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Our Graduates' Pulpit.

THE DIVINE POWER OF THE GOSPEL.

By REV. J. S. GORDON, B.A., Mount Pleasant, Vancouver, B.C.

“For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”—*Rom. i. 16.*

In our consideration of this passage, it will be well to place ourselves as nearly as possible in the position of the inspired scribe who first penned these words. Let us, therefore, see him as he writes. Let us understand the circumstances under which he wrote, for, only by so doing can we appreciate as we should the truth contained in the text—only by so doing, can we form a correct estimate of the force of the arguments he advances.

Carry yourselves back, in imagination, to the end of the year 58 A.D., or the beginning of 59 A.D. Go to the city of Corinth, and there, in a certain house, on a certain street, you

will see a man, small in stature but great in mind and greater in soul, with pen in hand, writing a letter to a people of the most cultured city under heaven. This man is the world's greatest missionary. For years he has been travelling and preaching the Gospel in Asia and parts of Europe. His efforts have been crowned with success; and now, feeling that a great work might be done in the city of Rome, he writes to the people there, expressing his interest in them, and declaring his intention of visiting them at his earliest convenience.

It would seem, from the opening sentences of his letter, that it had been meanly insinuated, if not publicly affirmed, that Paul was afraid to teach in Rome. And, that such insinuations or affirmations would be made, we may readily believe. Without much stretch of imagination, we may fancy we hear the worldly wise men of Rome declaring: "Oh, it is all very well for Paul to preach his doctrines to the ignorant and uneducated, but he will never venture to palm off his crude ideas upon us"; while Paul, resenting such a charge, declares that oftentimes he had purposed to come to Rome, and that he would have come, had circumstances permitted. "I am ready," he writes, "to preach the gospel to you that are at Rome also."

And in our text he gives his reasons for his readiness to preach. In this short sentence he defends himself for preaching, and defends the gospel which he ever delighted to proclaim.

Let us consider then this defence of Paul's. Like him, we need to be able to defend ourselves for preaching as well as to defend the gospel we preach. It will be well for us, therefore, to consider his defence, and to ascertain whether we can meet and successfully contend with the opponents of Christianity by using the weapons he employed.

You will notice he opens his defence with a direct statement. He wastes none of his energies in preliminaries. He says: "I am not ashamed of the gospel of Christ." This is his reason for being ready to preach even to the elite of Rome. Is the

reason a good one? All will depend upon the person who uses it. We find people to-day who will do most contemptible things and then defend themselves by saying: "I am not ashamed of what I have done." The slave of strong drink will spend his money in that which brings untold wretchedness to himself and others, and say: "I am not ashamed." The gambler will empty his neighbor's purse, the slanderer will filch from you your good name, young and old will engage to-day unblushingly in pursuits which, in their days of comparative purity and innocence, they would have scorned, and they defend themselves by declaring: "I am not ashamed." Lack of shame, however, in such cases, is a mean apology for those who do such things. It is rather an argument against them.

May the same be said of Paul's defence? Was his lack of shame due to a blunting of his moral sensibilities by long continuance in a course which he formerly felt ashamed to adopt? Or was it the result of early training which biased him in favor of Christianity? Or did his lack of shame arise from inability to judge of the merits of the gospel he proclaimed? In reply to all these questions, we answer: No! Whatever Paul's weakness was, no one can accuse him of adopting a course the propriety of which he doubted even in the least. Indeed, he was characterized most distinctly by the very opposite of this. He was, of all men, most scrupulous, most conscientious—a man who strove to know the truth and to do it. We cannot say, therefore, that his pride in the gospel was due to a lack of moral sensibility.

Nor can we attribute it to his early training. He was a Pharisee, the son of Pharisees, a Hebrew of the Hebrews, trained in the conservative school of Judaism. All his early training was such as to develop within him a hatred of the gospel rather than an admiration of it—to make him a persecutor of Christians, rather than a preacher of the gospel of Christ. So, we conclude, Paul was proud of the gospel of Christ, and ready to preach it, not because of early training, but in spite of it.

As a last resource, can we say Paul was an incompetent judge of the merits of the gospel he preached? By no means! We have seen that his keen moral sense qualified rather than disqualified him for bringing in a true verdict on such a question. We have seen also that, to take the stand he did in reference to the gospel, he must have risen superior to his natural bias against Christianity produced by his early training. This in itself indicates the man's greatness. Moreover, it is worthy of note that Paul's past experiences as well as his present attainments, amply qualified him to judge of the merits of the gospel of Christ. He was a profound scholar and a clear thinker. He had felt the power of the gospel teaching in his own life. For thirteen years he had been proclaiming it in Asia and Europe, and noting its results on those who believed it. Where, then, can we hope to find a man better qualified to form a correct estimate of the gospel message than this apostle of the Gentiles? And with what overwhelming power of conviction come the words, "I am not ashamed of the gospel of Christ," from a man scrupulously conscientious, untrammelled by prejudice, and well qualified both by natural endowments and by surrounding circumstances to judge in such a matter!

Unlike most people who endeavor to justify themselves for pursuing a certain course by declaring they are not ashamed Paul proceeds to give us his reason for his attitude. The drunkard, the gambler, the slanderer, the vile declare: "We are not ashamed;" but they stop there. They do not tell us why they are not ashamed, for they cannot or dare not. How unlike Paul, who affirms: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He had experienced its elevating and transforming power in his own life. He had seen the wilderness of Asia and Europe rejoice and blossom as the rose wherever the gospel was accepted. He had seen the master kinder to the servant, the servant more lovingly obedient to the master; the rich more considerate of

the poor, the poor less envious of the rich, wherever the gospel message had been received. And, in the face of all these facts, the noble-minded, generous-hearted Paul could well say, "I am not ashamed of the gospel of Christ; for it is the power of God."

We may conclude, therefore, that these arguments, coming from such a man as Paul, in defence of himself as well as of the gospel he preached, were most conclusive.

But have they still the same force as an apology with us? When we who believe and teach the gospel, defend it and ourselves as Paul did, by saying: "I am not ashamed of the gospel of Christ," what weight does our statement carry with it? Just the weight of our own character—no more and no less. Coming from some, it is useless; coming from others, it is unanswerable. Can we, who say: "I am not ashamed of the gospel of Christ," go further and give as our reason for being proud of it that it is the power of God unto salvation to every one that believeth"? We certainly can. The centuries, as they have rolled by, have strengthened rather than weakened the force of this argument. They have added fresh evidences of the gospel's power. Where all down the centuries has the power of sin been most overcome? Without a shadow of doubt, it has been where men have heard and believed the gospel of Jesus Christ. Where have ignorance, want, sorrow, misery, wretchedness and sin most prevailed? Has it not been in lands where the gospel message was unheard, or, if preached, was mixed with so much rubbish that few could find the kernel of truth hidden amidst the chaff? Who fill our jails, our penitentiaries, our houses of correction to-day? It is not the men and women or boys and girls who have heard and believed the gospel of Christ. It is those who have not heard that gospel, or who believe not, if they have heard. In what lands to-day are sorrow and sin most conspicuous? Is it not in those where the gospel has never been heard?

We thus see clearly, from these facts, that Paul's old defence of the gospel, instead of being weakened, in the lapse of centuries, has been strengthened. Paul, after witnessing the influence of the gospel on men for a few years, and experiencing its transforming power over himself, could find no better apology for preaching it than declaring it to be "the power of God unto salvation." And we, after witnessing the influence of this same gospel in the world for past centuries, and, at the present time, over greater areas than Paul ever dreamed of, and experiencing its influence in our own lives, can find no better defence of it than the words of the apostle. The unbeliever, with his sophistry and his philosophy, falsely so called, may meet us. He may raise many difficulties which we cannot solve in connection with Christian teaching. He may worry us considerably. But, if we meet him with Paul's argument, he is silenced, if an honest man. No honest man will deny that virtue is better than vice; and if we, as honest, truthful men, can declare to him that, by accepting the gospel as true, our lives have been changed, that a consideration of God's love in giving His Son for us has filled us with purer motives and nobler aspirations, that, as a consequence of our belief in Christ, we delight to do right and hate to do wrong, how dare he say anything against our belief? When we point out to him the transformation in the lives of men and nations that has followed the preaching of and belief in the gospel, how can he, as an honest man, urge us to cease proclaiming it?

Thus far, for the defence of the gospel. I know of no better, nor do I ask for better. It is one calculated to strengthen the faith of those who already believe the truth. It will also serve to silence the opponents of our faith and to bring them, if they are really honest seekers after knowledge, to a knowledge of the truth.

In the second place, we are taught in our text the prominence that should be given to the gospel message in our preaching and teaching. Paul was not ashamed to preach it continually,

and why should we? It may not tickle the ears of the populace nearly so readily as an oration on some other themes. The minister who advertises as his topic for next Sunday evening some political or social question, may have more hearers than he who announces as his theme, God's love to man; but we have no reason to believe that he will do more good, or even as much good, to the many who throng his meeting-house and are convinced that all he has said is true, as he would have done had he led a single soul to believe the gospel of Jesus Christ.

We read "The gospel is the power of God unto salvation." We nowhere read, "Social science or political economy or politics is the power of God unto salvation." A well delivered discourse on "Man's duty to the state" may make a man a better citizen. An eloquent oration against "monopolies and corruption in high places" may arouse men to work against these, while they remain out of sympathy with other reforms which are equally important. The frequent delivery of temperance discourses may make a man a temperance enthusiast or even a temperance crank, and still leave him more untruthful, more dishonest, and less honorable than many a bartender. What is needed to produce an all-round character—to enlist the sympathies of men in every needed reform—is to preach the gospel to them, and if possible get them to accept it. If the people of our land can only be brought to believe thoroughly in the love of God as it is set forth in the gospel story, there will be little difficulty in putting them right on all the questions of the day. The man who once comes to realize how God has loved him will in turn love God and all that God is known to love. For such an one to deceive his neighbor habitually, or wrong him in any selfish way, is morally impossible—as impossible as it would be for a fresh water fountain to send forth salt streams. If the heart be purified by the love of God, the acts which flow from it will be pure.

Thus far we have seen the apologetic value of our text and

the warrant it gives us for making the gospel story the main spring of Christian teaching.

There is another important truth in the text which we must not overlook. "The gospel is the power of God unto salvation to every one that believeth." You will notice that the gospel must be believed if its power is to be felt. The gospel message, proclaimed in your hearing from time to time, is not going to act as a charm to make you better men and women whether you wish it or not. God is not going to force you to do right against your will; but he has provided the means to lead all men to right thinking and right living if they will only be led. Of all these means, which he is pleased to use in leading men into His Kingdom, none is more potent than a proclamation of the gospel of Christ, for it has proved to be "the power of God unto salvation to every one" who has believed it; whether old or young, educated or uneducated, Jew or Greek, bond or free.

Now, if the gospel has proved the power of God unto salvation to every one who has believed it; if it has ennobled the lives of men in all ages and in all lands, why should we not each and all believe it? Why should it be thought a thing incredible that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"? This is the essence of the gospel. This, indeed, is the gospel which is preached, and which all are asked to believe. It is belief in this great and glorious truth that will free you from the power of sin and Satan, and make you an honored servant of God to do His will.

In conclusion, let me ask you, my hearers: Is the gospel the power of God unto salvation to you? If not, why not?

THE TEMPTATION OF CHRIST.

By PROF. J. CLARK MURRAY, LL.D.

An Address delivered at McGill University Y.M.C.A., on Sunday,
October 25th, 1896.

In the 15th chapter of 1st Corinthians, at the 22nd verse, are these words: "As in Adam all die, even so in Christ shall all be made alive."

You may remember that not only in this passage, but in several other parts of the writings of St. Paul, a certain analogy is drawn between the first man, Adam, and the second man, Christ. I need not remind you, moreover, that in the short narrative which we have in regard to Adam in the beginning of Genesis, there is but one very prominent event related, and that is the temptation to which he was exposed, and to which he fell a victim; so that we are almost forced to find the analogy and the contrast between the first and the second Adam in the temptations to which both were exposed, with the very different results which occurred in the two cases. The two stories, therefore, of the temptation of Adam, and the temptation of Christ, have frequently attracted the contemplation of Christian thought. The fact is that they combine all the charms that we find in the highest tragedy. It was remarked, I think, by Coleridge, that all tragedy is derived from one or other of two sources: either from representing a victory of circumstances over man, or from representing a victory of man over circumstances. Certainly, these two forms of tragedy have never been exhibited to the human mind in such a vivid and forcible shape as in the two temptations to which I have referred. In the one you have the first Adam, the type and progenitor of our lower animal nature, exposed to the seduction of that nature, and falling a victim to their power. In the other story you have the more invigorating tragedy of

man's conquest over circumstances in the most glorious form in which that tragedy has ever been achieved. There you have the second Adam, the type and inspiration of our highest spiritual life, a man of like passions with ourselves, tempted as we are, yet conquering His temptations, and becoming through all history the immortal type of the conquest of temptation to the whole human race. Is it wonderful, therefore, that these two stories should have been chosen by one of the greatest English poets to make the subjects of two of the greatest English poems? Undoubtedly, Milton's "Paradise Lost" and "Paradise Regained" will furnish a far deeper insight into the spiritual significance of the temptation of Adam and the spiritual significance of the temptation of Christ than you will find in almost any commentary on the Bible.

I have quoted to you a remark of Coleridge in regard to the sources from which tragedy derives its pathos. He has also remarked that the tragedy of the ancient world draws its pathos almost, if not entirely, from the former of the two sources mentioned, viz., from exhibiting the victory of circumstances over man, while modern tragedy, he contends, exhibits to us rather the more encouraging form of tragedy that displays man conquering his circumstances. Perhaps this observation of Coleridge's is one of those sweeping assertions that are to be taken as merely true on the whole, true on the general average, though they do not admit of being applied to each individual case. I dare say it would be quite possible to find, both in ancient and in modern literature, specimens of both forms of pathos. There are tragic stories which exhibit a man or a woman gradually shut in by the force of external circumstances to a fate against which all the inclinations of nature rebel, and yet by the sheer force of moral resolution, conquering all the untoward circumstances in which they were placed. Let me take, for example, the familiar story of one of Sir Walter Scott's well-known novels, "The Heart of Midlothian." There you have a poor Scottish girl placed in the terrible dilemma of requiring

either to tell a lie or to be the means of bringing her sister to the scaffold. You can scarcely imagine circumstances that nature would rebel against more violently; and yet you have the strong force of that Puritan morality that has been developed among the best of the people of England and Scotland, accepting the situation and conquering it by force of moral resolution. Placed in the witness-box, she refused to perjure herself, and heard her unfortunate sister condemned to death. She immediately set out for London, and pleaded her cause before the Queen so eloquently, that she succeeded in obtaining a pardon. She saved her sister without surrendering the perfect uprightness of her own character. I repeat, therefore, that you may find, all through literature, tragedies in which both sources of pathos are combined; yet probably the saying of Coleridge is true, that with the ancient world tragedy implied mainly a man overcome by circumstances, while the modern world is rather inspired by the nobler tragedy that represents man as conquering the circumstances in which he is placed. Now, the story of Adam's temptation and fall may be taken as a type of ancient tragedy in general. In the ancient world man had not yet learned to worship as the ideal of his life the conqueror of temptation, the great Captain of our Salvation, who fought temptations and beat them down under His feet. In the modern world, on the other hand, civilization has been inspired by Christian ideas and sentiments; and however poorly the modern world may have acted up to the ideal of Christ, it is the ideal that it professes to worship. Consequently, it is not unnatural that man in the modern world should not feel irrecoverably crushed under the force of external circumstances, he should feel, with the example of Christ before him, that he is capable, by Christian inspiration, of conquering any external fate.

