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Our Graduates' Pulpit

A SERMON PREACHED TO YOUNG MEN.

BY REV. D. L. DEWAR, B.A., AILSA CRAIG, ONT.

"Seek if ye can find a man."—Jer. 5:1.

THE wicked world has in the pious and believing a noble treasure and defence. Abraham with the knowledge of this fact intercedes on behalf of Sodom, which was, notwithstanding his intercession, subsequently destroyed. Zoar, one of the cities of the plain of

Jordan would doubtless have met with the same fate had it not been for the presence of a righteous soul found in it in the person of Lot. Pliny relates a story of King Demetrius, which illustrates my opening statement, who retired from the city of Rhodium because he

could not take it on the only accessible side without destroying a celebrated painting of Protogenes.

It seems to me, that in this story of Pliny's, as well as in the other references I have made, we find the principle upon which God has dealt with the children of men from the very beginning. In the Antediluvian age sin increased at such a pace and became so rank that God saw no other alternative for the people of that age but destruction. We go from that to the destruction of Sodom and Gomorrah, and from that to the threatened judgment, which we see by the chapter before us, pending over Jerusalem. We are not so much surprised to hear of cities and places which have never been noted for any piety or godliness, being annihilated and brought to desolation, but when we hear of the city of the great king threatened because of its sin, we feel like pausing to reflect upon the ravages of the arch enemy who has reduced the earth to such an awful condition by sin, that even in the cities and countries most favored with the means of grace, so few are found who execute judgment and seek the truth. Jerusalem had become like the Old World, in which all flesh had corrupted its way. There were some perhaps who flattered themselves with hopes that there were yet many good good men in Jerusalem who would stand in the gap to turn away the

wrath of God ; and there might have been others who boasted of its being the Holy City, and thought that that would save it. But God bids them, through His servant, search the town and intimates that they should scarcely find a man in it, who executed judgment and made conscience of what he said and did. Look in the streets of Jerusalem, He says, where they make their appearance and converse together, and in the broad places where they keep their markets, seek if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it.

I have selected this part of the Divine Word, because I consider, that in it, we can find a subject embracing the all-important theme of every young man in his contemplation of life : *the ideal man*. In our consideration of this subject three things may claim our attention :

1st. What constitutes such a man as is here to be sought for ?

2nd. The necessity of becoming such a man.

3rd. How to become such a man.

I. What constitutes such a man as is here asked for by Jeremiah ?

The answer to this question may be better understood by an imaginary picture, in which we may see Jeremiah advertising for a certain kind of man. At the present day people resort to a tremendous variety of advertisements in newspapers, &c., in which, we regret.

passages of Scripture are so used as to caricature the Word of God. But in our cities and towns there is another kind of advertisement with which we are familiar in the shape of window placards, on which are often seen the words "boy wanted." In our imagination let us notice a number of young men going along Main street, Jerusalem. As they are walking down the street and admiring the architecture on either side of them, their attention is drawn to a quaint looking building with peculiar looking windows and a strange looking door. Above the door are seen the words "the weeping prophet." Ah, this is the house of Jeremiah, for he it was who wept so bitterly over the sins of Israel, and who in his grief wished that his head were waters, and his eyes a fountain of tears, that he could weep day and night for the slain of the daughter of his people. This is Jeremiah's house, and as they are absorbed in the peculiarities of its appearance, they notice in the window a placard, with our text printed upon it: "Seek if ye can find a man." Look at those young men as one after the other goes into Jeremiah's house in order to ascertain what constitutes this man for whom he has advertised. The first goes in and after introducing himself, he at once makes known his business by asking Jeremiah the question: Whom do you want? "Is it I?" In reply to his question he is given to understand that

he is not the *man*, for after an examination he is found to cherish enmity in his heart against a brother. He has no part nor lot in this matter, for his heart is not right in the sight of God. He now leaves only to give place to another applicant who undergoes a similar examination, but he also is rejected because he is found to misrepresent things in his business transactions. We see a third undergoing this trying ordeal before Jeremiah. Here is a young man who occasionally uses profane language, and the only excuse he gives for such, is a natural quick temper: but notwithstanding this seemingly plausible excuse, Jeremiah tells him that he has no use for such characters. We see a fourth going into the house, sustained by bright hopes founded upon his morality, but he also is rejected, because something more than morality is required on the part of this man for whom Jeremiah is seeking. Let us notice one more, from the number outside, ascending the door steps to interview the prophet. As he approaches the threshold the onlookers make all manner of sport of him, for judging from outward appearance, they conclude that he, certainly, is not the man for whom the prophet is seeking. Let us notice the kind of man he is, by listening to the examination. He is peculiar because he belongs to a *peculiar people*. His face presents a picture of one who must have

undergone an experience similar to that of Moses when upon the mountain with God. He is deformed in the eyes of the worldlings outside, because he has been transformed and walks not by sight but by faith in the Son of God.

This is the very man to whom the prophet refers in our text, and now the placard is removed from the window. We ask again what constitutes such a man? One who has been transformed in the renewal of his mind, and has thus become a member of a peculiar people zealous of good works; a man whose face is shining by the continued presence of God, and who now walks not by sight, but by faith in the Son of God.

II. The necessity of becoming such a man.

Had it not been for the presence of Lot Zoar would have been demolished. Had the Antideluvians harkened to Noah, the preacher of righteousness, they would have lived. If God could have found ten righteous persons in Sodom and Gomorrah He would have spared the cities. God who is unchangeable has not altered His plans, and therefore the safety of any place or people in existence to-day, depends, if not entirely, to a very great extent, upon the presence of men who fear God and call upon His name. When the faithful in any place cease and fail it is time to cry with the prophet Micah "Woe is me," high time to cry with the Psalmist,

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

My young friends, time is rapidly carrying us to our eternal home, and the time will soon come when the place that now knows us shall know us no more. The shortness of time, therefore, should impress upon us the importance of becoming such men as will enable us to do efficient work for our Lord and Master. The soldiers that are now in the front of the battle will soon be laid aside, and you will be expected to take their places in the great conflict for truth and righteousness, hence the great necessity, on your part, of becoming such men as will efficiently fill the places of those who go before you. Strive, therefore, not only to carry on the noble work which your fathers as Christians have been engaged in, but if possible to improve upon it.

III. How to become such a man.

If you have sufficient ambition left even to desire to become a man in the true sense of the term, I will endeavour to enable you to attain to that to which you are aspiring, by asking you to listen to the words of Pilate when he says, "Beho'd the man." This is the man to whom John pointed when he said, "Behold the Lamb of God who taketh away the sin of the world." This is the ideal man, to whom if you look, you will become a man, as already said, in the true

sense of the term, for "there is life for a look at the Crucified One." Behold the Son of God, then, in His power to save. This is illustrated by Moody as follows: The children of Israel were bitten by the fiery serpents, and when God saw that they were dying from the effects of those bites, He commanded Moses to make a serpent of brass and put it on a pole, that all who looked at it might be saved from death. In one of the Israelitish tents are found a mother and her son. The son is dying from the effects of this poison when the mother hears of the brazen serpent and its effects upon those who have been bitten. She immediately tells her son this glad news, and insists upon him coming to the door of the tent to get one look at the brazen serpent, but the son is too weak to comply with the request. The ardent love of this affectionate mother is such that she

carries her son to the door, and then turns his eyes in the direction of the source of this great healing power. But oh! how sad, the boy's eyesight seems to have become impaired so that he cries out in despair, mother, I cannot see. To this the intensely interested mother replies: Keep looking, my son, (O, how a mother will cling to her boy) and he obeys until at last he catches a glimpse of the object for which he is looking, and he is made whole. Young man, you ask how to become a Christian. In reply let me say, by beholding the Son of God, who was suspended between heaven and earth, as a sacrifice for sinful humanity, in his saving power. Do not be discouraged in your search after the *Truth*. Keep looking in the spirit of earnest prayer and devotion, until you behold Jesus as your living, personal Saviour.

Symposium.

WHAT ATTITUDE SHOULD THE CHURCH ASSUME TOWARDS THE LABOUR QUESTION?

BY REV. N. MCKAY, CHATHAM, N. B.

THE question may be raised whether the Church has any business with the labor question—whether the proper work of the Church does not lie in a totally different sphere. It is often asserted that the Church abdicates its divine mission when it mingles, or even meddles with things purely mundane—that it should strictly confine itself to its vocation as the world's great light-bearer in spiritual things, and leave the control and adjustment of temporal things to men of the world.

Two classes of persons are sure to take this ground—(a) The promoters of doubtful or evil enterprises who instinctively feel that if they are to encounter the Church in their field of operation, it must be as an antagonist; and (b) the timid and narrow within the Church itself. These latter shrink both from effort and from criticism. They desire peace at any price. Many persons are so absorbed in the subjectivities of religion that they lack both the inclination and the ability to form opinions on public questions. They are too timid to utter their opinions even if they had them formed. These, unwittingly

perhaps, join with the world's malefactors in debaring the Church from any participation in the discussion of practical and worldly matters. Neither of these classes is actuated by special regard for the honor of the Church. Their motives are largely selfish and the position they take is quite untenable.

Christianity as a religious system, and the Church as a divine Institute can never be dissociated from the activities of life—nothing that really affects the well-being of mankind can possibly be a matter of indifference to the Church. It cannot afford to perch itself upon an eminence and, with folded hands, serenely look down upon the masses either smarting under oppression or struggling for the right. It must arm itself for the conflict and step to the front in proper effort for the relief of suffering or the redress of wrong. Unquestionably, in its failure to do this, may be found the cause of the much-lamented breach between the church and the laboring classes. If this threatening chasm is to be closed or successfully bridged it can only be by the prompt action of the Church in seeking the masses, studying

their position, sympathizing with them in their difficulties, and wisely and effectively assisting them in their efforts to secure their rights. The attitude of the Church towards the labor question must be that of friendly, helpful sympathy.

In extending its sympathy, however, there is need for great care and discrimination. There is a labor question which appeals to our deepest sympathies and merits our approval, but there are many things mixed up with the utterances and acts and aims of labor organizations which the Church can neither aid nor approve. It would be folly to deny that labor has its difficulties and laborers their wrongs. It would be worse than folly to justify everything that has been said and done professedly in the interests of the labor movement. Few movements have suffered so much from alien and injurious accretions. The magnitude and multiplicity of the wrongs done must be admitted. These wrongs have touched the laborer at many points. They have pressed upon men of every variety of circumstances and every shade of character. Some have suffered with patience and fortitude, many with turbulent and sometimes malevolent discontent. The result is a widespread wail of suffering and a very pathetic, though discordant chorus of protest. Their sufferings real or imaginary, have stimulated men's inventive powers, and started them in search of adequate reme-

dies. The search has not been left to prudent men. Every man who thinks he has a grievance feels bound to find a remedy. Theory upon theory has consequently been proposed for the betterment of the condition of the laboring classes until their name is legion. Some of these theories are fairly well considered, - some are very ill considered, and some are not considered at all. The Theorist rarely fails to contemplate all the world's ill from the standpoint of his own grievance, and to shape his proposed remedies strictly upon the lines of his own interests. In the discordant chorus the utterances of wisdom are apt to be relegated to the undertones while the shrill pipings of superficial frenzy obtain the ascendant.

All is sufficiently discouraging, but there is a worse feature still. In this chorus are heard notes other than those of oppressed labor. Close upon the confines of every public movement there hangs a motley crowd of the ambitious, the thriftless and the vicious, ever ready to attach itself to any cause that may promise notoriety, plunder or indulgence. The labor movement has not escaped the notice of these classes. They have fallen in with it in full cry, and the frantic shoutings of Anarchial and Communistic demagogues too often discredit the rational demands of true and sober-minded men for measures of reform. Hence the necessity for dis-

crimination. We must sift and sort the mass, approve and aid the things that are good, and oppose and condemn the things which are not good but very much otherwise. We must always bear in mind that there is a wide difference between the labor movement and the barnacles and fungi which have attached themselves thereto.

What can the Church do towards the advancement and solution of the labor question? Several things.

First of all it can flash upon this question, in every possible way, the light of Christian truth. The difficulties involved in the labor question arise essentially from the blurring and confusion of men's apprehension of their duties towards one another. The teachings of the Christian religion are intended, and eminently fitted to clear up this obscurity. These teachings concern man's relations to other men as well as his relations to God. Let it not be forgotten that there are two tables of the Moral Law, and the Sermon on the Mount makes even more of the second table than of the first. There is no model for the imitation of the working man comparable to the Carpenter of Nazareth. There is no solvent for his troubles equal to the teachings of Jesus Christ. In His presence all distinctions of rank and class and social position disappear and mankind are resolved into a common brotherhood. All honest labor rises to the

lofty attitude of service to Him, and the wrong-doer, high or low, is assured of righteous retribution without any respect of persons. If these teachings were universally adopted and acted upon, the necessity for labor organizations would cease; for employers and employees would deal righteously with each other and there would be no cause for discontent.

The Church should labor assiduously to diffuse correct ideas as to what constitutes Capital, and who are the world's laborers. Widespread misapprehension upon both these points forms one of the chief perplexities of the labor question. To scatter or correct these misapprehensions is a task within the sphere and worthy of the best efforts of the Church.

In the usual heated and one-sided discussions of the subject, capital and labor are usually treated as natural antagonists. Many of our wealthy men have themselves fallen into this mistake. They have fancied that money and nothing but money is capital. When the employer holds this opinion it is not strange that the laborer whom he employs should share it. Thus the twain become mutually antagonized. The employer plans to get the largest possible amount of labor for the smallest possible draft upon his shekels; while the man he employs plans to secure the largest number of shekels for the smallest possible amount of labor. Both are in

the wrong. Money is not the only form of capital. Labor, or the ability to labor is itself a form of capital as necessary to the world's progress as money itself. Intelligence and skill must cooperate with money or the wheels of progress will cease to move. In witnessing the completion of any great enterprise it would be absurd to attribute the result to any one of the three great factors which must ever go hand-in-hand. Every great enterprise requires the combined efforts of many men. One man may build a hut with little skill and less money, but it requires money and the joint efforts of varied skillful agents to build a mansion. The day for isolated effort is long gone by. Noah and his sons knew how to build a ship. They built a large one and took a long time about it. When we build a ship we employ more men and get our craft afloat quicker. She will have time to make a hundred trips around the world while Noah and his boys are getting in their deck-frames. The world's great enterprises to-day require the combined efforts of a multitude, and the man who puts into the work his brain or brawn is as truly a contributor of capital as the man who provides the money.

Equally erroneous are popular notions as to the *personel* of the laboring man. The ordinary wage-earner is popularly the laboring man, whereas the real interests of labor embrace a much wider

area. The directors who personally do not soil their hands with actual toil may in reality be much harder worked and less liberally rewarded than the novices who do the servile work.

