ; and in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance ; provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society."

3. "That no interpretation or reception of these sections is required by this Church which would admit of any interference on the part of the State with the spiritual independence of the Church as set forth in Cap. xxx. of the Confession."

This is the sum of the Acts of the Presbyterian Church in Canada anent the Confession of Faith, except that by the decision of the last General Assembly the question of marriage with a deceased wife's sister is *sub judice*.

Looking broadly at the present agitation, or unrest, to use a milder term, it is obvious that the parties concerned in it are far from being agreed among themselves. Some demand that there should be no Confession, others that we must have a revised Confession, and others still a new Confession.

I. NO CONFESSION.

The advocates of this view are greatly interested to keep up discussion, and the more animated and less judicial it is the better they like it. They contend that Confessions are fetters to man's intellectual and religious nature ; they cripple the human mind and render it non-progressive ; they breed hypocrisy by obliging men to accept and teach in a half-hearted way what at bottom they do not believe ; they are nothing but antiquated relics of a harsh controversial age, the intolerant spirit of which no enlightened person desires to have reappear ; they cast discredit upon the Bible, which should not and cannot be forced into the narrow dogmatic forms of Confessional theology ; they are injurious also to the development of simple genial piety breathing the spirit of love, and produce a stern, unyielding character, which is far from attractive.

These are grave charges, and if true would be of great weight in favour of the opinion of those by whom they are advanced. The fact is, however,

that usually those who inveigh most bitterly against all creeds hold creeds of their own, written or unwritten, with a dogmatism so determined and unreasonable that they ignore the thinking of past ages as well as of their contemporaries. They are thus fettered, crippled and rendered non-progressive by their own creeds more than they would be by the adoption of those they reject, because the chief difference is that the latter are the result of thought, extensive research and calm deliberation, while the former are usually improvised and the offspring of abundant self-assertion. The verdict of history is in favour of the view that progress in all departments of investigation is made along the line of definitely formulated truth, and not by means of perpetuated confusion and uncertainty. The cry as to the framers and adherents of Confessions being non-progressive is *vox, et præterea nihil*. The history of the Presbyterian Church is its refutation.

As to the cultivation of hypocrisy, it is sufficient to say that no man is asked or forced to teach a creed which he does not most heartily believe. The ecclesiastical world is large enough to enable him to select an environment in which his scruples will not be interfered with, where he can be quite whole-hearted in proclaiming all he desires. The fault of being old, alleged against our Confession, scarcely deserves an answer. Some things grow better by growing old. An old song of praise and old friends, when true, are the best. Truth never grows old; it is of God, and therefore always the same. The charge of intolerance is often made against the Bible as well as our Confession, and it is a fact that nothing is so intolerant as the truth to those who are not willing to follow it. Jesus Christ, who is "the way the truth and the life," brooks no rival in his authority over the hearts and consciences of men and his religion, properly understood and taught, excludes all others. I am quite aware that this will not be assented to by those who try to see nearly as much good in Mohammedanism, Buddhism, and Confucianism as in Christianity. Neither can I assent to their view; we must agree to differ.

Genial piety and an attractive loving character are most desirable, but to be like that of the Master it must exhibit firmness and heroic determination. We read of Him that when he set His face to go to Jerusalem, He went thither in spite of Peter's foolish remonstrance and the persecution and crucifixion which awaited Him there. If the doctrines of our Confession develop this resoluteness of purpose they are on this account all the better

fitted to supply one of the great wants of the age. And here we should remember that there is a vast difference between true Christian manliness and the molluscous invertebrate character of those who readily yield to every passing wind of doctrine and hold nothing with certainty.

The oft-repeated gibe about Confessional theology merits a passing word. It is intended to imply that we discredit and reproach the Bible by presenting its truth in scientific or systematic order in our formularies. We deny it. Reverence for God's truth and a deeply pious spirit have no special affinity with confusion or want of systematic order in the study of the word. In arranging our conclusions and belief, arrived at under the guidance of the promised Spirit of Christ, as to what that word teaches in the most scientific manner possible we no more dishonour the Bible than the Naturalist casts reproach upon the works of God in elaborating the science of botany or geology. We only do what the human mind demands, and what is indispensable to a full interpretation and successful defence of the truth. It is surprising that the objection we are combating should come, as it sometimes does, from business men and professional men, for if there is one thing upon which they themselves insist above everything else it is systematic arrangement in the conduct of all their affairs. They rightly attribute success to following this rule.

I have thus dealt briefly (necessarily so) with the demand for no Confession, because in my opinion it is largely responsible for the unrest alluded to at the outset. It comes from ministers as well as laymen. Not long ago I was in an exclusively ministerial meeting of about thirty where fourteen voted to have no creed as a bond of union among them. It cannot be called a Presbyterian demand. It comes from without. It is advanced by novelists, newspaper men and the multitude of contributors to magazines and reviews, and seeing the reading of millions is chiefly confined to the productions of such writers they are able to wield a powerful influence in propagating vague theological opinions.

II. A REVISED CONFESSION.

The advocates of this proposal distinctly imply that they are dissatisfied with the Westminster Confession. They plead that it is fair and legitimate for them to regard it as fallible, and to desire to make it less so. There can be no doubt that the authors of the book confessed their fallibility, and

affirmed the same of all others who may attempt to improve their work.

The dissatisfaction in question assumes several forms :

(a) As to the matter of the Confession—the type of theology which it teaches. Some may desire to make it less Augustinian, or mildly Arminian ; and others may wish to modify its strong Protestant tone, and certain points in its eschatology.

(b) As to the extent of it. Some complain that it is silent on certain vital points embraced in the current theological discussions of the day ; while it has spoken prematurely upon matters determined by physical science since the date of its compilation.

(c) As to the form in which doctrines are stated. Its dogmas were fused in the fires of controversies which no longer exist ; and why trouble this generation with the battles of the past ? It may be answered that the same may be said of statements of doctrines by the apostles and our Saviour. Truth is very frequently cast upon the mould of error : and it should be remembered that as there is universal or generic truth so there is generic error, and this is very largely the nature of what is dealt with in our Confession, and just because it deals with great generic errors which live and flow down through the centuries, often in disguised forms, it continues to be of the utmost utility. Weaker less comprehensive and less definite Confessions have passed away because they lacked this distinguishing characteristic.

Now it is evident that it is imperative upon those desiring revision in any of these three ways to make a categorical presentation of the points to be added, the points to be eliminated, and the forms of expression to be improved. If any new doctrine is to be proposed let us have it in plain english, that we may test it by a full induction of scripture evidence ; and if any old doctrine is to be deleted let it be indicated, that it may be treated in the same manner. But as we are not yet furnished with anything of this sort in Canada discussion of it is impossible. It may be well, however, to look at some of the reasons for which revision is urged.

1. To bring the Confession into harmony with the feeling of the age.

It is said that very much of the current literature, the most sprightly and sparkling thinking of our day, is antagonistic to its dogmas. Probably this is correct, but is it a valid reason for changing the teaching of the book ? It may be the reverse, a strong reason for maintaining all its utterances. The feeling of the age is not the standard of truth or the test of doctrine. We

might as well attempt to determine the character of music by a yard stick as to make current feeling the touch-stone of our theology. I should certainly decline to subscribe a Confession constructed upon the principle of its reflecting the feeling of the age as voiced by the press or the authorships of the period. And I venture to think that the minister who teaches nothing but what is already universally accepted, nothing that jars against public opinion, fails lamentably in following his Master. It is not to the shame, but to the honour of the minister of the gospel that he persists in holding and fearlessly teaching a great deal that is not believed, that is secretly or openly scorned and detested by some of those he desires to enlighten. The question with the true minister is not whether a doctrine pleases and commands a majority vote of the multitude, but whether it is contained in God's word. Noah's creed and his preaching were exceedingly unpopular with the men of his generation ; and the only righteous man in Sodom when he proclaimed his confession seemed to his own kindred as one that mocked, but God was on the side of both these witnesses. Time was when the most orthodox teachers, such as Isaiah, John the Baptist and Paul, because of their unyielding persistency in maintaining their Confession, were stoned, were sawn assunder, were tempted, were slain with the sword, and went about in sheepskins, in goatskins : being destitute, afflicted, tormented—of whom the world was not worthy, *Vox populi, vox Dei* is false so far the work of framing and revising Confessions is concerned.

2. Revision is asked in order to bring the Confession into harmony with the wishes and the wants of our young people.

Their feelings are against it in its present form, and we are sure to alienate them from the Church unless a change is speedily made. We grant that this may possibly be the case with some of them, and that, too, not through their own fault but the fault of their teachers. There are not a few who have never read the book and who are wholly dependent upon religious hearsay and gossip for their opinions and attitude in the matter. I have met persons of mature age who had never read a page of John Calvin's works who claimed intelligently to despise and detest them all. Is it necessary to say that the children of the Church are surely not the parties to be entrusted with the task of settling her doctrine ?

The objection that our Confession and Catechisms contain many statements which transcend the grasp of imperfectly instructed youth is by no

means alarming. They were never intended to be theological primers for the infant classes of our Sunday Schools. The work of simplifying and illustrating the doctrines they so luminously exhibit should be entrusted to pious and skilful teachers. Let the babes by all means be fed with milk; but let us not, under the guise of revision or anything else, be deprived of the "solid food." "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. v. 13-14.)

3. Revision is called for because our present standards repel other branches of the Church of God from seeking union with us. Without entering upon the broad question of union it is enough to say that if there is anything untrue in our standards it should be removed; but if they are based upon and in harmony with the Word of God can we depart from it in order to seek the end suggested? Our doctrine is not narrow or lacking in liberality and catholicity. In the matter of fraternal relations to others we declare that "Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification: as also in relieving each other in outward things, according to their several abilities and necessities. *Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.*" (Confession cap. xxvii. 2)

What more than this can be desired? Let us live up to it, and no one can fairly claim to be repelled by our conduct or doctrine.

4. Revision is urged because the Confession fails to emphasize the love of God. I cannot better dispose of this assertion than by citing the words of Dr. Benjamin B. Warfield, of Princeton. He says: "It is perfectly true that they (the framers of the Confession) seldom make use of the term love; but this is due to the exactness of their phraseology, by which they prefer to speak of God's 'goodness' and 'grace'—by the one of which terms they designate His general love and by the other His special love for His people. When this is understood, so far are they from neglecting to emphasize the love of God, that it is rather within the truth to say that there is no other one subject so repeatedly and emphatically and lovingly dwelt upon. The "goodness" of God is one of His essential attributes (ii. 1) and is infinite (v. 4); and hence it is manifested by the light of nature (i. 1)—even that He

is good and doeth good to all (xxi. 1); as also by the course of providence (i. 1, v. 4), which is so administered as to redound to the praise of His goodness (iv. 1). Even His dealings with sin manifest His "goodness" (v. 4). Especially does His treatment of the elect, however, flow from His free and unchangeable love (xvii. 2, iii. 5); His love follows them at every step, and every separate blessing bestowed upon them is a "grace": effectual calling (x. 2), faith (xiv. 1), justification (x. 4), pardon (xv. 3), adoption (xii. 1, xvi. 3, xvii. 1, ix. 4). All His acts to His children are those of a gracious God (v. 5), and all to the praise of His glorious grace (iii. 5). There is certainly no lack of emphasis on God's love here, though no doubt it is His sovereign love that is emphasized. Nor is it at all true that in glorifying God's infinite love for His children, the Confession minimizes or fails to give the recognition to His unspeakable love for all His reasonable creatures. He is the God of love; "most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him" (ii. 1). Moved by His love He has voluntarily condescended to covenant with men as men, with a view to their fruition of Him as their blessedness and reward (vii. 1), and when men had spurned this offered favour, He was pleased to make a second covenant, "wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved," (vii 3); an assertion of the universal sincere offer of salvation in Jesus Christ which is not taken away, but rather established, by the immediately subsequent assertion that God has further care that it shall not in all cases remain without fruition. To overlook these and many similar passages in the effort to represent the Confession as disregarding the proportion of faith, is most seriously to misrepresent its teaching. As a matter of fact the Confession builds its whole fabric on God's love, and emphasizes His general love quite as strongly as the Scriptures themselves; although, like the Scriptures, it does not substitute a general benevolence for the whole round of divine attributes, or deny His sovereignty or His justice in proclaiming His love.

I have reached the prescribed limit of this article without touching many points of profoundest interest. This much, however, is in the meantime offered as a contribution to a discussion, which it seems pretty certain, we cannot very long postpone or avoid.

Presbyterian College.

Contributed Articles.

EUROPEAN FLOTSAM

A POPE'S BULL.

AMONG other curiosities picked up during a recent visit to Europe is one which I purchased in consequence of some misrepresentation as to its character, but which on examination has turned out after all to be interesting enough in its own way. It proves to be a genuine papal bull issued from the church of Santa Maria Maggiore at Rome, by Clement XIII., in the third year of his pontificate A.D. 1761.

Altogether apart from its contents the document is interesting as a specimen of the style of these papal missives that were once so potent in Europe. The bull, as is well known, is the most solemn and formal instrument that issues from the papal court, and it is only when he sits down to pen one of these imperishable and irreversible pronouncements that the Pope is supposed to have on his mysterious infallibility cap. We have all heard as one of the explanations for the restoration of the Jesuit order that its suppression was made by a *brief* and not by a *bull*, and therefore the act could be reversed, whereas if it had been suppressed by a bull it would have had to stay suppressed. The distinction is largely a fictitious one, but for four centuries past the two have been carefully distinguished in form at any rate. And this document in question has all the peculiarities of a bull as opposed to a brief.

To begin with, it has the leaden seal or *bulia* from which it derives its name. This seal is a ball of lead which has been pressed flat on two sides so as to be about the size and thickness of a couple of pennies with a separate device for each side. The one side bears the heads of the apostles Peter and Paul facing each other, with a cross between them, and above it the letters S. P. S. P. arranged in two lines, the whole being surrounded with a halo. The other side bears a small cross with a halo and the name of the Pope, CLEMENS PAPA XIII. These words are not made to run

round the margin as in most seals and coins but across the face in parallel lines. The seal is not on the document itself but is made to catch the two ends of a heavy cord nearly three feet long which passes through a pair of slits in the folded bottom of the parchment. In this case the cord is made of mingled strands of red and yellow silk, showing that it is *in forma gratiosa*, i.e., conferring a favour. When it is *in forma rigorosa*, containing warning or condemnation, hemp is used in place of silk. The bull is signed or initialed by no fewer than eighteen different officials. Like other official signatures most of these are undecipherable without the aid of an intimate knowledge of the personnel of the Roman Court, and are probably of little interest. One I take to be that of Cardinal Torrigiani who was Clement's chief minister. Two of the names most easily decipherable are famous in history, Baronius and Caraffa; but, for chronological reasons, they cannot here stand for the persons best known by these names. The parchment is a thick polished skin such as is always used for this purpose, in shape nearly square, being 2 ft. 9 x 2 ft. 5, and though it has evidently had a good deal of handling it is little the worse for wear.

It is, of course, written in Latin, and opens with the usual phrases, CLEMENS EPS (*episcopus*) SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM. These words are displayed across the top of the parchment in ornamental letters from two to eight inches high and bordered with a scroll of conventional leaves, which also runs down the margin at each side, the whole being done with the pen, and giving it a highly decorated appearance. In this last respect it differs from any other example of these instruments which I have happened to notice in any of the European libraries and museums. Only a few, however, are to be found on exhibition anywhere, the British Museum displaying, I think, only two, both imperfect; and all of those I have seen are of much earlier date than this, which may account for their greater simplicity of form.

The body of the bull, beginning with the words *In apostolicae dignitatis solio*, is written in a peculiar semi-Gothic hand, sloping backwards, executed with the utmost care and regularity, but somewhat difficult to read. The difficulty is further increased to the ordinary Latin student by the large number of contractions used, the absence of punctuation marks, the capricious use of capital letters and the exceeding verbosity of the style. With a

little patience, however, the words soon take shape and the purport of it becomes obvious enough.

This bull was issued for the sole purpose of conferring quasi-episcopal rank on the four chief dignitaries of the Cathedral church of Veszprem, in Hungary. Veszprem is a city of some 15,000 inhabitants, about sixty-five miles south-west of Buda-Pesth, with a considerable trade through its four annual fairs, which are much frequented from all parts of the trans-Danubian district. It has long been the seat of a Roman Catholic bishop, and in the middle ages was a place of royal residence. From time immemorial the bishops of Veszprem have enjoyed the prescriptive right of crowning Hungarian royalty, and still continue to possess it. The Cathedral is the principal building in the place, and, of course, has attached to it, for the daily performance of mass, a chapter of resident canons, with rather more than the usual complement of clergy, owing to the existence of a number of chaplaincies dependent on it.