Now, if the ideal of Christ is to have full control over us, it is important that we should consider the significance of this story of His temptation. I need scarcely say to those who have

interested themselves in the criticism of the Bible, that a great deal of labor has been expended over the external form of the narratives in which the temptation of Christ and the temptation of Adam are told. I shall not take up our time with any discussion upon mere critical questions as to the external form of those temptations. Goethe has said, in the "mystical chorus," which closes the greatest of his works,

"All that is fleeting
Is but a symbol."

That is to say, everything that is transitory in human history finds its value, not in its transitory form; it finds its value only when we break through the shell of fleeting incident, and reach the kernel of imperishable truth of which it is the temporal symbol. Now, whenever we throw aside questions of mere criticism, we find that not only the story of Christ's temptation, but that of Adam's temptation also, has a meaning that is eternal. Let destructive critics do their very worst on the external form of these stories, we shall still find that they represent to us just such transactions as may take place any day in the lives of men. Have any of us escaped from the tragedy of Adam's temptation and fall? Have any of us gone through life without being brought into the presence of forbidden fruit? Have we not all heard an evil spirit, with the subtlety of a serpent, suggesting to us too, "Surely God cannot have forbidden you—it cannot be so very bad—to take just a little taste of that fruit. See what a delight it is to the eyes, how desirable it is for the purpose of making one wise. Don't be a milksop in your innocent ignorance of the world. Go out and see something of life, that you may get an insight into its evil as well as its good." Have we not all listened to such subtle suggestions of an evil spirit, and taken a taste of the forbidden fruit, just like Adam and Eve? Nay, have we not sometimes felt a certain glory in our daring adventure, exulting as if we had become like gods, knowing both good and evil. But, ah me! who would not willingly give up all the insight into life, which he

has gained by such knowledge of its evil, if he could only return to the innocence which vanished from life with his fall? But he looks back, and over the gateway of his earlier life he sees the cherubim of evil passions and the flaming sword of a guilty conscience guarding the way of return to the paradise he has forever lost.

That story of temptation and fall is repeated in the life of every man. Well would it be for us if we could imitate Christ's temptation and victory. We may do it. Possibly most of us have done it to a certain extent, and it is desirable that we should do it always. But if we do it, we must achieve our victory through the same spirit by which Christ achieved His. When we come to think carefully over the story of His temptation and triumph, we shall find that it indicates to us, in a most striking manner, precisely how we must act if we would achieve a similar triumph for ourselves.

To understand well the story of Christ's temptation, notice first the period at which it occurred. He had just been with the Baptist, and it is evident, on any theory you may have formed of the life of Christ, that the events which took place at the Jordan where He was baptized by John, had a very important influence on the life of the Master. From that time the work of His life seemed to become clearer to His own mind; the work of His life became to His mind one that He must set about at once. Milton is justified in representing Jesus as

"Musing and much revolving in His breast,
How best the mighty work He might begin."

Now, when any man, especially any young man, would form plans for his life, is not that precisely the moment when the spirit of evil is ready with its suggestions to dissuade him from everything that is good, tempting him to everything that is evil? Whenever Christ began to look forward to the life which He had undertaken to live, and the death which He had undertaken to die, is it wonderful that, with His delicate human sensibility,

He should have shuddered at the sight of what He had undertaken, should have shrunk for a moment from the bitterness of the cup which He had undertaken to drink? It is fortunate for us that the church rejected any theory of Christ's nature that would represent Him as other than a true man, with a real body and a reasonable soul, of like passions with ourselves. We must therefore conceive of Him as having the same sensibilities as those by which we are led and misled. It is a very familiar fact that just in proportion to the refinement of man's nature in general is the delicacy and acuteness with which his sensibility quivers under any pain to which it may be exposed. We must therefore suppose that that beautiful nature, which stands for us as an ideal of all that is perfect in our own, must have trembled at the thought of all He had to endure in accomplishing the work He had undertaken to do.

He went up from the Jordan, away into the silence of those lonely hills which rise from the river's banks, and there communed with His own spirit and the Eternal Spirit too. But the spirit of evil then met Him, and evidently the temptations, which the evil spirit suggested, are to be interpreted as attempts to dissuade Him from the work which He had undertaken, the work of founding the Kingdom of God upon the earth, the work of sacrificing Himself to death that He might win salvation for His fellow-men.

The tempter begins as if he did not understand the nature of the being whom he was tempting. He begins in a clumsy fashion by appealing to His animal nature:—"Turn these stones into bread," as much as to say, "Never mind the purpose for which you have received the powers with which you are endowed, prostitute these glorious powers in the gratification of your lower nature." Is not this temptation one to which we are exposed every day in our lives? Who does not feel its power? Now, how is that temptation to be met? Christ does not meet it in any way in which we may not meet it. He appeals to the fact that man is not a mere animal, that "man

does not live by bread alone," that man is endowed with a higher nature than that which physical bread can satisfy; a nature which can be satisfied only by the word, the truth of God. If you tread the animal nature, with its seductions, under you, whenever they interfere with your higher life, then you realize that you are something higher than an animal, that you too are a son of God. It is only when you realize that you cannot be satisfied with pleasure that is merely sensual, it is only then that you can overcome the temptations of such pleasures as Christ overcame.

The tempter seems to have realized that this was a somewhat clumsy attempt on his part, that the great being whom he had attempted to win by such inducements had a higher nature, which must be appealed to, and then he strikes on a different tack. "Granted that you have a higher nature," he seems to say, "if you be the Son of God, if you have any real glorious mission, then you may despise this lower nature with all its laws: you may throw yourself down from this temple, and the angels of God will take care of you." This is thrown into an extremely Oriental form, and we must fire our cold Western imagination before we can penetrate beyond the Oriental expression. But if we catch something of its real significance, is this after all, a temptation that is unfamiliar? It seems, in fact, a temptation to which students are apt to fall victims more readily than others. A student is almost forced by the work in which he is engaged to realize the higher nature with which we are endowed. Looking forward, also, to a profession of noble character, he may very naturally and very reasonably feel that the work of his life is to advance the Kingdom of God, and he may think that, having such noble work in view, it is quite legitimate for him to set at naught the laws of his lower physical nature. Is it not unfortunate that many ardent students have wrecked their physical lives at the very beginning of their career? They have, in fact, cast themselves down in a very reckless and foolhardy manner from the pinnacle of the

temple of learning which they hoped to climb. For is there any lesson that study should impress upon the mind more deeply than the truth that, if we are to accomplish anything in this world, it is not by defying, but by obeying, the laws by which God governs the world? Some of you, I presume, are students of science; is there any fact impressed upon you in your studies more deeply than this, that you can manipulate nature to your purposes only by obeying her laws; and what are her laws but the forms by which the will of God is expressed? And so it is only by obeying the will of God that you can achieve anything. Take an engineer who has a vast engineering work to construct; does he not know that, if he is not carefully attentive to all the chemical, physical and mathematical laws that are called into play, his structure will be of comparatively little value, and its value may be measured with mathematical exactness in proportion to the loyal obedience which he has displayed to the laws of nature, which express the will of God. So it is in the practice of medicine. Every medical practitioner knows that he can be successful only precisely in proportion to the completeness with which he observes, and induces his patient to observe, those laws of health and of life by which the physical nature of man is governed.

Thus, a second time the tempter is baffled, and he seems to see again that he has not understood the nature of the being with whom he deals. Consequently, he rises at last to the highest stroke of temptation; he appeals to the highest ambition which a great intelligence is likely to feel. "Look at all the kingdoms of the world, and the glory of them. You, with your splendid abilities, have all this in your grasp—provided only you fall down and worship me." Such language, with very little alteration in its form, may be heard at the meetings of political parties in our own day. If any more generous adherent of a party pleads that bribery and other corrupt practices shall be avoided, he is likely enough to meet with the

reply, "We must fight the devil with his own weapons." Is not that a spirit of evil suggesting, "Only fall down and worship me, and I will guide you into power." How many politicians give way to this temptation, accept the devil's terms, and get into power as their reward? I presume that many of you, I hope all, will take an interest in the political life of your country; and you will then perhaps be placed in the position described. You may be tempted, not indeed by the glory of all the kingdoms upon earth, but by the glory of ruling at least our own Dominion, if you will only fall down and worship the devil, if you will only use his weapons to accomplish your purpose. Refusing to accept these terms, you may have the mortification of being left out in the cold. Do not give way to despair under such circumstances. Never, even in your mind, allow to yourself that you have been really beaten. You would have suffered a real defeat if you had given or taken a bribe or spoken a lie; but if you have not done that—if you have refused to wheedle the electors with lies, if you have scorned all the methods of electoral corruption, then you may be beaten at the polls, but you have triumphed in the only way in which God requires you to triumph, and you can leave the result to His government of the world.

In military life, also, we find men falling victims to the same kind of temptation. There have been men of splendid organizing genius—Alexanders and Caesars of the ancient world, Charlemagnes and Napoleons of the modern world—men of such genius that if they had only had a deeper moral insight, they might have helped at least to establish more thoroughly the Kingdom of God upon the earth; and yet the mere bauble of military dominion, the mere bauble of empire founded upon military conquest and political expedients, was too dazzling for their spiritual sight. Does not all the splendor of the world's pomp and power pale before that splendor which was never for a moment dazzled by the glitter of all the kingdoms of the world and the glory of them? The Great Captain of our Salvation

saw that the Kingdom of God was to be established by totally different means. By enduring the cross and despising its shame, He has been set down at the right hand of the Throne of God. Is not that a historical fact, is it not a historical fact that by rejecting the splendor of an earthly kingdom, He has been set down at the right hand of the Throne of Heaven? We are apt to fancy that the truly great men of 1800 years ago were the great soldiers and politicians and literary men that were gathered about the Imperial palaces of Rome, and undoubtedly they fancied themselves to be the true rulers of the world. What is the influence these men are exerting now upon the civilization of the world? It is almost as if they had never lived. On the other hand, the life which was spent in beautiful teachings, in deeds of quiet benevolence in the obscure hamlets of Galilee, and which was closed by death upon the cross, has been the dominant power of civilization all these eighteen centuries. That is the life which is remodelling the world at the present day. That is the life which you find thrilling in every fibre of your moral being, from which you derive all that is best in your life at the present day.

Science is beginning to teach us that the significance of Christ's life throws its light upon external nature as well as upon its history. History, I have said, is an establishment of the fact that Christ is set down at the right hand of the Throne of God, because he endured the cross, despising its shame; but science is awakening to the same conception. We have heard a good deal in recent years about one force that is said to predominate all nature, a selfish force, causing what is called "the survival of the fittest in the struggle for existence." I cannot help feeling, looking at recent literature, that many of those who have been speaking in these phrases are beginning to realize that this force has not been truly or fully interpreted, and that there is something more in this universe than a mere selfish struggle for individual existence. Here and there you find a scientific man point to the fact that it is not a competition

of individuals that is the strongest power in nature, but that, on the contrary, it is when individuals combine and sink their selfishness and work for a common cause, that they become the fittest to survive in the struggle for existence. And so it is in human life. One of the most interesting works on social evolution in recent times is designed to shew, what has been more or less familiar, that it is those societies in which there is the most disinterested spirit of patriotic devotion that are the most successful. That has long been a familiar fact, even if its full significance has not been completely interpreted. And what is that fact? It is only another way of stating that the power which is set down at the right hand of the Throne of God is not the power of every man for himself, not the power of every man selfishly competing for what he can gain for his own aggrandizement, but rather that power of unselfish sacrifice for the benefit of others, of which Christ's life is the immortal type.

I may say in conclusion that we cannot notice the facts of industrial life at the present day without seeing that a complete revolution is in progress. The scientific writers who have dealt with the subject of industrial history in the past, have preached of the benefits of competition in trade, and have seemed to think that the principle of selfish competition is the source of all the splendid progress in wealth that the modern nations have made. But more recent writers and profounder thinkers on the subject have not only questioned the benefits of competition in trade, but are quite openly contending that, if the wealth of the world is to be advanced as it ought, and if every industrial worker is to enjoy a fair share of the wealth which he helps to produce, it can only be by men totally abandoning the selfish plan of competition; it can only be by men adopting the spirit of Christ in trade as in every department of life, by working for others, and not merely to accumulate wealth for themselves.

THE OLD TESTAMENT AND THE NEW SCIENCES.

By REV. PROF. SCRIMGER, D. D.

II.—GEOLOGY.

Geology is essentially a modern science, being at the outside not more than a century and a half old in any form. The ancients gave abundant attention to astronomy and studied the stars with the greatest eagerness, if with little profit. But they hardly thought of enquiring how the earth's crust had come into its present form, and had no theory of any kind regarding it. The commonest facts seem to have almost altogether escaped their observation, except as isolated phenomena without general significance. Even in modern times the fossil forms so frequently found in the rocks were thought to have been produced by chemical action, and so having no bearing on the past history of life on our planet. The true science of geology began when attention was called to the fact that the crust of the earth, where it could be observed from cliff faces above ground or from mining shafts below, was evidently formed of deposits of different materials which had been laid down at successive periods, and subjected to various influences. In some instances their present condition was manifestly due to the action of heat and in others to mere pressure, either of water or of superincumbent layers of earth and rock. The conclusion was thus reached that the surfaces formed by these deposits had been alternately depressed below the level of the sea and raised above it more than once in their history, and that the successive layers often belonged to periods widely separated from each other. Some of these contained fossil remains of animals and plants belonging to species still flourishing on the earth. Others contained those of species no longer to be found anywhere, though often akin to existing ones, while others still contained only forms widely

differing from anything now known to the naturalist. The conclusion was irresistible that the various processes of change on the earth's surface which are now going on, had been going on for an indefinite period of time before man's appearance on it, and that the world, instead of being a few thousand years old, had really existed for long ages, so long that they could hardly be estimated.