Every enterprise by which men become suddenly enriched should be held to strict account. It is possible that wealth may be quickly and at the same time honestly amassed, as for example, by the discovery and development of mineral wealth, or by the invention and manufacture of machinery which the world's industry rapidly calls for. Against such forms of success no reasonable objection can be raised. But quickly acquired wealth is not usually got in such ways. It is more frequently grasped through some clever trick or form of commercial gambling which is little better than robbery or theft, and which sometimes is a great deal worse. It may be accepted as a general principle that, whenever the enrichment of the individual or of the few is obtained by the spoliation or impoverishment of the many, the conditions are necessarily unfair and the business dishonest. Under any circumstances, wealth thus gained is held dishonestly, and the holder should be placed under the ban of the Church till he makes restitution.

The Church should beware of carelessly distributing its honors among the wealthy. It goes without saying that the gifts of wealthy men are often of

great service to the Church. Yet as a class they have no special claim to preferment on that ground. If gifts are to be valued in proportion to the amount of self-sacrifice they involve, and that appears to be God's way of looking at the matter, the chief credit of Church support must go to the poor. No man should receive promotion in the Church simply because of his wealth. Least of all should the wealthy man be accepted if in accumulating his wealth he has laid himself open to the aspersion or even the suspicion of his fellow-men. In promoting a single individual of unsavory reputation to any prominent position in the Church, a thousand of the very class which the Church is most anxious to attach to itself may be alienated or even antagonized. The laboring man and his family cannot worship comfortably in a church controlled by a man whom he regards as a hard task-master. As a class laboring men are sensitive upon this point and sometimes even exacting. We do not say that a good man should be sacrificed to an unreasonable prejudice; but a really good man is not likely to excite such a prejudice. In our day, as in Paul's, every man preferred to honorable position in the Church should have "a good report of them that are without."

For many reasons the Christian pulpit should not be used for the detailed dis-

cussion of Methods of Labor-Reform. Two of these reasons may be stated.

(a) The average preacher is not the best qualified man to engage in such discussions. Practically he knows little of the subjects involved. There is an adequate and happily increasing force of intelligent and educated laboring men to whose discretion and experience such questions may be safely left. (b) The preacher has his own proper work to do. He is an ambassador for Christ in relation to facts and interests greater than those involved in the labor question. Let it ever be his mission to attend to the King's business. The Apostolic preachers preached no labor sermons though many of their converts were slaves. They condemned oppression and stood always for righteousness between man and man. In healing the moral and social life of men they did not waste time on symptoms. They adopted a constitutional treatment and sought, by putting men right with God, to put them right also with each other. It is well that modern preachers should follow their example. Whenever the preacher is solicited to abandon his own proper work for any other let him reply: "I am doing a great work and I cannot come down." If he can shed any light upon the perplexing questions of the day let him find his opportunity upon the platform and through the press.

Contributed Articles.

THE PRINCESS.

WHEN one takes up a copy of Tennyson and reads his poem, "The Princess," it is quite likely that having finished it, he will lay the volume down with his mind undecided as to the meaning and design of the poet.

But first, in order to make the drift of this essay as plain as possible to those whomay not be familiar with the poem, I shall give a brief outline of the narrative. The poet represents himself as a student visiting at the home of one of his fellow-students, Walter Vivian, son of Sir Walter Vivian. Sir Walter has given his tenants a holiday and thrown open his grounds to them. The young Walter and his friend leave the house to join others of their party who are down at the old abbey, which stands not far off. As they pass through the park, they note the pastimes and amusements of the assembled tenantry; and they give particular attention to the way in which the leaders of their Institute, with the help of models, are teaching the people the principles of mechanics. Then they pass on to join their friends at the abbey ruins.

After talking for a while, they agree that the seven students who form part of their company shall tell a story

to pass away the time. The story, though supposed to be continuous, is to be divided into seven parts, each student taking a part and continuing the narrative from the point where the last left off. The poet takes the first part and begins by calling himself a prince, while Walter's sister, Lilia, is to be a princess whom he wishes to win. When both were very young, the prince and the princess, whose name is Ida, had been betrothed, but now when the prince wishes to consummate the contract, he finds that the lady has become so impressed with the idea that women are tyrannized over by men, that she has founded a college where the principles of women's rights shall be inculcated and where women shall receive an education similar to that of men.

No man is to enter the college under pain of death. But in spite of this enactment the prince and his two friends, Florian and Cyril, in female attire, gain admittance, saying that they are ladies from the court of the Northern Empire, come to attend the college of the princess. The princess herself is the head of the college and her two chief assistants are Lady Blanche, an elderly widow who has a

charming daughter Melissa, and Lady Psyche, a young widow and sister of Florian. Lady Psyche recognizes her brother, and Melissa also by accident becomes possessed of the secret that the three new arrivals are not women but men. The two ladies promise to keep the secret, and Lady Psyche admonishes them to flee. But they do not leave immediately, and the next morning they learn that Lady Blanche has discovered the secret, but, for selfish reasons, does not reveal it to the princess. In the afternoon the prince and his two friends, in company with the princess, Lady Psyche, Melissa and others ride away into the country to study geology. During this outing the three new students are discovered to be men; a panic ensues; the men flee but are captured and brought before the princess.

At this juncture a letter comes from the prince's father informing Ida that her palace is besieged and her father, Gama, is a prisoner, held as a hostage for the safety of the prince. Then follows considerable parley as to how the difficulty is to be settled. At length it is decided that fifty men from the army of the prince's father shall meet in combat an equal number from Gama's army. In the fray the prince and his two friends encounter the three brothers of Ida. The prince is vanquished and sorely wounded. Pity gets the better of Ida's strong will, and the wounded men are taken to the

college to be tended, and the girl students are sent to their homes to remain there until the men recover. Some of the more experienced, however, remain to nurse the wounded men. As might be expected, those very halls where so lately even the mention of courtship was regarded as an offence, now become the scene of love-making. Cyril wins Psyche, Florian wins Melissa, and the prince wins the princess whose plans have thus come to naught: the girl students who had gone home only to remain a short time, never return; and the scheme of the princess is abandoned altogether.

The story being ended the poet's friends request him to "dress it up poetically"; and this he agrees to do.

Now the question that arises in one's mind is: "Is this an allegory?" Taking a hint given by Edward Arber as to the manner in which a book should be read, we will consider this poem in connection with the circumstances which led to its conception and creation, and also as exhibiting the moral intent of the author. The main body of the poem is that part which concerns the fortunes of the prince. But there is an introduction, and also a conclusion, and these purport to tell the circumstances that led to the production of the poem. Some may be of the opinion that the little group of friends really did meet together at the old abbey that afternoon, that this story was actually told by the stu-

dents to pass away the time, and that it afterward received a poetical dress. But it does not seem probable that a story having such a complete plot could be told off-hand even by students; and in the next place the parts are rather too well connected to be the production of seven different minds. On the other hand there are those who hold the belief that the introduction describing the incidents at the old abbey is altogether fictitious and has no other use than to serve as a convenient way of introducing the subject on which the poet wishes to write. This seems to be the right view of the case.

Yet it cannot be denied that there may have occurred some incident similar to that described in the introduction, on which Tennyson founds his poem. Be that as it may, there is manifestly some truth which he wishes to inculcate, and it is altogether unlikely that seven students, gathered together in the manner described, should, without any forethought or previously laid plan, tell a story in seven different parts, which would point so clearly to that or any other truth. Reasoning thus we are brought to the conclusion that the poet is giving expression to his own thoughts in the main body of the poem, and that it is therefore a kind of allegory.

But besides the great truth which underlies the whole poem, there are several minor truths that are more or less evident.

The first we notice is concerning the relations of landlord and tenant. Landlords seldom seem to realise that they have it greatly in their power to render the lives of their tenants not only much happier and more pleasant than they generally are, but also much more useful. In Sir Walter Vivian, Tennyson gives a fine example of the beneficent landlord. Sir Walter has the good of his people at heart and not only makes them happy but instructs them in the most pleasant and practical way, and while thus contributing to their happiness he benefits them, benefits himself and benefits society in general. How much ill-will and strife would be avoided, and worse than wasted energy saved, by the cheerful co-operation of landlord and tenant! How greatly might the usefulness of the working classes be increased, and their standard of intelligence raised by such a system of instruction as Sir Walter Vivian adopted! We like to dwell upon this beautiful picture of the mutual love and consideration of landlord and tenant.

In reading this part of Tennyson's introduction we observe that he is a scientist as well as a poet. He presses into his service and makes effective use of modern science, a subject which many might look upon as being altogether too practical ever to become the helpmeet of poetry. Tennyson takes such things as steam and water power, electricity,

nobs, wires and machines and deals with them in such language as gives us the greatest pleasure. This is the work of a poetical genius. Thoughts that would be common-place to the ordinary man are seized upon by the poet and clothed in such language as awakens within us emotions similar to those he himself experiences. The poet gives expression to the music in his soul and that music, so expressed, strikes an answering chord within us. The great master of drama has well set forth for us the work of the poet :

“The poet’s eye in a fine frenzy rolling,
Doth glance from heaven to earth, from
earth to heaven ;

And as imagination bodies forth
The forms of things unknown, the poet’s
pen

Turns them to shapes and gives to airy
nothing

A local habitation and a name.”

Another minor truth that Tennyson touches upon is that the women of today are just as noble and brave as those of the days gone by. The poet gives us a really beautiful picture of a noble heroine of the olden time, showing how brave and spirited, how dignified and majestic were the women of that time :

“O noble heart who, being strait-be-
sieged

By this wild king to force her to his
wish,

Nor bent, nor broke nor shunned a sol-
dier’s death

But now when all was lost or seemed as
lost—

Her stature more than mortal in the
burst

Of sunrise, her arm lifted, eyes on fire—
Brake with a blast of trumpets from the
gate,

And, falling on them like a thunderbolt,
She trampled some beneath her horses’
heels,

And some were whelmed with missiles
of the wall,

And some were pushed with lances from
from the rock.

And part were drowned within the
whirling brook :
O miracle of noble womanhood !”

But brave as was this heroine, whose picture calls to mind Cowper’s Boadicea, she was no more courageous than the women of the present age would be, should necessity require it. “Lives there such a woman now ?” asked Walter.

“Quick answered Lilia, there are thous-
ands now

Such women, but convention beats them
down :

It is the bringing up ; no more than
that :

You men have done it.”

Truly “there are thousands now such
women” whose courage is not one whit
inferior to that which the heroine of old

displayed. The only difference is that the courage of our women is turned in other directions and shown in different ways.

In the next place it may be noted that the poet makes use of that disposition of men which inclines them, when strongly moved, to give expression in rhyme to their emotions. The Welsh bards did so and their songs took a powerful hold upon the people; and it is well known that the influence of these songs in keeping alive the patriotism of the Welsh was so great that Edward I. of England ordered a massacre of the bards, knowing that, so long as the patriotism of the people lived, he could never conquer their country. The proneness of the masses to be wrought upon by songs and rhyme is recognized by Tennyson; and so we find that the princess, Ida, when her scheme of founding a college is in its inception, writes odes in order to stir up a strong feeling in the matter of the education and rights of women:

Then, Sir awful odes she wrote,
Too awful, sure, for what they treated of,
But all she is and does is awful; odes
About this losing of the child; and
rhymes
And dismal lyrics, prophesying change
Beyond all reason: these the women
sang;
And they that know such things—I
sought but peace:

No critic I—would call them master-pieces.

They mastered *me*."

The princess felt very strongly on the subject, perhaps a little too strongly to have a just estimate of the relation in which women stand to men. She speaks of the tricks which makes them the toys of men, but did she ever think of the tricks which often make men the toys of women? Is woman always so innocently unconscious of the power she has over the man?

Besides the minor truths brought out, there are two in particular which hold an important place in this poem. One of them may be said to form the purpose of the poem. It is the truth which the poet wishes especially to teach. The other truth is that the woman is the equal of the man and should therefore receive the same education. This latter truth is only taught incidentally and leads up to the central truth of the poem. On account of the very nature of the poem an admirable opportunity is offered for speaking on the side of woman's rights. Tennyson seizes the opportunity and, by giving us pictures of noble women, shows that the woman is in no way inferior to the man. What man would show more calmness and courage in the face of danger than did the princess Ida, during all the time when the army of an enraged king was threatening her walls?

“What dares not Ida do that she should
 prize
 The soldier? I beheld her when she
 rose
 The yesternight, and storming in ex-
 tremes,
 Stood for her cause, and flung defiance
 down
 Gage-like to man, and had not shunned
 the death,
 No, not the soldier's: yet I hold her,
 king,
 True woman.”

Aud we have another picture of her in
 the same situation:

“Not less one glance he caught
 Thro' open doors of Ida station'd there
 Unshaken, clinging to her purpose, firm
 Tho' compassed by two armies and the
 noise
 Of arms, and standing like a stately pine
 Set in a cataract on an island-crag,
 When storm is on the heights.”

And where can one see a more disin-
 terested devotion to a generous cause
 than Ida displayed in her attempts to
 ameliorate the condition of womankind?
 Where shall we turn to find more
 strength of will or steadiness of purpose?
 What man could have more high-mind-
 edness and true nobility than she who
 says: “Better not to be at all than not
 be noble!”

Lady Psyche' too, particularly when
 brother and sister so unexpectedly meet,
 reveals a truly noble woman. She

would perform her duty fearlessly in the
 face of great odds, however painful it
 might be to her to do so. She has as
 strict a sense of duty as had Brutus of
 whom she speaks. For this we admire
 her; we honour her for the tender mem-
 ories she cherished for her native land
 and her childhood's home; we reverence
 her for that strong affection for her bro-
 ther which even her high sense of duty
 could not overcome; but we love her for
 the affectionate anxiety she exhibited
 concerning her mother. What beauty
 of character is revealed in her eager in-
 quiry: “Our mother, is she well?” It
 reminds us of that beautiful incident re-
 corded in Holy Writ where Joseph re-
 veals himself to his brothers in the land
 of Egypt. “I am Joseph,” said he;
 “doth my father yet live?”

As to intellectual ability these women
 are represented as being in no degree
 inferior to men. Their college is con-
 ducted on the same principle as a col-
 lege for men, and the same studies are
 perused as one would find in almost any
 college of our land. The prince ac-
 knowledges that the women are as clever
 as the men. “Why, sirs, they do all
 this as well as we,” says the prince.
 And he tells the truth, for has it not
 been proved that even in Old McGill
 “they do all this as well as we,” and
 sometimes better too, shall I add?