There is nothing in the bull to indicate the particular circumstances that led to the granting of this special privilege. But for some reason or other, Venlis, the then bishop was desirous of increasing the state and splendour of public ceremonials in his cathedral, and as the document states petitioned the Pope to exalt some of his clergy to this higher rank. The petition was perhaps also supported from other and more influential quarters. The celebrated Maria Theresa was then Empress of Austria and Queen of Hungary and at that time was regarded as one of the chief supports of the Roman See. It was not until seven years later, 1758, that she gave Clement the cold refusal to come to his aid and prevent the dismemberment of the papal states by France, Spain and Naples owing to his stubborn determination to shield the Jesuits,—a refusal which nearly broke his heart. At this earlier date she was still in high favour at Rome and as she owed much to the chivalrous loyalty of her Hungarian subjects she would naturally use her influence to secure any such favours that might be desired. At any rate the petition was granted and the bull issued with all due formalities, which conferred upon the *praepositus* or provost, the *lector* or instructor, the *cantor* or choirmaster, the *custos* or keeper of the cathedral treasure, and upon their successors for ever, the right to assume the robes, mitre, ring and staff of the episcopal office, the right to wear these at all public functions and on other fit occasions no matter who might be present, and also to quarter these

insignia on their coat of arms, all after the fashion of genuine bishops. This would no doubt make them very imposing figures in a procession and give the bishop quite the appearance of an archprelate.

The document ends with a warning to all and sundry, even the most exalted, to respect the tenor of this bull and on no pretext whatever to nullify it or diminish its force, "on pain of the displeasure of the Omnipotent God and of His blessed apostles Peter and Paul." It hardly needed this solemn adjuration to show how much stress Rome lays on outward display and how much she counts upon it for the increase of her power and influence. One is tempted, however, to wonder what these same blessed apostles Peter and Paul would have thought of the whole business so little in harmony with the spirit of the gospel ministry.

Full of mere formal verbiage the bull contains upwards of a thousand words making it about as long as Peter's Second Epistle and nearly twice as long as Paul's Epistle to Titus. Though supposed like them to be an inspired and infallible document it will hardly bear comparison as regards its contents with either of these productions. In fact it would be hard to find any single point in common between it and them. Clement XIII was personally one of the best of the Popes. His chief desire was to be canonized as a saint and Canova the sculptor has fitly immortalized him as a priest in prayer through his famous monument which is by far the finest in St. Peter's. But this bull panders only to the pettiest human vanity and has not one single noble sentiment in it from beginning to end.

As the population of the city and district of Veszprem has continued Roman Catholic until the present time no doubt the occupants of the aforesaid offices still dazzle the gaping multitude with their magnificence on all high days and festivals; and if we may judge from the way in which similar privileges are regarded in this province these offices will have been eagerly sought by the bishop's favourites from that day to this. I have no means of knowing the history of this document nor did I learn by what accident it had passed from the hands of the parties most interested; but in the meantime it would probably embarrass the aforesaid dignitaries somewhat if asked to produce the original authority on which they assume their state. If this JOURNAL has any circulation in Hungary it may relieve them to know that the document is still in existence if not in their possession.

JOHN SCRINGER.

TO BRITISH COLUMBIA.

“ I HAVE seen all the works that are done under the Sun ” cried one of old “ and behold all is vanity and vexation of spirit : ” but he had not seen the Rockies. For two days we had been passing through the bleakest and most unpicturesque of countries. The chill wind blew across the prairies stretching, on either side, as far as the eye could reach, flat and bare ; with no tree to make beautiful, with no shrub to vary the monotony. How could poetry live in this country ? No Burns, we fear, could arise here ; no “ Tam O’ Shanter ” could have been inspired here ; no dream, were it but the faintest, of a “ Mary in Heaven ” could come to add “ sunlight to the daylight ” of common life. Poetry there might be, but it must be of the saddest. Here Burns might have written a “ Prayer in the Prospect of Death ” ; or the last few lines “ To a mouse ” :—

“ But, oeh ! I backward cast my e’e,
On prospects drear !
An’ forward, tho’ I canna see,
I guess and fear.”

Here Jeremiah might have written his “ Lamentations ” ; here, also, could he have found “ in the wilderness a lodging place.”

But now, with the morning, a new kind of scenery strikes us with awe and wonder. It wants no reference to our guide books to tell us we are in the Rockies. There they stand, “ the everlasting hills,” towering one above the other in stately magnificence. Higher and higher they soar aloft till their adamant strength is lost in the glory of the clouds. Indescribable is the feeling of sacred wonder as we look down into the abysmal depth of the canyons, Dantean in their awfulness ; and look up at the mountains in their infinitude of grandeur and sublimity. There the human heart can feel what human speech would fail to utter. Through ever-varying scenes, matchless in their beauty and Titanic immensity, we passed to the Canadian National Park, Banff. I have met with one, perhaps two, Canadians who didn’t know they had a national park. But they have, and no nation could hope to have a finer ; but “ that in passing ” as one would say. From the Santarium, a pretty hotel in a circle of mountains, we go forth to view the wonders of nature. On either side the mountains loom eight, nine and ten thousand feet high.

There the natural monuments stand ; huge masses of rock that seem as if hewn out to commemorate the deeds of Titan himself. Far up the mountains are the hot sulphur springs from which the water boils continually. The cave we explore with its weird sulphurous light, and its not too assuring rush of water and are glad to get out again for a swim in the "Basin." At the Sanatorium we took a hot sulphur bath and "fixing" for the benefit of our health, and the present writer got what he feared was his "death of cold." But it was nothing so dreadful ; he was only a little nervous, having recently read somewhere that the "good die young."

After leaving Banff we pass through an endless variety of scenery ; lake, river, mountain and canyon. At every turn the scene is changed ; now it is an immense glacier, now a deep gorge through which the river madly rushes ; now we are on the edge of a deep ravine, now we swing two hundred and ninety-five feet in mid air. Far down at the rivers edge we see the Chinamen washing for gold, and the Indian spearing salmon. Here and there on the branch of some tree, half-hidden by the foliage, we see the large trunk-like box that holds the remains of some poor Indian. Now we are passing a village with its row of mud huts, now it is the more picturesque encampment of the Indian. There stands the deserted hut of some early settler ; here the solitary dwelling of the tracksman. Now the Fraser rolls along with us ; here and there an unsuspecting salmon, like the children of the light, thinking no evil because it means none, leaps in its artless joy as it makes its way to the net of the canner. Now villages, now town and "city" become more common, and the old Cariboo road keeps us company ; that road along which the gold-seekers of another age travelled : many never to return. Soon Vancouver is reached. Of course it can lay no claims to beauty. It is young, and many of the houses look as if they had dropped from the clouds. The buildings are some very fine and some very not. Every man seems to build to suit himself with no thought of his neighbour. As you look at the medley there comes up to your mind that passage in which you read that "in those days there was no king in Israel, but every man did that which was right in his own eyes." Still Vancouver is a thriving go-ahead-sort-of-place and will soon "be a great city." Victoria, the seat of the government, is older and here things are in kind-of-ship-shape order. Beautiful streets lined with trees ; fine buildings, public and private ; electric street cars ; the Chinese quarter ; the public parks and a lovely country surrounding make Victoria a more than usually interesting city.

From Victoria begins our Anabasis. On the first day we go by rail, through a most charming country, to Nanaimo; the city second to Victoria on the island. Here we spend a day, and here we are struck by one peculiarity of Vancouver Island; a peculiarity that strikes more deeply than any other, because it strikes right down to that which Thomas Carlyle calls "the master organ, soul's seat, and true pineal gland of the body social": the purse. They seem to have universally accepted the system of profit adopted by the old Scotchwoman. She started a little shop, and a traveller calling on her asked how she knew what profits to put on her goods since she had not been in business before. "O" said she, "that gies me nae bother. I just put on one per cent. I believe in sma' profits and quick returns; when a thing costs me a penny I sell it at twopence, an' when it costs me twopence I sell it at fourpence, an' sae on." Outside of Victoria, Vancouver Island seems to have adopted that modest per centage. The second day we resume our journey on a buck-board, and the third day we ride, over the roughest of roads, on horseback. After a long, hot ride, Alberni, our destination, is reached. Alberni is on the west side of the island, at the head of Barclay Sound. It is a new place, only having been settled by white people about five years. Once in Alberni we feel repaid for all the trouble; a more romantic spot it would be difficult to imagine. Here but seldom does "the lowing herd wind slowly o'er the lea," or "ploughman homeward plod his weary way"; in this spot the "moping owl still holds her ancient solitary reign," and the pursuit of the bear, the elk and deer teach the meaning of the gladness of life. Here, at last, is the "New Atlantis"; here "chill penury" never comes, nor burning heat to melt or bitter cold to "freeze the genial current of the soul." "The boast of heraldry, the pomp of power" are here, "in this cool sequestered vale," alike forgotten; all is "hail fellow well met." Medical science is unknown; here it could not live, except among the indians.

Seldom are such farms seen, each seems more beautifully situated than the other, river, lake and mountain seem to vie with each other to make life happy. The people are the finest and kindest; most are from the old country or Ontario.

Of the money that comes into the valley, most comes from the government, which, last year, spent about \$6,000 dollars on roads and bridges. This, of course, is all earned by the residents, at the rate of \$2.50 a day.

Except that many of the people have private incomes, this is about all the money coming into the valley. Of farming there is but little. Although there is a good regular steamboat service once every two months, yet that is not *very* convenient for farm produce; especially in the summer. So that little is sent out of the valley except furs and dogfish oil, which the Indians procure. Most of the farm produce raised is sold from one to the other in the valley. "A student once," tells one, (an old country student, of course) in answer to the question "What are the chief sources of the revenue to the Shetland Isles?" replied that "The inhabitants earned an honest but somewhat precarious subsistence by washing one another's clothes." Not unlike this is the position of the people in Alberni. They are in the chronic state of Mr. Micawber:—"Waiting for something to turn up." "A railway is coming" it is rumoured and hopes rise: again the rumour spreads "the railway will not come and "hope sinks beneath the horizon." Still that a railway will come, in the near future, is probable. Coal and lumber are plentiful; the trees grow to a great height, 100 to 200 feet, and 8 to 10 feet in diameter. For several years the Presbyterian Church has had a mission, the services of which are well attended. Here, as in many places, in religious matters, a little goes a long way. The absence of regular services; the long distances: the pressure of domestic duties and the free and easy style which reigns in the west, tend, at times, to prevent as regular an attendance as in older places where these difficulties are not felt. Very scarce are the daughters of Eve, and, consequently, most of the settlers are bachelors.

Three miles in the bush, reached by a trail that winds up hill and down hill, through marsh and meadow, over creek and ditch, nestling at the foot of a mountain, lies our bachelors' hall. Glad are we, especially on the Sundays, to get there, as often the programme consists of two services and a walk of sixteen miles. Here the "hatching" begins. Off goes the coat, up go the sleeves, chips and wood are collected, a light is struck and the stove is going. Out comes the egg-beater and soon the custard is in the oven, the potatoes come next, then the vegetables, then the kettle for the tea and soon the dinner is on a fair way. Our partner having rather a slanderous tongue, used to suggest that in our cooking operations "we generally contrived to have all the dishes and cutlery soiled." Very excellent is the cooking; doubtless, now and again, the roast will burn, the potatoes become one with the water or the bread becomes a little too brown. But do not accidents

happen with the best of cooks, nay, in our very accidents do we not rank ourselves among them.

Solemn is the awful stillness that fills the air when the twilight begins to deepen. Here the "world forgetting by the world forgot" the eternal realities become clearer. And the kindly stars, that shine so softly on the sleeping earth, make us think on that star which guides to the home of Him whose message of peace and goodwill will yet fill the earth.

We have plenty of Indians here. There are two tribes, the Hoputchisset and Sheshaht. They speak native Indian and Chinook, a jargon invented by the Hudson Bay Company, and used all over British Columbia. They live four or five families together, in great houses of which the centre beam is sometimes formed of a log 100 feet long. They have no chairs, tables or beds. For a fire, they dig a great square hole in the centre of the room, and into this they throw some logs. Salmon, which they eat smoked or dried, is their chief food. Few of them plant anything; they spend most of their time amid the "mild and dewy air" of delightful leisure.

The Sheshahts are a migratory tribe. Travelling gives them no trouble; whenever they take the notion they pack all their belongings into a trunk, take to their canoes and are off, in a body, to the sea. They fish, a little, for dog and cod fish and hunt seal. All the money they thus make they spend; they put nothing away for old age. Sometimes one will save; but it is for glory. For ten years he will deny himself; then, with his savings, he gives a great "potlatch" feast, to which he invites the chiefs and great men of the other tribes. The feast consists of rice, dried salmon and biscuits. After the feast there are games, dances and races; and then the poor Indian gives away, in presents, all his many years savings. He is now a poor man in goods but he is rich in honour, he has become a "tyhee," a great man. Sometimes as much as \$1,000 is thus given away; the presents are blankets, canoes, pots, cedar boxes and heirlooms.

They are much less civilized than the Indians in the east. They have a Roman Catholic priest among them; but he seems to have almost no influence. Many of the older ones go about *in puris naturalibus*. They have no idea of the value of time and very little idea of religion. When trouble overtakes them or when they want something they pray. If the spring be late they pray to "naas," the sun, to come and give them "cloopathl," heat; if the salmon be late they pray to "mitlah," the rain, to come. Com-

ing up from the sea, when they get to a certain point they utter a weird, plaintive cry "yookstis yookstis," it is the prayer to the south wind to come to their aid. Thus their religious aspirations are nearly all confined to their personal wants.

An evangelist, who was here last winter, attempted to evangelize them : but they took most of the time explaining their own ideas on the subjects. One day, visiting at the house of a half-breed, he met an old Indian and thought it might be a good chance for some personal work. With the half-breed as interpreter, he began to unfold to him the plan of salvation. All went well till he came to explain that all men are sinners, then the old Indian stopped him and said "That he agreed with him in everything that he said : that was true of all the other Indians, they were all sinners, and he would like the evangelist to go down to the camp and preach to them ; but he was a "tyhee," a superior Indian, he was a good man and above all that sort of thing."

The intelligent observer may have noticed that this idea is not *peculiarly* Indian.

In British Columbia one sees many, if not new, at least strange things. We did not, indeed, like Sir John Maundeville, "see rocks of adamant which drew to them any ships sailing past that have iron bolts in them, or birds that fly with elephants on their backs, or a one-legged race, whose one foot is so large that they use it to shade themselves from the sun." We saw none of these things, yet we saw many others. But, like him, having in mind our late bear story, we have to complain that there be those who "list not to give credence to anything but what they see with their eye, be the author or person ever so true ;" therefore with a like modesty we refrain from speaking.

ROBERT FREW.

Presbyterian College.

Poetry.

THE SILKEN SASHES.

(HISTORICAL.)

The Turks were many—the Greeks were few,
But their blood was hot, and their hearts beat true :
And they swore an oath before God on high
Never like dastards to yield—but die.

But how can a band of a hundred hope
With foes eight hundred and more to cope ?
Death comes, however, but once to all,
They will sell life dearly, and nobly fall.

One Greek alone to the Turks passed o'er,
And from his comrades this charge he bore :
“Go, watch the scene till the combat ends :
And tell the tale to our wives and friends.”

At dawn, they quitted the mountain glade,
Where each his couch on the turf had made,
Then down to the valley they marched, and there
Upread a breastwork with toilsome care.

The Pacha's envoy made curt demand :
“Lay down your arms, and at once disband !”
The Chieftain answered : “It is too late :
Tell how you found us. We bide our fate.”

Their silken sashes they had untied,
Those crimson sashes, the soldiers' pride :
And bound together, lithe limb to limb,
They loudly chanted their battle-hymn.

The onslaught followed : the heroes fell,
Cut down by sabre, and shot, and shell :
But ere the life of the last Greek sped,
Five hundred Moslems had joined the dead.

When months had passed since the bloody fray,
An English Colonel who rode that way
Saw sun-bleached skeletons, strewed around,
With crimson sashes together bound.

GEO. MURRAY.