It was natural that this conclusion should be compared with the Bible, and the moment the comparison was made difficulty arose. The first chapter of Genesis gives the account of the creation of the world, especially of the steps by which the earth was prepared for man, and the whole is represented as taking place within six days, by the direct command of God. The antagonism seemed to be so sharply marked that many insisted the Bible was utterly discredited, and made this the excuse for repudiating the claims of the Christian religion altogether.

No scientific thinker of any account takes that position now, nor indeed is any one much troubled by the apparent contradiction. As in the case of astronomy, the conflict between the Bible and geology is practically a dead issue. The only difference is that as yet there is not complete agreement as to the mode of reconciliation which will be found permanently most satisfactory.

The methods suggested for removing the difficulty have been various, and the history of the discussion is instructive.

1. One large school insisted for a long time that the conclusions of geology were far from being certain, that the science was still too young to speak with authority as having reached finality; that there were too many different opinions among geologists, even on matters that were elementary, to make it necessary for the theologian to deal with the difficulties they raised, and that when they agreed among themselves it would be time enough to consider what answer was to be made.

This position continued to be taken by some as late as thirty years ago, and is found, for example, in the English edition of Keil and Delitzsch's Commentary, published in 1869. But the great majority early felt that this was not satisfactory. The length of time required to explain the geological changes might be undetermined, and perhaps undeterminable, but it was at least certain that a much longer period must be allowed than the few thousand years which have elapsed since man's appearance on the earth, plus six days. Man's appearance in nature occurs, not near the beginning, but at the very close of the geological ages.

2. The second method proposed was to insert a long period of time as left unmentioned between the first and second verses of the first chapter of Genesis, that is, between the original creation of the heavens with the earth and the state of chaos out of which the existing condition of things was brought into form. This period was left unmentioned as having no human interest, but during it the animals and plants now found in the rocks flourished and passed away. It was at length closed by a great catastrophe, which reduced everything on the earth to chaos, when a new order of things was introduced in connection with man, all brought about in six days as described in Genesis. This is the view substantially expounded by the distinguished Dr. Chalmers and widely held among his contemporaries.

Though I came across this view a few days ago in an anonymous pamphlet dated 1891, this in turn must be declared unsatisfactory, and is now almost entirely discarded. It allows, indeed, all the time necessary, however long a period may be called for by geology, but it lies open to other objections. It ignores the fact that the existing species of animals and plants are all very much older than man geologically. It supposes a universal convulsion of the earth's surface at a point of time immediately before man's appearance, for which there is abso-

lutely no geologic evidence. All the evidence is indeed the other way. And it postulates a rapidity in God's action at one particular point of time without parallel elsewhere in geologic history, either before or since. It is not to be wondered at that before such objections as these the theory has practically disappeared from view and is no longer seriously discussed.

3. A third mode of reconciliation is to take the creative days, not as ordinary days of twenty-four hours each, but as geological periods of any required length, during which the creative process proceeded step by step until at last man appeared.

This view of the creative days was suggested as far back as the fifth century by Augustine, long before the scientific difficulty was felt at all. It was revived in modern times to escape the apparent contradiction by the celebrated Hugh Miller. It is still the view held by many theologians and by many scientists who are desirous of putting themselves into harmony with Biblical teaching. It is the view which perhaps has done more than any other to relieve the tension of the popular mind on the question. And certainly a good deal can be said in favor of it. There is no strong philological objection to it, for the Hebrew word for "day" may be taken, if necessary, in that broad sense without any great violence to its usage elsewhere. There is undoubtedly a general correspondence between the order of creation as given in Genesis and that accepted by science—rising from lower forms of life to higher until man is reached. In fact, some have gone so far as to claim for it that it is a brilliant and inspired anticipation of the latest science.

But when the comparison between the two records is closely pressed difficulty arises. For example, according to Genesis all forms of plant life are represented as appearing on the third day, all marine animals and birds on the fifth day, and land animals of every kind on the sixth. Palaeontologists would probably all agrée that plants must have existed before animals

and that marine life ante-dates the land fauna. But they would not agree that all forms of vegetable life came in before any animals appeared at all, or that the world of marine life was completed before any land animals came into being. The lowest forms of animal life, both in the seas and on land, must have appeared before the higher forms of plant life. In fact the three forms of life rise to a large extent concurrently along parallel ascending grades. Then the question arises as to what we are to make of the evenings, when nothing seems to be doing at all. Some have supposed these to represent great upheavals, by which the long periods of slow change were separated from each other. But science knows nothing of any such convulsions as were simultaneous or nearly so over the whole earth, or anything that might correspond to such breaks in the continuity of creative action. If what we have in the first chapter of *Genesis* is an anticipation of modern geology, then it must be read in such a broad and generous way as would make it equally harmonious with scientific views widely different from those generally held at the present time. The rapid sketch must be composed of broad lines considerably idealized for the sake of simplicity and artistic effect. The lines are indeed so broad that no one would ever discover the real facts from them, until first these facts had been ascertained in some other way. Scientific anticipations of that sort are really of no value, and the claim for their existence is rather embarrassing to inspiration than otherwise.

4. Hence many are now disposed to adopt a different method and to hold that the first chapter of *Genesis* was never intended to be taken as giving a literal cosmology at all, but is simply a poem of creation arranged on the days of the week as a convenient framework, so as to be more easily remembered, not intended to teach anything regarding the time occupied in creation or even as to the order of it, but meant only to teach the great truth that all things were created by the one true God, who alone, therefore, is to be worshipped as divine.

This was the one thing in which the writer was interested and which he sought to impress on the minds of his readers. If he refers to the separate parts of the world in detail, it is not to give us scientific information at all, but only to cut the ground clear away from underneath the various forms of nature-worship which had grown up among men, and he refers to them only so far as is necessary for his purpose. The order of creation is a purely ideal order, without any scientific significance at all. Substantially the same order is found in the older Chaldaean account of creation recently deciphered on the clay tablets of Nineveh and Borsippa—an account so outrageously polytheistic that no one for a moment would think of taking it as inspired. The Biblical writer may very well have adopted the order traditionally current among Semitic nations as the one best suited to his purpose of correcting the polytheism that had become associated with it, without intending to vouch in any way for its accuracy. In truth, strict accuracy in minor matters of fact is about the last thing with which the poet concerns himself.

It may perhaps surprise some to have the first chapter of Genesis treated as a poem. But the example of the 104th Psalm shows that the creation was regarded as a fit theme for poetic composition, and a single glance at the Genesis story reveals that it has both the artificiality of form and the elevation of thought which are the universal characteristics of poetry in every age. For strong dramatic power and scenic effect, the instantaneous results of the creative fiat of the Almighty have never been surpassed in the whole range of literature. Surely with all our boasted advance in culture and literary discernment we have reached a stage where we can recognize a genuine poem, even though imbedded in a prose narrative, and interpret it accordingly. No one has ever had any scientific quarrel with the 104th Psalm, because that is found in a confessedly poetical collection. Once we frankly regard this as poetical too, geological objections to its accuracy

become mere trifling and foolish quibbling. One might as appropriately criticize from the scientific standpoint the glorious visions of Ezekiel or the splendid imagery of the Apocalypse.

But what, it may be asked, becomes, in that case, of the authority of the Sabbath which is here represented as based upon the divine example of rest after six days' labor? The question of the Sabbath is too large a one to be discussed in the closing paragraph of this article, but the bearing of this mode of interpretation on that invaluable institution has not been overlooked. The question of the ground on which the authority for it must be based is not easy on any view of this chapter, and does not press in any special way against the one here adopted. Whatever method of explanation is adopted, even if it be the most literal, the sanction which is here suggested is rather of the nature of a popular sentimental argument than one that can be put in logical form with success. There are good reasons for the observance of the Sabbath rest. All experience goes to show that it is necessary, both for man and laboring beast, in order that they may remain at their best. It is therefore a law written in nature by the finger of God himself. In fact, we might put it more strongly, and say that it thus becomes a law of God's own action, not at the beginning of the world only, but throughout all time; for every law of nature is a law by which God has so far bound himself. And in that natural necessity, as a rule of the divine procedure, the real reason for the institution must always be found by the philosophic mind. But it could not be expected that the popular mind, especially in early days, should comprehend this consideration and feel its force. The average mind cannot be made to do so even yet. The Mosaic reason is sufficiently in harmony with this reason to leave room for it whenever the world is ready to take it in, but it puts the matter in a way which has been practically far more effective in securing its observance. We Christians, to-day observe the first day of the

week as our day of rest, owing to its sentimental association with the resurrection of Christ. We need not be surprised if the Mosaic legislation placed the observance of the seventh upon a sentimental religious basis in like manner. Once that is admitted, the mode of interpreting the creation story no longer possesses any moment as affecting its authority, and leaves us free to adopt that mode which will best suit the other conditions of the problem.



Poetry.

MUSIC.

Life has such longings, bitter-sweet,
 And yet so few it satisfies,
 That man fain dreams life is complete
 Only beyond the skies.

And, like the mystic cloud of fire,
 That guided Israel's way by night,
 Every unsatisfied desire
 Leads man towards the right.

Around him, mingled with the dust,
 Youth's pure ideals, shattered, lie;
 Hope, virtue, charity and trust,
 Amid life's deserts die.

Fade aspirations, fades each dream
 Of goodness, honor and renown:
 Man floats on a polluted stream,
 Which fain would drag him down

But Music, like the nightingale
 That sweetly sings in wayside brakes,
 When hope and trust and virtue fail,
 Man's nobler nature wakes.

Only in Music doth man find
 An echo of the dreams of youth,
 When he saw gods among mankind,
 In woman only truth.

Montreal.

ARTHUR WEIR.

Modern English Poets.

MATTHEW ARNOLD.

For the last half-century there has been prominent in the domain of English letters what may be called the school of culture. Of this school Matthew Arnold was the founder and the high priest. He is the apostle of ideas and culture, spiritual freedom and classicism. The mention of his name calls up certain words and phrases which his critical genius coined (in their new sense), and his knack of persistent repetition made current. Such are: "barbarian," applied to the members of the English aristocracy, whom he was inclined to regard as coarse, stupid, frivolous, proof against ideas; "Philistine," applied to the members of the English middle class, and signifying that they were narrow in their views, vulgar in their manners, and ignorant in their artistic tastes; "the children of light," his own party, the friends of culture who make for the Promised Land; "sweetness and light"; "lucidity" and "distinction" in literature. Some of these, although used in the best of good humor, sufficiently indicate the fearlessness of his criticism, which serves as a salutary antidote to John Bullism. Characterized by gravity of mind and comprehensiveness of view—unimpassioned, cool, deliberate, judicious—he will have nothing to do with what is provincial, partial, or untrue. He does not believe that the nineteenth century is perfect, and he tries it by the ages that have gone. In the preface to his poems published in 1854, he tells us: "In the sincere endeavor to learn and practice, amid the bewildering confusion of our times, what is sound and true in poetical art, I seemed to myself to find the only sure guidance, the only solid footing, among the ancients. They, at any rate, knew what they wanted in art, and we do not." His prose is written in the Attic style,

and the classical influence is even more marked in his poetry. His father, the Rev. Dr. Arnold, master of Rugby, had made him familiar in boyhood with Homer and the Greek tragedies, and the best literature of Christendom, and he continued to study these throughout his life. He made them the standard of poetical composition. The best lines of Homer, Dante, Milton, and Shakespeare he had at his fingers' ends and used as touchstones to try all poetry. And this study and practice will tell more and more in his favor as time goes on, for it helped to make him what by nature he was already fitted to be—the poet, not of a particular age, or of special social conditions, or of a peculiar intellectual or aesthetic cult, but of universal Art, which reached its highest development in Greece more than two thousand years ago—of Art, which is perennial as love and unchangeable as truth.

Just how great Matthew Arnold is as a poet it is difficult as yet to say. It is safe, to affirm, however, that he is much greater than he is generally supposed to be. In our estimate of poetry, one of the first things to possess ourselves of is the principle that contemporary opinion means almost absolutely nothing. Byron was the rage, then Tennyson, now Browning. But Shakespeare made no hit in his day, and we have no reason to believe that Homer did. The extravagant judgment of Tennyson which prevailed in the popular mind five and ten years ago is already, one is tempted to think, in process of reversion. Tennyson was a great poet in the eyes of the English—almost, in fact, a poet of the first rank—but never so great in the eyes of other peoples, the French, for instance. And posterity will likely decide that the world is larger than English manners and English tastes and English theology in the latter half of the nineteenth century. The more thoughtful of Tennyson's readers, while none can ever become indifferent to the charm of his poetry, have in great measure deserted to Browning. And why? Because Browning is stimulating, and people with healthy minds want stimulation. And good

poetry will always be stimulating. But it will be something more. What it will be is summed up in the word "classic." Popular it never will be until it is forced upon the public by the operation of the law of the survival of the fittest. Matthew Arnold is classic. His work deals with what is fundamental in the being of the race, and it is done in the style of the masters of literature in all ages. He is akin to Homer and Dante and Milton and Shakespeare. And although it might seem foolhardy to make the prediction, it may be suggested as a possibility, that to many future observers upon the mountains of criticism, John Keats and Matthew Arnold will be the bright particular stars in the poetical firmament of the nineteenth century.

Intellectuality is perhaps Arnold's chief characteristic as a poet. His work may be said to lack spontaneity, but thought in him is almost as ardent as passion in other writers. The ardor of his thought makes up for the restraint of his passion. He was not a romanticist. He could not have been one. The least successful of his poems is that one in which he deals with the Arthurian story, "Tristram and Iseult." His poetic theory as enunciated by himself was that of epic or classical objectivity. He owes his success more to clearness of mind and cultivation of taste than to natural gifts. He had not naturally the lyrical faculty or the power of melody; yet, what is more finely lyrical than "Philomela," or more melodious than the concluding lines of the blank verse poem, "Sohrab and Rustum"? If he was wanting in quality and lightness of touch by nature, he has almost concealed the defect by study of the best models and patient practice. The word "perfection" best characterizes the execution of his verse. Every line he has given us is well worth preserving. Nor is the finish the cold finish of a Greek statue. In poems of the affections, like "Indifference," "Faded Leaves," and "Calais Sands," there is deep emotion as well as lyrical fluency. In "The Youth of Nature," "The Youth of Man," and "The Future," the reac-

tion from over-culture is exhibited in strong nature-writing. In pieces like "The Buried Life," and "A Summer Night," the poet forgets his theory of epic or classical objectivity and writes subjectively. His work throughout has the merit of the best kind of subjectivity. One feels that the writer is near to him, that he lived among men, and thought their thoughts and bore their burdens. He saw life steadily and saw it whole. It is likely on this account that he has been, as has been pointed out, eminently useful to his students. His poetry has been full of consolation to those who have read it appreciatively. He sought the best. The best was good enough for him, he used to say. The best of everything for everybody was his principle. He was intolerant of everything but the best. Pre-eminently sane and severe, he had no place for the trivial, the one-sided, the fantastic, the sickly. There is a power in his poetry due to something more than strength of thought and elegance of form, which assuredly it shows. Mr. Augustine Birrel, who is certainly a man of taste, has said: "To open Mr. Arnold's poems is to escape from a heated atmosphere and a company not wholly free from offence, even though composed of those who share our opinions—from loud-mouthed, random-talking men, into a well shaded retreat which seems able to impart, even to our feverish persuasions and crude conclusions, something of the coolness of falling water, something of the music of rustling trees."