By giving such examples of woman-
 hood Tennyson seeks to show that the

woman is to be considered by no means inferior to the man ; and through the whole poem he keeps before the reader the idea that the place of the woman is beside the man and not beneath him, that she is the helpmate of man, and that each without the other is incomplete. This last point comes very near striking the keynote of the piece, for the gist of the poem, the real truth that the poet wishes to teach, is very well embodied in the motto of Chancer's nun : "*Amor vincit omnia.*" All obstacles that stand in the way of the union of man and woman will be surmounted. A community of women alone is unnatural and cannot stand. Neither can a community of men alone such as we have in "Love's Labours Lost." Tennyson's female community is brought to naught through the agency of a man. Shakespeare's male community is brought to naught through the agency of a woman. That is but natural. Man and woman were always intended to be helpers and companions to each other, each to be the complement of the other in forming one complete whole. Each is drawn toward the other, for what the one lacks the other has. And one of the most significant parts of Tennyson's poem is where the prince speaks to Ida saying

"Henceforth thou hast a helper, me, that
know

The woman's cause is man's : they rise
or sink

Together, dwarf'd or godlike, bond or free."

The princess is a noble character, possessed of a strong will and great determination, but somewhat misguided. Lady Blanche seems to have been her evil counsellor urging her on in her opposition to the male sex. It appears that matters had not gone smoothly between Lady Blanche and her husband and she conceived a hatred for men which her vindictive nature would not allow her to give up. She exerted her influence upon the princess and was in a large measure responsible for the latter's repugnance to men. The evil influence of Lady Blanche, combined with Ida's own naturally strong will made her most determinedly opposed to the suit of the prince. So decided was she in opposing his suit that it seemed altogether vain for him to press it. This strong will has to be broken before she will yield herself to him. The change from an attitude of high-spirited opposition to one of gentle yielding is a long and slow process. Hence the length of the poem. But the change must and does come. "Something wild within her breast, a greater than all knowledge, beat her down." *Amor vincit omnia.* What a lovely picture she now presents ! She has a heart after all. We admired her from the first. We could not do otherwise ; but we admired her at a distance. We honoured and revered her. Her

whole character commanded honour and reverence. Now, however, we love her. The haughty spirit has yielded and broken, discovering the warm, tender heart that all the while lay beneath that cold exterior.

The language and style of the poem demand some notice.

The language is simple and the style clear and attractive, so that one reads the poem without labour or difficulty. The meaning of every sentence can be gathered at once. The descriptions, if not very vivid, are at least more than fairly clear. The description of the appearance of the college buildings as the prince and his two friends approached and rode among them is very pretty. We seem to be riding along with the company, and can easily imagine ourselves looking at the college lights in the distance, at first glimmering and indistinct among the trees, but becoming clearer and brighter as we draw nearer. As we enter the archway we dimly see the woman-statue above it, and the inscription along the front, but obscured by deep shadows. Once within, the peals of silver chimes fall upon the ear from all sides, and the air is filled with the scent of flowers.

"Further on we gained
A little street half garden and half
house ;
But scarce could hear each other speak
for noise

Of clocks and chimes, like silver hammers falling

On silver anvils, and the splash and stir

Of fountains spouted up and showering down

In meshes of the jasmine and the rose :

And all about us peal'd the nightingale,
Rapt in her song, and careless of the
snare."

Throughout the piece the quality of beauty rather than force attracts the notice. Yet in several places there are figures of speech which carry a good deal of force. Of the figures in the poem the metaphor is the oftenest used, and the simile comes next in order of frequency. These figures contribute mostly to the beauty of the poem. In a slightly less degree they contribute to the clearness of it, but comparatively few figures are used for the purpose of securing greater force.

In the last place it will be interesting to examine the poem with a view to learning what we can about the poet himself. Most writers reveal themselves through their writings, but there are some who do not. It is the place of the dramatist to keep himself out of sight. The good dramatist never reveals himself through any of his characters. Shakespeare kept himself altogether out of sight. We cannot put our finger on a single character of his and say: "This is a reproduction of the

man Shakespeare." Consequently we know absolutely nothing of Shakespeare's personal character. The lyric poet, however, must be the very reverse of this. He must throw his own thoughts and feelings into his poem. The lyric poem is supposed to reflect the personality of the poet. Now "The Princess," though not a lyric poem, is of such a nature that the individuality of the author might be expected to appear through it, and it does. In the first place, then, we notice that Tennyson shows himself to be a man tolerably well versed in the modern sciences. It is said of Coleridge that, once when conversing with a friend, he made the statement that the real antithesis of poetry was not prose but science. But Tennyson makes science the handmaid of poetry. He makes Lady Psyche speak as a modern scientist would about the formation of the earth; and the prince, in describing the courses of lectures tells us that all the subjects, scientific as well as literary, which are taught in a modern college, had a place in the university of the princess. History, mental and moral philosophy, political economy, zoology, geology, astronomy, electricity and chemistry were all studied there. Such parts of the poem as deal with matters of this kind, reveal to us that the author must have been a broadly

educated man. In fact, all through the poem we have evidence of the poet's extensive knowledge.

It may also be noticed that he shows an accurate knowledge of the female heart in such a passage as this where he is describing the after-dinner recreations of the lady students :

"Others lay about the lawns,
Of the older sort, and murmured that
their May
Was passing : what was learning unto
them ?
They wished to marry : they could rule
a house :
Men hated learned women."

Another thing that one observes as he reads this poem is that Tennyson appears to be greatly interested in women and to have a most kindly feeling toward them. With the exception of Lady Blanche, all his female characters are beautiful and lovable; and in all his male characters the reverence and sympathy of the poet for women is revealed.

But while Tennyson's imagination is of the kind sometimes called *egoistic*, it is not narrow like the imagination of the mere lyricist. Its range is wide and he is capable of portraying a great diversity of characters. Yet he cannot wholly get rid of self as the dramatist does. With all his scope of imagination he still shows his individuality.

“VERBUM DEI.”

THE Yale Lectures on preaching were delivered last winter by Dr. R. F. Horton, one of the leading Congregational ministers of London. The volume containing them is published by Macmillan under the above title, and possesses the peculiar interest of a work on practical theology from one of the broadest of all broad churchmen.

The English of the volume is vigorous and graphic. In typography, style, freshness and sustained interest it is a most readable book. No man interested in the work of the preacher will find the perusal of any part of it a task. Even hostile critics admit that the book is full of beauty and inspiration, felicity of diction, fertility of illustration, and the magnetism of spiritual intensity.

In regard to the practical part of the work, the personality of the preacher, methods, &c., there will be no serious difference of opinion. The interest will chiefly centre around its main topic, viz., the preacher's relation to the word and Spirit of God. It is here that the unique value of his message to ministers appears, and around this the storm of polemics will most fiercely rage. Many have been asserting that the Higher Criticism, if adopted, would destroy the old channel of communication with God, and flood the Church with a cold, dead

rationalism. Here is a book, which, although it does not come within the scope of its purpose to discuss these opinions, evidently accepts their most radical conclusions; and yet asserts, that the true preacher of to-day ought to deliver his message under an influence of the Holy Spirit, which few of us would venture to claim, and which staggers us when we begin to grasp its amazing import.

He thus states the theme of his book, “Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted and deliver it without addition or subtraction.” Thus the preacher is not merely a Rhetorician, a Philosopher, or a Priest; he is essentially a Prophet—a man inspired by God with a communication to his fellows. This message of God to the preacher is not merely the conviction that certain articles of religion are true, nor is it a personal experience of vital religion. Still less is it that emotional or æsthetic excitement which is produced in many fine temperaments by religious themes. The word of the Lord must come to the preacher of to-day as really, and essentially in the same way, as it came to the holy men of old

who spoke as they were moved by the Holy Ghost.

Among his illustrations of the word of God coming to men of modern times in this sense he quotes the following passage from a work by a missionary among the Indians of our own Northwest:—

"On the banks of a wild river, about sixty miles from Beaver Lake, I visited a band of pagan Indians, after a painful and difficult journey, who seemed determined to resist every appeal or entreaty I could make to them. My faithful Indians, my companions, did all they could to rouse them by telling them of their own happy experience. But the people sat shrouded in their blankets, smoking in a sullen indifference, upright and motionless as mummies. Tired out in body and sad at heart, I threw myself upon the help of God and breathed a prayer for guidance in this hour of sore perplexity. God heard me, and springing up I shouted, 'I know where all your children are, all your dead children! Yes I know most certainly where all the children are whom Death has taken, the children of the good and the bad. I know where they all are!' The Indians quickly uncovered their faces and manifested intense interest. I went on: 'They have gone from your campfires and wigwams. The hammocks are empty and the little bows and arrows lie

idle. Your hearts are sad, and you mourn for the children you hear not, and who come not at your call. But there is one way to the beautiful land where the Son of God has gone, and into which he takes the children, and you must come this way if you would be happy and enter in' As I spoke a big stalwart man from the side of the tent sprang up and rushed toward me. 'Missionary, my heart is empty, and I mourn much, for none of my children are left among the living; very lonely is my wigwam. I long to see them again and clasp them in my arms. Tell me, missionary, what I must do to please the Great Spirit, that I may enter that beautiful land and see my children again?' He sank at my feet in tears, and was quickly joined by others who, like him, were broken down with grief and anxious for instruction."* Horton asks, "Was not that exclamation, 'I know where all your dead children are,' a veritable word of God? Did ever any saint in Old Testament times receive a more direct or manifest message to deliver?"

This opens up the question, What, then, is the relation of such passages in a modern minister's sermons to the Bible which Christians have for ages been accustomed to call the word of God? He objects to this title and claims that there

By Canoe and Dog Train. By Egerton Young.

is no foundation in the Book itself for calling it by that name. What the writers of the Scriptures produced is the record of the word of God to them; but their statement of it cannot be regarded as the immediate utterance of the Most High because it is coloured by the human medium through which it has come. Yet as it is the sacred and inspired record of the word of God, which came during the course of ages to the chosen leaders of God's people, to the faultless Person who Himself perfectly embodied it, and to the immediate witnesses of his historic manifestation who, in testifying to Jesus Christ, were testifying to its final fulness and progressive potency, every true preacher must be an earnest student of the Bible. To understand and assimilate the great historic word which He spoke to the fathers is the condition of hearing Him speaking to us now.

But he disclaims the thought that the record of the word of God as he understands it came to an end with our canon. He would put upon the same level many parts of Origen, Irenæus, Tertullian, the *Imitatio Christi*, and some truths enunciated by Maurice, F. W. Robertson, Macleod Campbell, Thos. Erskine, and Bushnell. These are named simply as illustrations, the implication is, that every called servant of the Lord when speaking under the influence of the

Spirit gives utterance to a true word of God. Nay, even in the lower religions outside Christianity some echoes of the Divine word have been heard; and in both the scientific and poetic interpretation of Nature in the literature of to-day, it will repay every Christian to listen to His voice.

He illustrates the true method of receiving this word of God, by the experience of Samuel Rutherford communing, long with the Lord in secret and then thrilling the West Coast with his preaching. The threefold way for us to receive it is the same, *viz.*, *study*, *meditation* and *prayer*. Hard study is necessary to grasp the meaning of the Bible, and the tendencies and possibilities of religious life and thought in our own day. The seeker of a true word of God must be filled with a holy unrest, which is not content to dwell at ease in the quiet valley of tradition, but forces him to scale for himself the dizzy heights of truth. Meditation is also necessary—that is, the steadfast setting of the mind on things unseen and eternal, on God, the soul, the authority and dictates of the moral law, and the true ideal of life. And there must be prayer; not the smooth petitions of the morning and evening routine, or the urgent cries uttered in distress for deliverance; but those arduous wrestlings with the Divine Custodian of truth, in which the soul is supernaturally enlarged and drawn out,

as in the case of Edwards and Brainerd and the great saints of all time.

The bearing of this doctrine on the personal Christ, the Incarnate Word of God is then discussed. The preacher's reception of the word must move along the lines of the practical inward admission, and personal assimilation of Christ. The Saviour must be so formed in his life and consciousness that every thought is in subjection to Him. The word which comes to him must interpret and glorify Christ.

Most readers of the book will demur to its central theme, that good men preaching under the influence of the Spirit are on the same level as the Sacred Writers, and that their statements while in this condition are the word of God in the old historic sense. This is accomplished by depreciating the Bible rather than by unduly exalting the influences of the Spirit promised to all believers. It is one thing to be wisely guided by the Holy Ghost in applying truth already revealed, and quite another thing to receive a new revelation. We have all been guilty at times of a certain mild idolatry of our religious leaders, of Luther, Cal-

Presbyterian College.

vin, Knox, and the Westminster Divines; or of Wesley or Robert Hall, as the case may be. We have often unwittingly allowed their dicta to stand to us in the place of the words of God. But we are not yet prepared to teach in cold blood, that, even in their most rapt and epoch-making utterances, they stood on the same level, and are worthy of the same regard, as Paul, Peter and John. Even Joseph Parker, who is not a hide-bound traditionalist, repudiates this distinctive claim for the preacher, and declares that it means the practical abolition of the Bible.

Yet the book will amply repay a careful reading. The picture of the influence of the Holy Spirit, under which every preacher ought to deliver his message, may be more effective in forcing home the truth just because it is drawn in large and startling outlines to which we have not been accustomed. In the light of its unusual statements every religious teacher must ask himself, What is the measure of divine guidance within our reach now? And such a question is always profitable.

JAMES ROSS.

MINISTERS NEEDED WHO CAN SPEAK ENGLISH AND FRENCH.

WHEN God places a duty at our feet it is neither right nor safe to ignore it or turn aside from it, even when we think some other work may be more noble or important. This is true of the Church as of the individual. I think it will be admitted that a great and evident duty is laid at the feet of our Church in regard to the mass of French Roman Catholicism in this country. An ignorant priest-ridden people occupy almost the whole of one of our provinces and considerable portions of several others. There surely can be nothing more evident than that it is incumbent upon the Protestant Church of this land to give this people a better gospel than that given to them by the Romish priesthood. Our own Church in its French Evangelization scheme is doing a noble and an altogether necessary work.

I am not writing this, however, in the interests of that special scheme, but to offer a few suggestions in another direction in which I think good work might be done.

In the province of Quebec and in portions of Ontario bordering on Quebec and in other places we have many English-speaking congregations in the heart of a mixed population. In many of these places the French population is increasing and the English is being

gradually "squeezed out." Not a few congregations are becoming weaker and the difficulty of "maintaining ordinances" is increasing. Perhaps these congregations have not received from our Church the consideration, sympathy and help that their trying yet important situation calls for.