Montreal.

CONSTANCY.

"I have loved thee with an everlasting love."—Jer. 31. 3.

The laughing sky hath wreathed a crown ;
Peace sings her joy aloud ;
The sun, clear-shining, smileth down
Out of the cloud.

O stay, blue sky, bright sun, forever !
The sky palls,
The rain falls ;
The sun veils,
The light fails,—

But Thy love changeth never !

Fresh is the face of day and fair,
Her breath distils in song ;
Its music on the waiting air
Is borne along.

Stay, gentle air, sweet day, forever !
The day ends,
The nights descends ;
And storms arise
In tranquil skies,—

But Thy love changeth never !

The rosy Spring is crowned with flowers ;
Fair Summer's name is blest ;
Rich Autumn bringeth golden hours ;
Hoar Winter, rest.

Fair seasons, stay, each one, forever !
The Spring flies ;
The Summer dies ;
Autumn yields
To icy fields,—

But Thy love changeth never !

Grief one day stills the singer's voice ;
Joy next rings strong and glad,
All men at times in hope rejoice,—
At times are sad.

No human state endures forever !
Gain follows loss,
The crown the cross :
War yields to peace,
And all things cease,—

But Thy love changeth never !

ROBERT McDOUGALL.

The Mission Crisis.

INDIA: SCENES, AND PECULIARITIES OF THE PEOPLE.

LETTER FROM REV. G. MARKELVIE TO REV. J. BARCLAY.

I HAD no thought that it would be so long before I would find an opportunity of writing to you. But time passes away from one so quickly here—consumed amid a multitude of details—that week after week passes leaving me as far from accomplishing my desire as ever.

It may be interesting to your people if I give some account of a few every day scenes here. Though I am now getting pretty familiar with them, yet they have not lost any of their interest for me. I suppose a westerner never ceases to view the customs of these people with a wonder mixed with amusement. Here is a man passing my window now. Being in a good humour he is taking his wife and family out for an airing. He himself stalks along in front on a pair of thin bare legs (most natives have thin bare legs), while his wife, about five steps behind, follows carrying the children. Every little while he condescends to project a few remarks over his shoulders; to which his wife screams a reply. It is considered a great mark of condescension on his part to walk with or be seen speaking to his wife. He is probably a low caste man. If he had entered into the higher mysteries of the "Light of Asia," so much admired by Edwin Arnold and his followers, he would have too deep a contempt for womankind to be seen speaking to his wife.

In an Indian home the male and female members never eat together. The women cook the food, and wait on the male members of the household while they eat. After they have satisfied themselves the women dine on the leavings. This is the universal custom among all classes in India, except those who have been brought under the influence of Christianity. Indeed, the prevailing feeling among all classes of Indians is one of unmitigated contempt for all women. One of the first difficulties a "Mem Sahib" fresh from

home has, is to extract a sufficient amount of respect from her menials. In a large military station where the ways of the Europeans are well known this is not so difficult. But in a small station or in the jungle the "Mem Sahib" will probably have to develop the 'bootler,' or "khansaman's" views on woman's rights with the assistance of a cane.

The teachings of the Vedas, Puranas, and laws of Manu are, no doubt, largely responsible for the degradation of Indian woman. The horrible customs of Suttee and child marriage have all played their part in binding her fetters. But no where does woman take so low a place as where Mahometanism is powerful. Mahometanism as seen here among its professors, in its sensuality, lust, and innate depravity bears the sign manual of the devil. By their fruits ye shall know them, and by their fruits the idol worshippers are immeasurably, in their family relationship, a purer and more civilized race than the Mussulmans.

Another peculiarity is, that women are never allowed to refer to their husbands by name. This would be considered desecrating his name; they call him simply "lord," or "master." In religion they have no privileges, but are treated simply as sudras (hewers of wood and drawers of water) No religious rite is permitted to them. They never read, repeat, or listen to the Veda, and if they belong to the upper classes are cooped up behind purdahs, or immured in gloomy apartments, where they are condemned to vegetate in profound ignorance of the world around them, and in an atmosphere of dull monotony only enlivened by foolish chatter and old wives gossip.

It may not be out of place here to give a general description of the kind of houses occupied by natives. In this description Parsee houses must be left out of account, as they, to a great extent, copy European habits. The houses of the ordinary native is constructed of mud-bricks cemented with mud called "kuchcha," or, in the case of the more wealthy, ordinary bricks cemented with mud called "kuchcha pakka." This is coated over with a mixture of mud and the dung of various animals. The roofs are mainly formed of rafters supporting grass, straw, reeds or red tiles. These houses are usually built after the plan we see in the pictures of the houses in Pompeii—having an interior court or quadrangle. This quadrangle is surrounded either by buildings or lofty walls. With those who keep their wives in Purdah this quadrangle is the limit of their world. And to make the

picture more dismal : all the well lighted apartments—those having windows—(openings) and verandahs are appropriated by the male members of the household. On each floor a passage running round the house leads to small cells, unworthy the name of rooms, where the female members pass their lives. These rooms either look on a dead wall or into the court below, never into the street. Into this court yard, from the upper stories, are tossed dirty water and all manner of refuse. If the owner possess a cow or goat, as is usually the case, the animal is tethered at night in this court yard. In the case of the poorer classes, especially in the villages, animals and human beings live in the same room, being separated by a low mud wall. One peculiarity that the fresh European discovers about the doorways of all native houses is, that they are usually about five feet high. This he learns *to his cost*.

The houses of the poorest class are easily described being composed of bamboo wattles plastered with straw and mud. Only a small majority of houses have windows or chimneys. In these huts the native women grind and cook their food, the smoke having to find egress for itself either by the doorway or the roof. A little badly burning cocoa nut oil lamp serves to further vitiate the air and render darkness visible. In the cold weather they sleep inside the huts, while in the hot season they sleep in the court yard, or in the open street. Sometimes you may see whole rows of beds out in the blazing sun. This is for a double purpose. The Hindu's religion forbids him taking the life of any animal. So he would not for worlds avenge himself by imbruing his hands in the blood of the little villians who make grand banquets on his sleeping body during the night. But he has discovered that if they are exposed to the Indian Sun for a few hours—"the subsequent proceedings interest them no more."

This is an amusing and in some respects lamentable feature in the Indian mind-- its absolute freedom from the logical trammels that blind the Western mind. They seem capable of believing in contradictories. They can believe that a religion is true and also that another religion that contradicts every tenet of this one is true also. So, they profess the greatest veneration for the cow. Have organised cow clubs, societies for the protection of the cow, give prizes ranging from 50 to 1000 rupees for the best essay on the sacredness of the cow. And in Bengal, eloquent lecturers have thrown vast audiences into paroxysms of weeping in describing the barbarity of the English soldier in eating the cow. And yet, I never saw anywhere so

much cruelty to animals as in India. There is hardly one bullock of full growth in all India that has not its tail broken by the brutal twistings of the drivers.

But to come back again to the Indian home. Let us ask a few questions about the ordinary food of the native. How many meals per diem, and of what materials does the food consist? Very few Hindus eat flesh and these only of the lowest castes. The Mussa mans only eat cow flesh. I have known very highly educated Christians (Hindu) of the second and third generation who could not overcome their adhorrence to cow flesh and eggs. They described their feelings as something akin to the feelings an Englishman would have to eating rats.

The staple diet is vegetarian and a man's daily rations are valued by the quantity of wheaten or barley bread he consumes at his two meals. The poorer class have only one meal a day. Indian corn and other fruits are used when in season, but wheaten or barley bread is the diet of the people. The next point to be enquired into is what goes to make up a day's rations.

In answer to this I will help myself from a table made up with great care by my old friend and classmate Dr. Huntly of the Rajputana Mission. He says he has tabulated the foods under four heads: "Numbers one and two may be regarded as the diet of the better fed natives, numbers two being attainable only by the richer classes. In three and four we have examples of the diet of the poorer classes; number four being the ordinary village diet."

The rations are as under:—

I.—Wheat.....	1¼ lbs.
Pulse.....	¼ "
Coarse Brown Sugar (Gur)....	2 oz.
Butter melted into Lard (Ghee).....	2 "
II.—Wheat.....	1¾ lbs.
Pulse.....	¼ "
Gur.....	2 oz.
Ghee.....	¼ lbs.
III.—Barley.....	1½ "
Pulse.....	¼ "
Gur.....	2 oz.
Butter Milk.....	ad lib.
IV.—Barley.....	2 lbs.

(To be continued in next issue.)

ALEXANDER DUFF, D.D.

DR DUFF was a missionary from Scotland to India for thirty-five years ; for thirteen years under the Established Church and after the " Disruption " for twenty-two under the Free Church. He was a farmer's son and was born on the 25th of April, 1806, in the parish of Moulin, which is situated among the Grampians in the county of Perth. His parents were godly people, and their godliness did much to mould his character. After the death of his father in 1848, Dr. Duff wrote to Dr. Tweedie concerning him, and from that letter the following is extracted : " If ever son had reason to thank God for the prayers, the instructions, the counsels and consistent examples of a devoutly pious father, I am that son. Though sent from home for my education at the early age of eight and though very little at home ever after, the sacred and awakening lessons of infancy were never wholly forgotten ; and in the absence of moulding influences of regenerating grace, the fear of offending a man who inspired me in earliest boyhood with sentiments of profoundest reverence and love towards himself as a man of God was for many a year the overmastering principle which restrained my erring footsteps and saved me from many of the overt follies and sins of youth." A custom of his father's was to tell his children with rejoicing of the progress of the gospel in heathen lands and in doing this he sometimes showed them pictures such as those connected with the car of Juggernaut, and whilst he would speak in pity of those who had not heard of God's saving grace, he would mingle all with statements of the love of Christ. So in early childhood was implanted the first knowledge that fed the missionary zeal.

When eight years old he began to attend school, when fourteen he entered the grammar school at Perth, and at fifteen began his eight years' course at the University of St. Andrews from which he graduated in the spring of 1829. Connected with his childhood there was not anything that was much different from the events of that period in the life of the average boy. On one occasion he had a narrow escape from drowning and on another from perishing in a snow storm. He had however two dreams which are perhaps beyond the experience of the average boy and which, explain as we may, were of moment and influence in his life. The first was one of

the Judgment Day, during which he saw many of the sad sights that will be seen on that day and it had the effect of causing him to seek pardon from God, which was followed by a sense of assurance of acceptance through the atoning blood of Christ. The other dream was one which came to him as he slept one afternoon on the banks of a small stream that passed near his cottage home; and in it we almost see a prophecy. In it a bright light surpassing the brilliancy of the sun shone in the distance. Bye-and-bye from the light there seemed to approach him a magnificent chariot of gold, studded with gems, drawn by fiery horses. The glory overawed him. At last the chariot reached his side and from its windows the Almighty God looked out and addressed to him in the mildest tones the words "Come up hither I have work for thee to do." In the effort to rise he awoke with astonishment and so permanent was the impression made on his memory that he told it in detail during the last years of his life

His university course was one of distinction and on graduating he carried off the highest honours in Greek, Latin, Logic and Natural Philosophy. Of his professors, Dr. Chalmers left the strongest impress upon him, and during their time together at St. Andrews, this great man and his pupil formed an intimate friendship that was continued till Dr Chalmers' death. Of his intimate fellow-students, Urquhart, Adams, Mackay, Ewart, Nesbitt and Trail stand prominently forth. Encouraged by Dr. Chalmers it was the last two and Duff who organized the first students' missionary society at St. Andrews; the object of the society being to study foreign missions so as to satisfy themselves of the necessities of the world outside of Christendom; and may it be told that for a time after its organization the college authorities would not recognize it so much as to give a room for its meetings. City mission and Sabbath school work also had a share of attention during college years.

Duff finished his theological studies, as already said, in the spring of '29, and in May of the same year was "cordially and unanimously" appointed by the General Assembly as their first missionary to India. Four of the chief influences that led him to devote himself to this work were:—(1) that already noticed of his home training (2) that of his fellow-student, John Urquhart, who intended to go with Morrison to China but died before his college course was finished; and connected with this, the influence of the college missionary society, (3) that of the realization of the needs of the hea-

then world : and (4) that of being requested by Dr. Inglis, Dr. Ferrie and Principal Haldane to accept the offer of the missionary committee to go to India. The third appears to have been the greatest.

His correspondence at this time shows that he realized the difficulties of the work he was undertaking, but it also breathes forth a spirit filled with devotion and love to God and of desire to trust Him for strength. In a paragraph concluding a letter to Dr. Chalmers in which he speaks of his motives and ability, he says of the former "that he desired to devote himself to the service of God undivided by any worldly tie and uninfluenced by any mercenary motive," and of the latter "that if he engaged in the work with full sincerity of soul, by faith accompanied by prayer, God's grace might be sufficient for him and God's strength might be made perfect in his weakness." The following extract from a letter written in July '29 to his fellow student, Ewart, gives a further insight into the workings of his mind : "I have endeavoured to examine into the state of my soul, to prove the sincerity of my motives in self-dedication to the cause of Christ ; I have endeavoured not only to subdue, but absolutely to crucify and annihilate, that fair and plausible and insinuating but withal hell-enkindled and soul-destroying thing, *Self* ; I have endeavoured to count the cost and view it in its most fearful magnitude ; I have endeavoured to ascend the mountain of the Lord, to enter His holy temple and presence, to lay hold of the balances of the sanctuary. In the one side I have placed the clinging ties and lingering claims of the land of my fathers, the fond caresses of friends and acquaintances dear as life, the refined enjoyments of civilized society, the delights arising from favourite studies, and the exhilarating benefits of a kindly climate ; in the other, the unredeemed cheerlessness of a foreign land, the scorn and contempt and ridicule of the strangers for whose welfare I labour, the grating inconveniences of a rude untutored community, the engagements in studies and pursuits inherently unwelcome to the mind, and the enervating, destructive influences of an unwholesome atmosphere ; dangers, difficulties, disappointments, yea, the greater probability of a sudden, premature death :—these have I, in dependence upon divine grace, endeavoured to weigh in the balances. The former side, notwithstanding its *apparent* weight, has been found wanting ; the latter God has been graciously pleased to cause uniformly to preponderate. And in the glow of a feeling, which is not natural to flesh and blood, and which, from its permanence, cannot be the offspring of a

heated imagination, I have been able to exclaim: 'May the former considerations not only be weakened, but be utterly swept out of existence.' O Lord, I feel their littleness, their total insignificancy, and for the sake of promoting Thy glory among the heathen, I cordially, cheerfully embrace the latter; yea, if such were Thy will, I am ready to go to the parched desert or the howling wilderness, to live on its bitter herbs and at the mercy of its savage inhabitants. Lord, strengthen the weakness of my faith, that I may be powerful in accomplishing Thy will." The correspondence between him and his parents at this time is also very interesting.

Before leaving for India he was married to Anne Scott Drysdale, of Edinburgh, who proved to be an excellent wife. She was spared to him till 1865.

In September, 1829, they sailed from London by way of the Cape of Good Hope. On the voyage they were twice wrecked; the first time off Dassen Island, forty miles N.N.W. of Cape Town, and the second at the mouth of the Ganges. At the wreck on Dassen Island there occurred an incident that is strange in itself, and that made a strong impression on Duff's mind. Amongst his luggage was a box of some eight hundred volumes, and in about the centre of these was a Bible and psalter wrapped in chamois skin; a present from some of the people of St. Andrews. A few days after the wreck a sailor found these on the beach in a fairly well-preserved state and delivered them to Mr. Duff, who was rejoiced at their recovery, and though some forty other volumes were found, they were destroyed too much for use. Dr. Duff considered that it was a lesson to him that for henceforth the knowledge of the Bible was to be first and that human learning must be to him a means only, not an end. Having been rescued from the island, they sailed from Cape Town and arrived in Calcutta May, 1830, a voyage of eight months.

