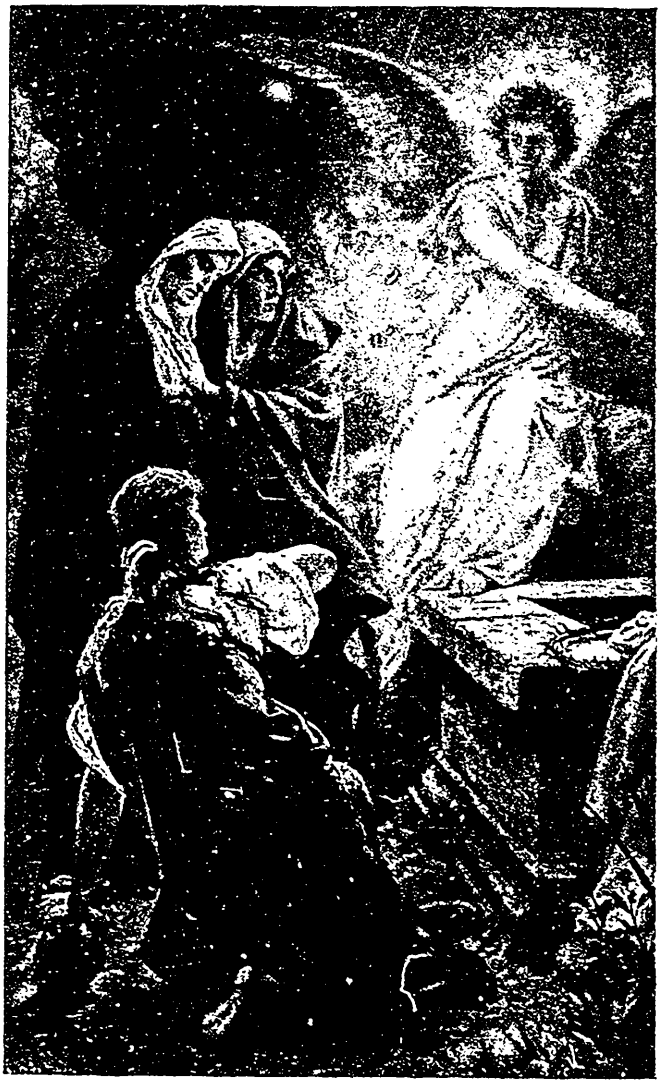

"HE IS NOT HERE, BUT IS RISEN."

THE

Presbyterian College Journal.

VOL. XVIII.—APRIL, 1899.—No. 6.

The JOURNAL is published about the first of each month from November to April inclusive, under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal.

All business communications should be addressed to the Treasurer, W. D. TURNER, B.A., and all other correspondence to the Editor-in-Chief, J. T. SCRIMGER, B.A., 24 Summer Hill Avenue, Montreal, Que.

Our Graduates' Institute.

THE RITSCHLIAN THEOLOGY.

BY THE REV. JOHN MACDOUGALL, B.A.

Albrecht Ritschl was a strong personality. Self-centred strength was the very mark of his individuality, common alike to body and mind. A typical German in appearance, heavy in build, but brisk in movement and alert in sense-perception, he was bluff in address, brusque in speech, rapid in utterance, imperious in manner, and polemic in tone. In disposition he was forceful and masterly, and pronounced in sympathies and antipathies. His son and biographer says of him that he was "a man of one mould." His strongly pronounced traits repelled many, while upon others they exercised all the more powerful attraction. By the sheer force of his ideas he stamped himself upon other minds, choosing his ablest pupils as his

disciples, and aiming always at "a certain specific fidelity to himself."

The graphic words of Dr. Orr most fitly characterize his writings:—"His works, difficult and cumbrous as they are in style, irresistibly produce upon the reader the same impression of power, originality, and penetrative, if frequently arbitrary, judgment; while the system of thought unfolded in them is characterized by a certain massive unity, massive rather than internally compact or clear, vast and vague like mountains seen through mist."

While energetic strength of character is one factor in Ritschl's phenomenal influence, there is another even greater. He was an epitome of his age. Great currents of thought are never provincial, but are always produced within the lines of the world's movements. Outlying isolated fragments are never possessed of vitality, nor do thinkers who cut themselves off from their fellows live. All works of power require to feel the strong pulse of progress, and to have the warm breath of the living race of their age breathed into them. So it was with Ritschl. He is above all else one of the most characteristic representatives of the time-spirit. Pfleiderer says: "The peculiar significance of the system lies in the fact that it is the theological expression and mirror of the general consciousness of the time, both on its strong and legitimate, and also on its weak and dangerous sides."

In his mental growth, which seems strangely chaotic, until the clue is found, Ritschl passed through nearly all the important schools of thought of his day. Happy in his early life—for his father was a saintly man, an earnest Bishop in the Evangelical Church, and his mother the joyous light of a truly German home—he maintained throughout life the deep religious feeling and strongly ethical bent which became part of his very nature at his pious parents' knees. When his University life began Bonn was chosen as his college, because of the fame of Nitzsch, whose scriptural supernaturalism was in accord with the sympathies of the elder Ritschl. Nitzsch roused the deepest reverence in his pupil, who could never approach

him without agitation. But he soon left Bonn to study under new masters, only to leave them in turn for others. For this he has been accused of fickleness. Rather, here lies the clue to all his life-work and to his whole system. Even as a student it was his habit to bring all teachings to the standard of a personal utilitarianism. His test of each doctrine studied was not Is it logically sustained and objectively true? but Is it of subjective value in its present help to me? Thus early arose his standard of "Worth judging," according to which he afterwards sought to organize knowledge solely with reference to its bearings on the welfare of man.

Judged by this standard he soon found Nitzsch "exhausted," and thought to place himself under Neander and the ultra-conservative Hengstenberg at Berlin, only to find that judged by the same test, they had no "interest" for him, and he became a disciple of Muller and Tholuck at Halle. Still later he was won over by Erdmann of Halle for Hegelianism, and embraced it eagerly as the school of thought which promised him what he sought. Next he spent six months as a learner at the feet of Rothe at Heidelberg, and then passed over to Baur at Tubingen, whose adherent he remained for several years, while acting as privat-docent at Bonn. During this period his first great work, "The Rise of the Old Catholic Church," was written. When its second and revised edition was issued seven years later, he had completely broken with the Tubingen school and was working on lines of his own, and this work "lays down the lines for the study of the earliest age of Christianity, which the best scholarship has followed since." In 1859, when preparing a course of lectures on ethics, he came under the influence of Kantian ideas, and these henceforth furnished the framework within which all his thinking was set. In 1869, when writing the "Critical History of Justification and Reconciliation," he grappled with Schleiermacher's system, and found in it the key to his own position. Still later, when writing the dogmatic volume of his "Justification and Reconciliation," he came under the last formative influence in his thought in the philosophy of Lotze, now his col-

league at Gottingen. Surely one who drank deeply at the wells of Kant, Schleiermacher, Nitzsch, Neander, Hengstenberg, Muller, Tholuck, Erdmann, Rothe, Baur and Lotze, and retained the tang of all, had touched most of the springs of thought of his age.

But every focus is also thereby a radiant. Ritschl, himself an epitome of his time, and more sensitively alive to its currents than to the sweep of the ages, could not but appeal powerfully in turn to all who had come under the influence of the time-spirit. This youngest of the theologies arose at a time when in Hegelianism metaphysics had outstepped its true bounds and been discredited, when historical criticism in the Tubingen school had run its devastating course and brought as its recoil a demand for a positive theology; when the proud claim of physical science for evolution as a cosmic process—i.e., as all-comprehensive—had failed, and left, at the very least, the moral problem of man in the world, unsolved; when a cold dogmatism was felt unsatisfying and the cry for Life emphasized; when the religious and the scientific conceptions of the world seemed to stand in complete antagonism, and miracle was the one bugbear shunned by serious thought; when the old question of the seat of authority in religion was once more eagerly disputed; when Pantheism was laying its seductive touch on the doctrine of the immanence of God, and the consciousness of Christ had become a foremost object of investigation; when social questions were pressing to the front with the insistence of conscious right-of-way; when the fresh young science of Biblical Theology was binding its first rich sheaves; and when, as always, the perennial problem of the soul's needs, refusing to down, pressed for solution.

Now, to quote the words of Dr. Orr, "the more narrowly the new movement is scrutinized, the clearer it becomes that its peculiar attractiveness lies just in this, that in its distinctive watchwords, it strikes chords which are already vibrating in the intellectual and spiritual atmosphere around us, that, addressing an age profoundly distrustful of reason in its metaphysical flights, enamoured of the methods of the positive sci-

ences, yet craving a ground of religious certainty, which neither philosophy nor science can give, it mirrors back to that age with unerring fidelity its own dissatisfactions and desires. . . . It fell in with the distaste for metaphysics by confining the theoretic domain to phenomena, and dissolving all connection between religion and philosophy; it accentuated the weariedness of scholastic dogma by offering a new interpretation of Christianity, which should be beyond challenge; it met the positive spirit of the age, by professing to derive everything from the positive revelation in Christ, and cutting off all transcendental considerations; it harmonized with the social tendency of the time by giving prominence to the practical and ethical ideal of the kingdom of God; it conciliated the ecclesiastical tendency by the stress it laid upon the doctrine of the Church; it was anti-mystical, yet was capable of kindling an enthusiasm almost mystical in its fervor in the breasts of its disciples; it could appeal to the philosophical and scientific interests themselves, for it agreed with them in striving after unity of view, after a world-view, and in its claim to furnish a solution of the world-problem."

And this youngest of the theologies has won its way. The school arose, not in the lecture-room of the Master, but through the spell of his books. Thus, Hermann Scholz, a member of that communion so widely removed from it in standpoint, the Moravian Brethren, wrote to Ritschl from Herrnhut, and became his disciple. Adolf Harnack, the son of an extremely orthodox professor in the Russian University at Dorpat, and himself a privat-docent at Leipsic, who had never seen Ritschl, became a follower, and now from Berlin throws his magnetic influence and brilliant genius into the cause. Hermann of Halle, now of Marburg, approached Ritschl in the same way, and now suffuses the naturalism of his teaching with a religious sentiment as deep as it is beautiful. Schultz, Ritschl's successor at Gottingen, was another child of his thought, and journeyed to see Ritschl from Basel in Switzerland.

Ritschl's systematic volume was issued in 1874. In 1876

the first public manifestation of the existence of the new school was given by the appearance of Hermann's book, "Metaphysics in Theology," and in the twenty-two years which have since elapsed its tenets have swept through all departments in the German Universities, until over forty of the most important chairs are filled by its adherents. Among these are to be noticed Harnack in Church History, and Kaftan in Dogmatics, at Berlin; Loofs in History, and Beyschlag in Biblical Theology, and Kahler at Halle; Wendt in New Testament and Troelitsch, at Heidelberg; Breiger in Church History and Gregory in New Testament Theology at Leipsic; Hermann in Dogmatics, and J. Weiss at Marburg; Schultz in Old Testament and Schurer in New Testament at Gottingen; Haring, nearest of all to the Orthodox school, and Gottschich, closest of all to the standpoint of his master, at Tubingen; Kruger and Kattenbusch and Baldensperger at Giessen; Sell at Bonn, and Bornemann at Magdeburg. Astie, at Lausanne, is the chief Swiss disciple; Sabatier, at Paris, is the leader of the French wing; the late E. Hatch was its Oxford representative; Dr. McGiffert, in America, is the leading disciple. We may not minimize the importance of this movement. While Dr. Orr considers that in Germany its disintegration has commenced, and Ecke believes that its evangelical bearings are increasing, there is an indication that it is gaining a foothold in English-speaking lands. Professor Flint, of Edinburgh, says: "It is certainly a force in the Theological world which must be reckoned with. No other German school or movement can at all compare with it in strength and vitality. Hence young men from this country who study in Germany, almost inevitably come more or less under its influence." Dr. Behrends, of Brooklyn, asserts that it is captivating the young men of America, and that Congregational churches are largely affected by it. And while only a few books have yet been written in English, professedly from the point of view of the school, many are tinged by some of its ideas. On the other hand, some of the most notable works of the past few years—Orr's "Christian View of God and the

World," for instance—have been written from the old standpoint, but with direct reference to the tenets of Ritschlianism.

In taking up the work of Ritschl we enter the realm of Systematic Theology. There are those who cry out against all dogma, and would fain look upon Christianity as life only, but Ritschl was not of these. He tilts against the whole dogma of the church in the past; but ousts the old only to bring in a new. Though much of his labor was lavished upon thorough-going historical research—witness his epoch-making, "Rise of the old Catholic Church," and his massive "History of Pietism," yet, as Kattenbusch declares, "he was entirely a Systematic Theologian, even when he appeared as an Historian." The express function of Theology as he defines it is "to present each element of Christian truth in its inseparable connection with the unity of the whole."

But we cannot take up his doctrine in the order which is familiar to us. Dr. Orr says that much of the difficulty felt by the student in grasping the trend of the system arises from the fact that it does not follow the order of the categories Theology, Anthropology, Christology, etc. We may not in fairness to him follow this order, for these categories belong to the system which he repudiates as scholastic and metaphysical; nor in justice to ourselves, for it is as important to understand his method as his treatment. The genius of his theology lies more in his method, in his standpoint and his theories of knowledge and religion, than in the consequent treatment of special doctrines. We shall therefore follow the order of his thought.

For Ritschl, the standpoint of Theology is the Kingdom of God. The theologian takes his stand within the circle of the existing community as one who shares its experience. Here is an existing phenomenon, an exalted and enduring one, the Christian Church. It possesses a distinct and characteristic life. To comprehend that life and set forth the truth which manifests itself in it is the province of the theologian. From that standpoint he is to build up his system. He is to consider whatever manifests itself in the religious life of the commun-

ity, and to consider this alone. Thus we have to do, not with the conceptions of Christ—who was the Founder of the community, but not of it—but with the representations of the consciousness of the community corresponding to and aroused by his sayings. The Revelation made in the historical person of Christ is the sole source in Theology, but "as regards the apprehension of revelation, this must be from the standpoint of the community, not from that of the Revealer himself. Christ, as Founder of the Kingdom of God, stands over against the community, and theology must reflect the contents of Revelation as it appears from their standpoint, not from his." One of the initial statements of Ritschl's third or systematic volume, is this: "The faith of the community that it stands to God in a relation essentially conditioned by forgiveness of sins is the immediate object of theological knowledge." Theology, that is, has to do, not with God, but only with the effects of the divine working within us, or, more exactly, with the divine working as set forth by its effects. "Outside of the self-activity in which we appropriate the workings of God," he declares, " we have no understanding of religious truths."

But the theologian is to seek to understand not the Christian community as it is, but as it ought to be. "Theology is not the picturing of a factual condition of piety in the existing Church, but the unfolding of the norm of all piety in the Christian community. What, then, is this ideal apprehension of the workings of God in the believer? It is found in the original consciousness of the Christian community. There is a wide difference between the conception of Christ's revelation to-day—the result of centuries of abnormal growth —and the conception of it in the Apostolic consciousness. We must get back to the historic Christ.

Here Ritschl employs his own historical canon that a society may be best understood by its original documents. This is the initial point of his second volume, the Biblical substructure of his theory of "Justification and Reconciliation." He therefore makes the New Testament the source of infor-

mation. "Theology has to draw its authentic contents from the books of the New Testament, and from no other source." But this is not the old Protestant principle of the Bible, the Rule of Faith, of inspired scripture possessed of normative authority. Its real and full meaning lies in the Ritschlian canon, that in the original documents of an historical movement is to be found the true significance of the movement. There is no inspiration, there is no need of any. Enough that we have here the original documents, "a perfect monument of the teachings of Christianity." We see here what Christianity is.

The books of the New Testament are proved to be canonical, that is, to be genuine productions of the first age, by their accord with the religious conceptions of the Old Testament. Thus the Old Testament has its indispensable place, but it is not that of source. "The theological importance of the Old Testament rests in this, that from it the historical presuppositions of the New are rightly understood." Ritschl freely accepts, on this ground, most of the books of the Old Testament as genuine. But he now applies his second historical canon to determine the worth of any particular passage, namely, that there is order and harmony in the representations of the first consciousness of any movement, and that the coming in of inharmonious elements infers a later stage. In the use of criticism, consequently, he is most free. In this way, for example, the virgin-birth is given up; the eschatological discourses and the post-resurrection sayings of Jesus are rejected, as are also the Logos doctrine, and Paul's views on the law and on retribution.

What is it, then, that gives normative value to the original consciousness of the community, as recorded in these primary witnesses? We have seen that, as Founder of the community, Jesus stands over against his disciples. Jesus stands unique among men in his relation to God. Here is found the positive principle of Christianity. God has revealed himself in Christ. The universal experience of believers, in which, as condition of his work, the theologian shares, is,

that God communicates himself to us by revelation, and that this revelation is made in Jesus. Ritschl speaks often of the "Sole Revelation-value of Christ," not in the sense that God has never revealed himself except in Christ, but in the sense that God is known only through revelation, and that the value of Christ in this respect is supreme. He thus denies to theoretic reason any place in making the existence of God known and to natural Theology in affording any influence as to his attributes. He recognizes a revelation to the Israelites in successive stages of progressive enrichment, and in some sort in the ethnic religions also. But the revelation in Christ alone is perfect and alone possesses normative value for us.

But as to the nature of revelation Ritschl has no theory. It is for him a fact. It "approves itself by its immediate witness and by the experience we have of its power to do for us what is demanded of a perfect religion." Ritschl utterly refuses to enter the field of the evidences. No external proof from prophecy or miracle is required. He assumes the supernatural but refuses to make Christian faith solidaric with any belief in miracle. This refusal to enter the field of the external evidences was made in behalf of faith itself. He sought to place faith in a region where it would be untouched because unreached by science or history or philosophy. This he does by means of his Gnosiology.