Our poet, as we have seen, has his limitations. But his greatest limitation is one more serious than any that have been suggested. There is in him a lack more fundamental than the lack of the lyrical faculty. It is the lack of faith. Matthew Arnold lacked faith; and without faith no poet, no man, has achieved greatness of the first order. The fanatic works better than the sceptic. Mr. Moody and his covenant theology bring a broad smile to the face of the apostle of culture and classical restraint. He says it is all wrong. But though we may be of his way of thinking, we cannot help feeling that Mr. Moody

has the best of it—that Mr. Moody is the happier man and is doing the more good in the world. It is of Heine that Goethe is supposed to have said, "He had every other gift, but wanted love." Similarly, of Matthew Arnold it may be said, He had every other gift, but wanted faith. He was rendered incapable by his mental constitution of accepting the Christian dogma as fact, and he was too real to assume in its place that vague, superficial attitude of mind on religious subjects which deals with sublime generalizations, an attitude of mind which is fashionable nowadays to call faith, but which is merely an apology for agnosticism. He could not accept the Christian dogma, and yet he could not let it alone and accept something else. To no writer of our time has the religious faculty been given in a greater degree than to him, and no writer of our time seems to have derived so little satisfaction from religion as he did. No man has wished more earnestly to believe and has so signally failed. And this failure is the weakness which in one way and another makes itself most felt in his poetry. Homer had faith, Dante had faith, Milton had faith, Shakespeare had faith; but Matthew Arnold had not faith, and he is not of their company.

The compass of this paper will not permit us to attempt anything like a complete analysis of Mr. Arnold's poetry. We shall endeavor merely to glance at a few of its aspects.

His literary kinship with Wordsworth, potentially the greatest poet of the century, whom he resembles in his philosophic appreciation of nature and the common things of life, is evidenced by many of his nature poems, as well as his poems on pet animals. "The Youth of Nature" bears traces of the influence of Wordsworth. The last lines of "The Buried Life" recall even the phrases of Wordsworth. The stanza in "The Author of Obermann,"

Too fast we live, too much are tried,
Too harassed to attain
Wordsworth's sweet calm, or Goethe's wide
And luminous view to gain.

suggests Wordsworth's famous sonnet beginning:

The world is too much with us ; late and soon,
Getting and spending, we lay waste our pow'rs.

To illustrate fully his attitude towards modern life would be to quote a large portion of his poetry. It appears prominently in the "Obermann" poems, where the phrase, "the hopeless tangle of our age," occurs, and also in "The Grande Chartreuse," where to the heroic dead he says, "The eternal trifler breaks your spell," and expresses the hope that

Years hence, perhaps, may dawn an age,
More fortunate, alas ! than we,
Which without harduess will be sage,
And gay without frivolity.

But this feature probably finds its best expression in "The Scholar Gipsy," a poem in which he reaches his high-water mark of melody, vigor, and imagination, from which to quote would be like transplanting a tree from a landscape. It is possibly his best poem.

His criticism of England appears in the poem entitled "Heine's Grave." Heinrich Heine could not abide the Anglo-Saxon. He regarded him as stupid, arrogant, and hypocritical. And George Eliot and Matthew Arnold agreed with him. It was Heine who said he believed God would rather hear a Frenchman curse than an Englishman pray. In "Heine's Grave" the following lines occur:

I chide thee not, that thy sharp
Upbraidings often assail'd
England, my country—for we
Heavy and sad, for her sons,
Long since, deep in our hearts,
Echo the blame of her foes.
We, too, sigh that she flags ;
We, too, say that she now—
Scarce comprehending the voice
Of her greatest, golden-mouthed sons
Of a former age any more—
Stupidly travels her round
Of mechanic business and lets
Slow die out of her life,
Glory, and genius and joy.

A further illustration may be found in "A Southern Night," in the stanzas commencing, "In cities should we English lie."

His relation to Christianity may be gathered from "Obermann Once More," "Progress," "East London," and "The Better Part."

In the above quotation no attempt has been made to show Matthew Arnold's power as a poet. To appreciate this, such pieces as "The Scholar Gipsy," "Rugby Chapel," "Mycerinus," "Thyrsis," "Sohrab and Rustum," must be read over and over. It would be difficult to find anywhere a poem more beautiful than "The Scholar Gipsy," or one more affecting than "Rugby Chapel," which was written in memory of his father. "Thyrsis" is an elegy which makes a third to "Lycidas" and "Adonais."

W. M. MACKERACHER.

[From the Dalhousie Gazette.]

MATTHEW ARNOLD.

Well dost thou laugh! Thy chiefest enemy
 Is fallen, Vulgarity! With his whole heart
 He scorned thee, and oft sped a stinging dart
 Into thy grinning, low-browed company.
 His home was on the heights, whence he did see
 Clearer our nature's goal, and he would start
 Full-visions, down 'mong men of toil and mart,
 And say, "Come yonder awhile, and live with me."
 For he who once has breathed the mountain air,
 And felt the glory of the infinite sky,
 Melting the soul to moods that cannot die,—
 What to him is a hoard of wealth and care,
 And petty honors and delights of sense?
 Henceforth from these he hath a sure defence.

THOMAS A. LEPAGE.

NOTES FROM ABROAD.

Mr. Editor :—

You ask for a few pages from my Note Book regarding my movements since I left home in the beginning of June last. My experiences since then have been remarkably varied and profitable. I have travelled and rested as inclination and comfort seemed to dictate, and have found very much to think about and to enjoy in Scotland, England, Wales, Holland, Germany, Switzerland, Italy and France. You must not, in this brief communication, expect me to trace my steps through all these countries; and the difficulty is to select some spots or topics upon which to record my impressions. I give you a few jottings at random.

After a tedious and stormy voyage across the Atlantic, I reached Glasgow in time for the meeting of the Pan-Presbyterian Council and in due course read my paper on "The relation between Theology and Philosophy." This was the sixth of these great gatherings of which I have been a member, so that I am somewhat familiar with their ways. This meeting was large and enthusiastic, and its proceedings proved highly suggestive and stimulating. The dominant spirit was admirable, and the papers read and addresses delivered were not inferior to those of former Councils. It was delightful to witness the uniform harmony and brotherly love which was manifested by the representatives of twenty millions of Presbyterians. Their general fidelity to the interests of truth and of the Kingdom of God throughout the world was unmistakable. We are learning slowly the truth of what I said in the Philadelphia Council, that "the weakest part of every man's creed is that which he holds alone, and the strongest part that which he holds in common with Christendom."

A vast amount of valuable information on a great variety

of subjects of prime importance was presented at this Glasgow meeting, and the volume of proceedings should be read by all our people. It will prove instructive and helpful, especially to persons of pessimistic tendency, who are prone to think that Presbyterianism is waning and has seen its best days. No, these are yet to come, when our polity and doctrine are thoroughly purged from impurity, and their apostolic catholicity and spiritual power are more widely felt and acknowledged.

With so much to commend in the late Council, it may seem ungenerous to mention drawbacks. There were such, however, and they are here named, not for the sake of fault-finding, but in the hope that they may not be repeated in future.

The great St. Andrew's Hall, admirable no doubt for musical festivals, was anything but comfortable for speakers and hearers. It deserves, in this respect, to rank with Exeter Hall, London. Owing to imperfect acoustics and feeble and not too articulate enunciation, excellent speeches were lost in a large degree to the bulk of the audience. The time allowed for discussion was altogether too limited. This was a great disappointment and hardship to members who had travelled thousands of miles to express their views, as well as to citizens who wished to hear them. Some valuable time was unhappily consumed in hearing and disposing of objections to instrumental music. The upshot was that an overwhelming majority of the Council magnanimously, as it was said, yielded to the scruples of a small handful. The organ was silenced and the choir disbanded. The discord which followed in the service of praise I shall not attempt to describe. To persons of musical taste and culture it was simply distressing, and how such singing could be edifying to any is beyond my comprehension. Is it right to allow the scruples of a few well-meaning brethren to rule rather than sanctified common sense? Majorities have surely rights and sensitive consciences as well as minorities.

The subject which elicited the keenest interest was that of

the Armenian atrocities. It was dealt with by the unanimous adoption of a resolution carefully framed by the Business Committee. It is sad to think that these atrocities have since become more horrible. For diabolical cruelty they have no parallel in modern history. A country five hundred miles long and three hundred miles broad, has been utterly laid waste by the inhuman deeds of lawless soldiers and brigands. It is almost impossible to get thoroughly reliable information regarding their criminal work; but it is estimated that fifty thousand men have perished, while half a million of women and children are now in a state of starvation, and what the sufferings and mortality of the present winter may be no one can tell. Forty-seven thousand houses have been plundered and burned, and forty-one thousand persons have been forced, through fear of torture and death, to abjure Christianity and embrace Islam. A nation of three millions has been reduced to one million by the most fiendish methods of extermination.

And what have the "Great Powers" been doing meanwhile? Calmly looking on, for the most part, and watching each other. Their representatives have met, from time to time, and offered mild remonstrances to the murderous tyrant who has permitted and apparently directed the atrocious work of slaughtering Christians. Surely something more than this should have been done to check and punish the brutality of the Turk. By the Treaty of Berlin in 1878 the irresponsible despotism of Turkish government was made subject to the scrutiny of the Powers, but this would seem to have meant practically the substitution of a committee of inspection for Russian single-handed supervision, without taking into account how conflicting interests would affect the action of the several members of committee. The lamentable result is that the Powers recognize the rottenness of Turkish rule in Armenia, but cannot agree upon the remedy. Doubtless Russia would gladly take the matter in hand if England would only let her, but England cannot do so, for that would make Russia too powerful in Asia.

The honest and hearty agreement of England and Russia as to what should be done would speedily terminate the tyranny of the Sultan. Until this takes place he can do pretty much what he pleases. But surely the God of Justice will ere long make an end of what has been for centuries a dark blot on human history.

I must not take leave of Glasgow without expressing my very warm appreciation of the generous hospitality of its Presbyterian citizens. Everything was done that could be desired for the comfort and enjoyment of members of Council. We were welcomed with open arms in the magnificent homes of princely merchants. The public reception the first night, the trip down the Clyde, the reception at the University, the entertainment at Lord Overtoun's mansion, the visits to the shipyards and to Paisley, were events ever to be remembered with delight. Our American cousins, so justly proud of the scenery of the Hudson and the Adirondacks, were constrained to acknowledge that my native country, Scotland, presents scenes of surpassing loveliness, and, what is better, every foot of it has been rendered sacred to Scottish hearts by heroic deeds on the battle fields of truth and freedom.

From Glasgow I passed to Chester, to me one of the most interesting cities of Old England. Its quaint architecture commands the attention and admiration of lovers of the antique. Its Roman antiquities, especially the great wall still intact, carry one back into the historic past. Its huge cathedral, so well restored by the persevering efforts of the late Dean Howson, is daily frequented by tourists who gaze with wonder at peculiar monuments and laudatory inscriptions setting forth the virtues of the dead whose dust reposes within its walls.

It may be remarked in passing that the musical and ritualistic attractions furnished by the great cathedrals of England do more than a little to render the work of Nonconformist ministers difficult and discouraging. It is none the less necessary on this account. There is something grand and inspiring

to right-minded men in the thought of toiling amid adverse circumstances and making even the hostile environment yield to the power of grace and truth.

Our College is well represented in Chester by the Rev. J. Cairns Mitchell, B.D., who, from the date of his graduation with us, has been Pastor of the congregation of the renowned commentator, Matthew Henry. In addition to his successful ministerial and pastoral work, Mr. Mitchell has found time to become eminent in astronomy and enjoys the distinction of being a Fellow of the Royal Astronomical Society of Britain. It was a great pleasure for me to occupy his pulpit two Sabbaths, while, in company with other astronomers, he went on his holidays to make special observations in the Land of the Midnight Sun. While at Chester we visited the palace and grounds of the Duke of Westminster, and the mansion and castle of Hawarden. The sail up and down the Dee is enchanting, and the palace of His Grace, externally and internally, is the most costly and magnificent modern dwelling in England. One wonders as he views such mansions and grounds, when the general consensus of Christian thought will pronounce such lavish expenditure unnecessary and unjustifiable to provide a home for one household.

We rested at Chester, before going into North Wales, three weeks, during which, in addition to enjoying short excursions into the country, I found some leisure for reading and writing, and sent a critique on "The Mind of the Master" to the "Canada Presbyterian." I see the author, Dr. Watson, will have read "two unpublished annals of Drumtochty" to a Montreal audience before you receive these notes.

Here I must close, having already, possibly, exceeded the limit of space in the pages of the "Journal" at your disposal for correspondence. Letters and papers have just now reached me, giving an account of the successful opening of the College session, in which I greatly rejoice. I shall await with deep interest the arrival of your first issue, when I shall have

the pleasure of reading the names of the students who have joined our ranks this winter, as well as of those with whom I have had so much happy intercourse in the past.

I hope, in the good providence of God, to see you all before the labors of the session are ended. Later I may send you notes on educational and other subjects to which I have given some attention in mingling with the people of the old world.

Wishing the "Journal" increased prosperity and usefulness, and praying that God may grant his abundant blessing to professors and students,

;

Yours very truly,

D. H. MACVICAR.

Paris, 21 Ave. de la Grande Armée,

October 22nd, 1896.



HOME MISSION WORK.

SOME WESTERN MISSION FIELDS.

The last issue of the "Journal" contained a sketch of the work done under the auspices of the Students' Missionary Society. In this number we continue the series by giving a report of those western localities in which some of our students were engaged during the past year.