Duff's work was to be educational; a line which had, up to this time, been very little followed, especially by the missionaries. The plan was to open a school in which English would be the language of instruction; to have a portion of the Bible studied daily, and to teach every variety of useful knowledge. In short, the design was to lay the foundation of a system which might ultimately embrace all the branches ordinarily taught in the higher schools and colleges of Christian Europe, but in inseparable combination with the Christian faith and its doctrines, precepts and evidences,

with a view to the practical regulation of life and conduct. Religion was intended to be not merely the foundation upon which the superstructure was to be raised, but the animating spirit which was to prevail and hallow all. The system was attacked by some missionaries and by the Hindoos, but Dr. Duff foresaw its benefits and stated them in the following words to those who were engaged in preaching:—"While you engage in directly separating as many precious atoms from the mass as the stubborn resistance to ordinary appliances will admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train which shall one day explode and tear up the whole from its lowest depths." He was encouraged to go on with his plan by Carey, whose sun was then near its setting, and than whom none knew better what would be for India's good: and that the plan was right the present generation says "yes"; for it is now pursued by all Protestant missionary societies of Northern India and by many others elsewhere. When he left Scotland he was restricted by the missionary committee with only one condition, which was that he should not open the school in Calcutta, but in the country around that city. He had scarcely looked about to arrange his work when he thought that he ought to override that condition, and after due deliberation, based on minute observation, he decided to establish the school inside the city. After difficulty he secured a building and pupils, both chiefly through the influence and help of a Hindoo, Ramohun Roy, a man of high social position, and who had renounced the idolatry of Hindooism and accepted, in part, the tenets of Christianity. To read of the difficulties of carrying on the work during the first year is interesting, but cannot be told here. He had to compile text-books of the most elementary kind; he had very little encouragement from resident Europeans, but had hostility from some and from Hindoos. At the close of the first year he held a public examination, to which a number of persons of affluence and high social position were invited. The visitors were surprised at the progress made in the twelve months, and were particularly struck with the ease and readiness with which the pupils read English, and the effect of this examination was to create a favorable sentiment towards the school. During the second year he procured an assistant in the person of a Mr. Clift, whose influence on Duff resulted in the issue of a manual on political economy. In 1831 he gathered his first fruits in the conversion of four of his pupils. In 1834 the

school was to the standard of an arts college, and in this same year Dr. Duff assisted in the founding of the Bengal Medical College.

In the fall of 1834 he had to leave India, due to an attack of dysentery which laid him so low that the doctors ordered that he be carried, against his will, to a homeward bound vessel. But his presence was needed in Scotland to bring the Church to a realization of its duty towards the heathen. The greatest of indifference existed towards missions. The country was in a state of political ferment over the Reform Act. The missionary committee was in a state of indifference or sloth, and the people were ignorant of missionary affairs. He accomplished little during the first few months after his return, being in fact confined by sickness part of the time. But the General Assembly met in May, and on the 25th of that month he delivered his first great oration. The report of the Indian mission came up that day and, though friends and physicians had attempted to dissuade him, he determined to address the Assembly, as through its report the whole people of Scotland could be reached. This oration moved the assembly to such an extent that tears trickled freely down the cheeks of men that were unaccustomed to weeping. When it was done, the Rev. Dr. Stewart rose and said:—"Moderator, it has been my privilege to hear Mr. Fox and Mr. Pitt speak in the House of Commons when in the very zenith of their glory as statesmen and orators, I now solemnly declare that I never heard from either of them a speech similar or second to that to which we have now listened, alike for its lofty tone, thought and sentiment, its close argumentative force, its transcendent eloquence and overpowering impressiveness."

From this time until 1839 he was occupied in organizing Foreign Mission Associations in presbyteries, and in procuring and sending missionaries to India; and to his influence may be traced the devotion to this work of John Macdonald, James Halley, John Anderson, J. Johnston, J. Braidwood and T. Smith, and even McCheyne almost decided to go.

In 1836 Marischal College, Aberdeen, conferred on him the degree of D.D., and about the same time he was offered the pastorate of Greyfriars, Edinburgh, which he refused, stating as his conviction that to be a missionary was a higher calling than that of the ministry at home.

He returned to India by way of the Suez, making a tour of the Holy Land and Egypt, the account of which in his diary is very interesting. In 1841 he arrived for the second time in Calcutta, and when the dis-

ruption occurred the next year he heartily threw himself in with the Free Church party. The leaving of the established church necessitated the leaving of his college building and the securing of a new one, but through the munificence of his friends it was but a short time till he had a new building.

Shortly after his return the Jesuits, for whom Dr. Duff never had much love, started a rival college which caused him much trouble ; they instigated the natives and Dr. Duff's life was for a time in danger, but he passed through all safely. In 1844 he assisted in founding the *Calcutta Review*, and was its first editor.

In 1849 he was summoned home, and on his way there he passed through Central and Southern India, and of the trip left a very minute diary of his observations and of his opinions of the state of the country. He reached Scotland next year (1850) and then made his first speech to the Free Church assembly. From '51 to '53 were spent in travelling Scotland, similarly to that of the campaign in '35 to '39. In '54 he was elected moderator of the assembly and in this year was examined at great length, and much to their profit, by the Indian committee of the House of Commons in charge of the educational bill for India, and it is said that the proposals which he furnished in a memorandum of the best methods of education for India, were those sanctioned in the charter of '54.

His visit to America and Canada was made in '54 and '55. In Canada he visited London, Toronto, Cobourg, Hamilton, Kingston and Montreal, at which last named place he stopped with Mr. Redpath. He took the Americans by storm with his oratory. At Washington he had the high distinctions of preaching to Congress and of spending a day with President Pierce. During one of his speeches in New York the reporters became so engrossed that they were unable to take his words verbatim, and they were excused by saying that it was impossible to report a thunder storm !

He returned to India in 1855 and remained till 1864, when he left forever. During the mutiny he was in Calcutta and suffered much from anxiety for his friends and many of his converts throughout the country, and at times was in danger for his own safety. When he left in '64, it was to return to superintend the Church's missions. On his way home he travelled South Africa, visiting the stations and learning of methods there. One of his first measures at home was the

founding of a missionary professorship in the theological colleges, which he filled for a time, and he also attempted to found a Missionary Institute and a Quarterly Review of missions. He held the office of superintendent of missions till his death, and to his efforts, to a large extent, were due the founding and establishment of the Gordon Memorial Mission in Zululand, the mission to the New Hebrides and the mission at Livingstonia, Central Africa.

In 1870 he was Moderator of the Assembly for a second time; and Dr. Lumsden and he that year travelled the Holy Land.

His death took place in February, 1878. The direct cause was jaundice, but his system had been reduced years before by the unfavorable climate of India and by overwork.

JAMES TAYLOR.

Presbyterian College.

WHAT HAS IT COST YOU ?

The *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for Missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge: so I will give the sixpence also to God." This fact came to the knowledge of a Missionary Secretary, who narrated it at a Missionary Breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He, therefore, instantly subscribed \$2,500 additional, and others of the party followed his example, till the sum of \$11,000 was raised before they separated. It is probable that this good woman's sixpence was larger in the sight of God than the thousands contributed by these rich people: for she gave of her poverty and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.—*Selected.*

Partie Française.

NOUVELLES PERSONNELLES.

EXCELSIOR ! Voilà ce qui ce lit sur chaque figure, ce qui étincelle dans chaque regard et se fait voir et sentir dans le petit "home" de chaque étudiant de notre Alma Mater cette année. Chaque cœur qui bat sous son toit, semble être échauffé par l'amour du bon accord et de l'amitié fraternelle, car sur les figures rayonne une gaieté agréable : chaque parole est assaisonnée d'un trait d'esprit caractéristique à la nature du canadien français, chaque regard porte avec lui un doux sourire. Tout montre que quelques mois de vacances ont été favorable à tous, tant physiquement qu'intellectuellement. Il est inutile de dire que l'occasion de se revoir dans un tel état offre à chacun de douces espérances pour la session qui ouvre ses larges portes aux aspirants qui brûlent du désir d'acquérir de nouvelles connaissances. Il est inutile de dire que le bonheur et la joie que nous éprouvons en revoyant nos professeurs estimés, éveillent en nous des sentiments difficiles à rendre par la pensée quoique nos cœurs débordent de reconnaissance et d'amour pour eux. Nous sommes heureux de les revoir pleins de santé, et nous supplions le trône de la grâce de faire pleuvoir sur eux ses dons célestes. Notre dévoué professeur de langue française qui transmet le passé avec une impartialité remarquable, et remplit nos esprits toujours avec du nouveau et faisant pénétrer dans nos âmes les lumières de la foi ; est pour nous étudiants français, un père.

Nous nous réjouissons du bon accord et de l'amitié fraternelle qui règne entre les étudiants, et nous vivons dans l'espérance que cette nouvelle session sera profitable pour chacun de nous tant en progrès spirituel qu'intellectuel.

M. L. R. Bouchard qui devait entrer dans sa dernière année de théologie et qui a travaillé avec succès à Joliette pendant les deux derniers été : se sent incapable de poursuivre ses cours cet hiver. Quoique sa santé ne lui permette pas de se mettre assidûment à l'étude nous sommes heureux d'apprendre qu'il a cependant pu répondre favorablement à l'appel qui lui a été

fait par les membres de l'église de Joliette, et doit y travailler durant le cour de cette année.

Nos sympathies profondes et nos souhaits sincères ne cessent de sortir de nos cœurs pour notre ami et frère.

La Société missionnaire des étudiants de notre collège qui a ouvert une école dans le village St Jean Baptiste a décidé d'envoyer un des leurs, pour donner des lectures sur l'Évangélisation française et l'importance de l'éducation. Mr. T. S. St. Aubin fut choisi. Les efforts de notre ami n'ont pas été vains. Malgré les troubles politiques et financiers qui caractérisent notre époque ; il a pu réaliser près de \$1,600. Cette jolie somme est un nouveau témoignage de l'intérêt que l'œuvre crée partout, et une nouvelle manifestation de la libéralité de nos amis de langue Anglaise. Mr. St. Aubin qui entre maintenant en théologie mérite nos félicitations pour cette rude tâche qu'il accomplit avec tant de succès.

Mons G. Charles qui est en dernière année de théologie, travailla durant ses vacances dans un champ nouveau, et fit une œuvre spéciale. Il eut sous ses soins l'école missionnaire des étudiants. Mr. Charles a rencontré beaucoup d'opposition de la part du clergé romain, mais aucune des gens. Ces derniers semblent être bien disposés ; " tout le quartier," dit Mons. Charles, est ébranlé. Je visite tout le monde et converse avec eux sur des sujets religieux. Ils viennent me voir malgré toutes les menaces du curé. Mon école a été un vrai succès et me donne lieu de croire que bientôt plusieurs âmes sincères trouveront la paix qu'offre l'évangile de Jesus Christ. Mons. Charles doit nous donner bientôt un rapport complet de sa belle œuvre.

Messrs. J. Maynard, A. Sauvé, N. McLaren et J. Savignac sont aussi de retour, ils ont quitté dans les montagnes du Canada, de bons amis, et reviennent le cœur plein de bonnes choses. Mr. J. Maynard déploya ses forces intellectuelles dans l'île Miscou, Mr. A. Sauvé à Ripon, Mr. N. McLaren à Chenierville et Mr. Savignac à St. Jude.

Mr. M. Biron a du suspendre ses études encore pour cette session ; mais il espère revenir pour la session prochaine

Mr. E. Maynard, qui a étudié pendant trois ans au Collège Presbytérien, nous a quitté pour aller étudier le droit au collège McGill. Mr. May-

nard croit, et nous croyons avec lui, qu'il y a dans cette sphère une grande œuvre à faire en faveur de l'évangélisation.

Mr. C. Vessot maintenant en sa dernière année en théologie a travaillé pendant l'été à Otter Lake.

Mr S. P. Rondeau qui est maintenant en deuxième année de théologie a eu pour champ le jolie petit village de Monte Bello. Il nous arrive plein de courage et de santé.

Messrs. M. Maynard et L. Giroux ont de bons rapports à donner de leurs missions ; Mr. Maynard travailla à Masham et Mr. Giroux au Port au Persil.

Nous arrivons à la deuxième année littéraire dans laquelle se trouve Messrs. M. J. Sincennes, A. Sauvé, P. Beauchamp et A. Massicotte. Mr. Sincennes à qui fut assigné le champ West Farnham, donne un rapport favorable de son champ ainsi que les messieurs dont les noms suivent : Mons. A. Sauvé se livra à l'enseignement à Shawbridge. Mr. P. Beauchamp travailla à English Settlement Mr Massicotte fit une œuvre spéciale qui consista à donner des conférences sur le Romanisme comme religion.

Mr. Bessette nous a quitté, avec le but de se créer une position non moins importante. Il semble mettre foi dans un proverbe souvent insuffisamment compris. "Mens sana in corpore sano."

Nous sommes heureux de voir ajouté à notre nombre un étudiant nouveau, Mr. J. Lamert. Mr. Lamert a passé quatre années aux écoles de la Pointe-aux-Trembles, où il s'est distingué. Et c'est donc avec plaisir que nous lui tendons la main ; en lui souhaitant la bienvenue.

Editorial Department.

THE JOURNAL.

ONE of the peculiarities of a college magazine is that its staff of editors changes almost every year. In this there is an obvious disadvantage. The various staffs are likely to have different views as to the principles according to which a college magazine should be conducted, and thus a frequent change of plans may make it impossible for the magazine to advance to the position it might attain if one judicious plan had been constantly followed, and had been given time to bear its best fruit. Believing that the principles which have made the JOURNAL what it is, are those which are best calculated to make it still more acceptable and profitable to our readers, we shall not attempt, in any serious way, to depart from the methods of conducting it followed by our predecessors. We hope, however, that we may profit by their experience, and that any slight changes we may deem it desirable to make may be for the better.

The main features of the JOURNAL will be continued. In the sermonic department our readers will be favored with sermons from some of our D. D. and other graduates. Among the contributed articles will appear contributions on various subjects from the pens of some strong writers. In this issue the grave question of the *Revision of the Confession of Faith* by the Presbyterian Church in Canada is opened by the Rev. Principal MacVicar. This will be followed by articles on the same subject by the Rev. Professor Campbell, and other writers. Under the head of the MISSION CRISIS will appear brief biographies of some of the world's great missionaries, letters and articles by the graduates of this college who are now in the foreign field, and other contributions on this deeply interesting problem. Professor Campbell will continue his very readable and instructive TALKS ABOUT BOOKS throughout this volume. The part of the JOURNAL devoted to collegiate matters, we shall endeavor to make as useful and as entertaining as possible. Students, graduates, and subscribers generally are invited to take advantage of our columns to give expression to their opinions on any matters the discussion of which comes within the province of our magazine.

Subscribers who do not receive the JOURNAL regularly are requested to inform us, in order that we may look into the matter.

BE NOT HASTY.

IF any writer should wish to contrast reality with the pictures which imagination draws, he might well be struck with the force and aptness of an illustration drawn from the difference between the ocean as a youth's fancy paints it, and the actual experience of it by the traveller. His storms are tempests of sight and sound only, and fail to shake the foundation-sense of feeling; the shock and dash of billows may be conjured up, but their effect is always absent. His ships are still but 'painted ships upon a painted ocean,' and how high soever the surges mount they can never convert him to the tenets of the Death-persuader, or force him in his misery to wail with the Patriarch, "My soul is weary of my life!" In fancy's highest flights, amid the 'night and storm and darkness' of an imagined tempest, his stomach like Timothy Tickler's, will still soar superior; it requires the buffeting of the yeasty wind and the uncertain heaving of the vessel to make him appreciate the Shepherd's reply, "Mine, too, wad *rise!*" His first meeting with the ocean is a surprise—a shock; it comes as a rude awakening, involving a shaking up of all, and the overthrow of many of his preconceived ideas. Yet his picture was not lacking, he had forgotten nothing—the illimitable waste of waters, 'the sea mounting to the welkin's cheek,' the flying rack of clouds above and the hollow roar of breakers on the beach below—all were there. Yet was there a great difference, the difference which always exists between the picture and the thing depicted—between reality and fancy. And the reality was best: as it always is when it becomes a reality to us, after we have recovered from that shaking of the elements of our life which, like the shuddering of the bather at his first plunge, comes upon us at every fresh encounter with the actual. Best for the visionary when he meets the shock of tangible fact; best for the philosopher who is called on to put his theories into practice; best for every thinker who is forced to become a doer, to translate the speculative "To think" into the factual "To do"—as every youth must when called to take his place in the world, and assume the responsibilities of life. And the awakening itself is not without value—nay, looking back, as say a student might to his entrance to college life, it may seem even the

most valuable, as in itself a discipline and a symbol of every fresh advance in life.