Through our Home Mission and Augmentation funds a certain amount of aid is given,—I might say reluctantly given. The argument seems plausible. Why spend money on these vanishing causes when it might be so much better spent in "the growing missions in the North west"? I think a fair view of all the facts would tend to check such reasoning. If one felt inclined he might press home here the cowardice of receding in the least degree from these fields. Are we to retire before the advance of Romanism? Should we not rather fortify every vantage ground now in our possession—hold every fort as long as it is possible within our power? These congregations should be considered not merely in the light of a few families to whom ordinances are supplied by our Church, but as missionary centres whence the surrounding French population may be reached. Do we not hope to see our French fellow-citizens in possession of a free gospel with all its

blessings of light and liberty, as we enjoy it? If so, why should we not expect these congregations and mission stations to be the centres from which this gospel shall be disseminated? In some places a purely French congregation may be a necessity, but in many localities the congregation might with great advantage be a mixed one, the English element forming the nucleus. If, as we are told on good authority, the French-Canadians are dissatisfied with their present condition and the usual result of Roman Catholic countries stares them in the face—Atheism or Protestantism—why should we not in a loving practical way seek to meet their wants and bring them into the Protestant fold?

The question is: Considering the circumstances, are we as a Church in a practical way adapting the best means to attain the desirable end here indicated? We hardly think so. In a mixed population, such as I have indicated, if a man opens a general store, he does not say: "Only English spoken here" and "only French spoken here." No; there will be at least enough of French and of English to understand and supply the wants of all customers. Now in these congregations in mixed populations, how many ministers can speak both French and English? Is there more than one in ten? Does not common sense tell us that a minister so situated should have

considerable command of the French tongue?

A French Roman Catholic is not satisfied with his religion. He wants to make inquiry as to the religion of Protestants, but the Protestant minister cannot talk to him. Or he comes to ask: "Sir, what must I do to be saved?" And the English minister is dumb because he cannot speak the language of the questioner. A minister in a congregation or mission station such as I am speaking of is in a place demanding special attainments,—beset by special difficulties, and he should be looked upon by the Church as occupying a place of special honour in the vineyard, and should receive special sympathy and support, financial and otherwise.

But where are we to get the ministers who shall preach and converse in both English and French. I answer from our colleges, of course, and from Montreal College in particular.

Everyone conversant with the history of Montreal College rejoices to recognize the magnificent work she has done in the interests of Protestantism and of true religion. But she will not have attained to her best work in relation to the evangelization of this land until it becomes her settled policy that every student graduating from her halls shall be able to tell to French-Canadians in their own tongue the blessed gospel as we hold it and prize it—the truth of

God's free grace to man. Then let the Church take hold of these graduates and sustain them in those fields in Quebec and elsewhere where their special attainments will surely bring forth abundant fruit. Then the work of spreading the truth among our French fellow-citizens will proceed on lines that will commend it to the common sense of most men and will suggest the thought

Ottawa, January 8th. 1897.

of growth, permanence and conquest.

I may not have thrown these thoughts together with sufficient care and have not burdened the page with details, but I shall be glad to hear of the subject receiving an ample discussion from the authorities and the students of Montreal College who in the providence of God stand so closely related to this great work.

W. D. ARMSTRONG.

THE TWO GODDESSES

(A FRAGMENT.)

"Patience! Patience! . . . At all events, Courage!"

LETTER TO JOHN CARLYLE.

THIS was Carlyle's constant iteration. "Courage! Courage!" "Tapfurkeit!" . . . "Deliberate valor is God's highest gift!" "Hope was ever a liar," he says in another letter.

Men commonly prefer Hope to Courage. She is the more alluring Goddess, scattering the earth with flowers and flushing the sky with roseate tints. Courage is stern, repellent even, revealing things in their true gray light, unsoftened, unadorned. Hope promises much: Courage, nothing. Hope is half-

sister to Fortuna, and is always expecting much from their relation. She is prone to ignore and put out of sight all difficulties, all adverse forces; and looks forward constantly to a Golden Age which will come *somehow*, without the soul girding itself up and BRINGING IT. There is a glamor and the light of magic mystery upon her landscape. The thing is no sooner desired in her eyes than it is conceived done. Rugged places become smooth in her fair imagination, mountains are levelled and

chasms filled, until the whole passage to the Promised Land becomes a King's Highway: and the poor dupe forgets that the mountains and gorges, the rocks and bogs are therestill,—and will not away for all her bright imaginings,—till she stumbles against a rude boulder, and falls prostrate.

Here is one stone, at least,—there is no denying that; but she comforts herself it is the last, and all is *now* clear—until she stumbles and falls against the next. Blind Infatuate! At last there is no salvation for her; she has *lost* the road. Her lights were false lights, of the *ignis fatuus* species, which have led her far enough astray, into a wilderness of rocks and quagmires, lit with only the dim spectral gleam of a last sunset fast sinking into endless night!

Courage is Hope with her eyes open. Stern and sad, with calm, clear, resolute eyes, she faces the future, counting the cost and knowing all the obstacles lying in her way, yet nothing daunted, with a

Cambridge.

divine fearlessness in her, and determination to conquer, if conquest may be. No fool's paradise lies before her. Eldorado, or Islands of the Blessed,—Royal Road of any kind she knoweth none: only the painful climbing step by step up the Hill Difficulty. No leveling of mountains, no filling up of yawning chasms for her; the cliff above, the gulf below, are clear there before her in their utmost blackness and dizziness. Scale them she must, with slow and wary pace; other way there is not. Each rock is tested, every step made secure before she set foot upon it: and as she passes onward with firm lips and upward-gazing eyes, the rugged way behind her grows fair with the beauty of high endeavour and the strength of divine achievement, until she reaches the summit of the hill and her form is lost amid the brightness of eternal dawn and the way by which she has gone becomes as a path of light leading onward and upward unto glorious day for all who follow in her footsteps!

R. MACDOUGALL.

It is a heaven on earth for a man's mind to move in charity, to rest in Providence, and to turn on the poles of truth.

—*Bacon.*

Injustice pays itself with frightful compound interest.—*Carlyle.*

Every human being whom we approach should be the better for us.—

Channing.

Books, Old and New.

IT is always interesting if not instructive to look into any scientific book more than a century old. Lavoisier, who may be said to have founded modern chemistry by the discovery of oxygen, died in 1794, just a hundred years ago, and yet so completely has it supplanted the earlier pseudo-science of alchemy that probably few of the readers of the JOURNAL have ever seen a book devoted to the latter subject at all. Except as a curiosity no one would ever dream of buying one. They have almost disappeared even from the old bookstores. Yet the literature of alchemy was tolerably extensive, covering a period of a thousand years, and some very famous names appear in its bibliography. I have just been turning over in the Library the leaves of a couple of old folios printed at Geneva in 1702, containing Manget's *Bibliotheca Chemica Curiosa*, a compilation of treatises bearing on the subject, from the Emerald Table of Hermes Trismegistus the mythical Egyptian down, including the works of Geber, Roger Bacon, Avicenna, Raymond Lully the martyr missionary, and Paracelsus. The main interest in nearly all of these turns upon the elixir of life or the philosophers' stone and the possibility of transmuting the baser

metals into gold. Manget himself seems to have been fully satisfied as to the possibility of such a transmutation and his materials are arranged in such a way as to favour that view, in opposition to Kircher the Jesuit, whose tractate, however, is given in full. Such a position need not surprise us. Even the greatest minds in the middle ages assumed the possibility of it, and a long line of theologians from Thomas Aquinas downwards discussed the moral question as to the legitimacy of using gold that had been produced by the occult art. The foolish and commonly dishonest pursuit of this phantom was perhaps not wholly in vain, for it led to many curious experiments, but the thousand years spent in the quest had really added little to the sum of human knowledge owing to the lack of precision in the methods of investigation. The commonest factors in every product were overlooked and their conclusions so rendered erroneous. The use of the test tube and the balances made progress possible. But the secrets of chemistry are very far from being all exploited yet, and probably the end of the twentieth century will wonder at our stupidity in allowing so many obvious facts and processes to escape us.

* * * * *

About the freshest and most interesting book to a critical student of theology which has appeared in the publications of the past year is Prof. Ramsay's *Church in the Roman Empire before A. D. 170*. It does not profess to be a complete history of that all-important period by any means, being rather a series of studies in early Church history and literature including the New Testament. But every subject is discussed in a most stimulating and suggestive way. The author's specialty is the political geography of Asia Minor which he personally explored after having made himself thoroughly familiar alike with the ancient authorities and modern discussions. One of his most important conclusions, for which he argues with great earnestness and which he presents with great confidence, is that the Galatian Churches addressed by Paul, about which there has always been so much vagueness and mystery, are none other than the ones so well known to us from the Acts at Antioch, Iconium, Derbe, and Lystra. He admits of course that these cities were not in Galatia properly so called, but he claims that in the first century the whole district was attached to Galatia for administrative purposes by the Roman government and was officially known by this name, it being indeed the only name that would include them all. He maintains this against even such a high authority as

Schürer and gives the authorities for his contention. If this position can be made good it ought to throw a flood of light on the Epistle and will modify a good deal that appears in all the Commentaries, where so much has been made of the supposed fickleness of the Gauls to account for the situation. It is interesting to note that in the second century these very churches of Phrygian Galatia were the great stronghold of the Montanist heresy, showing characteristics that may very well have caused them to listen to Judaizing teachers in the first. One of the most valuable discussions of the volume is that on the various legal grounds for the prosecution of Christians in the first two centuries by the Roman authorities, and the modifications of these in practice by the temper or policy of successive Emperors. His account of it is certainly one of the clearest and most satisfactory presentations of this difficult subject given us by modern scholarship. Incidentally in the course of this discussion he is led to examine the sources of information both Christian and pagan. His conclusions here are interesting and reassuring. Approaching the Christian sources, and more especially the writings of the New Testament Canon under the influence of advanced German criticism he has yet been forced by his own independent studies to reverse almost all their radical decisions and has come clear round

to the older traditional opinions as to date and authorship at nearly every point, *e g.*, the Johannine authorship of the fourth Gospel and Epistles, and the later date in the reign of Domitian for the Apocalypse. As to the date of 1 Peter he differs from the majority of Protestants, but it is only to accept the persistent tradition of the Roman Catholic Church as to the long residence of Peter in Rome. He discredits the view that Peter suffered under Nero and on internal grounds plans the first Epistle about the year 80. No wonder the Pope should regard our author as a valuable critical ally notwithstanding his Presbyterian view as to the origin and growth of the episcopate. Some of these are subjects on which it is somehow taken for granted that no theologian can write with entire impartiality, but Prof. Ramsay is a layman and does not profess to have any theological interest in them one way or another. It is hard to see why, but this will no doubt give his views greater weight than they would otherwise receive. The book, however, is only another proof of the perennial interest in religious questions so that even lay scholarship finds some of its most profitable themes in the field of Biblical Criticism and Church History. Professional theologians can only wish that the number of such earnest and clear headed investigators may be increased.

* * * * *

Another book of the year just closed which I have read with unusual interest is one entitled Present Day Theology, by the late Prof. Stearns of Bangor. The author had made for himself a decided place in theological literature by his Ely Lectures in Union Seminary on the Evidence of Christian Experience, which though professedly based on Frank's System of Christian Certainty displayed sufficient originality to give them independent value, and other works of importance were naturally expected from him. The present volume has appeared under all the disadvantages of a posthumous publication, but is sufficient to show that such expectations would probably have been realized had he not been prematurely cut off in his forty-fifth year. He was evidently a growing man and one who was growing in the right direction. The title of the book is a somewhat unfortunate one, erroneously suggesting that it is altogether one of ephemeral interest. It is indeed not a complete system of theology as it omits all discussion of the Sacraments and the Church, but most of the other questions are touched upon more or less fully so as to indicate the writer's position, often in an exceedingly happy and effective way. The interest of the work does not, however, lie to any great extent in the views expressed. Except for one or two crude paragraphs which would probably have been eliminated by further consid-

eration he does not greatly differ from the average Calvinist of the present time. He even differs less than he thinks he does from the Calvinists of the past, and in a good many cases he can find no better language in which to sum up his conclusions than that of the Westminster Assembly's Shorter Catechism. The chief novelty is the prominence which he gives to the social aspect of Christianity as involved in the establishment of the kingdom of heaven on earth. The real interest of the book arises from the method which he adopts and from the arrangement of his materials. Instead of beginning with Theology Proper as is done in most of the older systems, he puts Christology in the first place and works onward from that. It is thus an actual sample of a method which it has been loudly proclaimed in many quarters would lead us into results infinitely better than the old covenant theology of the schools and give us a system more thoroughly Biblical. One is curious therefore to see how the experiment turns out when tried. In justice to Prof. Stearns it must be said that he adopts this method in no arrogant spirit of superiority to his predecessors, but simply in the belief that it will conduce to greater simplicity and clearness in a popular discussion, since "Christ stands in such a relation to the great facts with which theology has to do that he throws upon them that central

light by which alone they can be understood." It must also be said that the author's attitude in dealing with the history of doctrines is calm, candid, and sympathetic. He does not therefore antagonize those who may have a preference for a more logical treatment of these questions. And I am free to confess that his method has at least one advantage in this, that almost at the outset it brings us face to face with those points which it is practically most important should be settled right and leaves the others for subsequent consideration. It raises at once the test question, What think ye of Christ? beside which all others pale into insignificance. It does not follow indeed if one is right here he will be right everywhere else, but he is not likely to be far wrong; while if he be wrong here he cannot really be right anywhere else. It is therefore the great touchstone by which all theologies must be tried. This may in itself be a sufficient justification for dealing with it first. But in a complete system it practically involves the discussion of a number of themes twice over, and in the Christology a good many things have to be virtually taken for granted in a provisional way. Perhaps no method can altogether avoid that, but in a scientific presentation of theology as of anything else it is desirable to restrict provisional assumptions within as narrow limits as possible. It does not conduce to clear

ness to dovetail discussions into each other, nor does it suggest perfect liberty of investigation when the conclusion is obviously a foregone one. The old arrangement can plead a good deal in its favour still and is hardly likely to be altogether discarded.