His theory of knowledge lays stress upon the distinction between theoretic and religious knowledge. The mind relates itself to its objects in a two-fold way. Either it diverts attention upon them in their objective nature from the standpoint of causality, gaining thus theoretical knowledge; or it directs attention upon them in its own subjective interests from the standpoint of teleology gaining thus, Worth or Value-judgments. That is to say there is an activity of the mind which is not knowing, which judges of things not according to their nature and relations, but according to their fitness to meet our needs. This activity, which does not produce knowledge, is Worth-judging. It produces, not Knowledge of

Truth, but Help-Representations, which are in no way related to objective truth. "Should reference be made to their truth, this would still in no wise have anything to do with theoretic knowledge; the truth of Help-Representations is measured solely by this, whether one does not attain by their help the wished-for end." "Knowing and Worth-judging are distinct functions, which, even when applied to the same object, do not even partially coincide, but go totally asunder."

Even our theoretic knowledge is of phenomena only. Kant, in order to meet the scepticism of Hume, restricted knowledge wholly to the phenomenal. We cannot know things in themselves. Lotze builds upon Kant, but adds an ontology of his own. Our empirical knowledge is of phenomena, but it is possible, by inference, to reach certain conclusions regarding the ultimate nature of things. Ritschl accepts Lotze's theory, stating it thus: We know things in their effects. We know a thing "as the cause of its marks which act upon us, as the end which these serve as means, and as the law of their constant changes." The effects of the thing are, for the purposes of knowledge, the thing. Now, the characteristic of all our religious notions is that they are Help-Representations. Religious knowledge—for Ritschl retains the term—has nothing to do with things in their scientific relations, or as objects of philosophical speculation, or as historical facts, but solely with their fitness to meet and satisfy religious wants. (Let it be noted, though this is generally overlooked, that Ritschl does not confine worth-judging to the religious sphere, though he uses it specially there. The theory applies to all the sensitive states and practical interests of the thinking subject. Thus we have worth-judgments of policy, of æsthetics, and of ethics, as well as of religion.) Herein, namely in the claim that religious knowledge consists solely in worth-judgments, lies the real genius of the Ritschlian theology. Thus theology is made independent of Metaphysics of the Physical Sciences and of Historical Criticism. Apologetics does not deal with the existence of God, with his Hypostasis, or with his attributes. It has nothing to do with the

Divinity of Christ, with his pre-existence, or with his resurrection. It does not even concern itself with the historic reality of the events of the Gospel. The Ritschlian apologetic is a vindication of Christianity, considered as a system of Help-Representations, as satisfying the claims of the human spirit.

Here Ritschl distinguishes two factors in the task; the suitability of Christianity to produce faith, and the suitability of the Christian Ideal of Life to solve the world-problem. The original production of faith is not the result of conviction arising from any arguments from prophecy or miracle, but springs from the revelation made in Christ. Nor does this revelation consist in a series of doctrines or even a body of facts which have to be established, but in the immediate impression Jesus makes upon us. Nor does this impression again depend upon the historicity of the sayings or doings through which it is received. We do not need to first establish the genuineness and authenticity of the Gospel record, and thus rise to faith in Christ. Our faith is—does not rest on—as Dr. Orr says, but is "a judgment of Worth guaranteeing at once the reality of the revelation in Christ, and the truth of the representations given of him in the Gospels." Thus Christianity is vindicated, in the realm of faith-origin, not on the ground of probability through argument, but on the ground of service through practical worth.

The other task is the vindication of the Christian Religion as the solution of the world-problem. For this there is needed no proof of the supernatural origin of Christianity as compared with other religions, and none therefore of the inspiration of scripture, for revelation is assumed as underlying all religions; nor is there required any reconciliation of Reason and Revelation, for neither is compromised. We have nothing to do with miracle in the "metaphysical" sense; it is of no consequence to suppose that Lazarus was really dead. Enough that the event gave the apostles the impression of the nearness of God for our help. A miracle is "an action or experience which yields an immediate impression of the presence and action of God for our help," but which "does not

imply any real departure from the ordinary course of nature." Theology "solves its problem when it exhibits the Christian total view of God-and-the-world as having its outcome in the destination of man to happiness."

The method of proof consists in establishing a theory of Religion and then showing that Christianity fulfils perfectly the end aimed at in religion. Religion is not primarily a bond between the soul and God. The theory of knowledge leaves no place for such a bond, for both the soul and God are known only in their effects. There is no seat for any unio mystica. Religion is an interpretation of man's relation to the world. In religion God is not the primary object, but man's conflict with the opposing forces of nature and natural human society, and God secondary to this. Religion in fact only arises as a means of solving the problem of man's place in the world. For man as spiritual personality must make the claim to be superior to the world, yet is ever thwarted by it in realizing spiritual ends. He solves this contradiction, this fundamental problem of his existence by postulating God as creating and ruling the world for the ends of the spiritual life.

Inasmuch as religion arises through the claim of supremacy over the world, its ends are fully answered when that claim is met. It has nothing to do with ethics. There is an ethical end, which man, as possessed of transcendental freedom, must seek. The moral consciousness suggests this in the form of a commonwealth of moral agents acting under the laws of virtue. The two ends are united in Christianity, but only through association. They look in opposite directions, one having to do with our relations to God through the world, the other with our relations with men. The two ends have as their correlates, Redemption and the Kingdom. Thus Christianity is to be compared to an ellipse with two foci, rather than to a circle with a single centre. Now, Christianity, through its doctrine of Redemption, secures for man the religious end of supremacy over the world, for which Eternal Life and Divine Sonship are only other names. Chris-

tianity is vindicated by securing this end, simpliciter, through its doctrine of justification alone. And it alone does so. Pietism on the other hand, confuses the religious and ethical ends in its idea of germinal holiness, so does Catholicism, with its doctrine of Infused Grace; so also does Pharisaism with its idea of justification by works. Thus Christianity as religion is vindicated without any admixture of philosophical elements.

Taking his stand thus within the Christian community and using the original Christian documents, under the guidance of his theories of Religion and of Knowledge, Ritschl begins his scheme with the Doctrine of God. The complete concept of God is alone to be obtained from the Revelation God has given of himself in Jesus Christ. He declares Natural Theology to be at once irrelevant from the standpoint of religious knowledge, and futile from the standpoint of theoretical knowledge. He does not mean to say that men have never had the idea of God as supreme cause, apart from Christianity, or even sometimes of God as Supreme Person, but that they have never thus reached the true idea of God as Spiritual Person and Father. The Theoretic Proofs for the existence of God he disallows. The moral argument he allows, but in a form quite different from that of Kant, based on the unconditioned law of duty. God is proved by the postulate made by the personal sprit in man for a Higher Power to confirm its claims for independence against the limitations arising from nature or the natural workings of human society. The Christian concept of God, when given a place in scientific thought, does indeed legitimate itself as an intellectual idea; it is even necessary to the scientific conception of the world, but the religious knowledge of God is not concerned with this. It contains no metaphysical elements. The Absolute is not a theological idea. Theology has nothing to do with an essential nature in God. God is for us, simply "the Divine modes of Action."

What, then, are these modes of action known through Revelation? As revealed by Christ, God is love, and love is

all. All else are derivative aspects of love. Here Ritschl makes fullest use of the deductive method. The full contents of the notion of God as Love, are unfolded only in the doctrine of the Kingdom of God as the world-end. But two ideas are implied in it as to God himself. As Love he must be thought of as Spiritual Personality. The Personality of God consequently is stoutly maintained by Ritschl. But even personality does not come into the system on its own account, but only because of the form of Love. As Love He is also Father. He is such in a two-fold relation, Father of our Lord Jesus Christ, and Father of the community of believers in fellowship with him. But this does not express any derivation of nature in Jesus from God. God's will of love rests on Jesus, because of his solidarity of purpose with God. He is the Father of believers through fellowship with Christ. As a corollary, the relation of sonship does not extend to all men. Here, as a logical result of that theory of knowledge by which he sought to strike at Mysticism, Ritschl finds himself at variance with one of the most characteristic tenets of Broad Theology. He has no theory of the relation of God to men without the Christian community, save that as part of the natural environment of the kingdom they serve its end.

God manifests his love, not on the side of feeling, but only as a will-relation. Love is, for Ritschl, a steadfast direction of the will upon the objects of the loved one. God as love, has thus a purpose, a world-end. For the efficient realization of this world-end, God must be conceived of as Creator and Preserver of the World, possessed of all power and wisdom, these attributes being viewed not as theoretic affirmations but as help-representations. Omnipotence, e.g., is not causality in nature, nor omnipresence filling space without bounds. "They are the confidence of faith that God's care will never be wanting to the pious." Righteousness is the consistency of God in carrying out his purpose of love. Justice is not deducible from love. Wrath has no religious value for the Christian.

The second moment in the Theology is the kingdom of

God. It lies in the nature of love that its objects be homogeneous with the person loving. They must therefore be spiritual persons, and as God's will of love is one, they must have a unity. Experience shows that it is not a multitude in the unity of a race, for in natural conditions the race lacks the necessary unity. This contradiction is resolved in the Christian community which has for its task the Kingdom of God. This community he defines as a universal moral union of men of which the distinguishing mark is reciprocal action from the motive of love. The church is the union of the members for the public worship of God.

It was to establish this kingdom that Christ came. The union in a kingdom and activity in its service are possible only on condition of obedience to him. In it are conveyed all the benefits which flow from his work. Christ is known in the church as that historic personage from whom all our religious advantages, our knowledge of God and the forgiveness of sins, are obtained.

We are thus brought to the Doctrine of Christ. The point of view from which alone we can regard him is that of his vocation as Founder of the Kingdom. When we so regard him we see in him everything which has for us value in the conception of God; everything that is, for which the postulate of God is made, help against the opposing forces of the world. This is the Ritschlian theory of the Godhead of Christ. His Godhead has nothing to do with his nature. He has for us the worth, the value, the interest, of God. This reveals itself in two ways. 1. We see in him perfect love. He is the Revealer of God to man. The mind, purpose, will, of God are manifest in Him. Knowing him we know the Father. 2. And second we find in him every virtue, such as fidelity to his calling, even unto death. In his vocation he manifests a perfect supremacy over the world, patiently enduring its evils as a means of ultimate victory over it. It was in this sense of inward superiority to it that all things were given to Him of His Father. There is no expiatory virtue in his death. It only evinced His divine calling and per-

fect fidelity. Ritschl thus sums up: "In the predicate of His Godhead are united the two needful significations of Christ as perfect Revealer of God, and as perfect archetype of spiritual dominion over the world." Though Christ in his phenomenal form is man like other men, yet, since being is known only in its manifestations, inasmuch as Christ has for us the value of God, therefore, he is God, or as Ian Maclaren puts it in his clear English: "He is God because he discharges a God-function." To thought he is man, to faith he is God.

Ritschl, directly and by name, rejects the doctrine of the Incarnation, and with it the ontological Trinity. Yet he holds the union of the human and the divine in Christ as something far more real and vital than a union of natures, namely a union in the sphere of will. Everywhere else, he declares, one judges that it is in the form of will the nature is known. "The word was made flesh," means that in him Revelation took the form of a human person. "By him all things consist," that he is God's end in creation. "Communion with him" is a formula for the permanent results of his historical appearance. His state of exaltation is assumed, but has for us no religious value. Religion has to do with Jesus only from his birth to his death.

As elsewhere, the Kingdom of God is made the starting-point when Ritschl comes to discuss the Doctrine of Sin and Guilt. The idea of the Law of God is rejected as a starting-point, both because the idea of a moral law is not prior to the idea of the kingdom but a deduction from it, and because the conception of an absolute righteousness of God, of which the moral law is the expression, is metaphysical. Original sin is shut out by his theory of knowledge which allows no subsistence to the soul other than its activities. Sin is no part of the contents of Revelation. It could not be so. It is only a fact of experience. Sin is no end-in-itself; its notion only arises in comparison with the good of which it is the contradiction. Sin is known in connection with the kingdom as the negation of the law of love. Ritschl rejects the idea of an original state of innocence, and accounts for the origin of

evil by the fact that man, as a natural being, starts off with self-seeking desires while his will is a growing quantity. Though an a priori necessity of sin cannot be established either from the ends of the moral life, or from the design of God, yet sin is an unavoidable product of the human will under the conditions of its development. Children are born without any bias to sin. Sin is only in the will, the negation of the will of love. Yet there grows up, by the joint action of many, a kingdom of evil in contrast to the kingdom of God.

The result of sin is guilt, a consciousness of self-blame which hinders fellowship in the kingdom. Guilt is not obligation to punishment, but only guilt-consciousness. Pardon is not the laying aside of any displeasure on the part of God, but the removal of the sinner's groundless guilt-fears. The one sin whose guilt cannot be removed is definite unbelief. But whether there be men who reach this final stage of wilful resistance to God is problematical. Physical evils seem to have the aspect of punishment only through the guilt-consciousness so imputing them. Death is not the penalty of sin. True, Paul teaches this doctrine, but as it is no necessary part of the view of the world, and without religious value, it is not part of the original consciousness of the community, but as Paul's own addition, is to be rejected. The passages referring to a final judgment mean simply that inasmuch as the world is constituted for the kingdom of God, there is substituted for the mechanical relation of habit and result the organic relation of ground and consequence.

We pass now to the crowning edifice in Ritschl's system, his Doctrine of Justification and Reconciliation. This was the objective point of all his thinking, and is for him the close as well as the crown of theology. His own theory is based on thorough critical studies of the history of atonement in the past, and on as thorough-going studies in Biblical Theology. This Doctrine, like all others, has as its bounding lines the idea of the Kingdom of God. How is justification to be granted in the kingdom? For this no atonement is needed. The older theories went wrong because they regarded

God as a judge, whereas he is a King. All that is needed is the proclamation of the Gospel of Forgiveness, the full revelation of the Father's will of love. Guilt is not removed in the forgiveness of sins. "The removal of the guilt-consciousness would be in contradiction to the validity of the law of truth both for God and for the conscience of the sinner." The feeling of guilt for past sins remains; only its effect in separation from God is taken away.

Now Ritschl freely admits that the consciousness of the oldest witnesses connected the death of Christ as a sacrifice with forgiveness. This is explained through the Old Testament sacrifices as covenant offerings. The essence of sacrifice was to disarm fear, and to enable man as "flesh" to draw near to the majesty of God. It was a gift, brought by those who stood already within the covenant, and had for its end to mediate fellowship with God. So "Christ hath once suffered for sins. . . that he might bring us to God." Since the instrumentality which effects this change is the view of God as Father of Jesus Christ, into whose fellowship we are taken, it follows that the consciousness of adoption is inseparable from the consciousness of forgiveness or of justification. And this new relation of adoption has for result Reconciliation, the appropriation by the sinner of God's purpose as his own, the unity of will with God. This, however, is not a moral unity, it is a religious idea. Fellowship with Christ in his sacrificial death is a visible declaration that at any price the believer will maintain his part of the covenant in supremacy over the world. Religion and morality lie apart in their root, and can only afterwards be mechanically combined through the end of Freedom and in the moral life regarded as the sphere in which the spiritual life is exercised. Accordingly, it is in the exercise of the functions of the spiritual life, trust in Providence, faithfulness in one's calling, and love to men, that the believer attains to certainty of justification. The act of faith is the act of obedience in accepting God's end as the believer's own. The unity of will with God, or Reconciliation, is the end for which Redemption

is the means. But it is not strictly the individual but the community which is the direct object of God's justifying act, and the believer as he reckons himself in the community. Thus the church is the ordinary medium of salvation for the souls which it seeks to bring into its communion.

The outcome of Justification and Reconciliation is eternal life, i.e., Lordship over the world and Spiritual Freedom. Patience under the evils of the world, faith in God's fatherly Providence, and faithfulness in all things, evince this lordship. But the supremacy is ideal, not empirical. It is not that the world for the believer proceeds by any but its organic laws. There is no direct answer to prayer. There is no present help, no future hope peculiar to the believer. Patience under the evils of the world shown by faithfulness in one's calling in life—such is the outcome of Ritschl's Theology; such is the goal of Christ's revelation of the Father; this is what is meant by God's will being done on earth as in heaven; this is Eternal Life.

Such in outline is the Ritschlian Theology. Now, we are familiar with another system of theology, which, in its great outlines at least, is the common heritage of the Christian church. It is a system for man, yet not primarily about man, but about God; a system of Theology, not of Anthropology nor of Psychology, nor yet of Metaphysics nor of Ethics. "In its essential principles it is the old-time theology of the Christian church, the abiding substance of our creeds, the sense of our confessions, the consensus of our schools. It has been held and taught by the most piercing and soaring intellects of Christian times, by Athanasius and Augustine, Anselm and Aquinas, Luther and Calvin. It has called forth the tenderest and the deepest of human feelings, and has found expression equally in that saddest of all music, the Miserere, which recalls the passion of our Lord, and the jubilant Te Deum, which celebrates His victory."