Every student anticipates his entrance to college after a fashion, and those are few who do not bring with them more or less perfectly formed pictures of their new world as they imagine it will be. But the picture fails, the real is far different from the ideal. The actual comes upon such an one as a shock—a surprise; many of his ideas are overthrown, all need revision. The new circumstances in which he is placed react on the youth himself and a corresponding change takes place within; he is not as he pictured himself any more than others are. A two-fold work is thus in progress—outwardly a revelation, inwardly a process of disintegration and redistribution,—the one concerning the life of others, the other touching his own views and ideas. And to him the change is often more than doubtful, it seems certain loss. This process affects every phase of student-life—collegiate, social, spiritual, and none more strongly, perhaps, than the spiritual. This life, as being the most intense and constituting most truly the man himself, is keenest to feel any loss or reaction—real or imaginary—and here most frequently is the young student led to pass premature and often mistaken judgment on the influence of college residence on his spiritual life. We are often unconscious of the full import of the changes taking place within and around us, and that which at the time seems unfavorable may be part of a larger plan which is working for our good.

College life is a world in miniature and here as there contemporary events may be unequally exaggerated, disqualifying the student to pass decisively on the effects which his college surroundings are exerting upon him. Doubtless all the influences met are not favorable to *spiritual growth*, some there may be hostile to it: yet seminary life—and such not in the abstract but as it is met with in our own colleges—may justly be said to tend strongly to a true and healthy development of the spiritual life. It effects a change in its nature, but a change which is an advance; from being subjective often verging on the morbid in its nature—the result of meditation and reflexive study, it becomes objective, sympathetic—the result of observation and contact with humanity. It is characteristic of Scottish nature to hide its spiritual fire under a crust of grim reticence as the molten lava is covered with a shell of dull rock, and many, especially in such a college as ours, are misjudged by those who have looked only on the surface. As with the

bather and sea-voyager, so with the student, his first plunge into college life results in a reaction, an ebb which is in turn followed by a flood. His spiritual life is broadened while it loses nothing in depth; the walls of prejudice are broken down and that narrow sectarian spirit so characteristic of small communities is lost; his sympathies are extended and quickened by being brought into touch with the lives of others of congenial aim; and his heart is kindled with a deviner fire by the glow of Christian charity.

THE LATE REV. J. B. STEWART.

IN this the opening number of the COLLEGE JOURNAL, it is our sad duty to record the death of one of our most promising graduates—the Rev. James Bauld Stewart, of Ashton, Ontario. Mr. Stewart, whose early demise has been received with profound regret by all who knew him, was born in Gargumnoch, Perthshire, Scotland, in the year 1856. Nursed in a godly Scottish home, it is said that while yet a mere boy he expressed a desire to study for the Christian ministry. With this end in view he commenced his preliminary studies in the grammar school of his own native town. At an early age he entered the University of Glasgow, where he received the further literary education necessary to qualify him for the ministry of our church. In the summer of '79 he sailed for Canada, and in the autumn of the same year commenced his studies as a theological student in this college, from which he graduated in the spring of '82, carrying off the McKay scholarship, and being valedictorian of his class. The following year, being licensed to preach the Gospel by the Presbytery of Renfrew and Lanark, he accepted a unanimous call which was offered him by the congregation of Castleford, Ont. There he laboured with remarkable zeal and faithfulness till January of the present year when, feeling that the work involved in ministering to the spiritual welfare of such a large and scattered congregation was more than his weak constitution could bear, he accepted a call to the smaller and less laborious charge of Ashton and Appleton, Ont. Scarcely had he entered upon his duties in this new field of labor, however, when, with health already shattered, he was seized with an attack of influenza from which he never rallied. Congestion of the lungs set in, and in spite of the best medical skill that could be procured he passed away.

As a pastor and as a man, Mr. Stewart was universally beloved. During the past summer we visited the congregation in which he spent the

greater part of his ministry, and never have we met a people who were more attached to a pastor than were those of Castleford to Mr. Stewart. He seems to have caught, to a greater degree than most men, that humble and forbearing spirit which was so characteristic of his Divine Master. No one could come in contact with him without being impressed with his manly earnestness, his singular devotion, his forgiving spirit; and his name will long be remembered and honored by those who came within the influence of his personal character. As it has been said of a late eminent American clergyman so may it with equal truth be said of the subject of our obituary: "In his disposition he was kind, benevolent and forgiving to the extreme. Towards the hard he was full of tenderness: towards the cold he opened full the windows of his warm heart: towards the misanthropic he was all philanthropic: to his enemies he was ever lenient and forgiving."

As a member of Presbytery, Mr. Stewart was a regular attendant on ecclesiastical courts and was always ready to shoulder his share of the Church's work. Indeed, all the duties which devolved upon him in connection with his office as a minister of the Gospel seem to have been performed with punctuality and thoroughness. It is to be feared, however, that his iron industry must have done something to shorten his days. Incessant labour seems to have become natural to him, and it is said by those who knew him best that work was as pleasant and attractive to him as leisure is to many. Till health had utterly failed him, he could not refuse an invitation to preach; and only four days previous to his death he conducted his weekly prayer meeting.

Mr. Stewart was a man of more than ordinary literary attainments; and notwithstanding his many arduous duties, he found time to furnish contributions for some of the leading periodicals of the day. A man of his rare taste, wide and general reading, ardent love of work, power of literary expression and kindly nature is not often met with anywhere; and when taken away in the maturity of his intellectual strength and usefulness, he leaves behind him a gap that it is not easy to fill. To his bereaved widow with her two helpless children we tender our heartfelt sympathies, and we humbly pray that behind this dark visitation, which seems so mysterious to us, they may see the kind and loving hand of a Heavenly Father, and may realize that even this is one of the "All things" which "work together for good to them that love God."

THE PERSONAL REVELATION.

LECTURE DELIVERED AT THE OPENING OF THE SESSION BY THE REV.
PROFESSOR CAMPBELL, OCTOBER 2ND, 1890.

IT is one thing to formulate systems of Apologetics in the friendly atmosphere of the lecture room, and another, to go forth into the world and reason with the classes known as sceptics and infidels, agnostics, and atheists. You may place before them a beautiful theory which to your mind is clear as the day, but it meets with no response in what you are pleased to consider their darkened understandings. You cannot convert them *en masse*, as did Charlemagne the Saxons and Jagellon the Lithuanians; they must be taken in detail. They are not necessarily careless or indifferent men. Many of them are deeply religious, seeking after God if haply they may find Him, yet offended with the representations made to them by the Churches. Some are gentle, kindly souls with high ideals and a great love of humanity. Yet, though calling themselves independent thinkers, few among them are original. Not many utterly deny God now-a-days, but the word has strange meanings on their lips. Now it is an infinite potency of extension and thought, and now the unthinkable and unknowable beyond all phenomena; again, it is the power that makes for righteousness, and again, the sum of all existing things in its highest manifestation. They are the literary and scientific offspring of Hume and Kant, of Comte and Spence, of Huxley and Arnold, of Strauss and Renan. They are the result of two great classes of prejudices and reasonings. I use the former word in no offensive sense, for all men are creatures of prejudice more or less, arising out of descent and disposition, education and surroundings. Even when strife ceases and we become possessed of the greatest thing in the world which is charity, we shall still fall far short of that perfect love of truth which will enable us to see light clearly. Prejudices are in their expression metaphysical and critical, and these are unthinkingly adopted as axioms and made solid foundations for reasoning. They seem very different, and yet in principle are one. It may

appear one thing to assert that the very greatness of the Deity removes His existence from the sphere of science, or that miracles and all supernatural manifestations are improbable or impossible, and another, to exercise moral criticism on such a fact as the destruction of the Canaanites, or historical, on that of the Resurrection. But all spring from one principle, that the human mind is the measure of truth. What is the object of all this criticism? It is to bring Deity within mental and moral compass. It was said of old regarding the makers of idols: "They that make them are like unto them," or rather, they that make idols make them like themselves. Yet the modern idol makers charge the Christian conception of God with being anthropomorphic. Plato among the Greeks and Varro among the Latins were disgusted with the poets' representations of divinity, and allegorized them—making them not descriptions, but myths setting forth the various objects and powers of nature and human nature inhering in the Pantheist's god. To a similar conclusion the Hindoo philosophers arrived concerning their deity, for Brahma was the coming into being, Vishnu, the preserving, and Rudra or Siva, the destroying energy. They virtually said with Professor Max Müller, that the old views of divinity were no trustworthy revelations but obscure and childishly expressed intuitions of certain aspects of deity, for "the Word of God is revealed, where alone it can be revealed—revealed in the heart of man."

Now there is much truth in this, so that we need not look to animal and vegetable organisms or to the heavenly bodies for the natural revelation of God, since man is the crown of nature and his spiritual nature is his crown. If God be anywhere revealed to man it must be in man. The German poet said:

"War nicht das Auge sonnenhaft
Wie konnten wir das Licht erblicken?
Lebt nicht in uns des Gottes eigne kraft
Wie konnte uns das Gottliche entzücken?"

Yes, the eye is a sunlight grasper and the soul a God grasper, and the infant can apprehend the light and the child can apprehend God, but is the infant's eye the measure of the sun or the child's soul the measure of God? The theorems of Euclid, the rules of logic may be revealed to the human mind in their entirety, but how is a person to be so revealed, a person moreover whom you have never seen? The rejection of spurious and unworthy

representations of personality called deities by the exercise of criticism led to the destruction of the idea of divine personality as almost a blasphemy. "It is repugnant to all my conceptions of God," said one struggling with doubt, "to think of Him as a person. A modern philosopher says, man is a person and breathes; does God breathe?" Now after all that has been said and written about mind, soul, and spirit, this is childish. Though the accident breath may depart, the soul remains, and therein lies personality. One may possess marked personality or individuality of physique and manner, of speech and action, but these are in many cases mere external manifestations of the personality of the soul. It was a common belief among the ancient philosophers east and west that personality carried with it the idea of limitation, of inferiority, so that the Stoics virtually and the Buddhists, the latter of whom believe in no real God, made *nirvana* or the cessation of all sensation, perception, and emotion the acme of existence, if that can be called so which better deserves the name of nothing.

I do not here profess to define personality, but there are four things which enter into it—four things that we cognize in their inferior manifestations in the world—and these are volition and intelligence, emotion and power. One of the most amiable men of my acquaintance, who has since died in the faith of the Gospel, denied volition to God, since his conception of God was that of a being bound by the law of his nature, to which he must conform, to do everything in the one only most perfect way; hence he is not free and has no real volition. The answer to this is: Come down out of the clouds and explain how there is one only perfect way. Look at this world wherein we dwell and say if it is the best possible world. Where is the optimist who knows anything of its sins and sorrows that dare answer yes? Such a limited idea of perfection in creation would put an end to all gradations of being, introduce dull, uniform monotony, be the destruction of the glory of harmony. The potter is free to make one vessel to honor and another to dishonor, but the Maker of all things is not! In this freedom, the source of that which makes us responsible creatures, lie divine sovereignty and true foreordination, and not in any necessity whatsoever. If God do not possess personality in the sense of free will, whence comes that gift to the creature, man? The stream can rise no higher than its source.

I was talking to another doubter of Plato's doctrine that all existing things had their archetypes as ideas in the divine mind. "Do you mean to

tell me," he said, "that God thinks as we do!" "No," I replied, "not as we do, for His thoughts and logic are as high above ours as the heavens are above the earth. The painful part of thought that disturbs you, the wearisome analysis and synthesis and logical process, are but the outcome of limitation. Apart from these you must choose between an unconscious soul of the universe (if there can be such a thing as an unconscious soul) an unconscious soul becoming conscious in its evolutions and filling the higher of these with subjects of thought innumerable, and, on the other hand, a conscious architect of that universe, guiding all with wisdom according to the pleasure of His will."

"And emotion," said one; "can the ineffably blessed God be moved—are there fluctuations of feeling in the divine soul? This is limiting God with a vengeance." Subdue your emotions, say Buddhist and Stoic alike; radiate them. Even the Epicureans thought of their useless gods as gazing impassively on the phenomena of the world:

"Sitting bland in their complaisance mid' the ruins
Desolate."

It was on a steamboat that the conversation proceeded. All around were blue waters extending for hundreds and hundreds of miles, though broken here and there by island and mainland, while over all the bright sunlight was shining down. "Did you ever think," was asked, "what a great store of water must be kept somewhere to supply all these lakes and streams that daily pour their waters towards the ocean and yet are ever renewed, and of that great source of light which has flooded the world for ages and is still unconsumed?" "Yes," he answered; "and even our oil wells and coal treasures are bottled sunlight from the ancient epochs when the world was young." "You were talking a little while ago of the love of humanity that you secularists believe in; of men and women leading toilsome lives, amid great discouragements, to do good to the ignorant and the fallen; of your own pleasant home where the love of wife and children await you. Where does all this store of love come from? And he answered: "I believe that somewhere there is a Great Heart of Love. We have not yet learned the evolution of love—the element which transmutes the baser metal of the animal and the selfish into love's purest gold."

Still another doubter remarked that power and force are one, and that

the evolutionist allows the eternity of force as accompanying and inhering in all matter. There was a river running by with downward flowing waters. These waters drove a mill-wheel, and, some distance below, over a bridge that spanned the stream, a railway train went rattling along. "Can you see no difference between the gravitation of the water and the revolution of the mill-wheel—between the expansive force of steam and the locomotive guided on its way. One is force, and the other, which controls that element by intelligence and will, is power. You cannot, save by a foolish imagination, evolve power out of the element it controls—evolve a complete locomotive with its complicated machinery and the engineer besides, out of boiling water." He said if he knew a little more, he thought he might be able to bridge the chasm, but would meanwhile think it over. When asked: "Why do you good people strive so hard to degrade divinity far below humanity and steal from the crown of God its jewels of freedom and intelligence, of emotion and power, that cause our human race to rank so high in the scale of being?" he replied: "Evolution is good enough for us, and has many probabilities in its favor." So eternal destinies hang on a piece of cold, heartless science, falsely so called—on evolution that creates a god of necessity and unintelligence, of apathy and blind force—while thence, through countless ages that beg the question, is derived free, thinking, loving, powerful man.

You think perhaps that this is the personal revelation I set out to tell of, but it is not—only an introduction, a practical apologetic of a very humble character, the evidence of which when presented to an unwilling mind might be scattered to the winds by clever sceptics with their many hypotheses, assertions, metaphysical augmentation, and ignorings of patent facts. This much we have seen is true, in regard to God being found revealed in the mind of man, that He must be there as no philosophical entity, a mere existence equal to nothing, but as a Being possessing in infinite degree, inasmuch as He is our source, all that is best and greatest in our humanity, and therefore as no mere mental concept but as a genuine personality. If in our spiritual nature, in our heart where rise the springs of life, we discover other properties and attributes that do not harmonize with the best elements of true personality, but which nevertheless are most truly personal, so far, as Dr. Whewell has shown, from regarding these as God derived, we shall behold in them monstrosities and things abnormal, interferences with,

deflections from, frustrations of, the Divine nature and plan.

It seems to me that the personal revelation is what the common run of men seeks to know. They don't want your arguments *a priori* or *a posteriori*. These are after all a mere wearying by words, fruitless answers to the question, Canst thou by searching find out God! In other words, as the great refuge of the soul and help for time of need now and hereafter, men don't want opinions but facts, not ideas but a great living personality, like themselves, but higher and infinitely wiser and better. The philosophers put their opinions of divinity in the place of the foul unworthy concepts of the poets, but God came thereby no nearer home to men. Zoroaster declared Ahura Mazda, and the Magi set forth Zervane Akherene as higher still, but no man else ever saw them or heard their speech. The little Chinese child knew as much of Tien, the great heaven over the Celestial Empire, as did the philosophical Confucius. Buddha denied God altogether, but asserted Buddhas' many, of whom he was one, yet brought the invisible world no closer, and, with all the light of Asia, far from dispelling the darkness of the world's cradle, but revealed its gloom. Mahomet termed himself the chief prophet of God and bade the world listen to his revelation of divinity or accept the sword. Moses, David, Isaiah, and many prophets beside, declared a better God and a holier, and thousands, believing through their word in the unseen, found present and eternal rest. But none of these were personal revelations any more than those of the apostles of Jesus Christ.