In another respect Prof. Stearns' arrangement is wholly to be commended. He everywhere makes a clear line of demarcation in his discussions between the Christian facts together with their relations as these are plainly set forth in the Scriptures, and the theological speculations or theories which have been offered to explain these relations. It is not that he discards speculation as illegitimate. No thinking man can avoid it. But he everywhere treats it as speculation having none of the dogmatic authority attaching to the plain teaching of Scripture. He is not afraid or ashamed to acknowledge that there are a good many things which he does not know and cannot understand as well as a good many more things about which he is not sure. He is always respectful to the views of those from whom he differs and candidly states their strong points as well as their weak ones. The *adim theologicum* is entirely wanting. His whole aim is irenic and if he is ever unfair it is rather to the predecessors of his own school of thought than to his opponents. And to tell the truth one

cannot help feeling that just here he is occasionally a little bit unfair. Though he is willing to be called a Calvinist and sometimes glories in the history of Calvinism, he so far sympathizes with the vulgar prejudice against it as to attribute positions and tendencies to typical Calvinists which they would have repudiated as heartily as he does himself. No Calvinistic theologian for example ever formally denied the freedom of the human will and if they have all felt difficulty in maintaining a mode of statement that was always quite consistent with their teaching on other points, this same difficulty has been felt by every school of thought in some form and is not escaped by Prof. Stearns himself according to his own confession. The fact is we here come upon a mystery that baffles all our analysis and probably will always continue to do so. Our author, while strongly asserting the fact of human freedom, frankly acknowledges the incomprehensibility of it and therefore refuses to draw the inferences which Arminian theologians commonly deduce from it, by which they are landed in antagonism both to the statements of Scripture and to the evidence of their own Christian consciousness. The style of Prof. Stearns is simple, clear and natural. For the most part he avoids the technical phrases of scientific theology as is fitting in a popular work. The book is therefore well adapted for gene

ral reading and can hardly fail to be profitable to any who will undertake it.

* * * * *

Professional theologians in their interest in the more scientific discussions of the subject are perhaps a little prone to overlook the books that are intended merely for edification and for the deepening of religious life. They would feel it a reproach to have to say they had never read Augustine's *Confessions* or the *Imitatio Christi* of Thomas à Kempis, or Bunyan's *Pilgrim's Progress* or Rutherford's *Letters*, but they are not likely to be so familiar with the new books of one kind or another which are doing much to shape the piety of the Church independently of the great theological movements. Yet it clearly behoves them to study these and to offer what guidance they can for the right direction of those who would gladly receive it. There is in all the churches at the present time a widespread craving for a deeper spiritual life. Even in the midst of apparent worldliness multitudes of men and women are conscious that they are not getting out of their faith the measure of strength and comfort, peace and joy which they feel they have a right to expect, and they are ready to welcome suggestions from almost any quarter. They are indeed in some danger of accepting plausible novelties without much discrimination or inquiry as to their truth, and sometimes very old

and exploded errors are palmed off upon them as newly discovered panaceas for their spiritual ailments. In the hankering for some esoteric key to the inner temple of religious experience, like the visionary doctrine of a second conversion or that of a superficial perfectionism, many are in a fair way to miss the open secret of religious progress—a firm grasp of fundamental truth coupled with faithfulness to the well-known conditions of the Christian life. Books which explain the former or enforce the latter are the only ones that are likely to be really helpful in the long run. It is not new doctrines or new duties we need to know about but to have a fuller appreciation of the old ones.

Now happily there is no lack of books of the right description even apart from the Bible and the great classics already referred to. Out of many that might be named there are three living writers perhaps specially worthy of mention, whose booklets are already numerous, widely circulated, published at moderate prices and easily obtained almost anywhere. They represent three different continents and three different types of thought, but are all spiritual in their tone and sound in their teachings. They are F. B. Meyer of London, J. R. Miller of the United States, and Andrew Murray of Wellington, South Africa. It would serve no good purpose to give here a list of their books which can be obtained

by those interested from Mr. Drysdale or any of the principal booksellers. It will be sufficient to characterize in a word or two the latest work of each that I have been able to secure. Meyer's *Way into the Holiest* is an exposition of the Epistle to the Hebrews and presents the atoning work of Christ in so many different aspects that hardly any one can fail to get some fresh light upon it. Its bearing upon the spiritual life of the believer as well as upon the justification of the sinner is fully exhibited in a terse, crisp style which makes interesting reading. Miller's *Silent Times* is a series of short sermons on themes connected with the various experiences of life and various phases of Christian duty. Without much unity or logical connection with each other they are all very practical and are illustrated at every point with telling incidents and analogies. As he himself puts it they are intended as a "help to read the Bible into life," and are admirably adapted to that end. Murray's *Spirit of Christ* is one of the most sensi-

ble and practical treatises on the work of the Spirit that has ever been published. Without being fanatical or dogmatic he yet holds firmly to the teaching of Scripture, and if there seems some times to be a tinge of mysticism it is really only the mysticism of the New Testament itself that reappears in his treatment. At every step one is made to feel that he is in contact with a man who is himself filled with the Spirit of Christ and knows whereof he is writing. Without being censorious or uncharitable he searches the heart keenly and puts his finger frankly yet tenderly upon the sore spots of life and character that need healing. It is not the kind of book which will be relished by those who desire to find some short cut to holiness, but it is all the better on that account. If a man can read these three books or even any one of them without being raised to a higher level of spiritual life it must be because there is lacking all sincere desire to attain it, nay all true idea of what genuine religion is.

Presbyterian College.

JOHN SCRINGER.

The Mission Crisis.

MISSION WORK IN THE SOUTH SEAS.

AS servants of the Lord Jesus Christ striving to promote His cause and advance His kingdom we are not, and will not be, satisfied with anything short of the evangelization of the whole world. The Master has laid upon us this command "Go ye into all the world and preach the gospel to every creature." Consequently for us the world, the whole world and nothing less, is the field, but, for convenience in working, and to the great advantage of the cause of Christ, this immense field, the world, may be considered as divided into sections corresponding in general to the great natural divisions of the earth. To each of these sections in turn we would direct our attention. In the November and the December numbers of the JOURNAL we called attention to the work that the students of this college are doing in our Canadian North-West and the sparsely settled portions of the eastern provinces. This month we desire to direct attention to a section of what is technically called the "foreign field," a section of the foreign field that has a peculiar interest for all Canadians, and more particularly for Maritime Province Canadians. Mission work among the South Sea Islanders will long claim a

place in the hearts of the fellow-countrymen of Geddie and the Gordons.

The work that was begun in the South Sea Islands by Williams, Harris, Geddie and the Gordons has been nobly carried on by faithful and devoted missionaries of a later date, some of whom now living have grown old in the service of the Master among the heathen. Men like Robertson and Watt have done valiantly and suffered much that they might tell the story of Jesus Christ to the fierce and degraded cannibals among whom they chose to labour. But there is another, a veteran soldier of the cross, who stands among the world's greatest missionaries, whose name will be held in highest honour as long as the subject of Christian missions finds a place in the hearts and lives of men. Dr. John G. Paton has done a work the full significance of which cannot be comprehended. We may get a glimpse of the nature of his work from the following account which is part of an address delivered by him in Exeter Hall and which we take the liberty of reproducing. Dr. Paton says :

Could I take you down to these islands, and let you see the triumphs of the gospel there, you would be stirred as you have never been stirred before. One

missionary and his wife laboured thirteen years. He and his wife sowed the gospel with tears, amid much persecution and opposition. This missionary at last got heartbroken to see the want of success, and he came to us and pleaded with us to let him go to one of the other islands where the people were crying out for a missionary. But we said to him, "You have acquired the language in the island where you are placed, and translated the New Testament into it, and we could have no one that would gain your influence there for many years to come. Hold on, and we will all pray for you that God's Spirit may be poured out upon your work, and we hope ere long that you will have cause to praise God for

THE TRIUMPHS OF THE GOSPEL of His love." The missionary and his wife returned to their former sphere, but when they returned a fight had taken place between the slavers and the natives. The missionaries were greatly disheartened. Moreover, the old chief got angry with some of his own people, and was determined that if they would not confess some wrong they had done, he would coerce them by war. One morning the missionaries heard the yells of savages approaching, and believing their intention was to murder them, they, with their children, entered a boat at once and set off with all possible speed. It was told the old warrior, however,

that the missionary and his wife and children were leaving. He then ran down to the beach and called out to them, "Come back; if you do not I will send my swiftest canoe after you and shoot you every one." The missionary's wife said in tears to her husband, "Have we not risked our lives these many years for them and suffered much amongst them?"

THAT MAY BE GOD'S VOICE THAT WE
HEAR

in that old savage. He cries, 'Come back': let us commit ourselves to God in prayer, and let us turn back and leave the results entirely to Jesus, and if we and our children are all murdered, oh, the joy of getting into heaven at the same moment with them all!" And then they prayed as men will only pray when on the verge of eternity. Oh, friends, it is not in the police, or in the arm of the law, that we missionaries trust in the hour of danger and difficulty, but it is in throwing ourselves upon the promises of Him who said, "Whatever ye shall ask in My name, I will do it." Therefore that missionary and his wife poured out their hearts to God in prayer. The boat was turned, and the old chief saw where it was to land on the beach. He ran down to the spot, and there stood with his great club drawn, as if to strike the first that came ashore. The boat hesitated for a moment, but the missionary's wife, picking

up the baby and coming to the front of the boat, committed her all to Jesus. When she landed, the old savage swung his club over her head. But he said to his men, "Do not strike them: we will finish our own work to-day, and we will close them in their own house, and come back to-morrow and dispose of them." He thereupon drove them up to the house, and left them there for the night. But that was a night spent in prayer, and when the morning came they were calm and resigned, in the arms of Jesus. The old chief came back soon after daylight, and called, "Come out. I am prepared for you now." He looked at the crying children and sorrowful parents, yet not sorrowing "as those that have no hope." They stood for a few minutes in silence, and then the chief said, "Before I begin, I want to ask you a question. How could you come on shore as you did when you saw us there to murder you? Had we been in the boat in your position we would have tried to escape. How could you do as you did? Tell me that before I begin."

The missionary's wife, in tears, said
 "OUR JEHOVAH GOD HELPED US TO DO
 WHAT WE DID.

You called on us to come back. We came back at your request, and now we are in your hands; but if you murder us you murder those who love you and who would die for you, of which we have given you ample evidence, and who wish

to make you happy." The old man stood looking at them for a few minutes, and then he sat down and said, "Sit down beside me," and they sat down. "Now," he said, "tell me of that God that so helps you in your difficulty and danger: our god never nerves us in that way." They then told the story of God's love and mercy, and of Christ dying for poor sinners, and suddenly the old man stopped them and said, "What! A God of love and mercy! A God who came to die for me! Can I be interested in that God's death, and that salvation? Make it plain. Begin again." And so they spent the day in tears and prayer, while the Holy Spirit wrought in the poor old savage's heart. And at last he said, "I think I see through it now, I think I understand it, and the God that nerved you shall henceforth be my God. I am a worshipper of the Jehovah God, and I will live with you henceforth, and I will help you, and we will conquer this island for the dear Saviour."

And the work went on, and now, could I take you down to that island, you would see there a large church built by these cannibals, now all Christians, and you would find there over two thousand worshippers of the living God.

I was sitting to-day in a meeting of a society that is trying to put down the giving of

INTONICATING DRINK AND OPIUM and other things to our poor islanders, and other such races, and I thank God that such societies exist. But the white man is bringing down these curses of humanity which are demoralizing and sweeping away our islanders. Britain not only forbade her traders to engage in these articles of trade with the islanders, but she appealed to the other nations, and all these nations but one sent in adherence to Britain, saying that they would join in the interests of humanity in this prohibition.

AMERICA DID NOT JOIN, and I have been to America, trying to awaken public opinion and to lead the Americans in the United States to enter into this prohibition. I have seen President Cleveland, and had a long, private interview with him, besides other interviews, and I am persuaded that if it is in his power—for I believe he is a man of God and loves the Saviour—he will try to bring the States to enter into the prohibition. He did not promise to do so, but I was led from the whole tenor of his conversation to believe that he is in deep sympathy with us, and will try to do all he can to bring that prohibitive power about. Why should not noble America take a leading part now in this great international prohibition? Let all the other nations rally round her and Britain, and so sweep away these curses of humanity that are endangering

our own lives, and destroying many on our South Sea Islands!

Just lately there has been

A SPITEFUL STATEMENT PRINTED and made much of to the effect that the missionaries have stores for selling brandy and ammunition and other things to the natives. No missionary ever did so. I defy any man in this world to prove that statement. Our missionaries are consecrated men who have nothing to do with trade whatever. We give ourselves entirely to the spiritual work of our mission. We are distant fourteen hundred miles from Sydney, our nearest seaport, and we depend upon Australia for our provisions and clothing, and everything else we need, and send to Sydney for them; and sometimes our flour and other things are put up in casks that may have been branded "brandy" or "rum," or something else. But the liquor has been emptied out of them, and the merchants buy the casks so branded and fill them with flour, or clothing, or whatever we need.

Everything must be packed up in casks, or bags, and though these are filled with provisions and so forth, those godless slavers will say that the casks or bags are filled with brandy or rum. No, friends,

I AM A TOTAL ABSTAINER, and I believe every one of our missionaries are total abstainers, and we are

thus trying to bring our natives to follow and serve the living God. My own life has been endangered again and again by these slavers. I have stood between them and the natives with their rifles levelled at the slavers. I may state that the interpreter in connection with Kankaka traffic may not know a word of the language of the natives. He is trained to get natives under the influence of white men by every pretence that he can make use of. On one occasion one of them dragged a poor, young woman, the daughter of a chief, into their boat, and when they were binding her, her father cried, "Will you take away my child?" He then levelled a stone as if to throw it at the traders, and one of them placed his rifle to his shoulder and shot the father, and also one of his men. The deeds of the labour traffic have been dreadful, and I believe that God will yet, in retributive justice, reckon with these men who have shed so much blood, and caused so much sorrow and agony through our islands by this traffic. And yet a Parliament exists in the Colonies! Oh, that we had another Wilberforce or some other noble man, who would rise to move our Parliament and nation to cast the shield of protection over these poor islanders. They have sent petitions again and again to this country to get Britain to throw her protection over them. They all say, "We are the subjects of Queen Victoria"

("Toria" they call her), and they claim to belong to her, and hate all other powers that come among them.

Notwithstanding all this opposition,

THE WORK OF GOD GOES ON,

and, I hope, will go on, until all these islands are vocal with His praise. I am here now to try to obtain five or six more missionaries, so that we will place one on every island of the group. I am also here to obtain the means of supporting them, and to plead for the prayers and sympathy of God's people. I call on no one privately. None of you will see me at your houses, or offices, or elsewhere. I have never gone about in that way, but I leave the matter before the blessed Lord in prayer, and receive what is voluntarily given by His own children, who also follow me with their prayers and sympathy in the work. All our islands are now waiting to receive the gospel. I will only give you one specimen.