This theology of ours has God as its ground; it accepts as its norm the Word of God; it is cast in the frame of his redemptive work. Its method is inductive. It rests upon a

loyal exegesis of the whole Scripture, and uses as a collateral aid the rich contents of the History of Doctrine and experience, nor does it disdain contributions of truth from natural and Ethnic Theology. It proceeds by valid inference, yet it seeks in all its operations the aid of the Divine Spirit. It is sympathetic in form; collecting its data from the primary fields of Natural and Ethnic and Historical, and, preeminently, from Biblical Theology, it presents them in reasoned formulas, each of which is a definition of a truth reached after thorough discussion; these leading categories being themselves arranged in due order according to an objective principle, so that they are in reality summa genera in a natural system of classification, and, moreover, since the human mind must seek unity in all its knowledge, this familiar theology sets itself to resolve the problem of Faith and Philosophy. Whether we can yet grasp and state these in their unity and harmony may be open to question, but of their solidarity and its ultimate resolution there can be no doubt. The ultimate verities of reason, bearing the mark of universality and necessity, and the fundamental verities of faith, attested in experience by the Holy Spirit, are sought by this theology to be brought together, and their union in harmonious action is its luminous result; the proven facts of the natural world discovered by the clear-shining torch of modern science invalidate none of the outstanding facts of the supernatural realm of grace given in Revelation, nor does this old Theology shrink from beholding in nature and the supernatural the one system of God.

This tried and tested system of Evangelical Truth, which we had thought the living kernel of the Word of God, which we had found the source of faith, the stay of hope, the spring of love, we are asked to give up for another said to be more near to the thought of Christ, of more worth for the needs of the soul.

Ritschlianism claims to be only pure theology. Even the Apostles lapsed from Christ's point of view in losing hold of the idea of the kingdom of God and plying the motives of

a future life instead. The church erred from well-nigh the beginning of its history in its understanding of the Gospel; "misled by a false intellectualism, the result of its Hellenic environments, it early committed the mistake of turning the simple utterances of faith into metaphysical dogmas, thus stamping upon them a character alien to their true nature." The old Catholic church, with its complex or sacerdotal and hierarchical institutions arose from a further blunting of apostolic ideas through the Logos doctrine and Roman law. Aristotle, enthroned in the seat of authority, applying Dialectics to Theology in Scholasticism substituted systematization for growth, and led in rationalism under the veil of mystery. The Reformers failed to grasp the bearings of their own work and failed to reserve theology from bondage; later Protestantism revived the worst evils of the past in a scholasticism of its own.

But in Ritschlianism the root of the ancient error has been laid bare, and a new dogmatic, untainted by theoretic thought, is being built up, adequate in form and content to the pure Evangel of Christ. Shall we allow its claims? We cannot.

Not because it has not done good work in the historical field. We freely admit the service rendered in its profound research into the beginnings of Christianity, a service which shall ultimately be found to uphold the very dogma it seeks to overthrow. Not because there is not gain in its insistence on worth as an element in knowledge. We freely admit that Ritschlianism is doing good service in calling attention to the theological view of the Christian religion. Its insistence on worth-judging adds another grain to the garnered treasures of human progress. Not because it has not other elements of good No earnest work can fail of some reward.

But by its own test of validity, the worth of service done, we regret the theology of Ritschl. We cannot admit its claim that it has done what none in the ages gone was able to do, namely to keep its content pure from admixture, from environment. No system had ever less reason to boast

of freedom from moulding by environment. If early dogma bears the marks of Greek thought, as certainly Ritschlianism bears marks of German thought. The very demand to be freed from Philosophy proves that it feels the pressure of Philosophy. If Mediaevalism once stamped its image on a Christian system, at present the much-vaunted modern view is stamping itself upon Ritschlianism. It is no disgrace to the system that it bears the marks of its age. It is a disgrace if it has surrendered what is distinctive of Christianity to the spirit of the age. We can no more theologize without the mobile thought which enspheres us than can the bird fly above the atmosphere. That the New Testament writers alone are free from color, or rather that the Bible is so, is due to another cause which Ritschlianism will not recognize, but which the true theology must reckon with. Therefore we cannot admit its claim to be free from the time-spirit. It avoids conflict by surrender. Epistemology is not yet complete, but when it shall be it will be found to rest upon the firm foundations of ontology.

Nor can we admit its claim to answer the needs of the human soul. No religion can do so which makes the human spirit orphaned of God. The conflict with his surroundings is not the fundamental problem of man's existence. The majestic claims of conscience are supreme. Though sin lost us lordship over the world, it lost us much more, and the other loss was that of the crown in which lordship was set as a single jewel. The Ritschlian theory of religion is unsatisfactory and all its consequent development of doctrines unsatisfying. We need to realize the presence and action of God for our help, it is true, but we need to know first that there is a true God who can be present to help. We need a Saviour in order that there may be saving functions; we need an atonement that sin may be covered; we need a Divine Spirit as our Paraclete; we need a moral life in vital connection with salvation; we need more than immortality, we need the resurrection of the body, and life eternal in the presence of God.

Nor can we admit its claim to be a solution of the world-problem. There is such a problem ever pressing, more pressing now than ever before, and Christian Theology must solve it. But we do not solve it by paring it down to an invisible point. We must face it in its entirety, and thus our systems stand or fall.

The whole thinking of the present day tends towards general views. Science searches out universal laws; philosophy seeks an absolute synthesis of thought and being. All men see that whatever else the universe may be, whether material or phenomenal or metaphysical, whether ensphering God or upheld by God or orphaned of God, whether an evolution or a creation, it is one, one system merges all details, one order reigns through all. And therefore men marshal facts under laws, and laws under daring hypotheses, and press still onward in the quest. At present the quest is for a World-view, for one clear and simple view of the universe not only in its origin and nature, but also in its meaning, its value, its purpose.

If such be the thought of to-day, and such it is, such too must be the arms in onset and the defence of Christian truth, for this battle is ever fought with new-forged weapons. The Church and the World in their progress through the ages may be compared to two hostile armies advancing in parallel courses over a diversified country. Manoeuvres and accoutrements change with every change of ground. When in the mountains, the mountains themselves are impartial, but they call for mountain warfare. When the plains are reached, the plains too, are neutral, but they call for a new arm of the service. The science of to-day is not hostile to faith, nor was the metaphysic of the past. Science is not against faith, but where men think in terms of science, then unbelief finds in science her arms. These two trained athletes in the arena of history, Faith and Unfaith, drop armor and weapons after each contest, and come forth to the next with but their thews as their own, and must needs seize their missiles from the store laid up for life and not for war. Thus it comes that our foe

has used in turn superstition and science, once tribal hate and next human brotherhood, until all that is human shall be availed of in turn by our antagonist. Thus modern scientific thought is used for the overthrow of Christian faith. "From the first hour or birth-time of science, if we could fix the hour, it has been clear that Christianity must come to a grand issue of life and death," not with science, but with uses made of it in its progress.

That issue is drawing closer. Those who read the signs of the times know well that the opposition is no longer to particular doctrines, but to the Christian standpoint and the Christian view. It is not a question of Geology and Genesis; it is not now a question of biological ascent and Genesis; it is no longer a question of historical criticism and the dates of the Prophets, for "date your books when you will, this religion is not explicable save on the hypothesis of a revelation!" The question turns about the whole conception of Christianity. Is there, or is there not, a moral order and disorder, a Providence supreme, a Divine Saviour, a spiritual work of grace, a kingdom of God in the world? Thus rings the challenge, a challenge which Ritschlianism totally evades. Yet that challenge the old evangelical theology accepts, freely, exultingly, for in the world-old yet ever-modern armory of God's Word, there is forged a suit of armor proof to the new projectile, there is fashioned a weapon whose range is commensurate with the world-searching thought of to-day.

From here is found the very world-view sought for. Here, throughout these Scriptures, runs a logical, organic conception of the whole of things, antedating science and waiting not upon philosophy, venerable and majestic amid ephemeral theories, the conception of the Christ-centred Kingdom of God. It is not one rival theory among many, but is the higher truth combining and crowning all truth found in any other. It is the master key which unlocks all the mysteries of existence; the norm, approach to whose standard is the measure of the advance of human thought from age to age.

Poetry.

TRANSFORMATION.

We planted the bare brown stems, one day,
When the autumn winds blew cold,
And the dying leaves fell mournfully
In their tarnished red and gold ;

And you wondered how they could ever grow,—
Those stems so brown and bare,—
With never a leaf or a bud to show
That a touch of life was there !

But when a new spring blessed the earth,
And June was gay with bloom,
Their glorious roses woke to birth,
In exquisite perfume.

So we gently lay, in their lowly bed,
The dear ones cherished so ;—
And sight would tell us they are dead,
And more we cannot know ;

But Faith looks on to a fairer spring,—
She tells us—shall be ours,
And the new life's radiant blossoming
Into fair, immortal flowers !

So we patient wait through life's winter, here,
Nor weep o'er the churchyard sod ;—
We shall find the lost whom we hold so dear,
In the glorious garden of God !

AGNES MAULE MACHAR.

(*Fidelis.*)

THE TRUTH.

Friend, though thy soul should burn thee, yet be still.
Thoughts were not meant for strife, nor tongues for swords.
He that sees clear is gentlest of his words,
And that's not truth that hath the heart to kill.
The whole world's thought shall not one truth fulfil.
Dull in our age, and passionate in youth,
No mind of man hath found the perfect truth,
Nor shalt thou find it; therefore, friend, be still.

Watch and be still, nor hearken to the fool,
The babbler of consistency and rule;
Wisest is he, who, never quite secure,
Changes his thoughts for better day by day;
To-morrow some new light will shine, be sure.
And thou shalt see thy thought another way.

ARCHIBALD LAMPMAN.

In the recent death of Archibald Lampman, at the early age of thirty-seven, Canadian literature has lost one whom she could ill-afford to spare. His was a voice of no mean power, though limited in compass. As a poet he belonged o the so-called Natural or Druidic School of verse. The human note is not predominant in his work, and consequently it does not appeal so much to the general reader as to those who, by liberal education and taste, are capable of appreciating it at its full value.

Perhaps his best and most finished work is to be found in his sonnets, especially such ones as "Outlook" and "Knowledge." Here we find that intimate combination of thought and technical finish, in the development of one distinct idea, which is essential to a perfect sonnet. They possess preeminently the ebb and flow movement which Theodore Watts formulated in "The Sonnet's Voice," and

which has been generally accepted by those who have followed him, as the characteristic feature of this most restrained and arbitrary form of verse.

Mr. Lampman published two books of verse during his lifetime,—"Among the Millet," and "Lyrics of Earth." A third volume, under the title of "Alcyone," was in press at the time of his death. It has, however, been decided by his literary executors to stop the publication of this volume, and in place of it to issue a complete edition of its poetical works, to embrace the two books already published, with "Alcyone," and also a number of hitherto unpublished lyrics, sonnets and ballads, among which are some which the poet himself thought contained his very best work. Mr. Duncan Campbell Scott, his fellow poet and intimate friend, will edit this volume, assisted by Dr. S. E. Dawson. It will probably be a book of 450 or 500 pages, and will contain a short memoir, a portrait of the poet, and a facsimile reproduction of one of his sonnets.

A few weeks ago a number of friends of the late poet met together at the home of one of them, and during the evening letters of sympathy were read from William Dean Howells, Louis Frechette, Hamlin Garland, and other absent friends, expressing their personal loss in his death, and their high estimation of his lyrical gifts.

As a poet, Archibald Lampman was sincere, intensely in earnest, and possessed in an eminent degree the true lyrical faculty. His work is rich in color and music, sensuous, and highly polished.

The gap which his death makes in our limited circle of true poets, will not easily be filled. No other can entirely take his place. He was the apostle of nature. He saw the beauty that rests everywhere in creation, from the lowliest weed, to the most distant star. But especially was he the poet of our Canadian fields, forests and streams, and here will he be chiefly missed.

To those who had the privilege of knowing him intimately the loss of the friend is even greater than of the poet.

His was an eminently genuine and true-hearted nature. He was gentle, unassuming, and in the broadest sense, religious. Reticent and retiring in disposition, only among his near friends did he entirely throw off the cloak of his reserve. To them was revealed the charming personality of the man, his originality, and wide sympathy.

His work will live while there are still men and women who have not been so warped by the artificiality of the age as to lose all feeling for the beauty that lies in the flowers of the field, the mysterious charm of forest solitudes, the music of waterfalls, and the various subtle cords which draw the natural man to communion with his mother Nature.

LAWRENCE J. BURPEE.

Is all our life then but a dream,
Seen faintly in the golden gleam,
Athwart Time's dark, resistless stream?

Bowed to the earth with bitter woe,
Or laughing at some raree-show,
We flutter idly to and fro.

Man's little day in haste we spend,
And from its merry noontide send
No glance to meet the silent end.

—*Lewis Carroll.*

The Pyrotechnic Flight of The Dove.

It was the Saturday before Easter, and we were standing in the Loggia dei Lanzi in Florence. To our right the slender tower of the Palazza Vecchio cast a short shadow on the sunlit piazza and reminded us that it must be nearly mid-day. The arrival of this hour we had anticipated with considerable curiosity; for at noon, in the Duomo, the festival of "The Flight of the Dove" was to be celebrated.

We crossed the square and hurried towards the Cathedral. Long before we reached it, we could see throngs of people in front of the magnificent building. A vigorous attempt to force our way to the front accomplished little, and we were just about to reconnoitre in another direction, when a peculiar commotion attracted our attention. Through the crowd, slowly moved a car, drawn by four white oxen, with gilded horns and hoofs. It was loaded with fireworks, and came to a standstill opposite the central doorway, where the attendants proceeded to connect it with a wire that passed into the Cathedral, up the nave, to the High Altar.

We made an effort to gain an entrance, and, succeeding by way of the transept, found ourselves in the thronged interior, the darkness of which was intensified by the glare of the noonday sun streaming through the main doorways at the end of the long nave. The huge place was filled with peasant folk, the women holding their little ones high up to get a sight of "La Colombina." Most of the men wore an expression of anxiety: but there were a few who jested merrily and seemed to regard the occasion as little better than a holiday.

Many years ago, the story ran, a high dignitary of the Church, while in Jerusalem, had obtained a brand of the sacred fire, and, in order to shelter it from extinction on the road to Italy, had ridden all the way home with his back to the horse's head. The precious flame being still alive when he reached Florence, he had placed it on the High Altar of the Duomo, where it glows unquenched to the present day.

We were informed that precisely at noon this flame would leap from the altar and ignite The Dove, which turned out to be an ingenious firework attached to the wire already described. Along this wire it would spread down the nave, out through the door, and over the square, to the carload of fireworks. This in turn being ignited, the fiery dove would resume its flight, speed up the body of the church, and finally reach the High Altar again. On its safe return, much would depend. Should any accident occur, a poor harvest might be expected.

The sun has reached its zenith, and silence falls upon the multitude. The moment for the flight has come. A short ladder is raised near the Altar, and all oblivious to the story of the sacred flame that is supposed to leap of itself to its mysterious work, an acolyte ascends with a burning taper and deliberately in sight of all ignites The Dove! A swishing sound and glare of light ensue, and the dove starts on its eventful course. It rushes down the nave, showering a trail of sparks upon the heads of the people, and reaching the door, passes out across the square. An explosion, accompanied by loud crackling, announces that the carload of fireworks has been reached, and the dove returns into the Cathedral. Up the nave it comes, illuminating the dusk. It has almost reached the Altar, when it splutters helplessly, turns over, and falls below the wire.

Impressive silence follows. Then, in the suspense, a disappointed murmur spreads over the immense crowd. An unlucky omen! The harvest beyond a doubt will be a failure. Thus reasoning, the peasantry turn their weary faces to the exits, and slowly emerge from the chilly Duomo. As

they pass out into the warm sunshine, some of them try in vain to dismiss from their minds all thought of the unsuccessful Flight of the Dove.

Montreal. D. NORMAN MacVICAR.

Where you are liberal in your loves and counsels,
Be sure you be not loose; for those you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again.
But where they mean to sink ye.

—*Shakspere.*

JOHN HUNTER-DUVAR.

Lieutenant-Colonel John Hunter-Duvar, who died a few weeks ago at his beautiful home, "Hornewood," on Prince Edward Island, was a poet of genuine power, although unknown except to a limited circle here and abroad.

Although he wrote contemporaneously with nearly all our Canadian poets, past as well as present, it cannot be said that he belonged, by virtue of his work, either to the earlier group, comprising Heavysege, Sangster, Miss Crawford, McLachlan, Mrs. Moodie and others, or to the younger Canadian poets of the present day. As his verse differed widely from that of the contemporaries of his early days, so did theirs differ only a little less widely from each other's; Sangster showing in his work, although weakly, the influence of English and Classical masters; McLachlan modelling his verse on that of Burns, Tannahill and Motherwell; Heavysege's work being, with the exception of his excellent though irregular sonnets, entirely dramatic; Isabella Crawford's distinctly original, and Mrs. Moodie's, like that of a score of writers of her day, somewhat milk-and-watery. But Mr. Hunter-Duvar went neither to the ancient classics of Greece and Rome nor to the modern classics of the Mother Land, for guidance, but rather moulded it upon the pattern of the early Spanish and French poets. This placed him as far apart from the contemporary Natural or Druidic School as from the earlier poets. Indeed he remained a man apart, working slowly and carefully, and occasionally publishing what he thought worthy of preservation. He lived almost entirely in the past. As Mr. Morgan said of him, in the "Bibliotheca Canadensis," his taste "savors of pronounced mediaevalism." Anyone who is familiar with his work will at once recognize this. His first published book of verse was "The Enamorado," a light drama of the Spanish school. Mr. Collins, in his "Life and Times of Sir John A.