Before entering upon this paper we desire to express our regret that the name of Mr. H. T. Murray was omitted from the report of Lochaber Bay Mission, in the "Journal" for November.

We may now turn our attention to the western part of the Dominion. The future of Canada depends a great deal upon the character of the settlers in British Columbia, and in what is somewhat indefinitely called the "Great North-West." From time to time the "Presbyterian Bishop" of that immense territory, Dr. Robertson, visits the different theological colleges in the east, and seeks to impress upon the students the duty which they owe, not only to their church, but also to their country. And yet, it is a duty which falls not upon the students alone, but upon the church at large as well. They, too, are citizens. They, too, owe a debt to the Kingdom of Christ. Henry Ward Beecher, in one of his many terse remarks, said, "When a lion eats an ox, the ox becomes lion, not the lion, ox." And so, if we are to be a nation, prosperous in the highest sense, the church must keep pace with the increasing needs of an ever-growing population. It is for her to say whether she will allow Christian vitality to lapse into stolid paganism; whether she will waste energy at home and abroad by squabbling over, not too much charity, but too many charities: not over too much work being done, but over who shall do it. The permanent vitality of the future of "The

West," the force of morality in that land of which we are justly proud, nay, the future of our so-called Foreign Missions, depends to a very great degree, upon the acceptance or the rejection of the present duty we owe to these our younger sisters who belong to the common parent of us all, our beloved Canada; and those who seek to serve these pioneers of western civilization, earn for themselves the crowns which the first missionaries won by their self-denial for the sake of the early colonists in the older provinces.

Our college has fifteen graduates in these regions, and each summer a number of men, some of whom remain for a year, go out to do mission work. We are glad to welcome back to our midst Mr. W. M. MacKeracher, who, for the past year, has been preaching at Kaslo, on Kootenay Lake, in the Selkirk Mountains, B.C. This place, although only four years old, has already a population of fifteen hundred. The inestimable richness of the Slocan region, and the channels of intercourse by steamboat and railway, point to a great future for Kaslo. Three steamers call morning and evening, and here, also, is the outer terminus of the Kaslo-Slocan Railway.

Viewed from a moral standpoint, however, Kaslo is not a model town. The people are largely miners who have seen much of one side of life while knocking about from one booming camp to another; and young men who find here none of the restraints of the eastern homes from which they have broken away. Money is not scarce. Those who have it believe in enjoying life as they reckon pleasure—a reckoning indeed, but one which sometimes counts more by blights than by blossoms. There is quite a sufficiency of allurements provided in the twelve saloons open day and night all the year, in the gambling houses, in the variety theatre, and in the other evil resorts. What vice there is, however, is practiced openly, and hand in hand with it goes a good deal of frankness and ingenuous virtue. They have no objection to attendance at church, if it is understood that they are not thereby making

a profession of righteousness. Indeed, last year several parties of young men were accustomed to drop their cards at seven o'clock on Sabbath evenings, to "go and hear what the parson had to say." But they resumed their cards after the service was over.

When Mr. MacKeracher went to Kaslo, the congregation was entirely without organization. There was no communion roll, no session, and no board of management. A board of managers, however, consisting of four energetic and loyal young men, was elected, and at the communion in January, sixteen persons united with the church, twelve of these by profession of faith. On the departure of Mr. MacKeracher, the work was taken up by an alumnus of our college, the Rev. David Campbell.

Petrel is situated seven miles north of the flourishing little town of Carberry, near to the main line of the C. P. R., in that fertile district of Manitoba known as the Carberry Plains. Mr. J. R. Elmhurst worked in this desirable mission field which belongs to the Brandon Presbytery. The farmers are engaged principally in wheat raising, and last fall their efforts were rewarded by an abundant harvest. This is a comparatively old settlement, as it is about seventeen years since the first settlers dared to brave the wilds of the winter, and the loneliness of the plains. Now, however, it is quite thickly settled, and chiefly by people attracted thither from the highlands of Scotland, and from Ontario.

One year ago, owing to the largeness of the district, a division was effected. The former pastor, who for ten years had labored successfully amidst the difficulties incident to a new country, retained a portion of the field, while what is now known as the Petrel and Summerville Mission was placed under the care of Mr. Elmhurst. At these two places, weekly services were held, and also a Sabbath School during the fall months. Bright prospects for a flourishing congregation and

an encouraging interest and attendance, made work a pleasant duty.

Ignace Mission is two hundred and ninety-six miles long and four and one-half feet broad. At Ignace, Mr. J. W. Brunton, who had charge of this railroad mission, held service every Sabbath evening. Here, a Sabbath School and Bible Class were conducted, while from station to station all along the line, he held week night services. In this way every night of the week was occupied. The majority of those with whom Mr. Brunton came in contact were railway employees. These men have much to contend against, yet they are good citizens and strongly support churches, schools, and benevolent societies.

At Barkley a sustained effort is being put forth to establish a settlement. This place is of special interest to us, as all the settlers who have come in are Presbyterians. They are much interested in temperance and other church work. The great drawback here, as at all the other places, in this mission, with the exception of Ignace, is the lack of a school. Let us hope that this drawback may soon be removed.

The interests of the Springbank Mission were looked after by Mr. Stephen Young. This place is about sixteen miles west of Calgary, and in appearance about ten from the Rocky Mountains, although in reality these are sixty miles away. The people are chiefly engaged in raising cattle and horses for the Scotch and English markets.

Five stations were under Mr. Young's circumspection, so that a good part of his time was spent on horseback—allowance must be made, of course, for such time as was spent in the recapture of a spirited broncho when it had grown tired of its rider. With the exception of one place the services were conducted in the different schoolhouses.

Ainsworth is one of the most promising mining camps in

the neighborhood of Kootenay Lake. It is beautifully located on the western shore of the lake, about twenty miles from Nelson, and fourteen from Kaslo, while on the eastern shore, nine miles away, is Pilot Bay. In this field Mr. J. M. Wallace labored. At No. 1 mine, five miles away from Ainsworth, there was a meeting every Wednesday night, and at Woodbury, a mining camp, about three and one-half miles up the lake, a weekly service was conducted on Tuesday evenings. Describing this field geographically, we might say it is ten miles long, six miles wide, and two thousand eight hundred feet high.

→ The mining outlook of this region is bright, as the rich deposits of silver ore in the surrounding country and the shipping facilities of Kootenay Lake make the increase of its present importance almost a certainty. From a missionary point of view, as well, the outlook is encouraging. Neglect for the past year or so, on the part of our church, has thrown the field into a somewhat disorganized condition. The people "had got out of the way of going to church." Some of them had never got into the way. Sunday work and Sunday whiskey are the great obstacles. But while smelting does seem to be a necessary work, whiskey selling is a violation of the provincial law. There are many, however, who appreciate church privileges, and who cheer the missionary by hearty co-operation and helpful words.

P. A. WALKER.

Presbyterian College.

Partie Française.

NOTE DE LA REDACTION.

Il y a quelques années, une prime de cinquante dollars fut offerte à celui des étudiants en théologie du "Dominion" qui présenterait le meilleur Essai, en anglais ou en français, sur l'usage des boissons alcooliques dans ses rapports avec la morale et la religion.

Nous sommes heureux d'offrir à nos lecteurs, avec le présent numéro, la première partie de l'intéressant travail du vainqueur.

M. J. E. STUART.

La mort a passé dans nos rangs !

Le matin du 13 Novembre, elle nous arrachait M. J. E. Stuart, étudiant en deuxième année des arts. Il avait vingt-deux ans. Les habitudes de travail de celui qui n'est plus parmi nous, sa gaieté franche et son agréable conversation lui avaient gagné une très réelle estime au collège. Nous conserverons de lui le meilleur souvenir.

Il aimait notre langue, et il l'étudiait avec ardeur et succès. C'est qu'il espérait sans doute amener au pied de la croix quelques-uns de ses compatriotes d'origine française. Dieu en avait décidé autrement, et notre ami a été emporté par une maladie d'une semaine !

La Faculté et les étudiants en théologie ainsi que les aspirants du McGill au baccalauréat ès arts l'ont accompagné jusqu'à la gare. Les funérailles, auxquelles assistaient deux délégués du collège, ont eu lieu chez ses parents, à Athelstane, P.Q.

"Bienheureux sont les morts qui meurent dans le Seigneur."
De la couche d'argile où il repose, notre ami entendra un jour

la voix du Fils de Dieu appelant les morts hors de leurs sépultures. Il n'est donc pas perdu.

Nous présentons nos sincères condoléances à la famille affligée.

E. C.

DE L'USAGE DES BOISSONS ALCOOLIQUES DANS SES RAPPORTS AVEC LA MORALE ET LA RELIGION.

Pour atteindre la fin que Dieu lui a assignée, l'homme doit faire une application consciencieuse de tous les moyens qu'il a reçus dans ce but. Etudier ces moyens, les conserver religieusement, les améliorer avec soin, les accroître, les gouverner, les employer conformément aux desseins suprêmes, telle est la série des devoirs que lui prescrit la morale et qu'il doit remplir pour réaliser sa destinée. Mais il faut que le flambeau de la religion répande une vive et bienfaisante lumière sur le but de la vie, afin qu'il ne le perde pas de vue et qu'il ne s'égaré pas dans les basses régions de la matière.

Le seul sentier par conséquent qui conduit l'homme au sommet sublime de ses destinées immortelles est celui que trace la morale; et on ne le peut suivre d'un pied ferme et droit que soutenu par la religion.

Voilà ce qu'il est bon de rappeler à notre siècle épris des merveilles de la science et de l'industrie et par suite trop disposé à placer le tout de l'homme dans l'enivrement des plaisirs du monde.

Voulons-nous que l'humanité poursuive sa marche ascendante, qu'elle fasse des progrès dans la voie de ses nobles destinées en s'approchant de plus en plus du bien idéal, de la perfection, de Dieu même? Il faut alors chercher à faire vibrer dans les coeurs de nobles et généreux sentiments; il faut opposer au culte envahissant des puissances matérielles les intérêts supérieurs de la vie morale et de la religion, et combattre vaillamment tout ce qui peut rendre les hommes impuissants à remplir

leurs devoirs envers eux-mêmes, envers leurs semblables et envers Dieu.

Or de toutes les causes qui apportent aux facultés physiques, intellectuelles, morales et religieuses de l'homme cet affaiblissement qui le frappe d'impuissance en face de ses devoirs, la plus redoutable de nos jours est sans contredit l'abandon à cette passion infâme qu'on appelle l'intempérance, vice dégradant que produit l'abus des boissons alcooliques. Oui, c'est l'intempérance qui peuple nos hôpitaux, qui remplit nos prisons, qui conduit des milliers de nos semblables dans la voie de l'exil et de l'échafaud. C'est la Déléila moderne qui après avoir avili le genre humain le livre sans force et aveugle entre les mains de son plus cruel ennemi, Satan.

Il ne faut donc pas s'étonner que les boissons alcooliques soient devenues un objet de répulsion presque pour tous ceux qui se réclament du beau nom de chrétien ou qui professent avoir à cœur le bien de leurs semblables et la prospérité matérielle et morale de leur patrie. Si, à la parole éloquente d'un Bernard, on a vu une grande partie de l'Europe se lever comme un seul homme et aller, malgré mille obstacles, à la défense d'un sépulcre; on comprend que quand ce n'est plus le sépulcre vide du Christ qui est menacé, mais que c'est le Christ lui-même qu'on insulte, que ce sont les âmes rachetées au prix de son sang qui sont en péril, que c'est la marche même du Christianisme qui est entravée, on comprend, dis-je, que la sainte et glorieuse croisade de la tempérance ait enrôlé sous ses drapeaux tant de cœurs généreux. C'est avec une profonde reconnaissance qu'on aime à porter sa pensée vers ces héros si dignes du noble nom de citoyen et de chrétien, qui n'ont pas hésité non seulement à suivre mais encore à diriger et à accélérer, par leur exemple et leurs efforts, ce mouvement régénérateur qui tend à faire disparaître le plus grand fléau qui ait jamais affligé l'humanité. Et c'est un sujet de joie de pouvoir constater que la phalange de ces âmes d'élite, qui ne balancent pas à faire le sacrifice de leurs goûts et de leurs habitudes, quand il s'agit de

travailler au relèvement de la race humaine, reçoit tous les jours de nouvelles recrues. Puisse nous voir bientôt l'aurore de ce jour glorieux où tous les efforts que font les amis de la noble et sainte cause de la tempérance seront couronnés d'un plein succès ! Alors disparaîtront bien des maux qui ont couvert la terre de ruines et qui l'ont arrosée de larmes.

C'est parce que nous désirons hâter de nos vœux et de nos faibles efforts l'avènement de ce jour béni que nous écrivons ces quelques pages, dans lesquelles nous voulons examiner, à la double lumière de la morale et de la religion, les tristes effets de l'abus des boissons alcooliques.

Voyons les ravages que fait cet abus en tant qu'ils atteignent la vie physique, les facultés intellectuelles et morales et le sentiment religieux proprement dit ; et puisque l'on connaît l'arbre à ses fruits, nous serons à mêmes de juger si l'alcool n'est pas plus pernicieux que cet arbre stérile dont parle le Sauveur et qu'il nous dit de détruire.

Le premier et le plus élémentaire des devoirs que nous prescrivent la morale et la religion c'est de protéger et de conserver notre vie et notre santé.

Le corps nous étant donné pour être l'instrument, l'organe de l'âme, et un haut degré de force et de santé nous étant nécessaire pour être à même de remplir nos devoirs multiples sur la terre, ce corps réclame donc les soins les plus intelligents ; car l'âme servie par des organes sains est seule dans une situation normale. Il faut donc travailler à la conservation de notre santé, en maintenant dans un état normal chacun de nos organes physiques dont le jeu merveilleux est calculé pour des fins suprêmes.

D'ailleurs, la Parole de Dieu ne nous enjoint-elle pas de présenter nos membres en sacrifice vivant et saint à Dieu, qui veut bien faire de nos corps le temple de son Saint-Esprit ?