When I was down there last, we approached an island. We saw that island full of armed warriors. We had been told not to go too near, or risk our lives, as there had been many murders there. Frenchmen had killed natives, and natives had killed Frenchmen, and the people were exceedingly excited at the time. We saw the bush full of these warriors when we lay off in our boats. They called out, "You missionary?" "Yes, we are missionaries." "You got

revolver? You got rifle?" "No." "Do you want to steal our girls?" "No, we are not slavers; we are missionaries." And then a body of men came within two or three yards from the boat in a canoe. One of the natives stood looking at us with intense interest, and then he said, "You bring Mr. Gordon that the people of Erromanga killed." "Yes." Then a poor native came and stepped into our boat, and so we got over the difficulty. These lads also came into the boat and they waved to the people on the shore, and shouted to them, "Missi, missi," meaning "Missionary." As soon as the people saw the beckoning and heard the words, all rushed for the boat. When we got near the shore, they said, "Will you land among us?" "Yes," we replied, "we want to land and have some conversation with you. Whenever we said this, there was a rush into the sea and every man that could get hold of the boat tried to pull it ashore. When they got it on to the beach,

UP WENT THE BOAT WITH A SHOUT, and they carried it on their shoulders. When I got out I saw a most forbidding looking character come running towards me, and I kept my eye on him, thinking that perhaps he was going to take my life. But he came running up and caught my left hand—and what a hold he took of it - and then looking up to me he said, "Me die for missionary, can you give me missionary, me so much

like missionary to teach me, me die, no missionary teaching me." And there the poor man stood, the very picture of despair, imploring me for a missionary. I said to him, "I am sorry I have no missionary to give you." Then he said, "You stop, please, and teach me. I am no savage. I die, I die; no missionary come teaching me." And so he stood pleading with me. Could I have brought that man into this audience, as he stood that day, it would have moved your souls as they have never been moved, and I am certain that

LONDON WOULD HAVE SENT THAT MAN
A MISSIONARY,

and the other islands too, that are waiting and crying, "Come over and help us," with the joys of God's salvation. I hope to obtain five or six more missionaries, and yet to see one on every island of the group, if God will.

When I was here before, God's people gave me £6,000 to build a new vessel of steam auxiliary power. When we got the plan of the vessel drawn from the Clyde we found it would require £1,000 per annum to maintain the vessel. We could not raise the amount, and therefore we had to give up the idea of building this ship for the present. The money was handed over to the Victorian Church, and is invested in that church till we can see that we can get some other

CHURCHES OR SABBATH SCHOOLS TO
COME TO OUR HELP.

The matter we thought should be brought before your churches and ministers and Sabbath school superintendents, to see if any plan could be devised by which the £1,000 per annum could be raised; for in the islands they are already supporting thirteen missionaries from Australia, besides other Christian efforts. We have two hundred native teachers engaged in the work, and they are doing

SPLENDID SERVICE FOR THE SOUTH SEA
ISLANDS.

I am here trying if possible to raise the money through the liberality of God's children, through donations, and the taking of shares for the support of the vessel, at threepence per share, and surely that would not interfere in the work of your Sunday schools, but would, on the contrary, lead Sunday schools to tenfold interest in the Lord's work being carried on in the New Hebrides. I intend returning to Australia in a short time, and thence direct to the Islands, and the ambition of my soul is that God may spare me to see every island of the

group vocal with his praise. One of my sons is already engaged in the work of God in one of the darkest islands and I hope with God's blessing to have four others in it; and my constant prayer is that nothing may divert them from the work, but that the Holy Spirit may rest upon and fill every one with the desire to carry the gospel to the heathen. Oh, Christian parents, are there none of you here that would give one of your sons or daughters to the great work, for which Jesus died, of carrying the gospel to the perishing? You may say, "But we do not know they have the talents and qualifications to become missionaries." Never mind, give them all the education you can impart, and leave the rest to Jesus, who will never fail them. Hannah brought Samuel to be consecrated to God. She gave him, not after she saw that he had qualifications to become a prophet, but when he was only able to open and shut the door of the temple. She placed him where he should be surrounded by influences likely to prepare him for that great work. Did God fail him? He never has failed and never can fail.

Poetry.

THE WORKS OF MAN AND THE WORKS OF NATURE.

Man's works grow stale to man, the years destroy
The charm they once possessed ; the city tires ;
The terraces, the domse, the dzazling spires
Are in the main but a magnificent toy ;
They please the man not as they pleas'd the boy :
And he returns to Nature, and requires
To warm his soul at her old altar fires,
To drink from her perpetual fount of joy.

It is that man and all the works of man
Prepare to pass away ; he may depend
On none but what he snatched her stores among ;
But she, she changes not, nor ever can ;
He knows she will be faithful to the end,
Forever beautiful, forever young.

1892.

W. M. M.

THE OPEN ROAD.

I love to stand where four roads meet :
I love the crowded highways.
Give me the thronging busy street :
Take thou the shaded by-ways !

The road—the open road for me,
Before dull books and teaching :
Things, there, in every face, I see,
Beyond their farthest reaching.

I love to loiter down the street
 And on the market-places ;
 To watch the hurrying stream I meet,
 And scan its changing faces.

There needs no tardy brush or pen
 To picture human passion ;
 The instant-varying throng of men
 Reveals its every fashion.

Be thine the slow, imperfect pace
 To learn by paint and vesture !
 I see whole poems in a face,
 A drama in a gesture !

Cambridge.

R. MACDOUGALL.

Thou from primeval nothingness didst call
 First chaos, then existence :—Lord ! on thee
 Eternity had its foundations ;—all
 Spring forth from Thee,—of light, joy, harmony,
 Sole origin :—all life, all beauty thine.
 Thy word created all, and doth create ;
 Thy splendor fills all space with rays divine.
 Thou art, and wert, and shalt be ! Glorious ! great !
 Light-giving, life-sustaining Potentate !

—*Selected.*

Believe me better than my best,
 And stronger than my strength can hold,
 Until your royal faith transmutes
 My pebbles into gold.

—*Elizabeth Stuart Phelps.*

Partie française.

NOUVELLES.

APRÈS quelques jours de vacances, et je pourrais dire de repos, nous sommes revenus reprendre nos études, plus vaillants et plus courageux que jamais. Il fait bon de quitter le collège et de fermer ses livres pour quelques temps, de se soustraire au bruit monotone de la ville pour se diriger dans nos campagnes, y respirer l'air pur et se reposer des fatigues de l'étude. Quelques-uns de nos étudiants sont allés passer leurs vacances dans des champs missionnaires. Mons. Brandt est allé visiter ses amis de Cacouna et revient content et joyeux de son voyage.

Mons. J. L. Maynard est allé aussi revoir ses amis de Joliette où il a passé de si heureux moments pendant l'été.

Mons. L. R. Giroux a eu le plaisir de passer ses vacances au milieu des amis de Grenville qui sont sans pasteur. (Ce jeune homme) a fait la connaissance de l'hon. Paradis homme illustre par son histoire, maintenant au service de Mons. Dean de Calumet, en qualité de machiniste.

Mons. P. E. Beauchamp a visité sa famille puis est allé passer quelques jours avec ses amis de Rockland.

Mons. J. A. Savignac s'est dirigé du côté de Sherbrooke, pour se rendre

ensuite à Drumonville, puis, je crois, à Sorel où il semble avoir certaines attractions. Il a fait la connaissance de Melle. G. W., paraît-il.

Mons. M. W. Biron a cru sage d'aller retremper ses forces au milieu de ses amis de East-Templeton où il a enseigné l'école pendant deux ans. Il a, dit-on, passé un plaisant quart-d'heure en compagnie de Melle. X.

Nous sommes tous revenus en bonne santé, en dépit de la Grippe, reprendre nos travaux de l'hiver.

* * *

Nous avons été agréablement surpris à notre arrivée d'apprendre que le Prof. Lefebvre, de Québec, a envoyé sa demande à l'Eglise en vue de succéder au Dr. Warden dans la charge de trésorier de l'évangélisation française. Mais nous avons ri sous cape, à la pensée qu'il se mettrait les deux pieds de travers dans la bouche, quoique homme très éminent. " Il faudrait que les eaux du St. Laurent remontent à leur source " dit-on. Il est peu probable que cela arrive cette année.

* * *

Melle. Aurélie St. Aubin, qui depuis plus d'un an enseigne à la Pointe St. Charles, vient d'être secondée dans ses

efforts par Melle. Emma Catafore qui est arrivée il y a quelques jours. Il n'y a aucun doute que Melle. Catafore sera encouragée dans son œuvre. Après avoir passé quelques mois au milieu des amis de Masham, elle les a quittés regrettée de tous.

Notre camarade d'étude, J. L. M., semble être très encouragé dans ses études, vu que c'est sa dernière année. Nous lui souhaitons beaucoup de plaisir quand il ira visiter sur la rue Marin.

* * *

Le 10 courant a eu lieu un des plus beaux événements du Protestantisme Franco-Canadien. Mons. L. J. Papineau, fils du grand patriote dont le nom a retenti dans toutes les demeures du Canada, s'est rendu à l'église St. Jean, et là a fait profession de sa foi vivante en Christ en s'unissant à l'église Presbytérienne, parceque, a-t-il dit, "c'est l'église la plus conforme aux enseignements du Maître."

Bon nombre était présent, et nous étions contents de constater que plusieurs de nos canadiens français catholiques étaient présents.

Quoi de plus beau, de plus encourageant que de voir un nom aussi notable que celui de Papineau enrolé sur la liste des membres de l'église chrétienne évangélique! Nous avons raison de bénir Dieu de ce que dans sa bonté, il a regardé la bassesse de son serviteur

pour lui ouvrir les yeux aux lumières de l'Évangile. Son exemple, nous osons l'espérer, sera suivi par bien d'autres qui cesseront de mettre leur confiance en l'homme, mais qui tourneront leurs regards vers celui qui seul peut sauver et rendre parfaitement heureux.

Il ne faut pas passer sous silence le Rév. Père Chiniqy, qui, quoique âgé de quatre-vingt-cinq ans bientôt, s'est surpassé dans les remarques qu'il nous a adressées. Il suffit de l'entendre pour être persuadé qu'il aime ses compatriotes et qu'il est prêt à faire le sacrifice de sa vie pour sauver ses frères. Quand il s'est agi de saisir le prix immense offert par Dieu pour le salut du monde, il a sacrifié ce qui lui était le plus cher. Réjouissons-nous donc, amis, de ce qu'un de plus est venu, quoiqu'à la onzième heure, s'enroler sous l'étendard du Christ pour le servir lui seul. Nous souhaitons à Mons. Papineau d'heureux jours dans sa nouvelle sphère, étant assurés que celui qui met sa confiance en Dieu ne sera pas confus.

* * *

Nous avons été vivement touchés de la mort de madame Côté de Namur. Elle nous a quittés contente et joyeuse d'aller rejoindre son Sauveur car sa paix était faite depuis longtemps. Nos meilleures sympathies à son époux.

L. R. GIROULX.

L'ŒUVRE FRANÇAISE DANS LA NOUVELLE-ANGLETERRE.

IL faudrait plus de temps que je n'en ai à ma disposition pour traiter d'une manière plus ou moins complète ce sujet. Je me contenterai d'exprimer mes propres convictions sur un ou deux points seulement.

L'avenir des églises françaises est-il aussi brillant dans les États de la Nouvelle-Angleterre qu'on se l'est imaginé au Canada? Depuis quelques années nos jeunes gens ont semblé croire que le travail missionnaire de l'autre côté des lignes se poursuit au sein de conditions idéales; que les difficultés que l'on rencontre ici s'évanouissent comme le songe au matin, dès que l'on a dit adieu à celles qui découragent ici, dès que l'on a dit adieu, ou plus souvent au revoir à la patrie. Plus d'un missionnaire s'est désillusionné, et il n'a pas fallu bien des années pour faire comprendre à un nombre beaucoup plus grand qu'on ne pense, qu'après tout c'est au Canada qu'on doit regarder si l'on veut être identifié à une œuvre sagement dirigée, à une œuvre dont le développement futur et la stabilité sont assurés. Il me revient à la mémoire au moment où j'écris, les noms de quinze ouvriers qui avaient été attirés là-bas, et qui ont abandonné leur champ de travail. De ce nombre, à l'exception de trois, tous sont revenus au Canada et

ne songent plus à s'en éloigner. Je n'inclus pas ici plusieurs autres qui, selon toute probabilité, seraient devenus des ouvriers utiles, eussent-ils été bien dirigés.

Il y a trois causes principales qui ont retardé et retardent à l'heure qu'il est cet important travail. Je ne ferai que mentionner les deux premières, laissant de côté tout détail, pour m'arrêter un peu sur une troisième qui tient à la nature même des choses, aux circonstances dans lesquelles l'œuvre se poursuit.

Comme je m'adresse surtout à des jeunes gens presbytériens, qui, s'ils s'expatriaient, s'identifieraient plutôt à l'église congrégationnelle qu'à aucune autre, mes observations, sous les deux premiers chefs, se bornent au travail sous les auspices de cette église.

Un travail missionnaire ne peut pas être prospère, conquérir, grandir et s'établir sur une base permanente, s'il manque de spiritualité. Je n'hésite pas à dire, je ne fais que répéter ce que j'ai maintes et maintes fois dit, cet élément essentiel à une œuvre durable, a fait défaut dès les débuts de cette œuvre. Quelques missionnaires en ont souffert et s'en sont plaint; ils ont essayé de faire comprendre que la destruction du romanisme n'est pas le but principal

d'une œuvre évangélique et chrétienne : que l'érection d'une chapelle n'équivait pas à l'édification d'un temple spirituel au Seigneur : ils se sont efforcés de remplacer le bruit, l'éclat, la pompe par un travail de simple conversion de l'indifférence et du péché à une vie sainte, modeste, consacrée au service de Dieu ; mais ils ont été plutôt entravés que soutenus et encouragés. Quelques-uns sont restés et restent à leur poste à leur corps défendant.

Une seconde cause de faiblesse, résultat naturel de la première, c'est le manque d'union, le manque de charité chrétienne, de ce respect, de ces égards les uns pour les autres, qu'on doit avoir quand on comprend la vie chrétienne. Les querelles sont à l'ordre du jour. Il n'y a pas d'entente mutuelle, de franche et loyale coopération, de vrai désintéressement précisément où il en faudrait le plus. Les résultats sont ce qu'ils sont. Les hommes intelligents et chrétiens se fatiguent de ces luttes inutiles. Ils tiennent leur bout aussi longtemps que possible et finissent par se retirer.

Mais l'avenir de l'église protestante française de la Nouvelle Angleterre ne me paraît pas brillant à cause des conditions dans lesquelles elle doit nécessairement s'accomplir et auxquelles ni les sociétés missionnaires ni les ouvriers ne peuvent remédier.