Macdonald," in the chapter on "Canadian Thought and Literature," exhaustively reviewed this drama. It contains some excellent work, and shows the author's intimate acquaintance with the work of Lope de Vega and his contemporaries. The main incidents dramatized in the text "occurred in the reign of Henry III of Castile, and during the incumbency of Henry de Vellena as Grand Master of the Order of St. James of Calatrava. The wife of the Grand Master retired to a convent, to enable him to assume the dignity, but immediately afterwards left the conventual retreat and resumed her marita lations. The Grand Master was one of the most erudite men of his time, and consequently, was arraigned before the Chapter General on a charge of sorcery. Sentence of deposition was passed against him in 1407, but was not carried into effect until 1414." On this historical foundation Mr. Hunter-Duvar built up a strong romantic drama; strong in the conflict between virile natures, the portrayal of fierce masculine jealousy, and in the love passages, which form so considerable a portion of the play. In the latter the language is particularly good, and the scenes skillfully arranged, although the drama is not intended for stage presentation. A number of delightful little lyrical interludes are introduced. One of these will give an idea of the quaintness and sweetness of the author's style in his lighter vein:

Sound of heart and fancy free
Rode the gallant knight.
Forth to prince's joist rode he
In his armor bright,—
Of Yolante, the peerless,
Heedless was he quite.

Queen Yolante, the splendor-eyed,
Sate with many a dame,
When her beauty he descried
Flashed his heart aflame.—
To Yolante, the peerless.
Captive fell the knight.

Fair Yolande, the golden-tressed.
Met one burning glance,
And love's smart within her breast
Was like prick of lance,—
For love is found withouten quest,
And love is life's unrest.

This is supposed to be sung to the accompaniment of the zither, or other instrument of the period.

Mr. Hunter-Duvar published, in 1888, "De Roberval," a drama, dealing with incidents of the early days of the French Regime in Canada. This is the only distinctively Canadian poem he has written—if we accept the narrow dictum of some of our writers, who would confine Canadian literary work to Canadian topics. As a matter of fact he always repudiated any desire to cast his work in a "distinctively Canadian" mould. To quote his own words, "I have ever maintained that it is a pregnant error to attempt to make Canadian literature 'distinctively Canadian.' What would have become of English letters, or of the literature of other countries, if their writers had confined themselves to exploiting events of local history?"

"John a' Var, his Lays," printed for private circulation, contains a number of lyrics, "strung on the thread of a troubadour's adventures." This was issued in a somewhat fragmentary form and the author had completed it, before his death, with the intention of publishing it at some future time.

Mr. Hunter-Duvar wrote both in prose and verse, for English and Canadian periodicals, his prose work consisting of short stories, in a light vein, in which style of composition he attained some success; critical and artistic articles, and contributions to the science of archaeology.

In Canada he contributed frequently to the old "Maritime Monthly" of St. John; to the "Dominion Illustrated;" and a good deal of his light humorous stuff appeared in the late lamented "Grip." Some of his best work, indeed, is scat-

tered about in these and other periodicals; such as "The Judgment of Osiris," "On the Tigris," "The Moira Encantada;" a translation of "Vaux des Vires," and of an Italian troubadour romance, "The Seven Lays of Lancelot."

Among his unpublished work were several plays, "Fin de Siecle," a comedy, "Shepherdesses All," a rhymed vaudeville, and others.

"Annals of the Court of Oberon" is a piece of light prose work, which was highly spoken of by the London "Court Journal," and other English papers. The editor of one of the most influential of these even professed to have discovered a new humorist in the author of the "Court of Oberon."

A volume of more serious tone, is "The Stone, Bronze, and Iron Ages," a study in Archaeology. The admirable manner in which the author treats his subject here is an evidence of the breadth of his knowledge and tastes.

He was for many years a member of the All. Scient. Univ. of Paris, as well as an honorary member of the Society of Canadian Literature.

Mr. Hunter-Duvar was a man of modest temperament who never correctly estimated the value of his work. He wrote a great deal, both in verse and prose, but, although much of it saw the light, either in book form or in magazines, a large proportion remained in manuscript. In a letter received only a few weeks before his death, he said—and the sad tone is almost prophetic—"I find I am growing old, and am engaged, very leisurely, in overhauling my papers with a view to leaving to my successors two volumes of alleged poetry, namely, one a continued poem, the other of poetic miscellany, and a third of prose sketches. I have burned most of the 'poetry' because it had little that was distinctive and was only 'verse,' and have had a regular holocaust of prose, for the reason that the pieces were too slight for preservation." He had also completed, shortly before his death, a romance of the Second Empire. He had intended to publish it, and it is hoped this may yet be done.

In a previous letter, writing of his own work, he said:

"My verse does not satisfy me unless it has *vim* in it. I have never written a sonnet—there being so few passable sonnets in the English language. I abominate 'dialect' (even Kipling's approach to it), and derive no inspiration from scenes or incidents of humble life." The grandiose attracted him. His rhyme has, most of it, an antique twang, and hence addresses itself to a more limited circle than if it made a wider bid to popularity. It may be described in a word as "Chivalresque," It is of necessity more the picturing of men of action than the portrayal of quiet features of nature. Lyric comes naturally in the narrative. The moral tone is clean and wholesome, but it seeks to teach nothing. It is not essentially didactic; certainly not obtrusively so. Good-natured satire is rather prevalent, and a certain quiet humor, not of the present day, brightens many passages in his work. Through all runs the mediaeval tone which he has made essentially his own and which, as has been already said, distinguishes his work from that of all other Canadian poets, past or present.

While he has, with the exception of "Roberval," dipped not at all into the fruitful spring of early Canadian history; and has written but a single patriotic poem, one of 300 or 400 lines, for the St. John "Telegraph," on the centenary of the city of St. John; yet there is in his work a lyrical quality, and a marked individuality, which make it inevitably of interest and value to all genuine lovers of Canadian literature—taking Canadian literature in the broad and true sense, as including everything, whether it deals with Canadian topics, or Old World topics, or topics of general interest, which has the right note, rings true, and bears internal evidence of those qualities which go to make up Literature the world over.

Ottawa. LAWRENCE J. BURPEE.

College Note-Book.

REPORTER'S FOLIO.

At a meeting of the Literary Society, held on Feb. 24th, the following officers were elected for next year :

President—Mr. F. J. Worth, B.A.
1st Vice-President—Mr. C. F. Cruchon.
2nd Vice-President—Mr. W. D. Turner, B.A.
Recording-Secretary—Mr. A. G. Cameron.
Corresponding Secretary—Mr. J. D Campbell.
Treasurer—Mr. H. S. Lee.
Sec. of Committee—Mr. P. Mathieson.
Councillors—Messrs. D. M. MacLeod, B.A., H. H. Turner, B.A., W. P. Tanner, L. Abram and Ed. Turkington.

The following officers were elected to edit and manage the College Journal for next year.

Editor-in-Chief—Mr. J. B. MacLeod, B.A.
Associate Editors—Messrs. Geo. McGregor, H. H. Turner, B.A., Fulton J. Worth. B.A.
French Editors—Messrs. H. Joliat, Ed. Coulin.
Local and Exchange Editor—Mr. G. W. Thom
Corresponding Editor—Mr. Don. Stewart.
Reporting Editor—Mr. W. G. Brown, B.A.
Business Managers—Treasurer, Mr. A. G. Cameron; Assistant Managers, H. J. Keith, B.A., H. S. Lee.

Mr. Hardy and Mr. D. Stewart were awarded Mr. Baikie's prize.

A vote of thanks was then tendered to the present Journal staff, and to the retiring officers of the Society, for their efficient services during the session now ended. The meeting adjourned with the singing of the Doxology.

MISSIONARY SOCIETY.

The regular monthly meeting of the Missionary Society was held on Friday evening, March 10th.

It was agreed to devote our attention to Home Mission and French Evangelization work. The following missionaries were appointed :

Mr. D. M. MacLeod, B.A., Lochaber Bay, Que.
" W. D. Turner, B.A., Killaloo, Ont.
" Jas. Wheeler, Portneuf, Que.
" Donald Stewart, Commanda, Ont.
" W. G. Brown, Bonfield, Ont.
" J. B. McLeod, Verdun, Que.
" N. V. MacLeod, Petrolia, Ont.
" L. Abram, Cacouna, Que.

The meeting then adjourned.

HOCKEY CLUB.

The officers of the Hockey Club for the next session were elected as follows:

Hon President—Rev. Prof. Campbell, F.R.S.
President—Mr. J. B. MacLeod, B.A.
Vice-President—Mr. J. Walker.
Secretary-Treasurer—Mr. G. W. Thom.
Captain—Mr. W. P. Tanner.
Manager—Mr. H. S. Lee.

D. S.

OUR GRADUATES.

It is passing strange that it is so difficult to obtain news of the Clerk of the Presbytery to which Birtle, Man., belongs. But, of course, when we remember how adverse Rev. H. T. Murray has always been to publicity, we divine the cause of the difficulty. We are told, indeed, that Mr. Murray does not publish "his goings out or comings in," but that, if we would know of his doings, we must read the Church Press, wherein are published nearly all the acts of our ministers from the least to the greatest.

We think the women of Beckwith and Franktown congregations, over which the Rev. A. H. Macfarlane is overseer, are to be commended for their contributions to Foreign Missions. Their Society (W. F. M. S.) raised over two hundred dollars during the past year.

The two congregations are in a healthful condition, and a goodly number of new members were added during the past year. A new church for Franktown is the probability for the near future; and Knox Church, Beckwith, introduced organ and choir last year. Churches and manse are free of all debt.

The Pembroke papers both give a very full and interesting account of Calvin Church Jubilee, celebrated March 3rd, 5th and 6th. It is impossible to give in a paragraph an adequate synopsis, even, of the proceedings. There were present to assist the pastor (Dr. Bayne), Rev. Dr. McMeekin, Rev. Mr. Ballantyne (former pastor of Calvin Church), Rev. Dr. Crombie (Clerk of Presbytery), Rev. Robt. Johnston, D.D., of London, Ont. Rev. Mr. McEwan, also a former pastor, was prevented through illness from being present. The services were conducted along old lines, partaking of the nature of reminiscences. A very gratifying feature of the meetings was the whole-hearted co-operation by attendance of all the other churches in town at the services, except Sabbath morning. At 5 p. m. on Monday the ladies gave a social in the parlors of the church. The parlors were prettily decorated with bunting, flags and flowers. Conspicuous were the figures, "1849-1899," and here and there and all over, "Welcome" shone out in clear and inviting characters. A novel feature of this social entertainment was the "museum," an apartment containing historic and ecclesiastical articles of interest. They were from China, Japan, India, New Hebrides, etc.; amongst others, was a communion set which had been presented to the congregation by Mr. Hector MacKenzie fifty years ago. The evening meeting was devoted to Presbyterial business; historical papers were read, and the choir sang a number of beautiful anthems. After the singing of the Doxology, the Benediction brought the meeting to a close.

The Westminster, of April 1st, contains this interesting item: "The Rev. W. M. MacKeracher, of Maisonneuve Presbyterian Church, has just given two beautiful hymns to the public. The one is entitled 'A Morning Hymn' and the other 'An Evening Hymn.' Mr. MacKeracher possesses acknowledged talent in this direction, and should keep on intimate terms with his muse. All the poetic utterances he has thus far published shew a high order of merit."

Another paragraph of the same magazine says: "The Rev. Mr. McCusker, of St. Louis de Gonzage, has invented a snow plough that has given great satisfaction in clearing the roads of that district. It not only removes the snow as far as is needful, but also rolls the road-bed hard enough to carry a team. The inventive genius of this divine may prove a great boon to the farmer, who is so frequently deprived of his highway during a stormy winter."

We now pass to Rev. A. Lee, B.A., of Prince Albert, N.W.T. Three years ago Mr. Lee was called by his present congregation to become their pastor. His settlement in this growing town has proved a happy and prosperous one. At the last annual meeting the reports of the various branches of the work in connection with the church were very satisfactory. A new pipe organ has lately been placed in the church and adds greatly to the musical part of the service. Like most of the western towns, Prince Albert is steadily increasing in population. It is satisfactory to know that at this important centre our church is ably represented.

G.W.T.

A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser.

—*Shakspere.*

ANNUAL CONVOCATION

Wednesday, April 5th, 1899

OPENING DEVOTIONAL EXERCISES

Singing (Led by Organ and Choir). Reading the Scriptures and Prayer by the Rev. J. F. Maclaren, B.D.

1.—Presentation of Prizes, Scholarships and Medals

A—PRIZES

(1) KNOX CHURCH (STRATFORD) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Senate Prizes for—

Public Speaking,	$10 in books,	Mr. H. G. Crozier.
English Reading,	"	" J. T. Scrimger, B.A.
French Reading,	"	" C. F. Cruchon.
English Essay,	"	" H. MacKay.
French Essay,	"	" J. E. Coulin.

Presented by Mr. F. J. Worth, B.A., President.

(2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only),
$10 in books, Mr. J. T. Scrimger, B.A.

The Lecturer's Prize, $10 in books, { Mr. W. T. B. Crombie, M.A. / " J. C. Robertson, B.A.

Presented by the Rev. N. A. MacLeod, B.D., B.A.

(3) ELOCUTION.

The Dr. F. W Kelley First Prize (2nd year),
$15 in books, Mr. J. T. Reid, M.D.

The Dr. F. W. Kelley Second Prize (1st year),
$10 in books, Mr. H. H. Turner, B.A.

Presented by John P. Stephen, Esq., Lecturer.

B—SCHOLARSHIPS (Special)

(1) UNIVERSITY SCHOLARSHIPS.

GAINED AFTER CLOSE OF SESSION 1897-98.

The Lord Mount Stephen, -	1st year, -	$50	Mr. A. B. MacLeod.
The Stirling, -	2nd year, -	50	" C. Hardy.
The American Church, -	3rd year, -	50	" H. J. Keith.
The Erskine Church, -	4th year, -	50	" H. H. Turner.

Presented by the Rev. E. A. MacKenzie, B.D., M.A.

(2) FRENCH SCHOLARSHIPS.

The Knox Church (Perth) Scholarship, Theological,	$50	Mr. L. Abram.
The William Ross, Theological,	40	" M. Byron. / " J. Rey.
The Hamilton (McNab St.) Literary,	40	" C. Lapointe.
The Emily H. Frost, "	35	" H. Joliat.

Presented by the Rev. Professor Coussirat, D.D., B.A.

(3) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship, $25 Mr. H. S. Lee.

Presented by the Rev. S. J. Taylor, M.A.

(4) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences, $25 Mr. J. T. Scrimger, B.A.

Presented by the Rev. Professor Coussirat, D.D., B.A.

(5) THE LOCHEAD SCHOLARSHIP.

Awarded to Mr. A. W. Lochead.

Presented by the Rev. G. A. Woodside.

C—SCHOLARSHIPS (Theological and General)

(1) ORDINARY GENERAL PROFICIENCY.

The Walter Paul,	1st year,	$50	Mr. A. D. Cameron. / " J. D. Campbell.
St. Andrew's, London,	2nd year,	50	" W. J. Inglis.
The Crescent Street,	3rd year,	50	" Samuel MacLean, B.A.
The Hugh McKay,	3rd year,	60	" J. C. Robertson, B.A.

Presented by the Rev. Professor Scrimger, D.D., M.A.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath,	1st year,	$ 70	Mr. H. H. Turner, B.A.
The David Morrice,	2nd year,	100	" J. F. Worth, B.A.
The William Brown,	2nd year,	50	" G. MacGregor.

Presented by the Rev. A. B. MacKay, D.D., Examiner.

D—MEDALS

THE STUDENTS' GOLD MEDAL, BEING HIGHEST PRIZE OF THE YEAR FOR ALL WORK.

Pass and Honour, - - - - - - Mr. J. C. Robertson, B.A.

The Silver Medal for Second Standing in the Same,
Mr. W. T. B. Crombie, M.A.

Presented by the Rev. Professor Ross, D.D., M.A.

2.—Conferring Degrees in Divinity

A—BACHELORS OF DIVINITY

Rev. R. P. Byers, B.A. Mr. J. C. Robertson, B. A.
W. T. B. Crombie, M.A.

Presented by the Rev. Professor Scrimger, D.D., M.A.

B—DOCTORS OF DIVINITY (Honoris Causa)

BY SPECIAL EXAMINATION.

The Rev. R. Johnston, B.D., M.A., St. Andrew's Church, London, Ont.
Presented by the Rev. Professor Campbell, LL.D.

The Rev. Alex. Falconer, - - - - - - - Pictou, N. S.
Presented by the Rev. J. L. George, M.A.

The Rev. W. T. Herridge, B.D., M.A.,
St. Andrew's Church, Ottawa, Ont.
Presented by the Rev. James Barclay, D.D., M.A.

3.—Addresses, &c.

1.—Valedictory Address, - By Mr. W. T. B. Crombie, B.D., M.A.

2.—Presentation of Diplomas to the Graduates of the Year, namely:

Mr. J. N. Brunton, Mr. R. J. Douglas, B.A. Mr. S. MacLean, B.A.
" M. Byron, " C. Haughton, " A. S. MacLean,
" W. T. B. Crombie, B.D., M.A. " D. Oliver,
" H. G. Crozier, Mr. W. E. Knowles, " A. D. Reed,
Mr. J. Rey, Mr. J. C. Robertson, B.D., B.A. Mr. J. T. Scrimger, B.A.

Address to the Graduating Class,
The Reverend W. T. Herridge, D.D., M.A.

VALEDICTORY ADDRESS.

By W. T. B. Crombie, M.A., B.D.

Rev. Principal, Members of Convocation, Fellow-Students, Ladies and Gentlemen:

There are times in the lives of all of us when the usual and orderly sequence of events seems for a brief period to be broken—when the ponderous and slowly-moving pendulum of time, for a brief moment, halts in its swing ere it turns in its course. There are periods which while they bear little resemblance to the past which has preceded them have as little correspondence with the future which follows.