Or, rien ne tend plus à détruire ce temple, à profaner ce tabernacle que l'intempérance. Elle engendre ou aggrave toutes les maladies auxquelles l'homme est sujet. Prenez le

long catalogue de la nosologie, où l'on voit défilér le lugubre cortège de maux qui forment le triste apanage de la misère humaine, et demandez à l'homme de science quelles sont les sources impures de tous ces maux; il vous répondra que la plus féconde est l'alcool. "Grâce au progrès de l'hygiène, les épidémies deviennent de plus en plus rares et de moins en moins meurtrières. L'alcoolisme, au contraire, poursuit sa marche envahissante, menaçant l'individu, la famille, la société, et l'on peut dire qu'il est devenu la plus grande cause des maladies, de la misère et des crimes de notre siècle." (1)

Il n'y a pas lieu de s'étonner que l'alcool produise de si funestes ravages dans l'organisme du corps humain, en en changeant l'état normal et en en arrêtant progressivement les fonctions, puisque c'est un poison violent. Ce fait est attesté par tous les chimistes et les médecins. Christisan, la plus haute autorité en cette matière, dit que "l'action sédative de l'alcool sur le cerveau est celle d'un puissant narcotique." Ce témoignage est confirmé par le Dr. Lees qui déclare que "l'alcool est un poison si virulent qu'on ne le peut prendre que sous la forme diluée des spiritueux." Citons encore les paroles de Sir W. Gull, médecin de la Reine : "Je sais, dit-il, que l'alcool est un poison très délétère. Un grand nombre de personnes meurent tous les jours empoisonnées par l'alcool, bien qu'elles ne s'en doutent pas."

Mais qu'avons-nous besoin d'interroger la science sur la nature de l'alcool pour connaître son action meurtrière sur la vie humaine quand on en abuse ?

De tous les points du pays la voix de grandes multitudes de malheureux s'élève pour le dénoncer comme la cause de leurs maladies et de leurs souffrances. Demandez aux relevés statistiques des hôpitaux l'étendue de ses ravages et ils vous diront que plus d'un tiers des misérables habitants de ces demeures de la douleur y ont été jetés par l'abus des boissons alcooliques.

(1) Dr. A. Jansen.

Interrogez le sépulcre et il vous dira qu'il s'appelle légion le nombre des victimes de l'alcool qui viennent dormir leur dernier sommeil dans son sein glacé.

C'est après avoir constaté de pareils faits que naguère jusqu'à deux mille médecins d'Angleterre, cette terre classique de l'ivrognerie, ont déclaré que le banissement des liqueurs fortes serait d'un immense avantage pour la santé publique; que leur emploi journalier affaiblit au lieu de fortifier et qu'il donne lieu à une infinité de maladies. Cette voix autorisée d'outre-mer a trouvé un écho en Amérique. En 1878 les médecins de Montréal, au nombre de 96, effrayés à juste titre des maux que l'abus des boissons cause à notre patrie, ont signé une déclaration que je crois devoir transcrire ici : " Nous, soussignés, membres de la profession médicale de Montréal sommes d'avis.

1. Que l'usage des boissons alcooliques comme breuvage est la cause d'une grande partie des misères humaines, de la pauvreté, de la maladie, du crime;

2. Que l'abstinence complète des boissons enivrantes, fermentées ou distillées est non seulement favorable à la santé et à la vigueur physique et mentale, mais qu'elle contribue essentiellement à les augmenter ;

3. Que l'abstinence des liqueurs enivrantes favoriserait grandement la santé, la moralité et la bonheur du peuple."

Mais la sanction des lois divines ne s'exerce pas seulement sur les ivrognes: elle atteint aussi leurs enfants. Darwin affirme que toutes les maladies produites par l'abus des spiritueux sont héréditaires, transmissibles même jusqu'à la troisième génération, et qu'elles s'aggravent peu à peu quand la cause persiste, jusqu'à ce que la famille s'éteigne.

On compromet donc sa santé, on attende donc à ses jours et à ceux de ses enfants en s'adonnant à l'abus des boissons.

J. L. MORIN.

[A suivre.]

LA VRAIE EDUCATION.

(Allocution prononcée à L'Union Chrétienne des Jeunes Gens.)

“Instruis le jeune enfant selon la voie qu'il doit suivre; lors même qu'il sera devenu vieux, il ne s'en éloignera point.”
Prov. xxii., 6.

Un philosophe chrétien doit avoir dit quelque part que la vraie éducation pour les jeunes gens consiste “à leur enseigner ce qu'ils devront connaître quand ils seront devenus hommes.”

On peut donc se demander: Qu'est-ce que les hommes doivent connaître ?

Il me semble qu'ils doivent d'abord apprendre à être naturels, à être eux-mêmes pour ainsi dire; à être nobles, loyaux et francs dans le vrai sens de ces mots. L'éducation qui n'enseigne pas cela, à mon avis ne vaut que peu de chose.

Il vaudrait mieux que le jeune homme ne connût pas une seule lettre de l'alphabet, mais qu'il fût droit et intègre, plutôt que d'être versé dans toutes les sciences humaines et, en même temps être faux, trompeur, malhonnête.

Ah ! jeunes frères dans la foi chrétienne, je vous en prie, apprenez, par-dessus toutes choses, que la vérité est plus précieuse que les richesses, plus haute que la science, plus glorieuse que les titres et les dignités, plus grande que les honneurs les plus élevés auxquels l'homme puisse prétendre ici-bas.

Oui, enseignez-leur par l'influence du Saint-Esprit qu'ils peuvent perdre leurs biens terrestres; mais qu'avec le travail et la persévérance, ils peuvent les recouvrer; qu'ils peuvent perdre leur santé, mais qu'avec un habile médecin, ils peuvent se rétablir; que s'ils perdent même leur réputation, ils peuvent néanmoins, après un long temps d'épreuves et par une bonne conduite la réparer: mais que s'ils perdent leur âme, elle sera perdue, hélas ! pour l'éternité !!

En second lieu, enseignez aux jeunes gens à être purs dans leurs pensées, dans leurs paroles et dans leur vie, à l'exemple de Jésus-Christ, le Sauveur du monde lorsqu'il a passé sur la

terre. Est-ce trop demander de vous, jeunes gens ? Je ne le crois pas. Et aussi à l'instar du Christ tenez vos corps purs et saints. N'est-ce pas ce que celle qui doit être votre compagne un jour, et qui vous jure fidélité, exige aussi de vous ? Ce n'est donc pas trop exiger. Car l'homme impur, jeune ou vieux, empoisonne la société. Il dévient, par son langage et ses actions, une plaie morale. C'est un lépreux spirituel que l'on devrait traiter comme les lépreux d'autrefois que l'on bannissait du sein de la société afin de la préserver de la contagion du mal. Hélas, que ces lépreux sont nombreux de nos jours !

En troisième lieu, enseignez aux jeunes gens le désintéressement, ce sentiment qui porte l'homme à aimer Dieu pour lui-même, sans égard à la récompense. Enseignez-leur à être polis, bienveillants, car la grossièreté n'appartient pas à notre siècle. Oh, enseignez aux jeunes gens à être grands, généreux, pleins de déférence pour la vieillesse, pour les choses sacrées, pour Dieu et sa Parole, pour ses serviteurs, pour le Christ et l'Église.

En quatrième lieu, enseignez aux jeunes gens à compter sur eux-mêmes, et cela dès leur bas âge. Qu'ils deviennent laborieux, économes et bientôt en état de gagner leur vie. Qu'ils apprennent qu'une vie oisive et sans but est une vie honteuse. Ah ! enseignez-leur que la jeunesse doit se préparer à l'école du Christ afin de pouvoir lutter contre les difficultés à venir ; que l'âge mûr doit se préparer à celles de la vieillesse, et que la vie toute entière doit être une préparation pour entrer au ciel par Jésus-Christ crucifié. Oui, enseignez-leur donc le salut personnel par Jésus-Christ qui seul peut sauver.

Enseignez-leur à le regarder aussi comme leur ami intime et fidèle, le seul qui les accompagne partout. Chers amis, n'oubliez pas non plus que lui seul est l'appui par excellence à l'heure de la mort, et qu'il peut guider infalliblement les âmes jusqu'à son éternel trône, et donner à chacun avec la couronne glorieuse des rachetés la félicité sans fin de la patrie céleste.

Quand les jeunes gens auront mis en pratique ces quelques

humbles conseils; quand, par la prière, ils se mettront sous le regard de Dieu, ils pourront alors dire sans crainte qu'ils ont appris quelques-unes des choses les plus nécessaires et les plus importantes dont ils auront besoin quand ils deviendront hommes.

Avec ces quatre grands principes bien enracinés dans leurs cœurs, il leur sera facile d'apprendre à trouver ce qui reste à faire. Oui, je le dis sans hésitation, quand même aujourd'hui ils seraient au plus bas échelon de la société chrétienne, ils s'élèveraient jusqu'au sommet avant de quitter cette terre, s'ils sont, à partir de ce moment, justes devant Dieu et devant les hommes.

I. P. BRUNEAU, pasteur.

Québec, P.Q.

PRIERE DU SOIR.

La nuit s'approche c'est l'heure de la prière,
De la campagne, les chants joyeux sont éteints
On n'entend plus le refrain de la bergère,
Mais le tendre murmure d'un ruisseau voisin.

La nature dans ce repos éphémère
Met dans chaque âme la soif du mystérieux,
La détache pour quelque temps de la terre
Et la remplit du désir de songer aux cieux.

Précieux silence ! où loin des bruits du monde,
L'homme peut en paix parler à son Créateur,
Sois toujours ces heures calmes et fécondes,
Où l'âme s'abreuve aux sources du Sauveur.

O vous qui marchez dans des sentiers de roses
Fuyez ces joies qui ne désaltèrent jamais,
Loin du monde, à l'heure où tout repose.
Venez au Christ, il donne à tous la paix.

Douce solitude, toi qui remplis le cœur,
D'amour céleste, des choses qui sont en haut,
Puisses-tu aussi être la divine lueur,
Qu'inspirent à l'âme, le vrai, le bien, le beau !

JEAN REY.

College Note-Book.

STUDENT LIFE.

The sad duty of recording the death of one of our own students falls to our lot this month. Mr. J. T. Stuart, having received his preliminary education at Huntingdon Academy, passed the Higher Entrance Examination at McGill last session, and was accordingly in the second year of the Arts course at the time of his death. He had been troubled with a slight hemorrhage for some time, but on November 7th it became so bad that he had to be taken to the Victoria Hospital, where, notwithstanding the most efficient medical attendance, he breathed his last on the morning of November 13th. A funeral service, conducted by the Rev. James Fleck, assisted by the professors of the Presbyterian College, and attended by a large body of students, was held in the Morrice Hall on the afternoon of the same day. Beautiful floral wreaths from our college, from the second year Arts, and from St. Gabriel's Young People's Society, lay on the casket. The procession to the Windsor depot, whence the remains were conveyed to Athelstan, was a very impressive sight; the McGill students, attired in academical costume, led; then came the students of the Presbyterian College, and at the rear the professors. Messrs. M. H. MacIntosh and Henry Young, President and Vice-President of the Students' Hall, represented us at the funeral at Athelstan, where, although the weather was unfavourable, a large concourse assembled. The service was conducted by the Rev. A. Rowat, assisted by our representatives. It will be some comfort to Mr. Stuart's sorrowing relations to know that everything was done for him that human skill, prompted by sincerest sympathy, could suggest.

It was not told by the chronicles of history, and even the

romantic pages of Henty knew it not. But that it happened is now verified, as the men of the Morrice Hall and the residents of a certain street, the name of which suggests sport, can bear witness. Were we called upon for a title we would suggest, and with all humility, "Out in 45, or a Tale of Three Jacobites." Students of history and lovers of romance have watched the episode with peculiar interest. It was strange, passing strange, that men so retiring should try to surpass their ancestors' gallant deeds. Shades of him who fought at Falkirk and was basely betrayed by Monteith, look down on that descendant who bridged a wall and found the barrel of mystic apples on the other side, and who accomplished this while zealously safeguarding from the clan of Mac the wards that were intrusted to his care.

Tell it softly, whisper it low, where Donalds most do congregate, that he whose people once persecuted the Covenanters, and hunted in darkness on the muirlands, wanders under cover of the darkness still, but not alone. But further we must not speak, for deep are the ways and cunning the craft of the philosopher. When he chooses to step (h)in to the light we will be satisfied.

Is it a wraith that looms up amidst the mists of the hills? The tartan plaid, the scowling look, the hand that wanders to the ever ready dirk? Perhaps not, but it might be excused if it were. Oh, child of the Macs, why did you do it? 'Tis true that for many a long year no suspicion would be attached to you. 'Tis true that your circumspect walks were once a lesson to the juniors—no longer now. How suddenly and completely you fell! We hoped for other things. Alas, the hope! Close the record. It is enough.

Mr. G. D. Ireland, B.A., is giving a course of lectures in English literature at the city Young Men's Christian Association. Mr. Ireland, it will be remembered, was editor-in-chief of the Journal last session.

A large number of the students accepted the invitation of

St. Gabriel's Young People's Society to attend a social, and they were not sorry they did so. There were many interesting features on the programme and in the rooms; the oration of a former student was especially appropriate to the time and place. We wish our kind friends at St. Gabriel's every success during the winter.

A number of our men who are in the Arts course show promise of becoming first-rate football players. This is a good beginning; who knows, perhaps there is a worthy successor to the great Guthrie in our midst. But before anything effectual can be done in athletics there must be steady, faithful practice, and that under the eyes of men who know something about training. It is a thousand pities we have not something in the line of a gymnasium in our own college.

The following conversation was overheard on the Dean's Flat recently:—

1st year Theolog. (ingenuously)—There is a vacant congregation at my home which would suit you exactly.

3rd year Theolog. (sarcastically)—What are the people, all farmers?

1st year Theolog. (blandly)—Yes.

And G— is still wondering what on earth the fellow meant.

The farewell social given to the Rev. W. D. Reid, B. A., B.D., by the congregation at Victoria Town was a most successful affair. Though the church is some distance from the college a large number of our men were present and contributed songs and addresses which were well received. We wish the genial ex-pastor of Victoria Church *bon voyage* and a safe and speedy return to his native land.

Hallowe'en passed pretty quietly, all things considered. The Freshmen obeyed inexorable custom and produced the inevitable barrel of apples, but the New Building was not as well represented as of yore, and the North Flat had it, or might

have had it, all their own way. Gilmour and Biron, representing the New and Old respectively, gave, to the delight of the crowd, a nice exhibition of wrestling as it is not done. Both gentlemen confessed to a tired feeling next morning.

Messrs. Edgar W. Pack and Archie G. Cameron have, under medical instructions, given up college work for a time. Mr. J. E. Menançon also, is on the sick list.

It is a mistake to suppose that J. C. R. is attending lectures in architecture purely from a love of the subject (of architecture); the reason is that the lecture room—well, we'll keep it dark, J. C., but don't do it again.

J. L. J.—“Say, Thom, have you a Greek Lexicon?”

Thom.—“Yes. Do you want to buy one?”

J. L. J.—“No. I just want to look up a word.”

Thom.—“Five cents.”