D'abord la nation américaine en principe s'oppose aux églises de langue

étrangère. On désire l'unification de la nation. On dit qu'il est impossible d'avoir une France, une Allemagne, une Italie, une Irlande au sein de la grande république. Tous ont à y gagner, et les Américains et les étrangers, à s'identifier à la nation. Je crois ainsi et en patriote et chrétien c'est là l'Évangile que j'ai prêché. Les églises en langue étrangère ne peuvent être qu'un trait-d'union entre les populations qui ne parlent pas l'anglais et les églises américaines. Il en est ainsi des églises françaises. Elles sont destinées à rester petites et faibles. Actuellement il n'y en a pas une seule dans la Nouvelle Angleterre qui se subviennent à elle-même. C'est avec difficulté que l'on recrute des enfants pour l'école du dimanche. La jeunesse parle l'anglais. Elle ne tient pas à assister à ces petites écoles quand on leur ouvre toutes grandes les portes des églises américaines avec leurs splendides salles, leur beau chant, leurs belles fêtes. Aussi, les jeunes gens s'en vont-ils dès qu'ils le peuvent, aux églises américaines, et l'église française reste faible et languissante.

S'il faut en croire Mr. Armstrong, agent d'émigration, qui vient de parcourir une bonne partie des états où se trouve le plus grand nombre de Canadiens, le courant va changer, a même déjà pris une autre direction. La crise financière aura un effet qui sera plus

que momentanément. Des milliers de Canadiens sont revenus au pays et y resteront. Les familles qui sont établies là-bas apprennent l'anglais, dans une génération on ne parle presque plus le français, et non-seulement l'église séparée devient-elle superflue mais on préfère qu'elle n'y soit pas.

Ce n'est pas à dire que l'œuvre d'évangélisation n'est pas importante, qu'on doive l'abandonner, ce n'est pas là ma pensée, mais je suis persuadé que les méthodes doivent changer. A mon sens si tout l'argent qui se dépense actuellement pour l'érection de temples coûteux, pour le maintien de pasteurs, dont le travail missionnaire est fort restreint, était employé pour l'accomplissement d'un travail de la nature de celui de la mission McAll en Europe, les résultats seraient beaucoup plus grands. Il ne s'agirait que de mettre ces faits clairement sous les yeux du public

américain pour faire, ou changer les méthodes, ou tarir les ressources financières.

Voilà donc quelques-unes des questions auxquelles le jeune pasteur canadien que l'on sollicite souvent sans délicatesse d'abandonner son pays aura à faire face. Ici les choses sont autres.

Il y a entente mutuelle entre les ouvriers; on se donne la main; on ne reconnaît aucun autocrate, on se réjouit des succès de ses pères et on les en félicite. On s'entraide. De plus, il y a lieu d'avoir des églises de langue française. Nous sommes dans une province française. A l'heure qu'il est le vent est aux réformes, un grand travail se prépare, propre à remplir notre jeunesse d'enthousiasme. Qu'elle soit chrétienne, loyale à Jésus Christ, réellement consacrée à sa cause et nous constaterons des résultats glorieux.

CALVIN E. AMARON.

College Note Book.

STUDENT LIFE.

OWING to illness, our esteemed Local Editor, P. D. Muir, B.A., has not been able to be at his post of duty to chronicle the momentous events that from time to time fall out in connection with our life in college. Realizing how extremely important a chronicle of such events is to the world, we have attempted to supply his place for the present, by assigning his work to another who will endeavour to perform it to the best of his ability. Meanwhile we hope to have Mr. Muir back again with us soon. "as well and hearty as ever he was."

Mr. W. C. Clark, we are informed, has been appointed to the position of B(r)ampton Lecturer.

As the Christmas vacation drew near a perplexing question presented itself to one of our theologs. Should he or should he not pay a visit to his lady-love? That was the question he tried in vain for many days to settle. At length he resolved to lay the whole matter before a lady friend and ask her advice. He did so, and concluded by saying "Now, Mrs. X., you are a woman of experience, what would you advise me to do?" "Go, by all means," replied

the lady. He went, and now rejoices that he took his friend's advice.

We are pleased to record that Mr. A. Mahaffy, B.A., who toward the latter part of the past session was stricken down with a serious illness, has quite recovered and been able to go to work in his mission field at East Templeton.

ECHOES FROM THE HALLS.

"Me agin! Me agin!"

"I awoke this morning without ever having closed an eye all night."

Prof. in Elocution:—"What does this attitude suggest, Mr. S—?"

S.:—"Addressing de multitude."

Prof.:—"And this?"

S.:—"Addressing de multitude."

Prof.:—"And this?"

S.:—"Addressing de multitude."

The dear Old Year was just taking his flight. In fancy we listened to the measured beating of his wings as he receded from our ken into the irrevocable past. In fancy we bent our ears to catch the first faint rustling of the wings of the glad New Year as he was coming up bright with hopes and good resolutions which in the distance we had beheld decking his glorious front. Suddenly the fierce pealing of the college bell

strikes upon our ears. "What can be the meaning of this sudden fierce clanging? Ah! I remember. It is only some of the boys ringing out the old and ringing in the new."

Just before the close of last term a very *loud* notice was posted on the students' bulletin board informing the general public that a certain gentleman of the first year would conduct a singing class in "Hades" during the vacation. Whether the unappreciative seniors discouraged the enterprise, or the caroling freshman found his presence required elsewhere, the expected class failed to materialize.

On the day before the students dispersed for the Christmas holidays they presented the steward and his wife, Mr. and Mrs. W. A. Morrison, with a handsome marble clock. Mr. and Mrs. Morrison were called into the dining hall, where the presentation was made in a few well-chosen remarks by the President, E. A. McKenzie, B.A. Mr. Morrison replied in a neat speech, thanking the students for their remembrance of Mrs. Morrison and himself.

Who is the student that journeyed in mid-session to comfort his best girl in her affliction, and only succeeded in adding to her misery and that of the whole family?

Contrary to all expectation, contrary to all past experience, hostilities between the New Building and the Old were en-

tirely suspended during the holidays. Heretofore the general peace that prevailed between the two communities throughout the term was sure to be broken in upon with the advent of every vacation, but this session the order seems to have been reversed. Through the greater part of last term a desultory warfare was waged between the New Building and the Old, but the holidays brought a suspension of hostilities, so that travellers might pass from the one building to the other without fear of being seized and carried off as prizes of war. This amicable state of affairs was very fortunate for the men of the New Building, who were far out-numbered by the bold warriors of the North Flat and the West Wing. Had not the warlike host who inhabit the various parts of the Old Building been more inclined to mercy than usual, the peaceful homes in the Morrice Hall might have been devastated and the inoffensive citizens to a man carried into captivity.

Toward the end of December last Mr. W. T. Morison, on account of ill health and press of work, resigned his charge of the Knox Church mission at Cote St. Louis, where he had laboured very successfully for about a year and a half. After Mr. Morison's resignation, the mission was supplied for a few weeks by Mr. A. C. Reeves, B.A., until someone could be found to succeed Mr. Morison. A successor was found in the person of

Mr. J. R. Dobson, B.A., who for nearly five years had laboured with great zeal in the Nazareth street mission, a mission supported by the congregation of Crescent Street Church. Messrs. D. J. Graham and H. McKay have been appointed to carry on the work in the Nazareth street mission, which Mr. Dobson and his colleague, Mr. J. D. Anderson, B.A., gave up. Mr. Anderson, Mr. Dobson's colleague for the last two years, was compelled by ill health to relinquish the work.

A certain theolog is in the habit of locking his room door when he retires for the night. Not long ago he retired and locked his door as usual, but Gentle Sleep, Nature's soft nurse, refused to weigh his eyelids down and steep his senses in forgetfulness. Phœbus' car had long passed the nadir and was fast hastening to the glowing chambers of the East when a solitary artsman sans latch-key came seeking admission to our classic halls. The theolog, generous at all times, was perhaps in a more *loving* mood than usual and had compassion on the weary and belated artsman. He hastily arose from his sleepless couch, snatched his bunch of keys from the door and threw them from the window to the youth below, telling him as he did so that he need not return the keys until breakfast time. In the gray light of the morning the theolog arose only to find his door fast locked, while

his neighbour who had his keys was none the less securely locked in slumber's embrace and his own room. What was the theolog to do? Would he return to that tiresome bed? or would he sit in his room till some one should come and let him out? No, he would do neither. He would climb out through the fan-light. Up he climbed. He succeeded in getting half way through and there stuck fast. How terrible! How maddening! How long must this *suspense* last? At last making a desperate effort he lost his hold and fell with a terrific *smack* upon the floor, arousing the whole flat.

During the holidays the college halls presented a deserted appearance. Of the ninety men who through the session make the college their home, only about twenty remained behind to spend their holidays in Montreal. All through the term every available space in the college building into which men could be stowed was utilized, and on every hand the familiar voice and the frequent footstep might be heard. But with the Christmas season there came a general exodus. Many of the students returned to their homes to enjoy their Christmas time among relatives and friends. Many more went to labour in mission fields that are dependent upon student supply, while a few, lonely in the midst of busy life, braved the severity of the winter weather and

the perils of travel in order to seek communion each with some kindred soul, and to enjoy even for a few short days and a few very long evenings the bliss that is not to be found among a horde of jibing persecuting students.

Yet think not, gentle reader, that life was at all burdensome to the few who remained behind. True the long halls appeared desolate and lonely, and the foot-fall of the solitary wanderer sounded weird and strange as he passed through the re-echoing corridors, but the student, grown accustomed to keep company with himself and his books, is not oppressed by solitude, and consequently rather enjoyed the extreme quietness that reigned within the college walls. If there may have been any tendency at all to wearisome monotony, it was more than counterbalanced by the kindly attentions of our steward and his household who did all in their power to

make life as pleasant as possible for the students who remained in college.

Nor should the kindness of the friends in the city be passed by unnoticed. The people of Montreal are indeed hospitable, and no inconsiderable portion of the pleasure enjoyed by the students throughout the festive season was due to the kindness of our city friends. The holiday time afforded the students an opportunity of cultivating the social side of their nature. Students as a rule, although generally able to be alone even in a crowd, are not, after all, such unsociable beings as many suppose them to be, and when the pressure of work was for a time relaxed, they turned their attention to social enjoyment, and many a happy hour they spent in the homes of their friends in the city. There they felt that the extended welcome was hearty and sincere, and they were made to feel indeed at home.

W. M. T.

Life appears to me too short to be spent in nursing animosity or registering wrong.—*Charlotte Bronte.*

Only working Christians and working churches can keep themselves unspotted from the world.—*Peloubet.*

You want to be true and you are trying to be. Learn two things,—never to be discouraged because good things get on

slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

•—*George MacDonald.*

He that falls into sin is a man; he that boasts of sin is a devil; and he that grieves at sin is a saint.

—*Selected.*

OUR GRADUATES.

REV. J. W. McLEOD has declined the call extended to him from Russeltown, Que.

At a recent meeting of the Montreal Presbytery a deputation from St. Lambert's Presbyterian Church appeared and asked that their pastor, Rev. Murray Watson, B.A., be granted a six months' leave of absence from his congregation on account of ill health. Mr. Watson has been suffering from insomnia for some time, and his attending physician has advised a complete rest. We hope that he will be greatly benefited by a change of scene and that ere long he will be able to resume his work again.

We are sorry to learn that Rev. Wm. Shearer, of Sherbrooke, (Que., has been laid up with an attack of la grippe. During his illness his pulpit was supplied by Mr. J. M. Kellock, of this College.

On a recent Sabbath morning in St. Andrew's Church, Lindsay, Rev. Robt. Johnston, B.A., preached on the subject: "The Men we Want in Power." In closing he referred to the duty of all to labor to remove every stumbling block from the way of the advancement of Christ's kingdom, and appealed to his people to seek the advancement of righteousness both in municipal affairs and

in voting on the Prohibition question.

Mr. Johnston declined a call to Knox Church, Ottawa.

A good custom and one which is appreciated by many ministers is that which some congregations have of remembering their pastor at X'mas. A few days before Christmas a deputation of ladies from the united congregations of Wakefield and Marsham, Que., waited upon Rev. R. Gamble, B.A., and presented him with a beautiful fur overcoat. Although taken by surprise Mr. Gamble made a happy reply, and spoke of the good feeling that had always existed between the congregation and himself during a ten years' pastorate.

Some time ago Rev. W. L. Clay, B.A., of Moosejaw, N. W. T., received a call to St. Andrew's Church, Victoria, B. C. The fact that he lately refused several calls to more important fields would lead us to conclude that no pecuniary consideration can induce him to leave where he believes he can do more effective work

From a letter to his brother, we have gained some information of the whereabouts of Rev. D M. Jamieson, one of the class of '90. He has charge of the united congregations of Hepworth and Cruikshank, and speaks very enthusiastically of his work. As an evidence of

the esteem in which he is held, his congregation presented him with an address and accompanying it a fur coat and cap, also a fur robe and two rugs for his sleigh. We are glad to hear of Mr. Jamieson's success, and hope that the tie of friendship which binds him to his people may grow stronger as the days roll on.

No small amount of surprise and pleasure was felt by his friends in College when tidings reached us that Rev. Kenneth MacLennan, B.A., B.D., had entered the ranks of the Benedicts. He was married in the month of December to Miss McLeod, an estimable young lady in his native land, and they purpose sailing shortly for Honan, China, there to engage in mission work. The JOURNAL takes this opportunity to wish Mr. and Mrs. MacLennan every happiness.

During the past summer the Presbyterian congregation at Alberton, P. E. Island commenced a new and happy era

in their history. A large and handsome hall was built, greatly increasing the facilities for congregational work. The opening services were ably conducted by Rev D. J. Fraser, M.A., B.D., and Rev. W. T. D. Moss, B.A., two of our graduates of last year. Speaking of this congregation, the Halifax *Witness* says: There are probably few if any places in the Maritime Provinces where Presbyterianism has made such rapid growth within the past few years as in the western portion of P. E. Island, of which Alberton is the centre. Where there was but one congregation thirty years ago, there are now four flourishing charges.

Among those who contributed to the success of our church in this part of our Master's vineyard the name of Rev. Allan Fraser occupies a prominent place. He was for many years minister of the congregation at Alberton, which has now become so flourishing under the able ministrations of his son, Rev. J. K. Fraser, M. A.

W. PATTERSON

Speak the truth, and all nature and all spirits help you with unexpected furtherance.

He who does a good deed, is instantly ennobled. He who does a mean deed, is by the action itself contracted.

—Emerson.

Delight no less in truth than life.

—Shakespeare.

Genius is the power to labour better and more available.—Emerson.

Now I have a sheep and a cow,
Everybody bids me good morrow.

—Franklin.

REPORTERS' FOLIO.