Well do some of you remember the day you decided to cast your fortunes in a new country and bid farewell to the fatherland. You have already stepped on board the ocean liner which is to take you to new scenes. You stand watching the preparations for starting. You hear the word of command to unfasten the cable, and you see that huge tie hauled on board and laid away. Presently the ship-bell rings, and at once the deep throbs of the great engine inform you that you have already started on your journey. As you stand gazing on the fast receding rocks, and the ever narrowing landscape, your mind and heart are filled with conflicting thoughts and feelings.

You are leaving your fatherland—the home of your childhood, the scenes that are associated with happy memories almost without number. You picture the old homestead, the faces of friends and neighbors whom you are leaving behind. You think of the long years that you have been together and deeply you regret the separation.

But along with such feelings there are others of a more pleasant character. You have life before you. You have a career to make. You feel hopeful and confident of success, and so with firm footstep you leave the stern of the vessel with its now distant landscape and thenceforth you take your

stand at the bow to be on the lookout for the first indications of your new home and destinies.

Ladies and gentlemen, such, in a measure, is our position as a class to-night. We are called upon to bid farewell not to our fatherland but to our Alma mater. We are just on the point of setting out on life's ocean. Everything is ready for the start. The words have almost been pronounced which will loosen the tie which has for six or seven years bound us to this, the home of our intellectual boyhood. Life is before us. Duty calls us away; and so, with a brief retrospect of the past, we, too, direct our eyes and thoughts to the future.

To you, fellow students, we, the class of '99, bid a cordial farewell. The years which we have spent together have been happy and profitable ones indeed. I can find no more appropriate terms to express the relationship which has existed among us than that of brotherhood. Here we have been brethren, members of one large family. Here we have had a common residence and a common table. Our aims and ambitions have been similar, as also have been our difficulties and trials. Here we have learned to sympathise with one another's reverses and to be glad at one another's successes. There is an education to be gained outside of the classroom—an education not of intellect but of character. I verily believe that there is no form of society so potent in the formation of healthy, manly character as the society which we have all enjoyed, some for a longer, some for a shorter period of time. Here there is no chance for self-assumption, for arrogance and conceit, for peevishness, moroseness or foppery. The self-asserting man is quickly but very quietly "sat upon." The man who is too conscious of his own attainments soon finds when he has measured intellectual swords with some of his fellows that his superior attainments are more fanciful than real. The morose are subjected to innocent provocations which finally beget the best of natures, and the fop—he is treated to cold water, which soon takes the starch out of him.

Whatever may be said of the propriety of some college tricks," as they are called, we think that it can scarcely be

denied that even these have a subjective value in the formation of character. Let me give you but one instance:

You have come home late some night and found yourself barricaded out of your own room. With a good deal of effort you at length gain an entrance, but only to be obliged to pick your way through furniture and personalities arranged in combinations which only a Theolog. could have devised. Suddenly you become aware that you are not alone in your room. Late as the hour is you have a visitor. Hastily, and somewhat nervously, you strike a light, when, to your astonishment, extemporized out of the articles of your own wardrobe and sitting in your customary place you see a characteristic effigy of yourself! Of course you were provoked. Who would not be? You were even on the point of manifesting your displeasure by rousing your fellow-students from their slumbers, when the thought comes to you, "I must remember that I am at college and these are just college ways, and their moral effects are, I doubt not, very beneficial."

Yes, gentlemen, these are college ways. These have always been college ways, and, although standing before the present audience, I venture say such will ever be college ways.

Have kindly thoughts of the class of '99 as they will have of you. Do not forget the purpose for which you have come to this institution—to prepare yourselves for the blessed work of the Gospel ministry—and be loyal to your college in all her interests. We wish you every success and hope that ere long you will join us in the active work of the Master. In the name of my classmates I bid you good-bye.

To you, ladies and gentlemen, citizens of Montreal, we must also say farewell. We are under many obligations to you. Some of you have done much to add to the comfort and elegance of this our college home. You have invited us to your houses; we have sat at your tables; we have enjoyed and appreciated your hospitality and kindness. Some of your churches have given us many a pleasant evening. We ask you to accept of our hearty thanks.

As a class we are perhaps strangers to most of you, and you will scarcely find it possible to distinguish class '99 from

classes which have preceded it. Let me help you to distinguish us.

First of all, the class which graduates to-night is a class of bachelors. Do not mistake my meaning here; I am not referring to the academical degrees which we possess, but to the fact that none of our members are of the saintly order of Benedict. This, I assure you, is the exception rather than the rule with graduation classes from the Presbyterian College of Montreal, and it is a characteristic of our class of which we think a very great deal. Of course I am not in a position to say how long that distinction is going to be preserved. All I can say is that one very prominent and successful member of the class has solemnly vowed to perpetuate that distinction for us, and the rest of us feel very much indebted to him for his kindness. As to the intellectual capacities of our class, you can distinguish us from other classes by remembering that the genius of class '99 is the product of well-nigh a century.

And now, Rev. Principal and Professors, permit me to address, in the name of my classmates, a few words of farewell to you.

I have left this part of my task to the last from a deep sense of the obligation to you we, as a class, are placed. There are obligations in life which can never be recompensed, but which are all the greater because no recompense is sought or made.

To you, Rev. Principal, we came when first we entered this institution. We profited much by your fatherly counsels. You have ever shown the deepest interest in the welfare of every student who entered these halls, or has even sought an entrance into them. Your many and varied labors in connection with this College are highly esteemed by the goodly and ever-increasing number of those who, as students, have come under your influence. They are well represented here to-night. Your work as Principal and Professor is no less appreciated by the Church as a whole, to which we are all proud to belong.

As a Professor of Systematic Theology, you have given us the very best. We have appreciated your method—a

method so far removed from a self-assertive dogmatism. We shall always remember that in all your classes you ever kept the one great and Divine Text-book at your right hand, and urged upon us to base all our conclusions on a thorough induction from the facts of Scripture. We trust that the blessing of God will ever attend and rest upon your labors both here and in the western College of our Church to which you go for the ensuing summer. Very regretfully we bid you farewell.

To you, also, Professor Campbell, we owe a tribute of thanks. The subjects of Biblical and Church History and Apologetics, which have fallen to you, are important ones in the education of every minister, and they have been treated by you in a most thorough manner. Above all, we as a class have appreciated that unlimited freedom of discussion which you have not only permitted in all your classes, but also encouraged. You have done much to give us lofty views of God and God's dealings with men. You have often reiterated the great truth that "God is light, and in Him is no darkness at all." We are pleased to learn of your increasing reputation as an authority in the departments of Philological and Archæological Science.

To you, Doctor Coussirat, I convey the special regards of the French members of our class, as well as our own. In a College of two nationalities like this you are a very essential bond of union. Your very presence here speaks of the cosmopolitan tone of this institution; and in every word and act you have manifested the deepest interest in the welfare of every student, whether English or French. We, as a class, were delighted to hear of your advancement to a higher degree—a degree to which your superior attainments most justly entitle you. You have had the necessary, but difficult, task of instructing all of us in the first elements of the original languages of the Old Testament Scriptures. We thank you for all your painstaking services, and we bid you farewell.

To you, Professor Scrimger, we are likewise indebted. In your departments of Introduction and Exegesis you have given us much valuable material; you have thrown light on many an obscure passage of Scripture, and you have always

made it your aim to get us to think for ourselves. Your attitude toward the vexed questions of Criticism commends itself to us. By no means ignoring the difficulties which have been brought to light by modern criticism, you have yet wisely maintained the attitude of an impartial judge: giving all opinions due consideration, but hesitating to give a final decision on the matter until all the facts of the case are in. Your recent lectures on the Book of Isaiah and on the Discourses of Christ were much appreciated by us. We bid you good-bye.

To Doctor Ross, also, we owe a life-long obligation. The department of Practical Theology, of which you are Professor, is the *sine qua non* of the minister's education. You have impressed us with the lofty character of our calling and of the need for deep personal piety and religion on our part. You have instructed us how to perform efficiently the duties which, as preachers and pastors, we will be called upon to undertake. In Homiletical work you have given us valuable instruction, so that we may be workmen needing not to be ashamed, rightly dividing the word of truth. You have made us men of heart, as well as of intellect; men who shall be able (in a measure at least) to minister to the spiritual wants of our people—comforting them in sorrow, and rejoicing with them in family and social festivities. We thank you for your instruction, and we bid you good-bye.

And now, ladies and gentlemen, the task which was assigned me by my class I have performed. It remains for me to speak briefly, in conclusion, of our future prospects.

We go forth from these halls full of faith in Almighty God. We trust to Him to lead us to fields of usefulness; to portions of His great vineyard where we will best serve Him. Some of us are already nominally settled. Of these, Manitoba and the Northwest claim three, British Columbia one, Quebec two; the rest will probably settle in Ontario and the Eastern Provinces.

My task is done. But, thanking you for your kind attention, let me say again to all, Farewell.

ADDRESS TO THE GRADUATING CLASS.

By Rev. W. T. Herridge, D.D., M.A.

Gentlemen,—I offer you the congratulations of a fellow-graduate on what you have already done, and still more on what lies before you. Your title indicates that you have now completed a step in your life-history. This has taken some time, but not too long a time. No wise man will rush into action until he is prepared for it. The secret of much ineffective service in the world is found in inadequate training. I am sure that you cannot but feel a measure of regret that your college days are over. You have enjoyed the lessons of learned and stimulating instructors; you have been able, without any other distractions than those which are self-imposed, to become thoroughly furnished for your work, and the use you have made of your opportunities in these halls will be manifest in your subsequent career as ministers of Jesus Christ.

You are now about to enter into a realm of wider experience. The period of uninterrupted leisure for studious pursuits is gone, and it will not come back again. But if you have made the most of the past, you will have learned at least how to learn, and that is an essential requisite to all effective teaching. Your habits of thoughtfulness will be carried forward into the various tasks comprehended in your chosen life-work. You will discover that the book of mankind is not always as neatly arranged as your lexicons; that even imbedded Hebrew roots are more easily made out than the hieroglyphics of human nature, disguised by the prefixes and affixes of personal manner or social custom; that while theology may yield to systematic treatment, the religious instincts are often an unknown quantity, and present a bewildering confusion which seems to defy analysis. Your studies are likely to become more algebraic than those to which you have grown accustomed, but be sure of this, they are not over.

If you are possessed of scholastic ardor, the sudden change from these quiet seats to the rush of practical activities may at first appal you. However well you have employed the years at College, you must feel that many subjects of absorbing interest still await investigation, and that you have yet much to know concerning the best which has been said and thought by mankind. It is sometimes a painful descent from the mount of transfiguration where the glory of truth has been revealed to the commonplaces of the plains below. Philosophy, as a rule, is more eloquent in theory than serviceable in practice; and if the mind forms the only bond of union with your fellows, you will probably feel in some cases a sense of disenchantment and isolation. But the training in life's arena is quite as valuable as that which is received in cloistered solitude. Men are far more fascinating and far more instructive than any formal treatise. You will find in the dissection of human motives, in the review of the oftentimes tragic history of individual souls, in the attempt to look at things with the eyes of others and to appreciate their possibilities—you will find in such pursuits, I say, the most ample exercise not only for your utmost mental resources, but for that subtle and benignant sympathy which is the true measure of human greatness.

While, therefore, I should be the last to underestimate the value of sound scholarship, or the maintenance of studious habits down to the very end of life, the main secret of power lies in the development of christian Character. Your duties will forbid a mere trifling or an intellectual selfishness.

You are to be preachers of Christ's everlasting Gospel; and the only adequate defense of preaching is found in the fact that it unfolds a message which has already captured the citadel of your own nature. You will do well to cultivate readiness and accuracy in the expression of your thought, and to call to your aid whatever resources of wit or pathos or imagination God has given you. No faculty need go to waste in the great work which you have to do. You will find that strength grows by the diligent use of what you have already, and that while slothful and semi-parasitic natures are groaning over their decay, each year adds to your wisdom and your

capability. In order to this, however, your public work must be the outcome of private experience. You must develop in solitude the gifts which you use in society. If you have regard to others, you will not be silent when you ought to speak, and if you have regard to yourselves, you will be silent when you have nothing to say. While you learn from all quarters, you must cultivate naturalness, and refuse to become the echo of anyone. The path of duty is sufficiently indicated by the fact that God made you men. Until fresh truth has come to birth within you, proclaim the old truths with the fervor of sincere conviction. Whether your preaching is counted brillant or not, let those who hear it feel that you speak what you do know and testify what you have seen; and it is impossible that the burning words which leap from the heart shall be without their influence upon the life and character of others.

Gentlemen, you are called to the hardest work in the world, and the best. There are those, indeed, who tell us that the pulpit has had its day. But while one of its days may be nearly over, its grandest day is yet to come. The time is past when earnest men can be persuaded to listen to lifeless disquisitions, or to identify worship with a stoppage of the mental faculties. Knowledge is being diffused, though sometimes it is that little knowledge which is a dangerous thing. A bristling array of question-marks confront us in presence of many doctrines which once were accepted readily. Great problems press for a solution, and are fiercely debated in many different quarters. But the distinctive task of the Christian minister remains, and is all the more needed amid the complex movements of our time. The confessed failure of every other attempt to reach the goal of human blessedness, the tinge of pessimism which runs through much of the world's thought to-day, the pathetic appeal of careworn hearts for rest and peace—these things bear witness to the fact that nothing less than a Divine word can assuage the sorrows, and relieve the perplexities, and answer the questions of modern civilization.

Do not allow yourselves, then, to be turned aside from your proper calling. Your work is sufficiently difficult without any gratuitous additions to it. The main business of the

preacher, as I understand it, is to preach. But besides this, you ought to visit the sick, and counsel the troubled, and guide the erring; you ought to take some part in the general movements of the Church; you ought to be a leader in reforms which affect the moral welfare of the community. You will be fortunate if you are not obliged to make a compromise, doing all you can, not all you would wish to do. Courage may be needed sometimes to carry out your conception of personal duty. You will be surprised at the widespread ignorance of what is involved in your office, and may even find those, not yet suspected of insanity, who regard it as a kind of sinecure. But while you are the servant of others for Christ's sake, you must not allow yourself to be the victim of anyone's caprice or dictation. You must hear the voice which came to Israel's prophet: "Son of Man, stand upon thy feet, and I will speak unto thee." You must try to gain a right perspective of the relative importance of things, and while not shirking the lowliest tasks which belong to your many-sided vocation, you must see to it that your energies are not dissipated in needless pursuits, nor the power of your ministry impaired by foreign matters which have nothing to do with it at all.

I would not have you be discouraged with seemingly slow results. Success is a relative thing, and as the word is sometimes used, means very little indeed. This age is fertile in inventing short cuts to prosperity, and the demon of statistics is abroad in the land. But the finest kind of work eludes superficial analysis. Charity cannot be weighed by the pound, nor moral influence measured by counting heads. The intensive power of the Christian minister is of even more value than his extensive power. It is better to rescue a single soul from death than to tickle the fancy of a multitude. While no gift need be despised which contributes to our equipment, the effect we produce, whether great or small, must result from the enthusiasm and clearness with which we illustrate God's truth, or we shall neither save ourselves nor them that hear us. It may seem exhilarating, and it is often easy enough to spend one's strength in demolishing some error or exposing some fallacy, and at times this may be

needful. But, as a rule, preaching should be intensely positive. Whatever it destroys, it must also build up something more permanent, and leave the impression of a definite purpose. Archbishop Whateley once said of a certain preacher that "he aimed at nothing and hit it." That kind of sermon will never accomplish much, however skillfully constructed. Your range of themes is wide indeed, and it will be your own fault if you do not broaden the realm of the "practical." But it must never be forgotten that your work lies among those who are grappling with the actual duties of life, and the message which you unfold, while full of the grandeur of the ideal, must bring into every domain of conduct its guidance and its inspiration. If you have anything to say which will make men feel the possible nobility of life, and the awful difference between sin and righteousness; if you have anything to say which will check the turbulence of youthful passion, or interrup'. the dull prose of business affairs, or relieve the tedium of old age; if you have anything to say which will deliver men from despair amid the keenest sorrows, and preserve a firm self-control in the hour of prosperity; if you have anything to say which will enforce the majestic grace of Christ's imperatives, and cause His love to be shed abroad in weary and heavy-laden hearts, then, in God's name say it, and you shall not lose your reward.

You go forth to-night from an atmosphere of high intelligence and fervid zeal for the great truths of our holy religion, and your future career will be watched with mingled joy and trembling. For while the tasks which lie before you ought to prove a stimulus to your spiritual energies, and wake up every part of your nature to the thrill of noble life, yet you will not be exempt from perils and temptations. You may have to choose, like other men, between pleasure and duty, between day-dreams and action, between fallacious applause and genuine usefulness. Take heed to yourselves and to the doctrine over which the Holy Ghost has made you overseers. Be honest and diligent and hopeful. Keep self-respect, but do not lose humility. Learn to unite firmness of personal conviction with courteous regard for the views of others, and remember that truth is greater than anything we can think

or say about it. Prove yourselves valiant knights of a Divine chivalry, without fear and without reproach. Be always followers of Him who went about doing good. Whether others praise or blame you, whether you are found in the fierce light of some conspicuous post, or in the quiet places where your work is valued only by a few grateful hearts, do your duty as Christian gentlemen, and may the God of love be with you all!

Fear no more the heat o' the sun,
  Nor the furious winter's rages;
Thou thy worldly task hast done;
  Home art gone, and ta'en thy wages.