The friends of Mr. George Weir, B.A., and their name is legion, are congratulating him upon the outcome of an inter-collegiate debate, in which a student of the Wesleyan College and he proved themselves able platform speakers. Mr. Weir modestly attributes the success of his side to the ability of his confrère, but we are inclined to think honors were easy.

It is bad enough to be “between two fires,” it is still worse to have your head in one; moreover, it is no consolation to be reminded that you succeeded in unseating a trumpeter, and it is adding insult to injury to throw pans of water at one's head. It is bad enough to be sent to a lecture half an hour before the regulation time, it is worse to have the fact of the existence of your idiotic alarm-clock forced upon your attention at unearthly hours by unearthly agencies. One might very well “speak out.”

We have read of the vendetta, we have followed with admir-

ing awe the gestures and words of the master tragedian as he depicted the passion of revenge, we have been present at a championship lacrosse match, but, over and above all this, we have witnessed an old-time New versus Old Building fight. It was glorious! It was almost worth while losing the gloves in the first instance and sleeping on the hard, hard floor in the last instance, to have been privileged to participate in such a holocaust—not that the victim was burnt at all, indeed, he came much nearer being drowned. Ontario did bravely on that eventful night, and dear old Scotia put on a bold front; the Persia-Ireland combination had practised assiduously for weeks, but came out second best after all. The picturesque garb of the Turk made a fine target; next time he turns out he will attire himself in darker hues. A set of gloves and a feather pillow have changed sides, but more than that, the sleeping wolf has been waked, and we are able to look forward to merry times in the intervals of study for the remainder of the session.

Pepper and Cress:—

Prof. —:—"Mr. Young Again."

Lord Byron.—"Awl roight."

McGinnis.—"I got enough at noon."

S. Y.—"The Third Year live for those who love them."

H. H. T.—"Game is scarce to-night. Confound the Glee Club."

W. W. McC.—"The verses given unto me are—"

W. D. T.—"Chestnuts! Chestnuts! Ten cents!"

Dseronian.—"I was sawked."

J. G. STEPHENS.

REPORTER'S FOLIO.

The second regular meeting of the Philosophical and Literary Society was held on Friday evening, October 30th, the President in the chair. After preliminary exercises, the minutes of the previous meeting were read and confirmed. Mr. Murray's motion, which had been laid over from the last meeting, was considered by the Society, and an amount, equal to that paid in former years, was voted for the procuring of photographs of last year's Journal staff.

The Corresponding Secretary then read a communication from Knox College Theological and Literary Society, inviting our Society to send two representatives to take part in a public debate, to be held in Knox College, on December the 4th. This invitation was accepted, and Mr. F. W. Gilmour and Mr. N. D. Keith, B.A., were chosen to represent us on that occasion.

The debate, which proved to be extremely interesting, was then proceeded with. The subject chosen for discussion was, "Resolved, that it would be wise for England to undertake alone the settlement of the Armenian question." Mr. Mac-Keracher in an able and eloquent address, opened the discussion. He pictured very vividly the crimes and atrocities perpetrated by the "Unspeakable Turk," and denounced England and the other Christian nations because they have not taken steps to defend the down-trodden and oppressed Armenians. He was followed by Mr. J. C. Robertson, leader of the negative, who maintained that any interference on the part of England alone would result in a European war, and in the transference of suffering from the Armenians to the British army. The second speaker on the affirmative was Mr. Dseronian. Being a native of Armenia and deeply interested in the welfare of his country, Mr. Dseronian discussed this question in an exceedingly interesting and impressive manner. He considered it the duty of England to protect the persecuted Armenians, and to secure for them that freedom which he himself

now enjoys under the British flag. Mr. Murray, the second speaker on the negative, then made what was, in many respects, the speech of the evening. In an able manner he defended the stand which England has taken, and adduced many reasons to show why she should not undertake single-handed to settle the Armenian question.

After Mr. Gilmour had briefly criticised the evening's proceedings, the meeting came to a close.

The Canadian Inter-Collegiate Missionary Alliance met in its eleventh convention from November 5th to November 8th. The meetings were held in the Convocation Hall of this College. Notwithstanding the small attendance of delegates, the sessions were rendered most interesting by valuable papers and discussions on missionary topics. The social feature of the convention was a reception tendered the visiting delegates in the Morrice Hall on the evening of opening, November 5th. Space will not permit more than a passing reference to the proceedings, but few who were present will soon forget the stirring addresses of the Rev. Mr. Davis of the Canadian Baptist Telugu Mission, and of Bishop Baldwin of Huron. This sketch would be incomplete if mention were not made of two excellent papers—one by Miss Ross, on "The Kindergarten as a Factor in Mission Work," and the other by Mr. A. A. Graham, B.A., on "The Qualifications of a Missionary." Our College was represented by a strong delegation, one of whom, Mr. J. M. Wallace, B.A., was president of the convention.

The Philosophical and Literary Society held its regular meeting on Friday evening, November 13th, the President in the chair. After the opening exercises and the reading of the minutes of the previous meeting, the programme was proceeded with. The first item was a reading by Mr. Walker, which was well rendered and much appreciated by those present. Mr. S. MacLean then read a carefully prepared essay, which proved to be a most interesting feature of the programme. There followed an interesting and practical discus-

sion on the subject, "Resolved, that the restrictions against Chinese immigration should be removed." Mr. McIntosh opened the discussion on the affirmative. His speech was able, his arguments forcible and carefully arranged. He characterized all discriminating restrictions against Chinese immigration as being unjust, inhuman, unnecessary, and injurious to our country. Mr. Murray, as leader of the negative, replied to Mr. MacIntosh's speech and advanced some strong arguments to show that the unrestricted immigration of Chinese would be detrimental to the best interests of our country. He was followed by Mr. MacGregor, who, in an able manner, supported the affirmative. A neat speech by Mr. Young, followed by a summing up by the first speaker, brought the discussion to a close. Mr. Gilmour then gave his critique, after which the meeting adjourned.

The second regular meeting of the Students' Missionary Society was held on Friday evening, November the 20th, the President in the chair. After the meeting had been opened with devotional exercises, the minutes of the previous meeting were read and confirmed. In view of the fact that the programme was to be of more than usual interest, all business matters which would have come before the Society were laid over until the next night of meeting. The programme on this occasion consisted of an address by the Rev. Murdoch MacKenzie, a graduate of this College, who has labored for some years as a missionary in Honan. After being introduced by the President, Mr. MacKenzie delivered an extremely interesting and instructive address on "Mission Work in China." He contrasted briefly the general appearance of the country where he had labored, with our own land, and referred to some of the many things which strike the missionary as being peculiar, upon first entering China. There the people are all congregated in villages, town and cities. In that country there are no cemeteries, but scattered all over the country, which is remarkably flat, may be seen innumerable small mounds of

earth, which indicate the last resting place of departed heathen people. Their homes, which are scarcely worthy of the name, are destitute of all those comforts which are regarded as absolutely necessary in the homes of our civilized land. He also referred to some of the difficulties which the missionary encounters whilst endeavoring to advance the interests of Christ's Kingdom among this benighted people. Their language is difficult to acquire, yet the difficulty of acquiring and understanding the language is insignificant when compared with the difficulty of understanding the Chinaman himself. And even after he has mastered the language, the missionary experiences great difficulty in making these ignorant and irreligious people understand the ideas which he wishes to present to their minds. It is only by placing himself side by side with the Chinaman; by endeavoring to think as he thinks; by looking at matters from his point of view, and by making use of the simplest illustrations drawn from his daily life, that the missionary can hope to make him grasp those great and important truths which he wishes to impress upon his mind.

But although the work in Honan is beset with many difficulties, it is not "all cloud and no sunshine." The missionary's heart is gladdened by the results of his labors. Never were the hopes of Christianity brighter in Honan than they are to-day, and never were there as many evidences of its Divine power. Men are being raised from the lowest degradation, and freed from the thralldom and slavery of sin and vice by the power of that truth which alone can make men free:

The address was intensely interesting throughout, and we hope that the Society may be favored with similar addresses from time to time. Such addresses cannot fail to prove an "incentive to renewed consecration," and tend to develop a deeper missionary spirit among the members of the Society. Dr. Scrimger, being present, spoke briefly and congratulated

the Society on being favored with such an interesting address as that delivered by Mr. MacKenzie.

The meeting closed with the benediction pronounced by Mr. MacKenzie. D. M. MACLEOD.

OUR GRADUATES.

The Rev. D. J. Fraser, M.A., B.D., who has lately returned from his travels in Germany, spent a few days with us. We have just heard that Mr. Fraser has received a unanimous call from Knox Church, St. Thomas, Ont.

The Rev. D. Guthrie, B.A., of Walkerton, Ont., resumed his labors last month, after an illness of some weeks.

At a meeting held by some citizens of Ottawa, the Rev. W. T. Herridge, B.D., was elected president of an association, having as its purpose the establishment of a home for Art at the Capital.

St. Paul's Church, Prince Albert, N.W.T., has recently obtained the services of the Rev. A. Lee, B.A. His eloquence and kindness have won for him the esteem, not only of his congregation, but of the citizens in general.

The good work of the St. Jolin's French Church of this city still goes on. Among those added to the church at the last communion was one convert from Romanism. The pastor, the Rev. Dr. Amaron, has taken a trip to England to solicit aid from friends there for his new church.

The Rev. D. L. MacCrae, M.A., Ph.D., of Collingwood, Ont., gave an intellectual treat to the people of Creemore not long ago. In his lecture he explained how those who give, get in the same proportion. Mr. MacCrae is the editor of a religious weekly, "The Northern Presbyterian."

Very encouraging reports reach us from Bristol, Que., where

the Rev. T. A. Nelson is laboring. The congregation there held Jubilee Services on the 22nd of November, which were conducted by the Rev. Dr. Wardrope, and the Rev. Messrs. Lochhead and Scott, who also gave interesting addresses on the day following. The pastor and congregation have good cause to rejoice.

The Presbyterian congregation in Sudbury, Ont., as well as the citizens generally, greatly regret the resignation of the Rev. S. Rondeau, B.A. He is a scholarly and earnest preacher, and a faithful pastor. Previous to his departure, he was presented with a beautiful clock of onyx, mounted in gold, by the Freemasons of that place.

The induction of the Rev. J. H. Graham, B.A., into the pastorate of Avonton and Carlingford, took place on the 13th of last October. The service was held at the Avonton Church. The Rev. M. L. Leitch presided, and the Rev. J. Kay addressed the minister, while the Rev. J. W. Cameron addressed the congregation. A tea meeting was held in the evening, at which speeches were made by the clergymen and others.

At a meeting held under the auspices of the "Gaelic Society" in Toronto, an interesting and able lecture was given by the Rev. J. A. Morison, B.A., of Oak Street Presbyterian Church of that city. His subject was "John Knox and his Times," and in the course of his lecture, he traced the eminent Scotchman's career and life work. He also showed that the spirit of Knox still lives on in his countrymen.

The resignation of the Rev. A. S. Grant, B.D., of St. Andrew's Church, Almonte, Ont., was accepted with great reluctance, at the June meeting of the Lanark and Renfrew Presbytery. Mr. Grant was presented with a bicycle and an address in which the congregation expressed their high esteem for him as a man and minister. Mr. and Mrs. Grant have made many fast friends and loving acquaintances in Almonte

We have to report two happy events which took place last spring in connection with graduates of '95. In the month of April, the Rev. P. D. Muir, B.A., was married to Alexina, daughter of Mrs. R. MacLachlan, of Lochaber Bay, Que. In June following, the Rev. Jas. Taylor, B.A., was united in marriage with Miss Jeanie Ramage of Robertson, Lanarkshire, Scotland. The ceremony was performed at the residence of the bride's brother, Petite Cote, Montreal. We extend our congratulations.

Pleasing accounts come to us of the Rev. J. H. MacVicar, B.A., of Fergus, Ont. He is becoming very popular with the people of that place, both as a man and as a preacher of the Gospel. He is ably assisted in his work by Mrs. MacVicar. At a recent meeting of the W. F. M. Society, at Seaforth, she gave an interesting address on Chinese homes and customs. She told of the darkness and superstition in which the heathen live, and of the tact and kindness necessary to win them to the Gospel.

St. Giles Presbyterian Church, Montreal, has recently been enlarged so as to seat six hundred. On the 11th and 18th of October, services were held appropriate to the occasion, when interesting addresses were delivered by the Rev. Dr. A. B. Mackay, and the Rev. Messrs. A. J. Mowat and James Fleck. It is just two years since this church was organized, being formerly a mission of Knox church. Now it is self-sustaining and very prosperous. There are about two hundred and twenty-five church members, and the same number of Sunday School scholars. The Rev. J. R. Dobson, B.D., has a happy settlement, as pastor of this church.

A special meeting of the Presbytery of Montreal was held in Knox Church, of this city, to consider the resignation of the Rev. W. D. Reid, B.D., of Victoria Church, Point St. Charles. In a letter read to the Presbytery, the congregation regretted the prospect of losing Mr. Reid, who believed it to

be his duty to prosecute his studies abroad. His resignation was reluctantly accepted. There was a large attendance at his farewell service on October 25th. At this meeting he touchingly referred to the past years of his ministry, and commended his congregation for its faithful work. During the past five years, the Victoria Church has grown from a mission with few members, to a large and flourishing congregation, with many active organizations.

J. A. MCGERRIGLE.

REMEMBRANCE.

From the German of Frederick Matthisson.

I think of thee
 When from the brake
 The nightingales sweet music make,
 When dost thou think of me?

I think of thee
 By the shady well,
 Under the twilight's glimmering spell.
 Where dost thou think of me?

I think of thee,
 With pleasant pain,
 With longings, while the hot tears rain,
 How dost thou think of me?

Oh, think of me,
 Till in some star
 We meet again. However far,
 I think of none but thee.

W. W. W.

ARTHUR WEIR.

Editorials.

We are given to understand that some discussion has arisen regarding the fees of the Arts course at McGill, and that there is a proposal to raise them to fifty dollars a session. The Arts Faculty, the oldest in the University, has seemed at times in danger of becoming the least in importance, and that merely for lack of funds. While Medicine, Science and Law have each received new buildings and additional professors and lecturers, Arts, for lack of means, has had to content herself with very few changes, both in teaching staff and equipment. Apparently while these other faculties have each their benefactors, Arts must depend on her own resources and meet her expenses by a general raising of the fees of her students. This proposed increase touches us very nearly, and we therefore feel quite justified in giving the question a place in our columns.

We consider the proposal both suicidal to the Arts Faculty and somewhat harsh towards theological students who are attending its classes.