A regular meeting of the Missionary Society was held on Dec. 8th. The attendance was good and a very profitable hour was spent by all present. After adopting the accounts of Mr. A. Mohoffy, B. A., and Mr. D. J. Graham, which had been audited by Mr. J. M. Wallace, the social was prepared to hear the following gentlemen :

Mr. H. Murray read an interesting paper on the China Inland Mission. He introduced his subject by very aptly calling it, the 19th Century Anglo-Saxon survival of the missionary spirit implanted in the apostles by our Lord, and proved the wisdom of his comparison, by pointing out several marked features the two missions hold in common. The disciples were to go to the lost sheep of the house of Israel, and surely China has been lost in her isolation ; they were to take neither purse nor scrip, so this society guaranteed no salary to her representatives, and they ask for none ; they were as lambs among wolves and here too are the China Missionaries like them—among wolves rendered more blood thirsty through inhuman treatment of both Great Britain and the United States.

Mr. Murray's article was strong throughout, and his vivid account of the history of this mission from the date

of its foundation by the Rev. J. Hudson Taylor in 1865, down to the present, was an inspiration to all to have more faith in the ultimate success of all christian enterprise.

The French work was discussed by Mr. J. Ménar. He pointed out the difficulties peculiar to this line of work, and gave many useful hints concerning the advantages to be gained by having a perfect system.

Mr. A. Mahaffy, B. A., read a full and very interesting report of the Inter-Collegiate Missionary Alliance Convention, held in Toronto in November last ; the society had appointed Mr. Mahaffy as her representative at the convention, and every member felt after the report has read that the choice had indeed been an excellent one.

The programme for the evening was closed by Mr. G. Gilmore's sketch of the Central Soudan Mission. In this work there is a manifestly growing interest. As indicated by Mr. Gilmore, Mr. Harras has filled England and Scotland with new zeal in this part of Christ's vineyard, and the missionaries sent out are successfully meeting the wants of these people. The country is well adapted for agricultural purposes, and the natives seem to be possessed of an unusual amount of intelligence. "With this

material," Mr. Gilmore says, "carefully attended to by these devoted teachers of Jesus Christ, we may expect here in the near future one of the brightest spots in our Lord's vineyard."

There was a special meeting of the Philosophical and Literary Society on Dec. 5th to appoint speakers to meet the Toronto men in the open debate. The election was by ballot, and resulted in Messrs. E. A. McKenzie, B.A., and G. C. Pidgeon, B.A., being chosen to champion the learning and eloquence of Montreal.

Another special meeting of the above

society was held on Jan. 15th for the purpose of completing arrangements for the public debate. A motion was passed that Prof. Ross be asked to act as chairman. After discussing whether the audience or a committee should give the decision of the debate, it was finally found to be the mind of the society that this responsibility should be left in the hands of Dr. Barber, Dr. Barclay, and Prof. Moyse of McGill University.

After a committee of students had been appointed to make all other necessary arrangements, the meeting was brought to a close.

F. W. GILMOUR.

These, as they change, Almighty Father!
 these
 Are but the varied God. The rolling
 year
 Is full of Thee.—
 And oft Thy voice in dreadful thunder
 speaks ;
 And oft at dawn, deep noon, or falling
 eve,
 By brooks and groves, in hollow-whis-
 pering gales.—
 In Winter awful Thou ! with clouds and
 storms
 Around Thee thrown, tempest o'er tem-
 pest rolled,—
 Majestic darkness ! On the whirlwind's
 wing,
 Riding sublime, Thou bid'st the world
 adore,

And humblest Nature, with Thy north-
 ern blast.

THOMSON—"The Seasons."

Logical men, dogmatic men, rule the
 world.—*Shedd.*

Give me the benefit of your convic-
 tions if you have any, but keep your
 doubts to yourself, for I have enough of
 my own.—*Gatke.*

'Tis not from length of years our pleas-
 ures flow,
 Nor to the fates alone our bliss we owe ;
 Great ills, by art, we lighten or remove,
 And skill our meanest pleasures may
 improve. —*Selected.*

One loves to reflect on the great em-
 pire of silence.—*Carlyle.*

Editorial Department.

Ordained Missionaries The Corresponding Editor of the JOURNAL during for B. C. the session '92-'93, among other letters, received one from each of two graduates of this College settled in British Columbia. General items of information occupied part of these letters, but the larger portion of them was taken up by appeals for more workers in that vast and important field. The kind of men, however, was in each case distinctly stated. They *must be* graduates. This fact received such prominence in the appeals that the editor was struck by it and wondered why the invitation was thus conditioned. Further inquiry into the matter brought to light several facts which might, if known, lead some of this year's graduating class and some of those who have already graduated, to seek employment in British Columbia.

The law of Supply and Demand regulates other things besides the value of the products of national industry. It affects the ecclesiastical market. In Scotland, where the ecclesiastical mills annually turn out ministerial flour in great quantities, the market has become glutted and ministers are a drug on it. In British Columbia where no ecclesiastical mills are working the de-

mand is greater than the supply and the value of a minister is away above what we in Eastern Canada would fix as par value. If the flour mills of our land were suddenly to stop, the demand for flour would of necessity be changed into a demand for oat-meal or some other cereal. So, if the demand for ordained *Presbyterian* ministers is not met, that demand will become one for missionaries of some other denomination.

In the sending out of missionaries to such places the wants of the people should be taken into account. The necessary qualifications of the missionary must, to a certain extent, be determined by the needs of the people. In the ordinary mission field in Ontario there is no absolute demand for ordained men. In nearly every case, within convenient distance there resides a regularly ordained pastor. But in British Columbia where distances are so great and pastors so few the case is different. The student is often requested by the people to officiate at the Sacrament of the Lord's Supper and to administer the Ordinance of Baptism. He may not do these things. What follows? The people begin to think that after all, their wants are being satisfied in an indifferent way by the church. Their children are

growing up, and it is impossible to have them baptised. They themselves go on year after year without enjoying the privilege of sitting at the Lord's table. Now, we as a church do not lay the same stress upon the sacraments, as does the Roman Catholic Church, but at the same time we *do* appreciate their value most fully and properly. Take a given number of persons and let them have the sacraments regularly administered to them; also take a like band of Christians and withdraw the sacraments from them; the spiritual life in the former will quicken and increase as the years go by, while that in the latter will grow fainter and fainter. Can we wonder that ordained men in British Columbia find it hard to arouse from their lethargy and indifference, persons who for years have been allowed to live on without once receiving that sacrament which is intended to strengthen and renew the believer from time to time and to bring before his spiritual vision the dying love of the Master? Is it any wonder that children, growing up without the knowledge that they have been specially set apart to the Lord in Baptism, should develop into careless men and women; or that the parents themselves, having taken upon them no

vows as to the spiritual training of their children, should become lax in their discipline and remiss in their duty of bringing them up "in the nurture and admonition of the Lord"?

The very fact that missionaries are ordained, seems, as we have learned from those competent to speak on the subject, to carry with it authority wanting to the student missionary—not that the men are more competent *through ordination* to preach and teach, but they are backed by the special blessing and sanction of the church. It is hard for us who live in the east to estimate the authority which the three letters *Rev.* carry with them in British Columbia.

While much is being and has been accomplished by student missionaries in this field—and much will be accomplished by them in the future—there seems to be a great and proper demand for ordained men, and, if that demand is not soon met by an adequate supply, serious and perhaps disastrous results may follow. The experience gained in the work in British Columbia will be of inestimable value to the missionary in after life. The field is large and the people are ready with open arms to welcome new pastors.

Prohibition Plebiscite. Since the last issue of the JOURNAL two of the Provinces of the Dominion have pronounced upon the prohibition of the liquor traffic. Their decision was "Yes, prohibit it." As theological students we believe we have something worth saying upon it.

We are surprised at the amount of ignorance that prevailed concerning the taking of the vote, and it was not only among the poorly educated, but among those who on ordinary subjects are fairly well informed. The writer assisted in canvassing a large district, and the utter absence of knowledge or the existence of only indistinct ideas was very marked. And what makes this more surprising is that they were newspaper reading people. To give an illustration of the ignorance that existed,—an Ontario Sunday-school teacher did not know that a vote was to be taken till two days before; and canvassers in going from house to house met dozens of cases in which the people did not know that on New Year's day they would be asked to pronounce upon this question. We would draw a lesson from this. Read the newspapers more carefully. Do not skim over them carelessly, and especially over matters that relate to the public good. The newspapers are, all in all, a power for good, and are worthy of careful reading. They published enough on the Prohibition

question, and yet many readers remained ignorant concerning it.

The manner in which some voted gave a good illustration of the detestable selfishness of some natures. We know of a number of cases in which men who did not use liquor voted against Prohibition. They said that as they did not use it themselves it would be of no benefit to them to prohibit it. They would not recognize the fact that they should help their unfortunate fellow-men, who have the appetite for liquor, to free themselves from it. When will men learn that they are their brothers' keepers?

However, notwithstanding the ignorance and selfishness that should not have existed in some localities, the cause of righteousness prevailed. What is the next step? It will not do to remain inactive. It is not likely that we will at once get a prohibitory law; in fact, however much we would like it, we believe it would be a misfortune. We must come to it by degrees. Why not set out to have it in four years? Say that when the sun rises some morning in 1898 he shines upon no intoxicating liquors as a beverage in our land. As a first step in this year '94 let all saloons be wiped out of existence; give licenses, at higher figures, to only (1) hotels with accommodation for a minimum number of lodgers, having that minimum vary according to locality; and (2) to the

grocery stores. Then for the three following years, '95-6 and 7, reduce these each year $33\frac{1}{3}$ per cent. on the original number.

After considerable thought and consultation with men whom we think to be level-headed, we have come to the conclusion that a gradual method along these lines is the most business-like, and that which has the best chance of making a prohibitory law, when we have it, a success. Let it be remembered that when it is passed it is going to take men of the first water to enforce it: in fact it will be work for angels; and consequently it is wise to bring it about in that way in which it is going to be the most easily enforced. Four years or thereabout of gradual training will be a great assistance in its enforcement. The best results will be attained by having it arrived at gradually.

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C. E. Local Unions. Thanks are due to the Montreal Local Union of the Christian Endeavor for the lecture of John G. Wooley, in the American Presbyterian Church, on Tuesday evening, December 19th. It was a treat and much good must follow from it. Many thanks.

It has suggested something to us that we consider worth saying. When such a man as Mr. Wooley comes to Montreal, why are not arrangements made to have him lecture at some of the chief points

in our neighborhood? e.g., Quebec, Sherbrooke, Cornwall and Ottawa. The Local Unions at these places need good lecturers, and by co-operation could not Montreal and these surrounding communities make arrangements that, when a good lecturer comes to Montreal, these other places might also enjoy his services. When we heard Mr. Wooley we were sorry to think that on this visit this part of Canada was to hear him but once. Will it be the same with the next great man that is brought along? Could not a week's lectures be arranged, for? Let there be one evening at each of the four points named, with more than one at Montreal if it be desired. This ought also to be less expensive. The rate *per* evening for a number of evenings should not come so high as for a single lecture.

We would respectfully suggest that the Local Unions of the places named and of any other near to Montreal correspond with the Montreal Union and seek to enjoy some of the advantages that fall to the more favoured in a large centre like our commercial metropolis. The Local Unions can possibly be able to help each other in this respect.

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Instruction in Music. Some years ago, music was made one of the compulsory subjects for theological students in this college. Every student in second year theology had to

undergo an examination in music as well as in those subjects which are of a more pronounced theological character. Last summer, however, there came a change. Our curriculum was made to embrace elocution. At first, it was intended by the governing body of the college that elocution should replace music, because, in their belief, instruction in elocution would be more useful to ministers, more in line with their work, more necessary, in short, than instruction in music. But certain members of the governing body believed that it would be a misfortune to discontinue the lectures in music, and consequently they resolved to pay out of their own pockets the amount necessary to secure the services of a competent instructor as heretofore. The lectures in music, for which we have to thank these generous benefactors of the college, are therefore going on as usual but attendance upon them is optional, not compulsory as was formerly the case.

The students' appreciation of the instruction given in this class is seen, though not measured, by their attendance, which, while not so good as we would like to see, may yet under the circumstances be considered fair. Attendance at lectures on those subjects that are essentially theological is very properly made compulsory, and every student must pass his examinations in each and all of them. It can therefore

be readily understood how these subjects claim his first and greatest attention. Everything that might possibly divert his energies from his theological studies is put into the background. Yet notwithstanding all this a goodly number find time to attend the music class.

A knowledge of music is almost a necessity to the minister of the gospel. True, theological lore is to form his stock-in-trade by the use of which he is to fit himself for the work of leading men out of the darkness of sin into the light of God's truth, and true it is too that the earnest, devout, faithful servant of God may do very effective work for his Master without being able even to distinguish one tune from another, yet it is equally true that if to his other qualifications were added the power of song, he would become a still more profitable servant.

The public worship of God is incomplete without the service of praise, but how disproportioned is the praise service throughout the Church as a whole? In perhaps the majority of country congregations this part of the worship is defective, while in some of the newer congregations that are remote from city influences, it is almost wholly wanting. In such congregations it not only infrequently happens that the minister or the missionary has to lead the singing himself and sometimes he is the only singer.

This condition of things is not a result of the lack of musical talent among the people, but rather results from want of training and practice. As a rule there is an abundance of latent musical talent in the people, but it has been neglected. It only needs to be drawn out and cultivated. In cities, on the other hand, the tendency is in an opposite direction. There we find a tendency to elevate unduly the musical part of the service and to relegate to a secondary place the reading of the Word, the counsel of the minister and the calling upon God in prayer. The music, in fact, is made everything; the rest of the service, little or nothing. So far has this tendency carried the people that the service of the sanctuary, in too many cases, appears more like the opera than the solemn worship of the great Creator.

Now who is to regulate this ill-balanced and anomalous condition of affairs? The regulation lies to some extent, nay largely, with the minister. He should have sufficient acquaintance with music to enable him to know what place in the service of the sanctuary the psalmody ought to occupy. In cases where the service of praise is defective

he should take such measures as are at his command to improve it, and it is precisely in such cases that his knowledge of music will serve him in good stead. Very many are the ways, as anybody can readily see, in which the minister might make use of his knowledge of music to improve the singing in his congregation. Again in a congregation where the tendency is to make the praise service a mere musical entertainment, the minister should be on his guard. He should know what really good singing is, and what is proper and becoming in the house of God. He should be able to see where true praise ceases and opera begins, and when he sees the praise of the sanctuary in danger of being reduced to mere opera, he should call a halt forthwith.

The question, then, that this consideration suggests is: Where can we get the necessary instruction in music? And we answer: Right here in the Presbyterian College of Montreal. Here we have the opportunity of attending lectures in music, and of receiving, free of cost, that instruction for which, at another time, we might have to pay a goodly sum, if we should be able to secure it at all.