Fear no more the frown o' the great,
  Thou art past the tyrant's stroke;
Care no more to clothe and eat;
  To thee the reed is as the oak.

Fear no more the lightning flash,
  Nor the all-dreaded thunder stone;
Fear not slander, censure rash;
  Thou hast finished joy and moan.

—*Shakspere.*

TALKS ABOUT BOOKS.

Mr. Chapman sends "Aneroestes the Gaul, a Fragment of the Second Punic War," by Edgar Maurice Smith, 242 pp., 8vo, illuminated cloth cover, F. E. Grafton & Sons, Montreal; price a dollar and a quarter. This novel, dedicated to Sir William Dawson, originally appeared as a serial in the Canadian Magazine, in the pages of which Professor Clark, of Trinity, has published an appreciative notice of it. I looked up the name Aneroestes in Caesar and other writers of old treating of matters Gallic, without success, but found it at last in that historian of the Punic wars, Polybius, as that of a Gallic chief. Mr. Smith graphically describes the march of Hannibal's army over the Alps, and the sack of Taurasia, by which name he denotes Augusta Taurinorum or Turin. Prior to the latter, Aneroestes and his fellow-prisoners of Gaulish and Ligurian origin are offered life and liberty on condition of overcoming their opponents in gladiatorial combat. He succeeds in killing his adversary and enlists in the service of the Carthaginian. Then he plays the part of Zopyrus and Sextus Tarquinius with the Taurini, and gains admittance to their city in order to betray it to the enemy. The sight of Ducaria, the daughter of Agates, the chief of the city, leads him to repent of his treachery, and reveals him as a bungling double traitor. Yet, when the city is taken, he manages to hoodwink the Carthaginian, and to carry off Ducaria in man's disguise. She is, however, discovered by the Punic soldiers, the particulars thereof being somewhat coarsely told. A Carthaginian officer Himilco, otherwise unknown, has her bound and carried to his tent, but Aneroestes and she kill him and escape. The camp is aroused, and Aneroestes is wounded while they are swimming the river Padus or Po, but Ducaria bears him safely to land, and there the story ends. Mr. Smith's writing is classical and dignified; he has carefully studied his period of the Punic war; and he furnishes a not uninteresting story. But bloodshed and brutal lust are too much in evidence for the refinement of modern readers. His

work is no doubt true to the time and place, eminently realistic, but its moral is to seek, and I much question that a Christian man, like Sir William Dawson, would find pleasure in its perusal. If the stage is not allowed to exhibit lewd scenes, should they be word-painted in a book?

Books come for review like the chance acquaintances one meets on the streets, orderless, unclassified. Here is a new novel by George Gissing, the pen-sketcher of lower middle class London life, an English Zola without his brutalité. It is called "The Town Traveller," and has 293 crown 8vo. pages, in red paper cover, published by George N. Morang, Toronto, and sold by Mr. Chapman for half a dollar. Mr. Gammon is the town traveller, a good natured, short, stout, not ill-looking Cockney, of no antecedents, enterprising, yet generous, and affected with no false modesty. He and Polly Sparks, a vivacious young lady, who distributed programmes in a theatre, and was abundantly able to take care of herself, boarded in Mrs. Bubb's lodging house, and indulged in a good deal of chaff that was not lacking in a certain kind of mutual respect. By way of relaxation, Mr. Gammon was a dog fancier, and on holidays delighted to take his friends out to Dulwich to see the "bow-wows." An aunt of Polly's was a Mrs. Clover who kept a small china and delf shop, whither the town traveller repaired at times to see her daughter Minnie, a somewhat refined girl. Polly and Mr. Gammon made the discovery that Mr. Clover, who had disappeared and was supposed to be dead, was in the land of the living, and the town traveller, with the help of an impecunious adventurer named Greenacre, ran him to earth as Lord Polperro, head of the Trefoyle family. In the joint care or lack of care of Greenacre and Gammon, this amiable and erratic lord died of delirium tremens or something very like it. His connubial history being found to have been a somewhat complicated one, it was determined not to press the claims of Mrs. Clover and her daughter. The latter married a young man interested in ceramic art, and Polly Sparks having, to the town traveller's great joy, cut him in favor of Mr. Parish, the clerk who won the missing word competition prize, he consoled himself with Mrs. Clover

and the china shop. Mr. Gissing's novels are classical of their kind, and, so far as the talker's London experience enables him to judge, truer to life than the exaggerations of Dickens, yet they lack his romance.

David Lyall's true name is L. Gladstone, and some say that L. is a woman's initial. The new book of this author is "Neil MacLeod," 300 pp., 8 vo., cloth, The Copp, Clark Company, Toronto; price, a dollar and a quarter. It is the story of a young Scottish board schoolmaster turned London author, and, in the midst of the blandishments of literary society people, forgetting his troth to Katie Forbes, the daughter of an old parochial schoolmaster in his native place. A young Highland minister settled in London helps to save him from idleness, intemperance, and abundant self-conceit, into which his false friends have led him. Katie is brought up to London to see the change in him; but repentance and amendment only come when the illegitimate son learns from Lord Kilravock, proud of his literary fame, that he is his father. Neil disowns him, and goes home to Katie, who has returned to Scotland. Angus Fraser, the young Highland minister, gets his reward in Enid Lawrence, Lord Kilravock's ward. The author says in the preface: "The story of Neil MacLeod is the true experience of a young author, and it gives a faithful picture of literary life in London as it is in these closing years of the century." One naturally asks, Who can it be? and how comes it that in these prosaic days truth is stranger than fiction?

Mr. Chapman sends to the Journal another serious book, lest too much light literature should lower its tone. It is "What all the World's a Seeking; or, The Vital Law of True Life, True Greatness, Power, and Happiness," by Ralph Waldo Trine, author of "In Tune with the Infinite," pp. 195, 8vo., cloth, Thomas G. Crowell and Company, New York and Boston; price, a dollar and a quarter. What the world is seeking is happiness, and it is only to be found in altruism, living for others. The author deals with this in five ways, discussing the Principle, the Application, the Unfoldment, the Awakening, and the Incoming. This is a book not only well written and pleasantly illustrated, but written in a fine spirit

of cheerful earnestness, well fitted to inspire people, young and old, with the desire to lead the higher life, which higher life is no morbid self-examination, nor lengthened spiritual meditation, nor pharisaic observance, but a practical forgetting of self in seeking the welfare of others. There is a good deal of literature along this line just now, which some regard as a stimulus to service for humanity in Christ's name, but it is as much or more an outcome than an inspiration. The inspiration comes into the book out of thousands of unselfish, and thus happy, lives. Just one word of warning in this connection, lest any one should charge Mr. Trine and others with misleading him. If you expect an immediate or direct return of good to yourself for the good you do to others, you will be disappointed; nay, more, you will find your worst enemies in those whom you have most benefitted. But do not be discouraged, for the true paymaster is in Heaven.

W. H. Fitchett is an Australian fighting Methodist parson, of whom Mr. Stead expresses a high opinion in his Review of Reviews. His present volume, sent by Mr. Chapman, is "Fights for the Flag," 333 pp., 8vo., paper, Bell's Indian and Colonial Library, London and Bombay, price seventy-five cents. There are sixteen portraits of naval and military heroes, and thirteen plans of battles in this fascinating book, the text of which is fresh even to sprightliness. It begins with Blake and the Dutchmen, and ends with The Lady with the Lamp. Between are Blenheim, Dettingen, Minden, Corunna, Salamanca, Navarino, Inkermann, and other actions on land and sea. "Famous Cavalry Charges," from page 268 onwards, is one of the best chapters in what is from cover to cover an eminently readable book. The spirit of warfare is not a good spirit, and it is hard to reconcile it with Christianity. Yet, if Paul was justified in his frequent verbal defences of himself at the expense of others, and in delivering various people to Satan for the destruction of the flesh on account of their ill-doing, the principle of non-resistance breaks down. The question arises, was Paul justified? and Tolstoy answers, No! To my mind the problem is a difficult one, but I would rather have fair and open war than Paul's ecclesiastical inquisition. At any rate,

courage is a great virtue, and it does a British boy no harm to know, by tales so well told by Mr. Fitchett, that, although his race has no monopoly of it, no other has excelled it in the exhibition of that manly attribute.

Still another of Mr. Chapman's books is "Concerning Isabel Carnaby," by Ellen Thorneycroft Fowler, 360 pages, 8vo., paper, The Toronto News Company, price fifty cents. This is a decidedly clever and well told story of an accomplished and really witty, as well as beautiful, young society woman of high connections, who is sought in marriage by the son of a pious Methodist minister. This Paul Seaton gains distinction as an author, and Isabel accepts him, but afterwards, growing tired of his masterful way, regains her liberty and writes a vicious book called "Shams and Shadows," the odium of which Paul takes on his shoulders to his no little detriment. Isabel repents, and all comes out well in the end. The religion of the good old Methodist couple, their daughter Joanna, and that humorous character, the domestic Martha, is very genuine, and contrasts well with the general worldliness of the story. The author must herself be a very ingenious and subtle thinker to make her heroine talk as cleverly as she does, and must have had wide experience of several different sides of life, all of which she is able to appreciate with a delicate but rare charity. Isabel Carnaby is not a book to read merely for the sake of the story, but as a part of a polite education. Its conversations sparkle with epigrammatic gems and witty turns of thought, more genuine and natural by far than those of George Meredith. It is also the work of a truly religious woman, and she shows how one may be in the world without being of it, which is a lesson well worth learning. It is the greatest mistake in the world to think that a man or woman must lose religion by going into society. Religious people, unless they are uncharitable, dull and priggish, are far more respected in the best society than shallow worldlings; and the person who is most despised is the one who sinks his religious convictions in order to get into a fashionable set. Untrue to God is untrue to all. Put no confidence in that man.

I have just received from Mr. James Croil two numbers

of the "Nordisk Missions-tidsskrift," a magazine frequently noticed in the Talks, one of which contains the sad news of the death of an eminent servant of God, Provost Jens Vahl rector of Noerre Alster in Denmark. This took place so far back as last April, but the news of it has only now reached Canada. After a comparatively slight illness of a fortnight, he succumbed to sudden heart failure. Provost Vahl was born in 1828, the son of the regimental surgeon of the Third Infantry. He graduated with honors in Theology in 1854, and, from that time till his death, filled many important positions in the Lutheran or National Evangelical Church of Denmark. His biographer, Pastor F. Munck, lovingly depicts the career of his learned, generous, many-sided, and laborious friend. The space assigned to the Talk will not allow the mention of the many literary, religious, missionary, and benevolent societies and publications in which he took a prominent part, but his services to the Evangelical Alliance must not be forgotten. The same is true of his many independent works, largely concerned with missionary enterprise. On this theme Provost Vahl was exceptionally well informed, his being, no doubt, the largest private library of a missionary character in the world. His influence on the religious life of Denmark has been very great and beneficial. Mr. Croil speaks of him as a fine genial man and an accomplished scholar, and that he was also a humble, devout follower of Jesus Christ, and a lover of his fellow men, all testify who knew him.

The Fleming H. Revell Company of Toronto sends "Reconciliation by Incarnation," by Principal D. W. Simon, D.D., of the Bradford Congregational College. It is an octavo of 387 well printed pages, published by T. and T. Clark, of Edinburgh. The book is well written, and its theme is illustrated by a good deal of philosophico-poetical quotation, but it is so ratiocinative as to be tiresome to all but a metaphysical mind. I have read it through more than once, but, like the Yorkshireman with the claret, "don't seem to be getting any forrarder." Its author is an evolutionist, who fails to solve the problem of primitive matter, but who regards all its forms, organic and inorganic, as developments of the

cosmic energy of the immanent God. That God has also a psychical or pneumatic energy, which Principal Simon maintains "is never found dissociated from matter." He further asserts the self-limitation of God in power and in knowledge, on the one hand, through the limitation of the matter which he informs; on the other, through the free compounds of soul and body upon whom His pneumatic energy operates. Both of these react upon God and cause divine suffering. Dr. Simon knows of no angels good or bad, but makes sin take its rise in human freedom combined with ignorance. God is Man's normal environment, and sin is Man's disregard of the fact. Christ became incarnate that he might present in His own person the picture of humanity in harmony with its divine environment, and of divinity suffering from sinful human limitation. The Incarnate Word fulfils the conditions of reconciliation by leading men, (1) to look at and estimate sin in its relation to God, (2) to sorrow for sin because of what it is to God, and (3) to desire to offer for sin a satisfaction that is worthy of God. There is a great deal of valuable thought in this book, and much that the most confessionally orthodox would not find it hard to agree with. Human sin is a very terrible evil; but Principal Simon is unjust, in that he makes man the originator of it, forgetting that the everlasting fire in hell is prepared primarily for the devil and his angels, and for man only in so far as he elects to share their nature. But the evolutionist cannot fit diabolism into his narrow system. The price of "Reconciliation by Incarnation" is two dollars and a half.

Messrs. E. B. Treat and Company, of New York, contribute "Things of Northfield and Other Things," by the Rev. David Gregg, D. D., of Brooklyn, 12mo. cloth, 143 pp. and an illustration. Its price is sixty cents. The full title of the volume is "Things of Northfield and Other Things which should be in every Church." Dr. Gregg had been attending one of Mr. Moody's Summer Christian Conferences at Northfield, and came home to his congregation deeply impressed. In five sermons he gave forth the chief of his impressions, and these sermons Messrs. Treat and Company have published in this little book. Besides Things of Northfield, his discourses

treat of "Why are there not more conversions?"; "Our task as Christians and what we need for effectiveness"; "Am I worthy?"; and "Our duty to our young men." These are very earnest American sermons, not classical, learned nor beautiful, but forcible and interesting. "Who was he, anyway?"; "The individual Christian as a converting agent is not up to par"; "We located them in the Church"; and a number of similar phrases, are my reasons for calling the sermons American. Some would call them smart and effective. As to their effectiveness, all depends upon the character of their hearers. Doubters, young and old, touched with the apparent inconsistency of Old and New Testament teaching, would find little comfort in Dr. Gregg's statement as regards the Northfield Conferences: "The Book is never allowed to be the subject of debate. Questions about its composition and inspiration and fallibility never get a hearing." Then he says, Northfield doesn't mean to be narrow. Of course not! How generous it was to Drummond! What a beautiful thing is dogmatic Christian sledge-hammer ignorance, with its assumption of ghostly infallibility! Mr. Moody is a good man, and so is Dr. Gregg, and God has permitted them to be useful in their way, but the true science of divine revelation is not in them, and they talk occasionally to the gallery, for the applause of the narrow because ignorant good, whose tender mercies are cruel. These men really do not know the Bible, of which they profess to have completeness of knowledge, much better than the organ blower understands the mechanism of the organ; and, what is more, if they had their way, nobody else should know it better than themselves. Then they say they are not narrow!

Mr. Chapman once more ministers to the Journal, sending a beautiful little copy of the Rubaiyat of Omar Khayyam, translated into English verse by Edward Fitzgerald. It is a 16mo. of 72 pages, bound in velvety rough green calf, with gold lettering, and published by the Dodge Stationery Company of New York, for a dollar and a quarter. As the March number of the Journal contained an account of Omar Khayyam, the Persian poet, it is unnecessary to say more than that Mr. Fitzgerald's translation of his epicurean quatrains is

regarded as the standard one, and that the Dodge Company's edition is a very pretty little specimen of book making. The books that follow are also from Mr. Chapman.

"How Music Developed," a critical and explanatory account of the growth of modern music, by W. J. Henderson, is an 8vo. volume of 413 pages, published by the Frederic A. Stokes Company, of New York, and sells for a dollar and a half. This is a very complete history of music, beginning with the descent of the Roman ecclesiastical chant from the pagan kithara songs of Asia Minor and Greece. On it goes to note the birth of harmony and counterpoint, to evolve the piano and the orchestra, the oratorio and the opera. Handel and Bach, Hadyn and Mendelssohn, Verdi, Gluck, Meyerbeer, Mozart, Weber and Beethoven, and Wagner, all pass in review, with their compositions and peculiarities. Several illustrative musical scores add interest to the reading, and tell better than words could do the special characteristics of various periods and composers. Every real student of an art or science should know its history, and, as music has a very large number of votaries, this useful volume should find no lack of readers. Even those who are not themselves musicians may well be curious as to the elements out of which the masterpieces of the present day have been evolved.

"The Victorian Era Series" is "designed to form a record of the great movements and developments of the age, in politics, economics, religion, industry, literature, science and art, and of the life work of its typical and influential men." The volume in this series sent for review is entitled "Charles Kingsley and the Christian Social Movement," by Charles William Stubbs, D.D., Dean of Ely. It is an 8vo. of 200 pages, published by Blackie & Son, of London, &c., for seventy-five cents. There is not much more to be gained from it than may be found in the life of Kingsley, and some of Kingsley's own prefaces, found in Macmillan's edition of his collected works. Dr. Stubbs does indeed give his readers an insight to Kingsley's youthful days, to his courtship and marriage and clerical work, to his value as a poet, and to the spiritual influence exercised over him by Frederic Maurice; but his main theme is his work as a social reformer, the

thoughts of which come out in Yeast and Alton Locke. There is no doubt that he, and the band of Christian workers associated with him, who sympathized with the many evils and disabilities under which the working man of England groaned, did much to lead to those reforms by which the revolutionary spirit was largely pacified. Kingsley's was a splendid Christian character, centred in the self-control and unselfishness which he derived from and attributed always to the grace of God in Jesus Christ.