Strauss and Renan, Huxley and Mrs. Humphrey Ward, found on the page of history the man in whom they allow there dwelt the highest divine consciousness. To suit their preconceptions they branded as a romancer, even as a wilful deceiver of the people, Him who called Himself the Truth, and who, while pouring out upon the hypocrites or liars in word and deed vials of indignation, said "He that is of the Truth heareth my voice." There are Bible paradoxes and strange ones, but none like to this. A good man told me the other day that there were some things which he, as a lawyer, would not believe on oath. If, for instance, he had known a person all his life, and the whole testimony of that life was in favor of virtue, whether austere or genial, that testimony would be sufficient to outweigh the evidence of others adduced to convict him of a dereliction of duty in the line of his special virtues. On this principle the lawyer refused to believe in the story of the swine of Gadara and in that of the barren fig tree. There is great

weight in the contention, which it would be beside our subject to meet at this time, and if it holds in one place it should hold in another. Knowing from what even the adversaries of Christ's divinity admit of the truthfulness of His life and character, it would take more objections than there are sceptics in the world to make me lose faith in that truthfulness; and as I know that He moulded His disciples after Himself, and their highest desire was to be conformed to His image in all things, I believe in hardly a lesser degree in their veracity also.

The weight of evidence in favor of this truthful Jesus being more than a teacher, a messenger, a revealer, is overwhelming. On that testimony I take my ground for declaring who and what is God. An early Christian creed known to the apostle Paul, perhaps made by him, affirms "God manifest in the flesh." Surely the question that arose, wherever the words of this creed were heard, was "Where and When?" The sober minded Hebrew who wrote the epistle designated specially to his own people, tells how God, who had spoken in time past to the fathers by the prophets, in the last days spoke by His Son Jesus Christ, and characterizes Him as the brightness of the Father's glory and the express image of His person. A man he was then, but with the stamp of the Godhead. In Him dwelt the fulness of the Godhead bodily. He was a person, not because He was a man and breathed but because He was free, wise, loving, powerful. There came to Him in the latter part of His ministry a representative man, with the cry of the world's centuries and millions on his lips, "Lord, show us the Father and it sufficeth us," in other words "Reveal God." Now you can't reveal a metaphysical concept, a substratum of protoplasm, an unthinking soul of the world, but you can reveal a person. What was the answer: "Have I been so long time with you and yet hast thou not known me Philip? He that hath seen me hath seen the Father, and how sayest thou then shew us the Father?" We all know this of course; the beautiful words are an old old story to us all; but do we teach and preach them in the fulness of their wonderful meaning? They are like the deep things of the Psalmist's contemplation, we cannot attain into them. O cowards that we are, misled by the jargon of ancient schools, afraid to say, not with Pilate "Behold the man," but with Jesus Himself "Behold God." Before king James vi, of Scotland, stood ministers and nobles demanding by petition the rights of King Jesus and His Kirk. "Who dare sign these treasonable articles?" cried the

enraged monarch, and with one consent the men of peace and the men of war cried "We Dare!" I would fain stand to-night before the present incarnation of the Homoiousians and Docetæ and Antipatrippassians and cry "Who dare proclaim with Christ that He who has seen Him has seen the Father?" and would to God that, spite of that incarnation which divides the Godhead into two camps, the thousands and tens of thousands of faithful ministers of the Cross may answer with bold and fervent hearts "We dare!" Some evil seeking person may say, and he would be a seeker of evil where no evil is, "Ha! he has by inference called in question the Trinity, raised a stumbling block against the atonement and other cardinal doctrines." He has done nothing of the kind, but he does assert and reiterate, for it needs reiteration, that there is and can be no schism in the Godhead. "I" says Christ, "I and my Father are one; he that hath seen me hath seen the Father." Shew us the Father and it sufficeth us; that should be enough now that we have seen Him in Christ. But is it enough? Does the Father ever sheathe the sword of justice, receive sinners and eat with them, call the little ones to His knee? Can the Father bear, endure, grieve, suffer? There was a time when they would have burned us for daring to ask the question, and all *ad majorem gloriam Dei!*

But was not this man the person Jesus? No doubt of that. He grew in wisdom and in stature; he was not only called the carpenter's son but the carpenter himself. His human body was torn on Calvary's cross; and God is a Spirit, without earthly parts, a Spirit, the Spirit, to be worshipped in spirit and in truth. But personality belongs not to the body that breathes, labours, suffers; it pertains to Spirit. When we ask what Christ was as a revelation—the answer is God, the Personal God. His words and deeds were the words and deeds of Divinity. "The words that I speak unto you I speak not of myself. The Father that dwelleth in me He doeth the works." "The Son can do nothing of Himself but what he seeth the Father do, for what things soever He doeth, these also doeth the Son likewise." Many have been the prophets and apostles who spake for God and told of God, but never man spake like this man, declared to be the express image or seal of the Divine Person. You may call the man Jesus a personality if you will, with his true body and his reasonable soul, but, as a revelation, He was not such apart from the Father. He was the Divine Personality, the Personal Revelation of God. The theological expression "three persons in one

substance" is one apt to confuse, as is the case with many great truths expressed in variable human speech ; for the term "person" may lead to the idea of distinction in will and intelligence, in emotion and power, whereas in all of these the three are one. Then why not resolve the Trinity into simple unity with the Swedenborgians and Unitarians? Because in the light of revelation it is impossible. There must needs have been plurality in the Godhead from all eternity, in order to justify the apostle John's reiterated statement that God is love, for love is not of one, but of two, of three, of many. The holiest of earthly loves is the terrestrial trinity of father, mother, and child. But the speech of this world fails, and human thought may ever fail, to grasp the divine distinctions which we call persons. The musician knows what I mean, when I say that the Godhead is revealed as a harmonious One, no part claiming precedence, but each subserving the others for the glory and beauty of the whole ; and, when our humanity comes in to complete the piece, lo ! the Godhead appears before it as one that serveth. The Holy Spirit in sweet self effacement has naught of His own to give. He takes of the things that are Christ's and shews them unto us. The Son has nothing of His own to impart, but whatsoever the Father doeth, that doeth the Son likewise. Why, you say, this is absurd, unless restricted to the active ministry ; how can it refer, say to the birth and the death, the incarnation and the crucifixion? Be careful in charging absurdity on these words, for they are the words of God manifest, and you are thus bringing God within the compass of human prejudice. Then that little babe of Bethlehem is the Father for whom Philip asked? Yes, perhaps the only Father whom the shepherds of the Tower of Edar and the wise men from the East ever saw. Like that infant, so would the great God, whom the heaven of heavens cannot contain, come into the arms and into the love cradling hearts of our humanity, mere mangers though they be. The Everlasting Father of Isaiah's prophecy is at the same time the child who to us is born and the Son given, that God may be to sinful, wayward, warring souls the Prince of Peace. His was the gentleness that made the Psalmist great, His also the still small voice that revealed to the prophet of Israel the God who dwelt not in the rushing wind, the crashing earthquake, or in the consuming fire. When Satan ruled with diabolic sway the souls and bodies of the ignorant and erring slaves of his temporary principality, He who came casting out the devils, restoring the daughter of Abraham

whom Satan had bound to these eighteen years, healing all manner of sickness and disease, and raising victims that had passed through the very gates of death, was the express image of the Father's person—no deputy but Himself. "My Father worketh hitherto and I work; I and My Father are One." There was a divine man who wept over doomed Jerusalem and at the grave of Lazarus. Can God weep? Nay, for His are no human eyes or other mortal parts, but back of visible scalding tears lies grief of soul, and if there was then no grief in the heart of God, who declared Himself afflicted in all the afflictions of His people, than, to this extent, was Christ no true image of the Father. And when that man came to die, and darkness veiled the world, you, that have fathers' and mothers' hearts enkindled with love from the divine source, can say if the Father and the Blessed Comforter were indifferent then; if Mary's heart only was pierced with the sword of sorrow; if the chain of sympathy in the glorious Trinity was broken; if the Father's love for a single instant was removed from the well beloved Son.

That is a strange story which our Sunday school children studied two Sabbaths ago, the story of Christ's weeping as he rode in triumph into Jerusalem, hailed as its King and David's son. On the one hand was His claim of absolute sovereignty; on the other, impotent grief and endless limitation of authority. As King He enters the City of God, as Lord of the Temple He puts His Father's house in order; and, thereafter, a captive goes forth to shame and pain and death. In the person of Christ, Divinity suffered wondrous limitation of power and glory and blessedness. In Paul's expressive world, He emptied Himself of all. But can there be any limitation of essential Divinity, of the Father? Assuredly there must have been, if Jesus Christ was that Father's express image, if in all His words and acts we see the Father, if it be true that the Son could do nothing of Himself. If, as truly as at the creation the Son, looking into the Father's mind, spoke into existing things the thoughts which were lying there, so truly in His personal revelation of that Father, for the purpose of a new creation, He spoke forth in word and deed the thoughts and emotions of the Father then present; then the limitations of the Son were the Father's too. God limited! you say; is not this a dangerous doctrine? No! it is the glory of God, the denial of which has too long veiled the Father from the children's eyes. No man or devil can rob God of a tithe of His power and glory; there can be no permanent breach in His universe, for He is its sole governor. There is

no real duality, no schism in His government proper. But what His creatures cannot take from Him, He can voluntarily relinquish. As the Son had power to lay down His life and to take it again, so had the Father power to surrender His glory, to alienate a part of His blessedness for a time. But has God done so? Most assuredly. Here is His own city of Jerusalem, so sold under the Prince of this World, that the Father through the Son can but weep over it. Here is a world resting in the embrace of the everlasting arms, but all the same lying in the wicked one, full of sin and defilement, of sorrow and crying and pain, limiting God's glory by every denial of Himself, His empire by every soul that disowns Him and goes to perdition, His blessedness by every pang that rends the human heart in which the man of sorrows participated who revealed the Father. Call it Patripassianism if you will, although that term refers really to the incarnation of the Father, charge it as heresy or even blasphemy in your mistaken reverence for the Divine blessedness, the long-suffering of the Father with those sons of men with whom His delights are yet to be, is the necessary consequence of the personal revelation of that Father in Christ. The Father suffers, and how can He help suffering? Down you go into the abodes of vice and misery, and stay there a brief hour; then tell me how you feel. The rags and filth disgust your delicate senses; emaciated children crying for bread grieve your tender heart; the groans of sick and dying fellow creatures pain you beyond measure; and above all rises up the horrid din of foul language, oaths and blasphemies that shocks your inmost soul. You were only there an hour, and are a man or woman not after all so very unlike those you have been to see, and that hour's experience of pain you will not soon forget. Why did it pain you? Because God gave you a tender heart. Now, listen to this; God's heart is tenderer than yours, and He is there all the time. And yet men say that the great God cannot suffer. Jesus Christ came to this world fulfilling many great ends, but to my mind the chief of these was to reveal the Suffering God, the God whose long-suffering is our salvation, still enduring the contradiction of sinners against Himself. In this light sin becomes exceeding sinful; but that suffering Father will touch the sinner's heart as not even the cross which was His temporary manifestation can do and give reality to the parable of the Prodigal Son. Go to the sorrowful and suffering ones and let the Comforter press home this truth for consolation—you are not alone, for in all your afflictions the Father is afflicted, and if you suffer with Him, with Him also shall you reign.

But why this limitation of blessedness, this long endurance, this contradiction of sinners. Why? Because we sinners live and are not consumed by the Holy Fire that dwells in our worthless bush: because man's freedom is a real and true freedom in spite of the Scholastics: because there is an election we think little of—the election of God by man: a judgment that evades us continually, so overshadowed is it by the vengeance of God—the judgment of Satan by our humanity. Our choice of ruler, being free to choose, fell upon the destroyer of our race, and thus he became the prince of the world. The cry of the tyrant's victims entered the ears of the Lord God of Sabaoth, and He sent many a messenger to offer to each succeeding race a new election, reversing that of Adam. The old question of Joshua and Elijah is pealing through the world continually, and we hear it loudest where the Father is Christ-revealed: "Choose ye this day whom ye will serve." The Sovereign of the universe asks our suffrages, implores them, is grieved at heart with all who refuse to hear His "Come." Some Greeks come to see Jesus. They are the first fruits of the Gentile world who have chosen Him for their Spiritual King. "Now," says Jesus, "is the judgment of this world; now shall the prince of this world be cast out." So Christ reveals the Father. The books are open and this time, at least, they are voting books at the polls which decide man's destiny by man's own vote between Christ and Barabbas—between God and the Evil One. It is Scripture and cannot be denied that the saints are the elect of God, but as true is it that God is the elect of the saints. It is true that before God's judgment seat the quick and dead shall stand to receive according to their deeds, but there is a judgment in which man is judge and Satan the criminal at the bar. Ours it is to arraign that great criminal before man's judgment seat, that so like lightning he may fall at once from earth and heaven into the depths that are bottomless; and ours, to make known Him who asks the world's election in his stead. Is there any life more worth living than that which seeks, with all truthfulness, reverence and tenderness, to set forth the personal revelation, that so men may be won to this all glorious person; to the will that submits to be crossed continually by the depraved volitions of men and evil angels; to the wisdom that planned the return of so-called banished ones, whose bills of divorcement and sale have never been found; to the love that many waters cannot quench nor floods drown; to the power that is able to make all things work together for good

to them that come to Him when He calls; till our world's plebiscite shall no longer be for Baal and Barabbas, but, with one voice, claim the Lord as King, elected by freemen to reign for ever and ever. Then the swelling as of many waters shall sweep all limitations away into oblivion with the words, "Alleluiah! for the Lord God omnipotent reigneth."

It is a very pertinent question at the present day how this presentation of the personal revelation should affect the whole body of what we call revelation. Many documents which go to constitute it have been severely handled, and the faith of many in their integrity has been roughly shaken. There will be worse shakings yet before the pendulum of faith swings evenly again. The leaders of thought, within the Presbyterian Church at least, who are in part responsible for the shaking, have no mind to impair by one iota the faith of believers. They view its pendulum as something old and rusty, and thus failing to mark the time. So they take it out, with necessary shakings, to be polished and put back again, adjusted up to date, to swing with grander sweep and living vibration the arc between earth and heaven. There are two dangers to be avoided in judging of revelation; one is that of unduly depreciating the whole for the sake of a part; the other that of placing all its parts on the same dead level. Up to the present time the latter has been the most crying evil of the two. The whole Bible will yet be vindicated as the revelation of God, real and true, the only written revelation we possess; but the personal revelation has this advantage over the rest, that, though made through the medium of humanity, the earthen vessel veiled but did not stain the heavenly treasure. In other revelations there is more or less of the tang of the cask. As examples we have the imprecatory psalms, and hear King David singing with fervor: "Do not I hate all them that hate Thee, and am not I grieved with them that rise up against Thee. I hate them with perfect hatred; I count them mine enemies." These cursing psalms are called Messianic. Well, Messiah came, the brightness of the Father's glory as well as David's son, and, instead of cursing His Father's enemies, He wept over them. By wicked hands he was crucified and slain, yet he prayed not, "Let death seize upon them and let him go down quick into hell." It was, "Father, forgive them, they know not what they do." These sayings are inconsistent, and show, on comparison, that we have much to learn regarding the development of doctrine and Christian character, of the gradual revelation of the Father, who spoke, indeed, by the prophets,

but more excellently by His Son. If things were allowed in ancient times because of the hardness of men's hearts, such was but of a piece with the doctrine of divine limitations, and when have men not limited the Holy One of Israel, even though, like the early Christians of the Corinthian Church, they prophesied by the Holy Ghost? It is not worth while wasting time with sceptical critics over the imperfections of Old Testament acts and expressions. We have a more sure word of prophecy that appears in the personal revelation of the Father, who by his life and death brought in to us, not the incomplete and transient, but the everlasting righteousness. You cannot put the new wine of the gospels into the old bottles of the law. The words of the dying Christ burst the imprecatory psalms asunder; the sparkling vintage of the Sermon on the Mount rends the eye for an eye and tooth for a tooth bag in twain. Why should we strive to do so? The law came by Moses, and no jot or tittle shall pass; but grace and truth, over and above the laws iotas, came by Jesus Christ. Yet, alas! we do this in thought, word and deed, every day, and, if we would but hear it, a voice, glorious, yet sad, still cries: "O world, world! have I been so long time with you and yet hast thou not known me? He that hath seen me hath seen the Father." Here then is the new apologetic, to carry to the world the record of the personal revelation, declaring Christ to be the Father it looks for, to give that Father's message to all who seek Him, "It is I, be not afraid." "Be not afraid"; that is all the trouble. Were they afraid of Christ, those Publicans and sinners, the common people and the little children; Peter, who dared rebuke Him; John, who lay on His breast; or even Thomas, the doubter? Whence the fear then that brings treasure to the Church from the terrified Romanists; that, in the Protestant churches, makes men and women lead the lives of spiritual slaves under the preacher's lash; that drives the revolvers off to the barren sands of infidelity, there, like the fabled ostrich, to hide their heads and say, "I see no pursuer"? O, shame! It is the Father whom men travesty and make the source of dread. The Father!—my trembling child you don't know the father. Come, see Him, He is the same as the tender, loving Christ; and, when you know Him, perfect love shall cast out the fear that hath torment. Love is of God, and he that feareth is not made perfect in love.