"A Writer of Books," by George Paston, is a fifty cent paper bound novel of 344 pages, published by D. Appleton and Company of New York. Cosima Chudleigh was the writer, the daughter of a public librarian in a provincial cathedral town in England. As a girl, her chief, almost her only, companion was young Tom Kingston, the son of the curator of the museum associated with the library. Tom went away to a rich uncle's tea plantation in Ceylon, and Cosima, after her father's death, betook herself to literary life in London lodgings. The various characters, male and female, literary and prosaic, whom she fell in with there are well portrayed, as are one or two that she made acquaintance with in somewhat risky adventures by night in London streets. After some disappointments, she became a successful author. Then her old playmate Tom came home and found her out, took her to see many sights in and about the city, and finally married her. After a short time of wedded life came disenchantment, or, if the lexicographers will allow us to borrow a French word, disillusion. She found in Tom a good-looking, good-natured, but uncultured and unrefined man of business, and he found in Cosima an unsympathetic blue stocking. They did not quarrel, but drew apart; he towards a showy theatrical girl first known to his wife in the course of her nocturnal rambles; and she, towards a literary spinster, Miss Mallory, whom she had met originally in the reading room of the British Museum, and her bachelor brother Quentin. Tom fell in love with the actress, who amused herself with him, and handed over his stupid love letters to his wife. Then Miss Mallory died, and Quentin and Cosima found that they were mutually in love. Tom

heard his wife's confession of the mere feeling and, forgetting his own unfaithfulness, became highly virtuous. They separated, and she returned to book writing. Whether Quentin Mallory came into her life again or not, the disappointing book does not say. The novel is well enough written, but its moral is bad, being an unsuccessful attempt to justify the refined selfishness that lies at the foundation of the so-called incompatibility which demands divorce. Incompatible natures should not be wedded, but, when they make the mistake, there is still such a thing as the cultivation of mutual respect that may lead to lasting happiness.

"Peeps at People," by John Kendrick Bangs, has 185 16mo. pages, and numerous illustrations by Edward Penfield, in an illustrated cloth cover. Its publishers are Harper & Brothers of New York and London, and its price is a dollar and a quarter. The full title of the volume is "Peeps at People, Being Certain Papers from the Writings of Anne Warrington Witherup: collected by John Kendrick Bangs." Miss Witherup is an interviewer, with boundless wealth at her disposal, with which she endows the persons interviewed at so much a word. She has many trials and difficulties in her task, especially with Nansen, Hall Caine, and Ian MacLaren. She also interviews the Emperor William, Mr. Alfred Austin, Andrew Lang, whom she finds to be a company; Zola, whose life she saves; Sir Henry Irving, who performs for her alone; Rudyard Kipling, the much pursued; the De Reszkes, farmers and musicians; Henryk Sienkiewicz, whose name troubles her; and General Weyler, whose geographical information is marvelous. There are some very amusing incidents and conversations, such as might amuse one during a summer holiday, but seem almost out of place during serious winter work. Miss Witherup got Emperor William's autograph which she asked for.

"With pleasure," said he, taking the book and complying with my request as follows:

"'Faithfully your War Lord and Master,

"'Me.'

"Wasn't it characteristic!"

The last book of the session is not satisfactory, although

Mr. Stead called it the book of its month, but last things rarely are. It is called "The Open Question" by C. E. Raimond (Elizabeth Robins), and is an octavo of 525 pages in illuminated cloth, published by Harper & Brothers for a dollar and a half. It is a story of a Southern family living partly in a western town, partly in New York and Boston. Most of its members are poor and drag out a proud, weary existence on the memory of better days. One, the hero, after a loveless youth, travels in Europe, becomes wealthy, and does nothing in particular, good or ill. There are amusing and pathetic features in the long drawn out story, which is on the whole unlovely, with no large thought or personality in it. The hero is made to fall in love with a strong minded cousin, much younger than himself. There had been a great deal of cousin marrying in this exclusive Southern stock, until the race had deteriorated, and consumption had marked its members. Ethan and Val had been warned by Val's consumptive father, and had deliberately planned to marry, enjoy brief life, and then to die, that humanity might not suffer through them. I have known noble men and women, of consumptive and similar tendencies, refuse to marry, and lead self-renouncing lives for the same end. But this riotous pair, when the time came, launched a small boat after a storm in the harbor of San Francisco, and went to their godless death in the seas beyond the Golden Gate. "The Open Question, a Tale of Two Temperaments," is a heathen mixture of Greek sensuality and Roman self-sacrifice. God forbid that such should be an open question in a Christian land.

J. A. Campbell

Editorials.

TO OUR READERS.

We have a word or two to say to you and, as this is our last number, we must say it now or never. Perhaps you don't realize just how good an opportunity this is to speak our mind.

If we regarded you as critics merely and not friends, if we had any editorial spleen to vent, or any abuse to shower, what an opportunity this would be to do it. Before these lines reached you we would have been disbanded, as the air invulnerable, and any indignant protest or dire vengeance on your part would have fallen, not upon us, but upon the innocent heads of our successors.

Such conduct on our part would not have been generous of course, but it would have been quite safe. And really, we must have yielded to the temptation and have seized the opportunity, but for one consideration—we had no grievance of which to complain.

Therefore, our farewell shall be dignified and seemly. We made no promises at the beginning of the session, and so cannot have broken any. At least, then, we have not to beg your pardon.

We have not wholly satisfied ourselves in what we have done, but we have done what we could, and we venture to regard your financial support and the kind words of encouragement which have often accompanied your subscriptions, as an indication that we have not wholly failed to please you. This silent approbation has made our editorial work pleasant, and easier than it would have been. It is, therefore, with some feeling of regret as well as relief, that we push paper and pen across the desk to those who follow us in office. We are no longer needed, for our places are filled. We turn to other, and in some sense, more serious work; but before doing so we again thank you all and severally for your consideration, appreciation and encouragement.

CLOSER RELATIONS WITH THE UNIVERSITY.

We have close relations, as things are, but not along the lines we have in mind. We are all connected with the University in some way, as graduates, undergraduates and partials. We have all known something of the freer atmosphere, the larger idea, which forms so considerable an element in the University course, and which is undoubtadly a great part of the gain to be derived from it.

But for many this is rather a memory than a present reality.

We turn our backs upon the University when we enter on our professional course, and gradually it fades out of our lives, until it comes to exist only in memory.

On graduation in Arts the close tie is loosed. We turn to new work; new aims and interests claim us, and the old life naturally becomes less and less. To some extent this is inevitable and desirable also. The only question is whether, without deflecting our energies from professional studies, it would not be possible to retain some of the distinctive elements of university life.

We cannot fairly be accused of being self-centred, for, while loyal to our own institution, we have always cultivated close relations with the other theological colleges.

The annual intercollegiate debate and the interchange of delegates, etc., has done much to foster a spirit of union and to cultivate good feeling.

The same thing might easily be true regarding the Arts faculty. There, indeed, in the academic relations already existing there is a solid foundation for such a union.

But despite the fact that it exists, and that in other colleges the social union of Arts and Theology is a very real one, we have not done much to foster closer relations.

There are several ways in which it might be done.

The athletic movement in the college is full of promise. It is already organized, and no doubt next session shall see hockey matches played not only with the other theological colleges, but also with some of the class teams of McGill.

Such a movement deserves every encouragement and should prove of great benefit to those engaged in it.

Then, again, something might be done to meet the university undergraduates through the Literary Society. An annual debate between the two societies could very well be arranged, and would no doubt prove of considerable interest.

Indeed, considering that we both meet on the same night, almost at the same hour, and within a stone's throw of each other, a series of debates might be held, the meetings being alternately in our building and in theirs.

When we say that such an arrangement might be very beneficial, we do not for a moment hint that our own society has need of any outside stimulus. So far, indeed, from that being the case, it is the marked prosperity of the past session which leads us to believe that by this means the inter-collegiate spirit might be fostered, and which makes us confident that were such a scheme drawn up it would be successfully carried out on our side.

EVENTS IN COLLEGE HISTORY.

Numerous events of interest have taken place during the past week, and while we cannot do more than mention them in the space at our disposal, we believe they should have at least a passing notice.

To begin with, the Alumni Association has just completed its third meeting. The papers read were very interesting to all and some especially so to students.

The informal talks with the professors on their special departments and the criticisms and recommendation of books in these subjects will, no doubt, become more and more a leading feature of these meetings, since they will afford encouragement and guidance to those who are reading along these different lines.

Convocation this year was of special interest from the fact that the degree of Doctor of Divinity was for the first time, granted by the faculty to two of our own graduates.

Dr. Herridge and Dr. Johnston, the recipients, are so well and favorably known to the Church that it is needless for us

to introduce them to our readers. We are sure that all will agree in thinking it a happy omen that these the first degrees granted by the College to her graduates, have been conferred upon men of such acknowledged ability.

We congratulate them most heartily and at the same time commend their desire to receive the honor from their Alma Mater, rather than from some other source. It is surely natural that those who have gone forth and done yeoman service in the field, should return for the acknowledgment of it to those halls which saw their early struggles and triumphs, and should receive their laurel from the hands of those professors who pointed them the upward path to fame.

Ceremony
Was but devis'd at first, to set a gloss
On faint deeds, hollow welcomes,
Recanting goodness, sorry ere 'tis shown;
But where there is true friendship, there needs none.
—*Shakspere.*

Partie Francaise.

AUGUSTE COMTE ET LA PHILOSOPHIE POSITIVE.

On raconte que le philosophe Hegel, sur le point de mourir, disait tristement : "De tous mes disciples un seul m'a compris, et encore je n'en suis pas sûr !" N'y avait-il pas un peu de sa faute ? "Ce que l'on conçoit bien s'énonce clairement." Je dis clairement pour les gens du métier qui ont l'habitude de se mouvoir au milieu des abstractions de la métaphysique.

Quoi qu'il en soit, le système de Hegel, ou ce que l'on croit tel, après un assez long règne, est déchu de sa splendeur première. S'il compte des adhérents, on ne les connaît guère. Sans doute une construction si grandiose ne disparaît pas sans laisser quelques traces. Mais on ne cherche plus avec Hegel les lois de l'être dans les lois de la pensée ; on n'espère plus trouver l'ordre de l'univers dans la logique de l'esprit humain. Et quand parut la philosophie d'Aug. Comte, de 1830 à 1842, les penseurs l'accueillirent avec enthousiasme, sauf à se reprendre plus tard.

I

L'homme qui eut l'honneur de révéler au monde,—il le croyait du moins,—un nouveau mode de penser, naquit à Montpellier, en 1798, de parents catholiques et monarchistes, et mourut à Paris, en 1857. Si les jours de sa vie ne furent pas longs, ils furent souvent mauvais et presque toujours pénibles. Reçu à l'Ecole polytechnique après de fortes études, il en fut chassé pour un acte d'indiscipline. Secrétaire de Casimir Périer, il ne profita pas de cette heureuse chance ; il abandonna ses fonctions au bout de trois semaines. Sans fortune, il donna, pour vivre, des leçons de mathématiques. Saint-Simon l'attira ; mais après quatre ans d'intimité, il se sépara de lui avec éclat. Il ouvrit un cours de philosophie

qui eut grand succès; Humboldt, Lamoricière en furent les auditeurs assidus. Sur ces entrefaites, il perdit la raison et ne la recouvra que huit ou neuf mois plus tard, grâce aux soins de sa femme. Il écrivit dans plusieurs journaux (le Producteur, etc.). Nommé répétiteur, puis examinateur à l'Ecole polytechnique, il crut avoir trouvé le repos avec l'aisance, mais il perdit bientôt sa place pour retomber dans la gêne. Il vécut des lors des subsides fournis par ses disciples, et il finit par fonder une nouvelle religion.

Dans cette existence si agitée de 59 ans, Aug. Comte trouva le loisir d'écrire son *Cours de philosophie positive*, en 6 volumes (1830-1842), et son *Système de politique positive*, ou *Traité de sociologie*, instituant la religion de l'humanité en 4 volumes (1851-1854), sans parler de plusieurs ouvrages moins importants.

Aug. Comte a ceci de bon que son système est parfaitement intelligible. Aussi est-il facile de l'exposer sans crainte d'erreur.

II

La philosophie positive est l'ensemble du savoir humain ; c'est l'idée que les anciens (Aristote, Cicéron,) se faisaient de la philosophie. L'unique objet du savoir humain, l'unique domaine de l'esprit humain, c'est la matière, ses forces et ses lois. Tel est le principe fondamental du positivisme. Il en résulte que l'objet de la métaphysique (l'être en soi, les principes, les causes) et l'objet de la théologie (Dieu et ses rapports avec le monde) sont en dehors de la science. C'est l'inconnu, c'est l'inconnaissable, et pour beaucoup de philosophes de cette école, c'est le non existant. Pas pour tous, reconnaissons-le. Littré, le plus illustre disciple français de Comte, affirme, dans un passage célèbre, la réalité en même temps que l'inaccessibilité d'un autre domaine que celui de la matière ; il le compare à un " océan qui vient battre notre rive et pour lequel nous n'avons ni barque, ni voile, mais dont la claire vision est aussi salutaire que formidable." C'était une porte ouverte à la foi, quoique l'évêque Dupanloup ne l'ait par su voir.

Il ne suffit pas de formuler un principe, il faut l'établir.

Comte y met tous ses soins. Deux arguments lui paraissent décisifs: l'un puisé dans l'esprit humain, l'autre dans l'histoire de l'humanité.

Le premier se réduit à affirmer qu'il n'y a rien dans l'intelligence qui n'ait d'abord été dans la sensation. C'est la doctrine de Locke, combattue et corrigée par Leibnitz qui ajoutait:—" Si ce n'est l'intelligence elle-même." Elle est si vieille qu'elle se perd dans la nuit des temps.

Le second argument est nouveau : il s'agit de la fameuse théorie des trois états. L'histoire de l'humanité se résume, d'après Comte, dans trois états successifs : l'état théologique, où l'esprit humain est sous l'empire de prétendues puissances surnaturelles ; l'état métrophysique, où des abstractions vaines essayent de remplacer les puissances surnaturelles ; et l'état positif, qui sera le règne de la science. Stuart Mill, le plus illustre des disciples anglais d'Aug. Comte, appelle cette théorie " l'épine dorsale du positivisme."

Il serait trop long d'exposer en détail la classification des sciences exigée par le principe même d'Aug. Comte. Disons seulement qu'il reconnaît six sciences disposées suivant un rapport de généralité décroissante : la mathématique, l'astronomie, la physique, la chimie, la physiologie ou biologie, et la sociologie ou physique sociale.

" Cette classification des six sciences fondamentales est une conception du monde. Elle signifie que les éléments de toutes choses sont mathématiques: le reste n'est que combinaison du nombre, de l'étendue, du mouvement. La vie morale s'explique par la vie physiologique, celle-ci par la chimie, la chimie par la physique, et toutes à la fois par les mathématiques." On voit que dans cette doctrine le supérieur s'explique par l'inférieur, le plus par le moins.

Je vous fais grâce de la sociologie, science que Comte prétend créer et par laquelle il croit mettre fin à la lutte qui dure depuis trois siècles entre l'esprit théologique qui veut l'ordre sans le progrès, et l'esprit métaphysique qui veut le progrès sans l'ordre. On y trouve des idées curieuses ; celles-ci par exemple, qu'il faudrait remettre le gouvernement aux mains de trois banquiers, que la femme est réfractaire à toute abstraction vraiment scientifique. Mais je ne dois pas mettre

votre patience à une trop rude épreuve. Il est temps de nous demander ce que peut bien valoir cette doctrine.

III

Le nom même de positivisme soulève déjà des objections. M. Guizot le trouve "grammaticalement barbare et philosophiquement présomptueux." N'insistons pas sur le premier reproche. Mais il est d'usage de qualifier une doctrine par son objet (géologie, etc.), et non par le mérite qu'on lui attribue, car toute science a la prétention d'être positive, c'est-à-dire fondée en fait et en vérité. Or, quel est l'objet de ce système ? Nous l'avons dit, c'est uniquement la matière, ses forces et ses lois. La philosophie d'Aug. Comte n'est donc, a y bien regarder, qu'une forme nouvelle de l'antique matérialisme.

Est-il vrai que nous ne pouvons connaître que la matière, ses forces et ses lois ? Il serait juste de se demander plutôt : Pouvons-nous connaître la matière ? Ses lois et ses forces, oui, et pas toutes peut-être ; mais la matière elle-même dans son essence ? Non ; personne n'a jamais pu dire en quoi elle consiste. Descartes a réfuté d'avance Auguste Comte. Il a voulu douter de tout. Et il a vu que le doute est une pensée, et que la pensée suppose un être pensant. *Cogito, ergo sum.* Voilà l'esprit connu par ses facultés comme la matière est connue par ses propriétés. Aug. Comte n'admet que l'autorité des sens. Rien d'étonnant qu'il ne découvre point par ce moyen les vérités de raison et les vérités de conscience. Il a confondu la science et la connaissance. La science, (c'est convenu) a pour objet le monde matériel ; mais on peut avoir la connaissance ou la notion de l'infini, du parfait, de l'absolu, des lois de l'esprit humain, de la liberté... La méthode d'Aug. Comte n'est donc pas scientifique, puisque elle n'approprie pas les moyens de connaître à leur objet, et qu'elle ne tient compte ni de la raison, ni de la conscience, ni du sentiment. Comte n'a pas bien étudié l'esprit humain.

A-t-il mieux connu l'histoire de l'humanité ? Il ne le semble pas Sa théorie des trois états exprime, si l'on veut, un fait historique. Mais il est faux de dire que les états théologique, métaphysique et positif se succèdent régulièrement, nécessairement dans l'ordre indiqué et qu'ils s'excluent

mutuellement. L'histoire ancienne, l'histoire moderne et l'histoire contemporaine le prouvent surabondamment. Nous voyons—pour nous en tenir aux deux derniers siècles—qu'au XVIIIe domine l'esprit positif avec les encyclopédistes, et au XIXe l'esprit métaphysique avec Kant et Hegel, l'esprit théologique avec Châteaubriand et Joseph de Maistre. Au moment où nous sommes, les trois états se juxtaposent, sans qu'on puisse dire quel est celui qui domine dans le monde civilisé.

IV

Aug. Comte paraît avoir senti l'insuffisance de son système puisque, vers la fin de sa vie, il l'a si étrangement transformé que Littré et Stuart Mill ont refusé de le suivre dans cette évolution.

A partir de 1845, il devient mystique. Diverses causes le poussèrent dans une voie où l'on ne s'attendait guère à le voir entrer. Ses démêlés avec des astronomes célèbres attirèrent son attention sur ce qu'il y a de sec, d'étroit, d'absolu dans le genre de connaissances que cultivaient ses adversaires. —Vers le même temps, il éprouva une passion platonique pour Mme Clotilde de Vaux.—Enfin, à cette date il ne voulut plus lire ni journaux, ni livres scientifiques : la musique, les poètes italiens et espagnols, l'*Imitation de J. C.* le délassèrent seuls de ses travaux. Une nouvelle religion allait être le résultat de cette " hygiène cérébrale ".

Il s'avise alors que l'abus des mathématiques habitue l'esprit à expliquer les réalités les plus hautes par les principes les plus humbles, c'est-à-dire le plus par le moins. C'était fort bien. Il croit que la première place appartient au sentiment, non à l'intelligence, car, dit-il, le cerveau comprend 18 organes, dont 13 se rapportent au cœur et 5 seulement à l'esprit. C'est encore mieux. Tous les sentiments se ramènent, d'après lui, à l'égoïsme, qui comprend les sept instincts de la nutrition, de la reproduction, de la maternité, de la construction, de la destruction, de l'orgueil, de la vanité,—et à l'altruisme, comprenant l'attachement, qui a pour objet un égal ; la vénération, qui a pour objet un supérieur ; et la bonté, qui se rapporte généralement à un inférieur.

Cela posé, le problème à résoudre est de substituer le règne de l'altruisme à celui de l'égoïsme. Sans quoi, point d'unité sociale. Pour y réussir, il faut une règle ; cette règle c'est le principe religieux. On ne saurait mieux dire.

Mais quelle est la religion qu'il propose? Comme son système n'est au fond que le matérialisme entraînant la négation de l'âme qui ne tombe pas sous les sens, la négation de Dieu que nous ne pouvons concevoir que par la raison, la négation de la morale qui n'a pas de place dans un universel déterminisme, il fallait accommoder la religion à ce système. Comte n'est pas embarrassé pour si peu. Le voici qui institue un culte public et un culte privé. Le culte public aura pour objet le Grand-Etre, c'est-à-dire l'humanité envisagée dans son ensemble; le Grand-Fétiche, c'est-à-dire la terre qui nous porte et qui a favorisé l'éclosion et le développement du Grand Etre ; le Grand-Milieu, c'est-à-dire l'espace où la terre se meut et nous emporte avec elle. L'humanité, la terre, l'espace c'est le triple objet proposé à notre adoration ; c'est la nouvelle trinité.

Le culte privé se rapporte à des individus considérés comme types. L'homme doit adorer sa mère, son épouse, sa fille, trois types qui répondent au passé, au présent et à l'avenir et qui sont propres à développer les trois sentiments altruistes, la vénération, l'attachement, la bonté. Mais—écoutez ceci qui ne laisse pas d'être inquiétant—si l'un de ces objets de culte lui manque, ou s'il est trop *imparfait*, il le remplacera par un autre ou le complètera par des traits empruntés à un type différent. C'est ce qu'il fit lui-même. Clotilde—et non sa femme—fut sa patronne, son ange gardien, sa " chère collègue subjectiviste ".

Ce n'est pas tout. L'Evangile a deux sacrements, l'Eglise romaine en a sept, Aug. Comte n'en établit pas moins de neuf : la présentation, l'initiation, l'admission, la destination, le mariage, la maturité, la retraite, la transformation, l'incorporation au Grand-Etre. L'homme ne devait pas se marier avant l'âge de 28 ans, ni la femme avant celui de 21 ans. (1) Auguste Comte veut le mariage exclusif, indissoluble et non

(1) Ni *après* 35 ans pour l'homme (généralement), ni après 28 ans pour la femme.

renouvelable ; il s'oppose à la polygamie, au divorce et aux secondes noces. L'incorporation au Grand-Etre a lieu sept ans après la mort du positiviste à la suite d'un jugement solennel rendu sur sa conduite durant sa vie (sorte de canonisation), et on lui élève un tombeau qui porte ou une inscription, ou un buste, ou une statue, selon ses mérites. C'est tout ce qui reste de lui.

Une religion n'est pas complète sans une morale. La morale d'Aug. Comte tient la première place dans son livre. Elle comprend deux principes fondamentaux : celui de la subordination de l'esprit au cœur, et celui de la subordination de l'égoïsme à l'altruisme. Cela paraît très beau. Mais le premier principe est équivoque. On ne sait si le mot cœur désigne l'ensemble de nos instincts ou de nos passions, dont la prédominance n'est pas à désirer ; ou s'il signifie le sentiment moral, l'amour du bien, Comte ne fait alors que traduire l'Evangile dans une langue savante. Le second principe prête aussi à l'équivoque. Si Comte veut dire qu'il faut subordonner l'intérêt particulier à l'intérêt général, tous les honnêtes gens lui donneront raison. S'il prétend qu'il nous faut vivre pour autrui sans tenir compte de notre propre personne, il est plus exigeant que Jésus-Christ qui nous ordonne d'aimer notre prochain, non pas plus que nous-même, mais comme nous-même, ce qui est déjà d'une réalisation peu commune.

Quel étrange spectacle nous donne la pensée contemporaine ! On nous propose comme étant le dernier mot de la science une philosophie qui ne veut connaître que la matière, ses forces et ses lois, et elle ignore ce qu'est la matière en son essence, car nul ne le sait ni ne le peut savoir ! Elle crée une religion sans Dieu, alors que par définition la religion est le lien qui unit l'homme à Dieu ! Elle construit une morale sans admettre la liberté qui la rend seule possible et la vie future qui en est la sanction nécessaire ! En vérité, il n'est pas probable que le positivisme supplante le christianisme et qu'Auguste Comte remplace Jésus-Christ.

Du reste, ce système paraît avoir perdu de sa vogue. Littré et Stuart Mill n'ont pas de successeurs. Jean-Paul Lafitte, qui professe au Collège de France, ne les fera pas oublier. Et la *Revue de Philosophie positive* s'est éteinte en

France faute d'abonnés et de lecteurs. La jeunesse universitaire avoue que la science ne saurait suffire à régler la vie et à combattre les passions. M. Arthur Desjardins lui rappelle que l'affaire pressante c'est le devoir. On revient à la morale de l'Evangile, sans en retenir les dogmes, il est vrai, mais on finira bien par comprendre que les fruits d'un arbre supposent des racines. Du positivisme on ne retient que la recherche des faits plutôt que l'amour des spéculations vertigineuses de la métaphysique d'Outre-Rhin.

A un rêveur qui prétendait, lui aussi, fonder une religion, Talleyrand répondait : " Jésus-Christ, pour établir la sienne, est mort et ressuscité. Je vous conseille d'en faire autant. Je sais bien qu'un mot spirituel n'est pas toujours une raison convaincante. Mais je sais aussi que les peuples civilisés par le christianisme ne se résoudront jamais à adorer l'humanité, la terre et l'espace. Les sauvages eux-mêmes cherchent plus haut l'objet de leur culte grossier. Prosternés devant leurs fétiches, ils y voient un esprit. L'instinct religieux les pousse, comme l'oiseau, à lever les yeux vers le ciel.

D. Coussirat.

L'ERREUR RELIGIEUSE EST-ELLE UN PECHE ?

L'erreur n'est pas la mauvaise foi, car alors ce serait le mensonge ; on peut donc être dans l'erreur par ignorance et pourtant être sincère.

Dans ce cas l'erreur est-elle coupable ?

Nous ne le croyons pas, toutefois, d'après nos faibles lumières ; et pour appuyer notre assertion, nous en appellerons à l'Ecriture sainte et à la raison :

Nous savons que l'Evangile est loin d'être connu de toutes créatures humaines. Tous les peuples ont une religion particulière qu'ils regardent eux aussi comme étant la seule véritable. Ainsi, prenons celle que nous connaissons la mieux en dehors de la nôtre: le Romanisme. Cette secte a aujourd'hui un grand nombre de ses adhérents qui ne sont plus catholiques que de nom, pourtant il en est qui sont de bons catholiques romains, croyants sincères. Pour eux leur religion est celle de Dieu, leur église celle de Jésus-Christ. Et

pourtant, celui qui a le glorieux privilège de connaître l'Evangile, sait que Rome est dans l'erreur.

Le catholique sincère est-il cause alors de cette erreur dans laquelle il est plongé? Non!

Mais consultons plutôt les Ecritures:

"Il sera beaucoup redemandé à quiconque il aura été beaucoup donné" et "on exigera plus de celui à qui on aura beaucoup confié."

Il est bien entendu que le catholique romain en question n'a jamais eu l'avantage d'examiner l'Ecriture, il n'y a même jamais pensé. Enfin pour lui, dire que l'église du pape, n'est pas celle du Christ, est aussi fort que de soutenir que le blanc est noir. Comment donc ce catholique romain peut-il être coupable, puisqu'il n'est plus responsable de son erreur?

Ah si seulement le doute venait effleuré sa pensée, si la conscience faisait entendre sa voix, si enfin les appels de l'Evangile étaient venus frapper son oreille et qu'il fut resté sourd; alors en ce cas il aurait sans doute un compte à rendre pour avoir "négligé un si grand salut"; mais hélas! il n'a jamais rien connu en dehors du système dans lequel il a été élevé. Il ne pourra donc lui être redemandé que ce qui lui aura été donné.

Ainsi en est-il pour les populations sauvages de l'Afrique et de l'Océanie, qui n'ont jamais su qu'il y eût un Sauveur du monde; et pour l'Hindou qui honore ses parents en les noyant dans les eaux sacrés du Gauge.

Mais alors qu'adviendra-t-il pour eux puisqu'il n'y a que ceux qui seront revêtus de la robe blanche, qui auront part au grand banquet des noces éternelles? Car il est évident pour le chrétien, que nul ne peut jouir ici-bas de la communion divine, et là-haut des joies célestes, que s'il a été sanctifié par la puissance de l'Evangile. D'où nous supposons que ce qu'ils n'auront pu recevoir en ce monde, leur sera donné dans un autre. Et nous pensons aussi que dans ce cas les plus coupables peut-être, seront ceux qui par leur manque de zèle et de charité, auront été une des causes de l'erreur dans laquelle ces déshérités auront vécu, l'ordre du Maître étant: "Allez par toute la terre, enseignez l'Evangile à toutes créatures."

En résumé, nous croyons que l'erreur en matière religieuse, comme du reste toute autre erreur, ne peut être une cause de culpabilité, en admettant nous le répétons, que les circonstances n'aient jamais fait luire la plus petite étincelle de vérité, étincelle qui peut-être eût suffit pour allumer le feu divin dans bien des âmes.

Quoi qu'il en soit, nous espérons que ces quelques pensées, bien que manquant peut-être un peu de justesse, seront au moins pour nous un avertissement qui nous rappelle le rôle que nous avons à jouer ici-bas: Faire le bien en répandant autour de nous la lumière de l'Evangile.

JEAN REY.

REDACTION.

L'heure du départ a sonné. Il faut dire adieu aux livres et à la chambrette, cher asile, où nous avons vécu en paix. Heureux est celui qui a travaillé consciencieusement, son départ ne sera pas assombri par la douleurs des échecs, il ne dira pas comme cette mourante qui s'écriait :

— Rappelez-le ! — Quoi donc ? lui demande-t-on. — Le temps, oh ! rappelez-le !

Le devoir nous appelle dans d'autres parages, aux joies de fin d'examen succèdent les soucis des missions.

Les plus âgés, aguerris par les combats s'en vont sans froncer le sourcil.

Les plus jeunes, le cœur débordant d'espérance, voient leur zèle attiédi par la perspective des déboires du colportage. Questionnez-les à la rentrée des classes, sur leurs expériences, vous serez tout à la fois étonnés et attristés par le récit de leurs péripéties.

Seuls au sein d'une population étrangère et hostile; redoutés comme des visiteurs venus des régions basses et apportant le mal, ces jeunes combattants se voient souvent rejetés, persécutés et enfin mordus par les représentants de la race canine.

Qui dira les nuits passées à la belle étoile ! N'avoir pour pavillon que la voûte azurée, pour breuvage la rosée fraîche,

pour nourriture son chagrin, c'est assez pour diminuer l'ardeur juvénille. Le lendemain il faut voyager de longues heures dans la forêt obscure, ou à l'instar des missionnaires de l'Afrique, traverser les rivières à la nage, après avoir fortement lié sur la tête un paquet qui contient des habits et des livres précieux. Mais passons l'éponge sur le reste de ces misères qui ne durent qu'un jour.

Autres lieux, autres surprises.

La métropole apparaît aux novices comme un foyer au coin duquel on ne rencontrera jamais que des amis.

L'un d'eux fut désabusé bien vite, l'automne passé. Un homme duquel il n'attendait que des encouragements se mit à le décourager, lui prédisant des déboires, des échecs, tout un cortège de maux sans noms. "Vous n'êtes pas bien préparés, vous ne pouvez pas suivre les autres, c'est impossible; il faudrait fonder un collège pour y instruire ceux qui sont dans la même position que vous tous les ans."

Pauvre garçon, jugez de son étonnement. "Mais j'ai commencé à suivre les cours, répondit-il, cela marche à merveille, et je ne me trouve inférieur en rien aux Anglais qui sont assis sur les mêmes bancs que moi."

Deux professeurs ont rendu un bon témoignage des élèves sortis de La Pointe-aux-Trembles, car c'est après tout contre nos Instituts que ces coups sont dirigés.

De grâce, cher Monsieur, fondez un collège, couronnez-vous vous-même, comme Frédéric II, à Jérusalem, c'est-à-dire, mettez-vous à la tête tant que vous voudrez, mais laissez-nous tranquilles. Ne détruisez-pas dans le cœur d'un jeune homme les nobles aspirations que d'autres y ont fait naître péniblement.

Faites une croisade, convertissez ceux qui peuvent donner, donnez vous-même la première obole pour montrer votre désintéressement, nous vous souhaitons un excellent succès.

Un réformateur en ambryon reprochait à notre principal de trop instruire les étudiants de langue française. "La connaissance de la Bible suffirait."

Aujourd'hui on prêche: "trop d'instruction," demain: "pas assez d'instruction"; c'est une énigme pour nous. Ou

bien on manque de mémoire, ou bien on ressemble à Janus' enfin consolons-nous l'humanité est bien infirme.

MM. Jean Rey et Moïse Byron vont définitivement quitter le collège. Les invocations à Hymen leur sont permises.

M. Rey ira planter sa tente au Lac Mégantic, M. Byron qui a refusé d'aller à Rimouski a dessein d'entrer au collège Knox, à Toronto, en qualité de "post-graduate," puis il ira, l'année prochaine, au Nord-Ouest où il veut commencer une œuvre exclusivement française. "Bon succès, mon frère!"

M. J. E. Menançon, pasteur à St-Cyprien, nous dit qu'il a beaucoup à faire. Quatre fois déjà il a dû accepter des discussions publiques avec un prêtre et un père franciscain.

Celui-ci, à bout d'arguments, s'écria un jour : "S'il n'y a pas de purgatoire, cela devrait être."

Notre aîné commence à récolter les fruits de son labeur.

ECHO DE NOEL.

— Pourquoi les demoiselles s'étaient habillées de blanc, hier soir ?

— C'était pour hypnotiser quelqu'un, probablement.

— Cela se pourrait bien, je ne suis plus moi.

ECHO DE L'OUEST.

R. rentre découragé, la cloche va sonner, il prépare "son Homère" et s'enferme.

Tan, tan, tan.

— Qui est la ?

— C'est moi.

— Tu veux entrer, mais je ne veux pas que tu fouilles dans mes tiroirs, on a lu mes lettres...

(Il ouvre et referme la porte.)

Tan, tan, tan.

— Qui est là ?

— C'est moi.

— Parleras-tu ?

— Non.—Pas du tout; pas un mot.

— Oh ! je dirai quelques mots, mais je ne tiendrai pas de

conversation. (Il ouvre.)

Tan, tan, tan.

— Qui est là ?

— C'est moi.

— Es-tu seul ?

— Oui—C. n'est pas avec toi—Non—C'est bien, entre.

Un quatrième arrive, tous lui aident à étudier Homère. Hélas, il n'a pas su sa leçon.

PENSEES.

" Le chrétien jouit de la vie. De ce que ces jouissances sont spirituelles, célestes, il ne s'en suit pas qu'elles ne sont pas des jouissances. Il jouit de la vie, à sa manière, autrement que la foule matérialiste et charnelle, mais il en jouit de tout son cœur, de toute son âme et de toute sa pensée. Il est heureux."

H. DIETERLEN.

Nous attirons l'attention de nos lecteurs sur l'article habile du Dr Coussirat sur le positivisme.

Nous vous disons à tous, adieu, car nous cédons la charge et l'honneur à d'autres.

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