Is there then no spiritual object of fear? Yes, the devils believe in the existence of God, and tremble, and in so far as man allies himself with

devils he may tremble too. It is this alliance that we are called upon to dread and to impress the dread of upon men. "I will forewarn you," said Jesus, "whom ye shall fear : fear him who is able to destroy both soul and body in hell." Does God destroy souls and bodies? I trow not. "The thief cometh not but for to steal and to kill and to destroy," are the words of His revelation ; "I am come that the sheep might have life and that they might have it more abundantly." Yet it is strangely significant of the reign of terror in theological thought that down to the time of Reichel and Stier our Lord's warning was invariably referred not to the Evil One, but to the Father. Even the judicious Alford takes the latter view, and in so doing underrates the power of Satan, while logically, yet in opposition to many of the best authorities, he denies that the last petition in the Lord's Prayer is "Deliver us from the Evil One." The context, however, makes Stier's reading abundantly plain. Fear him who is able to destroy, but not abjectly, since the Father is able to deliver from the great enemy ; for not a sparrow falleth to the ground without your Father. Therefore by an apparent paradox, "Fear not, ye are of more value than many sparrows." So the new apologetic must insist upon the existence of a destroyer, an Abaddon or Apollyon in the world, bringing the souls and the bodies of all men and creatures into subjection to sin and sorrow, disease and death ; a being greatly to be dreaded. To him as its source it must attribute all the evil of the world that mars the plan of the Blessed God. And, by contrast, the personal revelation of God appears still more glorious, for He fights our battles in the wilderness and in the sepulchre, and makes known the Father sitting above the raging floods King forever, numbering the hairs of His children's heads and restraining the wrath of their adversary. There is darkness in the world, but it is not of God ; there are curses loud and deep, but the Father blesses ; out of the fountains of life mingle the sweet waters of happiness and the bitter waters of pain, but the same fountain cannot produce two such diverse streams. Too long, through imperfections of human thought and speech, has the Father been clothed with attributes that are foreign to His holy nature. We want new Jobs to arise, if possible without the afflictions of the sage of Uz, and declare where is the agency in theft and murder, in consuming fire and destroying whirlwind, in loathsome disease and dark despair. We want new Luthers as deeply convinced of Satanic workings as if they beheld the arch-enemy bespattered with the

contents of the reformer's ink-horn. Justice will never be done to God until the devil has his due in our apologetic systems, our pulpit ministrations, our common thought and daily life, until the prayers of God's people rising day and night that He would deliver them from the Evil One, bruise Satan under their feet shortly, and the Son, who leads on the host of the ransomed, destroy that wicked one with the brightness of his coming, and deliver the kingdom unto His Father. The Church has a right to denounce debauchery and intemperance, dishonesty and strife, worldliness and all ungodliness, but the great contest is not between the Church and these works of darkness; the great issue in every human soul for itself and for all mankind is this:—Who shall reign, the prince of this world or the King of Kings? All that leads to a clearer understanding of this and to action upon it is the new apologetic.

College Note Book.

STUDENT LIFE.

If there's a hole in a' your coats,
I rede ye tent it :
A chiel's amang you takin' notes,
An' faith he'll prent it. —BURNS.

PERHAPS the duties of Local Editor are unimportant. The incidents he has to record are usually trifling ; most questions of moment and general interest are out of his line. The editor-in-chief and his associates may claim that while his, as the name implies, is merely the *low-call*, theirs is the high-shout, department. Be this as it may, he can assure you the position is by no means one of ease and security. Great difficulty is often experienced in obtaining items ; and when they are procured and published, very often more formidable trouble is still to be encountered. It is rather a significant fact that the gentleman who so ably filled the position last year took lodgings without the college building. His successor has been discreet enough to follow his example. He will do his best to preclude any unpleasantness ; and, if his fellow-students but do the same, nothing need be apprehended. Propitiate him by inviting him to your little dinners, press him occasionally to go for a drive, insist on his accompanying you to the music-hall in the evening. These little pleasantries do much towards softening a man's nature and giving him a more charitable disposition.

The New Man demands some notice. For the past few weeks he has been a subject of prominent interest and the topic of considerable of the college conversation. "What are the freshmen like?" is one of the first questions of the old student on his return. The answer is variously given according to the character of the answerer. If he be a cynic, he will tell you that, as usual, they are —. Well, he will make some remarks that he should not wish overheard by those worthies themselves. He will be sure to characterize them as "impudent" and "conceited." Then, he will probably,— for the majority of Canadian students, especially those studying for the

Church, have been brought up on the farm,—designate them as the “straight-haired, green-eyed gentry of the shires,” the “Knights of the Order of the Pitchfork,” or something such, perhaps throwing in some suggestion as to the likelihood of their being *stable* students and conducting themselves *a la carte*. If he is so unfortunate as to have any pretensions to being a funny man, he will probably sum them up in some such style as the following :—

‘Tis my first year in the college ;
From the country late I came ;
I’ve resolved to delve in knowledge
And to plough the fields of fame.

I am different from other
Country fellows, for I wear
Sunday clothing, while my mother
Combed the hayseed from my hair.

But if he be a man of judgment and education (as the writer, of course, claims himself to be), and in a sober mood, he will not speak of the class of men who year by year augment our colleges in the language of condemnation or contempt. The very fact that it is such men who become our students ought to be their guarantee. Then, can not those whose childhood has been spent in the country lay claim to a great advantage? Although, perhaps, after a certain stage the busy and rapid life of the city is the most beneficial, as it tends to develop the activity and utility of the intellect, and gives a man a greater knowledge of his fellows ; still in the earlier period of the forming of the mind, it wants a foundation, and the strongest one is generally built up in the quiet of the country. Some one—I think it is De Quincey—has said “the more solitude, the more power.”

So far we have been favored with many excellent after-dinner speeches from visitors. One of the most entertaining was from Father Walsh, the ex-Trappist Monk, so prominent of late. We had also at different times the pleasure of listening to the Rev. Mr. Shearer, who is one of our former gold-medalists ; the Rev. Mr. Fotheringham, of St. John, N.B., and the Rev. Mr. Brock, of this city.

Mr. J. E. Jordan, of Coaticook, who, last year while a student in Arts, occupied a room in the Presbyterian College, died suddenly in the summer. A letter of condolence has been sent by the students to his mother.

We all feel for the loss sustained by Mr. MacDougall in the removal by death of his respected father, a prominent resident of the county of Chateauguay.

Our men are figuring prominently on the campus. Some are distinguishing themselves at foot-ball, and, as in previous years, they form the bulk of the Arts tug-of-war team of the University.

Mr. John Parker, B.A., who resided in the Morrice Hall last session, was lately married.

One more unfortunate,
Weary of life,
Rashly importunate,
Taken a wife.

His fellow-students learn with regret that George Ireland, a general favorite, cannot return to college this session. The illness of his father necessitates that he remain and conduct his business.

Mr. Frew has been elected president of the dining-room and Mr. Sutherland vice-president.

The Reading-room Committee was recently appointed with Mr. J. K. Fraser as convener.

We have arranged with "Ragged Gown," whose Muse is a local one, to furnish some rime for our "note-book" in each issue. He has given us a song this month, in which he claims to portray truthfully the new student. He refused to give us a manuscript of the music. He is still smarting under an insult offered him by a student last session, who, interrupting his singing, told him rather rudely that it was criminal enough to *write* verse, but then no one was compelled to read it; but, when he insisted on singing it to impromptu music, he should be regarded as an enemy to society. So he says this can be furnished by the Musical Association. He would also suggest that the song be sung by the Glee Club, or the man who warbles "The Spanish Cavalier." Here it is:

I.

Cynic wits would strive to cheat your
 Judgment, but I'd have you know
 This prospectus of a preacher
Isn't cheeky, nor a blow,
 But a very decent creature,
 Only just a little slow—
 Yes, an admirable creature,
 But a little, little slow.

II.

Oft his head is gravely shaken,
 And he wears a studious frown ;
 But he soon begins to waken
 As he looks about the town ;
 Then he gets his photo taken
 In the college cap and gown—
 He is sure to get it taken
 In the college cap and gown.

III.

Now he goes to every lecture,
 And of taking honors speaks ;
 But, my friend, you recollect your
 Own ambition and its freaks ;
 And we musn't make conjecture
 How he'll think ere many weeks—
 'Twouldn't do to make conjecture
 How he'll think ere many weeks.

IV.

Now he wouldn't sit beside a
 Man who plays at games of chance ;
 Never misses a soci'ty,
 Pays his JOURNAL in advance ;
 Keeps his room so neat and tidy,
 Sews the buttons on his pants—
 Yes his room is neat and tidy,
 And no buttons off his pants.

V.

Now he looks for mother's letter,
 Quickly sends a long reply ;
 Now he's not his tailor's debtor,
 And he borrows with a sigh :—
 Like the grub, he's rather better
 Than he will be bye-and-bye—
 Yes, he's better, *rather* better
 Than he will be bye-and-bye.

REPORTERS' FOLIO.

A SPECIAL meeting of the Philosophical and Literary Society was held for the purpose of electing an Editor-in-Chief and Associate Editors for the JOURNAL. This was necessary through the resignation of Mr. J. A. Nicholson. While we feel the loss of Mr. Nicholson, we heartily congratulate him upon his appointment to the position of Chief Superintendent of Education of Prince Edward Island.

Mr. Sutherland was unanimously elected to fill Mr. Nicholson's place. Being called upon for a few words, Mr. Sutherland, after reviewing the history of the JOURNAL, pointed out that its success depended largely upon the support which it receives from the students. The staff heartily endorse this, and hope that many articles may be coming forthwith.

Mr. D. J. Fraser tendered his resignation as Associate Editor on account of the press of work this winter. We cannot say that this was heartily received, as Mr. Fraser's past experience in this office will, without doubt, be a loss. His place will be efficiently filled in the person of his brother, Mr. J. K. Fraser, B.A. Mr. MacVicar was elected Associate Editor *vice* Mr. Sutherland. Mr. Cleland, first year Arts, was elected Corresponding Editor in Mr. MacVicar's stead. After several persons being nominated for the position of French Editor, the choice fell upon Mr. T. A. St. Aubin, who we feel assured will do full justice to his office.

The regular meeting of the Philosophical and Literary Society was held on Friday evg., October 10th, and was well attended. After the usual business routine being carried out, an impromptu, but very interesting programme was taken up. Speakers were nominated, and each speaker had his subject placed in his hands as he ascended the rostrum. The speeches were very interesting as well as amusing. The following are the gentlemen who spoke with their subjects: Mr. Sutherland, "How to make this society successful"; Mr. Frew, "Ministers in society"; Mr. Fraser, "The Literary Society as a training for the ministry"; Mr. Guthrie, "Physical culture"; Mr. Maynard, "The social culture of students"; Mr. Anderson, "College life as respecting our spiritual development."

The meeting closed in the usual manner, and all felt that an enjoyable evening had been spent.

DONALD GUTHRIE.

OUR GRADUATES.

THE Rev. Mr. Lee, of Sherbrooke, spent his vacation during the summer in the North-West, and Vancouver, B.C. He returned home on 22nd August, having thoroughly enjoyed his trip. He was struck with the appearance of the crops in the North-West and describes them as marvellous. He denounced the liquor permit system severely as an outrage.

At the beginning of the Session we had the pleasure of a visit from Rev. W. Shearer ('80), of Morewood, Ont. In the dining hall, the students having expressed their desire for a "post prandium" speech in the usual way, Mr. Shearer courteously complied, and delighted us with pleasing reminiscences of his college life, and of his experiences since that time, intermixed with some practical advice regarding habits of study, etc. His presence and his words were both highly appreciated.

The Presbyterian congregation of Oak Lake, Man., is being abundantly blessed under the labours of Rev. D. H. Hodges ('86). On the last occasion of the Lord's Supper being dispensed in the several stations under his charge the minister and people were alike gratified by the addition of twenty-two names to the communion roll. In one of the stations the ordinance of Baptism was administered on the 5th August, when seven children were baptized. The pastor preaches three times, teaches a Bible class and drives thirty-six miles each Sabbath.

Similar remarks to the above, with regard to ministerial success under somewhat difficult circumstances, may be made with reference to Rev. Rev. Robert Henderson. Since his ordination and induction into the pastoral charge of Bayfield and Bethany, in Huron Presbytery in May last, he has been blest with a remarkable measure of success. On the occasion of his last communion services, twenty-six new members were enrolled, almost 50 per cent of an increase.

The Rev. R. Johnson, B A., of Lindsay, received during the summer a very unanimous call from the congregation of Knox Church, Stratford. Referring to this recently, the *Lindsay Post* says:—"We understand that

Rev. Mr. Johnson does not wish to accept the call to Stratford, and that steps will be taken to persuade our Stratford friends not to press it. While the Stratford call is a very pressing and unanimous one, the Lindsay situation is to be considered; and Mr. Johnson is doing such good work here, and is so highly esteemed by all that it is very gratifying to be able to state that he is not likely to be removed."

The Rev. Mr. McLennan, B.A., B.D., of St. Elmo, Ont., who is well known amongst the Gaelic-speaking people of the city, went on a visit to England during the summer. He was to preach for the Rev. Mr. Martin of Stornaway English Free Church for the month of July.

Rev. J. A. Townsend, formerly of Manitou, Man., since his removal to Turner, Org., has received the degree of Ph. D., which his many friends will be glad to know. We congratulate the Doctor on his success in the far West, reports of which have reached us.

Mr. Walter Russell B. A. has been continuing his evangelistic labours with marked success during the past summer. Toward the close of September, he was assisting Mr. W. D. Reid, B. A. in his field in Avoca, and their united efforts were largely blessed by God, a great number having been led to accept Christ as their Saviour.

We notice with pleasure the marriage of Rev. J. S. McIlraith, which took place on the 4th June. The ceremony was performed in the Congregational Church, Middleville, Ont., after which a very enjoyable evening was spent at the residence of the bride's father, William Croft, Esq.

Mr. McIlraith is now settled in Balderson, Ont. We wish him much future prosperity.

The Presbyterian Congregation of Glencoe, Ont., of which the Rev. D. D. Currie B.A. B.D. is pastor, has completed its new church which was formerly opened on the 1st June. The opening services were conducted by the Rev. Dr. MacVicar, of Montreal, and on the following Monday evening Dr. MacVicar delivered a lecture in the Church on "Social Discontent. On 7th June, Rev. Dr. McMullen, of Woodstock, preached and on the following Monday night a congregational tea-meeting was held. At these opening services upward of \$600 was realized. The cost of the building, which is a large and handsome one, was about \$12,000.

Something must be said with regard to the men who said "good-bye" to us last Spring, Rev. W. L. Clay, B.A., the valedictorian and gold medalist of the class is labouring in the North-West. Rev. C. W. Whyte, B.A., has also devoted himself to work in the North-West, and has got a congregation in Killarney. In other paragraphs, mention has been made of the laudable action of these two gentlemen in other respects. Mr. C. J. Hastings was ordained and inducted into the united congregations of Constable and Westville, N.Y., in June Rev. Mr. Kalem has been laboring in Dunbar and Colquhounsville since May. Mr. Angel has been ordained and inducted into the congregation of Moore, N.Y. Mr. W. J. Jameson has been appointed by the Foreign Mission Committee as missionary to India. Mr. D. M. Jameson went to Manitoba in April and is working there faithfully since. Rev. S. F. McCusker has been appointed as ordained missionary to Mille Isles. Mr. Jas. Narsmith, B.A., has gone to Springfield, Mass., with a view to prepare himself more fully for Gymnasium work. Mr. W. M. Rochester, is still supplying the congregation of Erskine Church, Montreal. Regarding Mr. W. A. Cook, we have not received any authentic information.

On the 2nd July last the Rev. W. L. Clay, B.A., was united in marriage with Miss Florence N. Leitch, daughter of the late John C. Leitch, of Stanhope, P.E.I. The wedding ceremony was performed at the residence of the bride's brother by the Rev. James Allen, of Covehead. The large number of rich and handsome presents which the bride received gave proof that she was a general favorite among all who knew her.

On the 10th June the Rev. C. W. White was married in the Dominion Square Methodist Church to Miss Grace A. Bryson, daughter of the late T. M. Bryson.

We wish these gentlemen abundance of all kinds of happiness.

These columns are intended to furnish items of interest with regard to our numerous graduates and their work. The number of graduates now on the roll amounts to one hundred and fifty. It is obvious that in order to obtain information concerning these, the Corresponding Editor, if unassisted, will find his task somewhat difficult. He therefore would repeat the request that was made by the Corresponding Editor last year, that the graduates themselves would send in notes of interest, either regarding themselves or other graduates. The students, also, can do much in this way, by keeping their eyes and ears open, to catch everything suitable for publication in these columns.

JOHN A. CLELAND.

Talks about Books.

LAST spring, but too late for notice in the JOURNAL, the Presbyterian College, Montreal, distinguished itself in a threefold manner. The dons signalized themselves in the person of Professor Scrimger, whose hard fought war of words with Father Jones, S. J., is now on printed record. The Jesuit father made a brave defence, bringing all the casuistry and subtle reasoning of his order into play, but finally showed the losing game by losing his temper and abusing the plaintiff's attorney. The professor, like the Aisopian cat, had but one trick, that of climbing the tree of truth, where the successors of the *Domini canes* could not reach him. The childless father, like the fox, had a hundred, but was nevertheless run to earth. Messrs. Drysdale & Co have preserved his fragments for the edification of posterity. Professor Scrimger keeps the brush, not in his hat, but in the same volume. The graduates were represented by the Rev. W. T. Herridge, B. D., B. A., of Ottawa, in a St. Andrew's Society sermon, eloquent and polished as might be expected, full of the glories of Scotland as if he had been to the manner born, yet thoroughly patriotic from a true Canadian standpoint, and setting forth a higher nationality than that of any of this world's "peculiar people." Finally, the undergraduates tuned the lyre in the person of Mr. W. M. MacKeracher, some of whose effusions have appeared in these pages. In Verses of Feeling and Fancy, a tasteful brochure of 96 pages, the poet has immortalized the Principal as "Stay of the Church and Pillar of the State." Other poems are dedicated to Montreal and to Scotland, to Shelley and Burns, and quite a number of them to a nameless living divinity. That is where these poets have the advantage of us poor prosaic fellows! If we were to go and publish our opinions of young ladies, we should be called upon for an explanation, perhaps, held up for libel; that is what comes of not belonging to a privileged class licensed to say just what they please. Mr. MacKeracher modestly terms his book, which he affectionately dedicates to his very esteemed father, the well-known minister of Howick, "a schoolboy freak, unworthy praise or blame," but it contains both feeling and fancy, good English, smooth versification, and the promise of higher things.

An anonymous Montreal poet, whose "Satire of 'The Day'" is published by request, although he does not say by whose request, is *Fhiunla*. Plainly the request did not come from the Y. M. C. A. or a Society of Christian Endeavour, for *Fhiunla* is no advocate of total abstinence, smokes his pipe, and rather likes the theatre. It does not follow that he is not a Christian, although he seems to think that the majority of Montreal Christians would thus judge him. Were such a judgment to be passed, it would unchurch a great many devoted people now living, and all the faithful of past centuries, with the exception of John the Baptist and a few others. As for the pipe, our College was once offered the munificent sum of five hundred dollars, on condition that all its frequenters and inhabitants, from the Principal down to the Steward's man, should bind themselves to abstain from the use of tobacco in any form; but the Board rejected the bribe. I have no intention of recommending anybody to drink or smoke, nor to go to the theatre, for the tendency of these things is not elevating; but it is very strange that, when ministers go abroad, say to New York, London, or Paris, and enter a theatre, "just to see what it is like, you know, so as to be able to warn our young people against it," they are pretty sure, if there has been much Canadian travel that year, to meet a brother minister or two, *there, of course, for the same purpose*. *Fhiunla* writes with a somewhat free hand, and is inclined to be slangy. Most of his verses are good, as are his intentions, but his generalizations are too sweeping, and his humour, as himself admits, too caustic to be favourably received. The following lines furnish a sample of his best style:

"Would that the Powers would send us from above
Sincerity, simplicity, and love:
That we be not ashamed to own our failing,
(For all have many—one have I in railing),
Content our reputation be abroad
Among our fellows as before our God;
Let's have a true religion of the heart,
From unproductive questionings apart,
And spurn those useless doctrines of the school,
And worship God the True and Beautiful;
And to our brothers be disposed in mind
With that which suffers long, is ever kind,
Which envy, pride, and vaunting doth not will,
Seeks not her own, not thinketh any ill."

Mr. J. F. Black, of St. Catherine St., is the publisher of the Satire.

It is rather a jump from poetry to the Marriage Laws of the Province of Quebec, although marriage is a poetical subject, but rapid transitions are a feature of the day. Dr. Matthew Hutchinson is the author of this pamphlet, which contains an address, or rather a lecture delivered last February before the Ministerial Association of Montreal, and may be had from the Rev. J. Tallman Pitcher. The paper is most learned and exhaustive, quoting numberless acts and precedents, summing up the whole argument as follows: "It will, therefore, be seen that the law in this Province in regard to marriage is not intended to favour one portion of the community to the detriment of another, nor is it intended to grant privileges to those professing one religious belief which it does not grant to others of a different religious belief; nor is there ground for the pretension that the Roman Catholic clergy have by law any rights or privileges that are not granted to Protestant ministers in the Province. The law recognizes all, and gives no rights to one that it denies to another."

The Transactions of the Society of Biblical Archæology for April, May and June, are not edifying. The giants in Egyptology and Assyriology are either all dead or asleep. The Rev. C. J. Ball continues his comparison of Accadian and Chinese, thus supporting the view of Dr. Edkins of Pekin, who derives the Chinese from Babylonia in his *China's Place in Philology*. Dr. Tylor compares the winged figures of the Assyrian with those of other monuments (with plates). The President, P. Le Page Renouf, contributes five articles, the most important of which is on *The Priestly Character of the Earliest Egyptian Civilization*. Professors Maspero, Lefébvre, and Karl Piehl also write on Egyptian subjects. And Hyde Clarke and the Rev. C. de Cara, S. J., draw attention to the relations between the Hittites and Cyprus, the latter in an Italian letter which identifies the name of Amathus in that island with that of Hamath in Syria. He might easily have gone further, to find traces of the wandering sons of Heth in the Greek Hymettus and the Cilician Hamaxia, in the Emodi Montes of India and in Yamato, the native name of Japan. Hyde Clarke is all astray in his attempts at deciphering the boss of Tarrikimme. Inscriptions are not to be deciphered by guess work, and the veteran secretary of the Council of Foreign Bondholders, though a scholar of wide and varied learning and of remarkable mental activity, has

not patience not steady application enough to go about the work in the right way.

The Mitteilungen der Geographischen Gesellschaft zu Jena begins with Carl Beucke's article on The Rainy Season in East Africa, which is followed by one on a journey in the back country of Togo, written by a Christian Ashanti negro and translated into German by J. G. Christaller. School Inspector M. Graafland of Batavia treats of the Island of Rotti in a very interesting way. A peculiar paper is that by Dr. K. Martin of Puerto Montt, on the present state of the Colonial Situation in Chili, the colonists being Germans. A good deal of instructive geographical, geological, and botanical information makes up a very useful number of this journal. Mr. Croil, to whom I owe it, also sent me two numbers of Provost Vahl's Mission Chronicle. Unhappily for the edification of the readers of the COLLEGE JOURNAL, one of the steamboat captains, who made the island of Yoho their port during the summer, was a Norwegian, and, at the same time, the things being quite congruous, a very worthy man. The sight of a magazine in his mother tongue, the Danish, was refreshing to his eyes; accordingly he now revels in the Provost's pleasing pages, and my memory fails to record what it was in them that was specially pleasing. If any reader of the JOURNAL is anxious to know, a note to Captain Lawson at Gravenhurst would probably extract the desired information.

Toronto University is the proud possessor of a Review, called the University Quarterly Review. Principal Caven of Knox College discusses the Equal Rights Movement in a very temperate article; and Mr. Herridge's movement towards Creed Revision is also temperate. No one has a better right to speak on the subject of Equal Rights than the Principal of Knox. Mr. Herridge sides with Dr McCosh, and, in our own Church, with laymen at least innumerable, in desiring the supersedence of the Confession by a new creed, "the desire for which may or may not mean that Presbyterians love Calvinism less; but it certainly does mean that they love Christianity more." Z. A. Lash, Q.C., discusses the Behring Sea Question in an amicable way. Major-General Cameron of Kingston gives interesting facts connected with Messenger Pigeons. Mr. A. F. Chamberlain in the Prehistoric Naturalist runs into American Indian Folklore instructively. Mr. S. T. Wood tells How an Election is Won, and Professor MacMechan of Dalhousie treats of some recent books on Tennyson. Altogether the anonymous editor of the Quarterly is to be congratulated on this number.

Much less pretentious are the July and August numbers of *Our Forest Children*, published at the Shingwauk Home, Sault Ste Marie, and edited by the Rev. E. F. Wilson, renowned, as is the John Brown of Students' songs, for his "Little Indian Boys." It only costs 50 cents a year, and the August number contains no fewer than seventeen articles and eight wood-cuts. "What wild Indians eat" does not tend to elevate the noble red-man in the estimation of a Soyer or a Delmonico, and Indian Ingratitude, though truthful is not flattering. But other articles tell of their sharp sight, their notice of small things, their reverence for their parents, with notices of the Hidatsas, the Chiriquis, the Alaskans, and of a special Alaskan boy who said that "a lady last Saturday evening came to speak to us about not to drink, not to swear, and not to chew the baker. Of course we will be good if we don't do it." There may be toothsome bakers, but I have never yet seen one whom I could have it in my heart to chew.

The Hon Mr. Foster has kindly sent, with his compliments, A Dictionary of the language of the Micmac Indians compiled by that indefatigable missionary, the Rev. Silas Tertius Rand, D.D., LL.D. Dr. Rand is a man of whom Canada may be proud. His book, which consists of 256 quarto pages, only contains the English-Micmac half; the Micmac-English is yet to come. That the Micmacs of Nova Scotia are Algonquins is at once apparent from their word for a man or an Indian, *ulloo*, which is just a form of Illinois, and resembles the *lenxi* of the Delawares, or Lenni Lenape. They are the most easterly of the Algonquins, now that the Bethucks of Newfoundland are extinct. The Dominion Government has done good service to philology, and indirectly to mission work, in bearing the expense of the Dictionary's publication. The American Bureau of Ethnology, at Washington, spends large sums annually on works of the kind. It would be worth our own library's while to apply for all their publications, which are not placed on the market.

Professor Horsford, of Wellesley College, has again remembered the writer of Talks on Books with a copy, out of the hundred and fifty privately printed, of his "Discovery of the Ancient City of Norumbega." This beautiful quarto work, profusely illustrated with etchings and maps, and clearly printed on fine paper, containing also a three-quarter length portrait of the handsome author, sets forth his investigations into the site of the ancient Norse colony in America, mentioned by Champlain and many other writers.

M. Eugene Beauvois, of Corberon, has had almost a monopoly of this kind of investigation, but Professor Horsford, being on the ground, has the advantage of the French historian, although appearing later on the field. Nothing could be more thorough than the Cambridge professor's examination of ancient records, which leads him to the conclusion that the site of the supposed fabled city, whose name is sung by the poet Whittier, was near the hub of the universe, the learned city of Boston.

Some readers of the JOURNAL may remember seeing, in the Century, Mr. Edward L. Wilson's articles on Petra and Rameses, with the engravings taken from his wonderful photographs. Mr. Wilson kindly sent me, during the summer, the whole series of his Petra views, illustrating the ruins of that once famous city, the stronghold of Edom. They are wonderful works of art, and wonderful must be the rock hewn caves, temples, palaces, and altars they present to the eye. The acquisition of these photographs by Mr. Wilson was an act of great courage and daring, as the wild Bedouin jealously guard the ancient capital. When will some civilized nation arise in its might, and subdue or drive away unto unhistorical wildernesses these oriental tramps and highwaymen? It was said, and the word is divine, that "Ishmael shall dwell in the presence of all his brethren"; but there is no proof that these greedy and greasy robbers are Ishmael's descendants. If they are, he ought to be ashamed of them. Unfortunately the COLLEGE JOURNAL'S engraver has not yet put in an appearance, so that its readers will have to take my word for it, that the photographs are all that I have called them. We have many an Edom in the world to conquer yet for Christ, and our cry is the Psalmists': "Who will bring me into the strong city? Who will lead me into Edom?" And his is our confidence "Wilt not thou, O Lord, which hadst cast us off? And thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man."

Bible novels are dangerous things to write. General Wallace, in the very name of his book, Ben Hur, is guilty of an anachronism. This hero, if living in the time of the gospels, would have been called Bar Hur. Marion Crawford's Zoroaster is a contemporary of Daniel. The true Zoroaster was older than Moses. And now appears George Eber's Joshua in love with Miriam, a coy maiden more than eighty years of age and Joshua's senior by about forty years. The old lady must have been wonderfully well preserved and active to lead in person the sacred dance and song on the farther shore

of the Red Sea ; she may even have been fair to look upon, as was her ancestress Sarah at a greater age still ; but it rather shocks one's sensibilities to find this ancient maiden lady described as a "tender virgin" and to hear that Joshua paid assiduous court to his blushing grandmother. Of course she was not his grandmother, but she might have been such with far less exercise of the imagination than it takes to make him her lover. Zoroaster, Joshua, and similar books shew how miserably deficient we are in definite information concerning the history of the ancient world. Full twenty different dates are given for the period of the Persian prophet, and half that number of claimants appear for the unenviable position of the Pharaoh of the Exodus. Ebers supposes the latter to have been Menephtah, which he certainly was not. In a work of the imagination, even in a children's story, verisimilitude is most important. If but one circumstance, however small, is known to be at variance with truth, the whole narrative loses its value. Happily there is no need to despair of restoring the page of ancient history. Speedily, we may hope, and more rapidly than we think, the veil that hides it may be removed, and the Ebers of the future may have more reliable material for the foundation of their romantic stories of love and war. Still, to a lover of the Bible it is pleasant to find good men, even now, writing on and reading about the characters of Scripture. Faith in the sacred narrative is the necessary substratum of faith in Him whom the narrative gradually reveals, and such books subserve this faith.

Is Stanley's Darkest Africa on our book-shelves? Yes! Have I read it? No! but I have dipped into it, and have been interested in the pygmies, appalled by the gigantic dark overgrown forests, amused by the apes and monkeys, awestricken by the vast solitudes, irritated by its tale of incapacity on the one hand, of cowardice and cruelty on the other, filled with intense admiration for the generalship and pluck of the great explorer and his gallant lieutenants, damped a little by regret for a somewhat unnecessary waste of human life such as a Livingstone would not have sanctioned, and uplifted with gratitude to God that Stanley, like Gordon and hosts of other men who have been raised up to do great and hard things, learned to realize the nearness of Him who is in all as well as over all, and to put his trust in the "Divinity that shapes our ends, rough hew them how we will." Whatever defects may appear in the character and actions of the hero of the day, and these are few compared with his virtues, his heroism and his faith combined

will be of great service to the cause of Christianity. Many an indifferent mind and doubting heart, that has associated the religion of Christ with lawn sleeves and pulpit platitudes, will be won to earnest thought and feeling by the narrative of the man who, at the summit of his fame, is able to say, "not unto us, O Lord, not unto us, but unto thy name give glory." What are the educated coloured people of the United States doing to shew their gratitude to the God who brought them out of the house of bondage? Their brethren in Africa are calling for them. Were they not brought across the sea to find God, so that they might become the messengers to their fellows in darkness? A few heroic negro missionaries, venturing their lives for Christ in Stanley's track, will do more to redeem their race from the charges of chronic laziness and unlicensed interference with chicken coops and water melons, and to raise it to a place among the benefactors of humanity, than the outward fervour of their devotions and all the camp-meetings of the South. John Brown's soul seems to have stopped marching, to have called a halt. Wake it up, somebody, in the coloured man of the United States, and send it forth to carry the war of spiritual freedom into Africa.

JOHN CAMPBELL.