Some thirty years ago there were in the hands of College benefactors a number of scholarships, one for every thousand dollars given McGill. Many of these had been placed at the disposal of our Faculty by those of the benefactors who were Presbyterians. A like arrangement had come about in the case of the other affiliated colleges. As these scholarships were so numerous as really to admit all theological students free of charge, to the Arts course, it was suggested that the formal presentation of the list of students to whom they had been granted should be done away with. A resolution was passed by the McGill authorities admitting all theological students free to the Arts course.

Shortly after this the benefactors were asked privately to give up their right to these scholarships, the reason urged being

that the college was in great financial difficulties. All but a very few complied. When they had done so, the resolution exempting theological students was at once annulled, and they were admitted only on payment of the regular fee. That was four years ago. Since then the number of undergraduates from the affiliated colleges has fallen off rapidly, until now there are only about half as many as there used to be. It may well be asked, was the paltry addition to the college funds worth the sacrifice that bought it?

"'Tis yet to know, which, when we know that boasting is an honor, we shall promulgate," that the Arts Faculty would be well repaid were it to offer special inducements to theological students to attend its course as undergraduates. Our men have reflected some honor on McGill in the past and might well be expected to do so in the future. But enough of this; the records speak for us.

What we have said of the affiliated colleges applies equally to Science and Medicine. Very few, comparatively, of those who enter these faculties, take with them the Arts degree. There is a feeling that the Arts course is only so much time wasted for those entering these professions. We are well aware that the proportion of Arts graduates in the Law Faculty is still very large, yet we cannot but suppose that any change such as this one proposed would have a very decided influence upon the number of Artsmen from this faculty also.

In a word, the difficulties are already great enough, and any raising of the fees would be a very serious addition to them. We venture to say that at present scarcely fifty per cent. of the undergraduates in Arts are from outside Montreal. This was true in the case of last year's graduating class, and it seems equally true of the present second and third years, while in the fourth year the proportion is seventy-five per cent. It is not long since the proportion was just the reverse. Surely it is conclusive evidence that students from the country are finding it impossible to attend, and that presently the Arts Faculty

will have to depend on city men only. We consider that any thing which would hasten such a condition of affairs, is greatly to be deplored. If McGill is to uphold and add to her fame, she must draw her students from all over the Dominion, not alone from the city of Montreal. We think it will be admitted that those who come to college from the country, and have definitely in view some one of the several professions, are as a body, older, more earnest, and therefore more successful students than those who come up from the city schools with the intention of taking the Arts course before entering business. There can be no doubt that the stability and fame of the college rest with this former class, and that anything which tends to lessen its numbers will very soon be found a grievous mistake.

We are fully alive to the important changes which Principal Peterson has introduced, and are glad of this opportunity to express, on behalf of our own Artsmen, what has already been so well expressed in the pages of the "McGill Fortnightly," namely, a keen appreciation of the thorough and excellent work being done by the new classical lecturers, Prof. Carter and Mr. Slack. We can quite understand that such additions to the staff must strain the present resources of the college to their utmost, and that more funds are absolutely necessary to carry on the work properly. We trust, however, that before the question is definitely settled, the McGill Corporation will consider carefully the very serious results which are likely to follow any decision along the lines of the proposal before them. Surely there can be found some one who is willing to follow the example of Mr. MacDonald and Sir Donald Smith, and furnish the Arts Faculty with a building and an endowment which will put it on a footing with the other departments.

It has long been the hope of many interested in the Arts Faculty, that the fees for that course might be altogether abolished. May that day come speedily. Then in greater numbers shall students flock to McGill, and leaving, carry away

with them kind thoughts of their Alma Mater; and none shall be more leal and true to her than those who pass from her halls to those of the Presbyterian College.

IN MEMORIAM.

Occasionally some student overtaxes his energies, his strength fails, the doctor gives his imperative command, and scrowfully he packs his books and turns his face homeward. To our fellow-student, J. T. Stuart, the call came to go to his "long home," and he, too, said "Good-bye" and departed. He entered upon his college work a short time ago full of energy and hope, but already a dread disease had marked him for the tomb. He has been cut down in the flower of youth, on the brink of life's work, and our lips form themselves to utter the words, "How untimely!" Untimely! was it after all untimely? True it has not been granted to him to serve the Master here, but are we not told that in the Holy City where flows the pure river of water of life, there "His servants shall serve Him." There are spheres of service for young servants farther on.

On such an occasion as this we not only mourn our own broken ranks, but we also sympathize with the bereaved family and friends. As we think of our own homes far away, where there are hearts that love us and cherish hopes that are centered in us, our deepest sympathy goes out to that rural home where the first break has been made in the family circle, and from which the "college boy" went forth to return no more. May the God of all consolation comfort the sorrowing hearts.

LIGHT BREAKING.

If we look at the map of the world we at once see that those nations are most enlightened, progressive and happy, where the Bible is placed in the hands of the people, and where edu-

cational interests receive most attention. When we turn to regard our own country the truth is borne in upon us that, in our chain of fair provinces, there is one that has fallen far behind her sisters in the march of prosperity and progress. If we inquire the reason, we are reminded that the French-Canadians are a priest-ridden race, that to them the Bible is a prohibited book, and that their children are trained under a system of education with the marks of medievalism upon it. The French-Canadian "habitant" is naturally conservative, and so long as he is kept in ignorance he is content to toil on in his narrow circle, knowing little except what the priest tells him, following closely in the footsteps of his fathers. He knows of nothing better, he hopes for nothing better. The movements of intellectual and commercial progress lie beyond the bounds of his horizon.

Men are now anxiously asking "Is not the light breaking over Quebec? Are not the morning streaks of a new day appearing? Are not the discouraging labors of years about to bear fruit?" The "Canada Revue" made a noble struggle for freedom of speech and educational reform, which doubtless influenced the minds of many; the French Evangelization Board has sent its missionaries through the province distributing books, teaching the truth, pointing out the path of progress; but mightiest of all perhaps has been the influence of that liberal minded statesman whose bold and enlightened utterances in regard to political and religious freedom, challenge the respect of all Canadians who hold dear the cause of liberty and progress.

The generous and equitable settlement of the Manitoba School question, and the knowledge which has been disseminated by the long agitation, have produced a public sentiment pregnant with possibilities for the future of Quebec. French-Canadians have helped to secure national schools to the Province of Manitoba; they have been awakened to the necessity of the "reorganization of public instruction" among their com-

patriots in the West, and may we not hope that they will now strive to secure like precious privileges for their own children, and that the time is near when the clear cry will be raised, "National schools for the Province of Quebec!"

OUR FOREIGN MISSIONARIES.

Truly the church at home owes much to the foreign missionaries. Their labors and sufferings are the strongest evidences of Christian sincerity in our day. Their self-sacrifice, their faith and courage inspire the church with brighter hopes and deeper zeal. The stories which they bring back, of the wondrous power of the Gospel of Christ to lighten dark idolatrous hearts and to change vile heathen lives, confirm the faith of many a doubting and hesitating Christian in the power and divinity of his religion. The foreign missionary is the great apologist of our faith.

Recently we had the pleasure of listening to an address from a foreign missionary who went forth from our own college, and who has done honor to his Alma Mater. The Rev. Murdock MacKenzie is now in Canada pleading the cause of China's millions, seeking to arouse the sympathy of the Christians of Canada in favor of that land to the service of which he has devoted his life.

BUSINESS.

We are pleased to acknowledge the encouragement which we have received from our friends during the past two or three weeks, by the prompt payment of subscriptions for the present session. As the entire revenue of the Journal is devoted to the purpose of maintaining and improving its form and character, and as there is no reserve fund, it is a matter of vital importance that its friends should not forget its financial needs at the beginning of each session.

TALKS ABOUT BOOKS.

A good many years have passed since Dr. Paton J. Gloag and the Talker contributed articles to the defunct British and Foreign Evangelical Review of London. My quondam fellow-contributor has kindly remembered me with his latest book, Introduction to the Synoptic Gospels. Other writings of his are A Commentary on the Acts of the Apostles, and Introductions to the Pauline Epistles, the Catholic Epistles, and the Johannine Writings. The Introduction to the Synoptic Gospels is an octavo volume of 298 pages, in T. & T. Clark's best style. All who are acquainted with Dr. Gloag's abundant and accurate scholarship need hardly be informed that his latest volume is a monument of wide and diligent research. Every help that the most recent bibliographical finds can contribute to his task he has freely availed himself of. Every question connected with authorship and dates, language and composition, the whole apparatus criticus of friend and foe, he passes in review. But there is no overloading of learning, nothing either dry or oppressive in style. However learned, the author's pages abound in brief yet clear statement and argument, simply and naturally expressed, so as to appeal to the sympathies of the youngest student and the lay reader, equally with those of the veteran investigator of Sacred Truth. While Dr. Gloag is fairly conservative in his criticism, he is as far as possible from being a mere traditionalist. He believes in an original Hebrew or Aramaic Gospel of Matthew; in the superior antiquity of Mark and its integrity, and agrees with Julius Africanus, whom the Biblical History men know that the Talker follows, in regarding Matthew's genealogy of Jesus Christ as that of Joseph, and Luke's as that of Mary. In regard to the Sermon on the Mount, Dr. Gloag contends that Matthew, disregarding chronological order, has brought together in one place, the substance of our Lord's discourses de-

livered at various times, yet under similar circumstances. Were I as short of literary material as the gentlemen who write many paragraphs on one book in the Saturday issues of our better newspapers, a great many very interesting points might be made out of Dr. Gloag's lucid and pleasing chapters; but I had rather simply direct the attention of students to the general excellence of his Introductions, in the hope that they may place them on their bookshelves, whether the volumes be placed on the theological curriculum or be simply recommended as worthy of study.

A distinguished graduate in Divinity of this College is the Rev. F. R. Beattie, D.D., Ph.D., Professor of Systematic Theology and Apologetics in Louisville Presbyterian Theological Seminary. The most recent of his many works in various departments of theology is *The Presbyterian Standards, an Exposition of the Westminster Confession of Faith and Catechisms*. This well got-up volume of 431 pages is published by the Presbyterian Committee of Publication at Richmond, Virginia. After two lucid and interesting chapters dealing with the Great Christian Creeds, and the Nature and Uses of Religious Creeds, Dr. Beattie proceeds to take up seriatim the doctrines of the documents which form the subjects of his work. This he does in a very thorough way, so that his book really constitutes an elaborate system of dogmatic theology. Those who are perfectly satisfied with our subordinate standards and see no need for their revision, will hail the Louisville professor's contribution to theology as a logical and timely confirmation of their views. But, in these times through which the most earnest theological thought that the world has yet seen is passing, there are thousands of devout minds that cannot accept all the rigid logical Calvinism of the Standards as literally interpreted. They will not agree with Dr. Beattie's unrelenting advocacy of every jot or tittle in the Confession and Catechisms. When he says that "the creed is of much value in enabling the Church to deal in a

satisfactory way with cases of heresy," he is guilty of a construction which the compilers of our Standards never contemplated. Dr. McCrie, in his *Annals of English Presbytery*, quotes Dr. Anthony Tuckney, who had a principal share in their compilation, as opposed to subscribing them as a term of ministerial communion. "For the matter of imposing upon," says he, "I am not guilty. In the Assembly I gave my vote with others, that the Confession of Faith put out by authority should not be required to be either sworn or subscribed to—our having been burnt in the hand by that kind before." The Assembly itself said, "Our brethren (the independents) misinterpret our intentions; for we desire no more imposed on our people than they in that case do in theirs, namely, that they appear to us to be orthodox." Richard Baxter wrote, "I hope the Assembly intended not all that long Confession and those Catechisms to be imposed as a test of Christian communion, nor to disown all that scrupled every word of it. If they had I could not have commended it for any such use." Referring to old minutes of Presbytery dealing with ordinations, Dr. McCrie says, "Neither in this nor any other document of the period does it appear to have been the practice of English Presbyterians to exact from ministerial candidates a subscription or formula of assent to the Confession of Faith or other Westminster Standards. In place of this was substituted the personal confession of the candidate." Struthers, in his *History of the Relief Church*, says, "The common mode of signing the Confession of Faith at that period (1718-50) was in a very general way, and the subscriber was not understood to be bound by every iota which the Confession contained," of which he gives illustrations. There is thus ample precedent for protesting against Dr. Beattie's interpretation of the use of subordinate standards.

Dr. Beattie echoes the harshest and most mechanical of ecclesiastical utterances when he says, "if you are dissatisfied with these standards, leave the church or procure their revi-

sion." To leave the church is schism, a far worse sin than to doubt the infallibility of the Westminster Divines. To ask for the amendment of any article of the Confession, with his rigid adherence to it, is to expose one's self to a charge of heresy. To call a man dishonest and disloyal, because in maturer years he departs in a measure from all that he avowed in youth, is to brand with infamy all progress in theological research and Christian experience. Our ministers, as a rule, do not believe in preterition. Why should an unjustifiable conservatism compel them to say they do and thus become liars by law established? There is one great omission in Dr. Beattie's book: he furnishes no Scripture proofs for the dogmas of the Standards, not even the chief proof text in the Confession of that Divine Sovereignty on which he logically bases his whole system. That proof text is found in Daniel iv., 35, and the author of it is that holy prophet and reverend divine, Nebuchadnezzar. There is no evidence of soul in "The Presbyterian Standards." The scheme of it is logically consistent, thorough, and it is written clearly and pleasantly enough, but it bears the impress of hard, idolatrous, unprogressive, mediaeval, Southern Presbyterian unthought. What is the use of the New Testament at all, if this heartless, unfeeling piece of consistent dialectic is to fetter the preacher of supposed abounding grace? How different the words of Baillie, the Scottish commissioner to the Westminster Assembly: "That excommunication in Scotland is inflicted on those who cannot assent to every point of religion determined in their confession, there is nothing more untrue; for we know it well that never any person was excommunicated only for his difference of opinion in a theological tenet." Slavish adherence to the letter of the Confession only developed itself when the majority in the ministry of the Church became spiritually cold and dead.

There are 462 small folio pages, 60 plates and 330 woodcuts, in the Thirteenth Report of the Bureau of Ethnology at Washington. In addition to the report of the Director, Major

Powell, it contains six valuable treatises. The first is on Prehistoric Textile Art, of the Eastern United States, by W. H. Holmes, which gives evidence of much research, literary and archaeological. Gerard Fowke next treats of Stone Art in the same region and beyond it, but hardly adds the knowledge of any forms new to the explorer of Indian antiquities. Aboriginal Remains in Verde Valley, Arizona, by Cosmos Mindéleff, deals with architectural ruins of an ancient people allied to the Zunis. The Rev. J. Owen Dorsey writes instructively on Omaha Dwellings, Furniture and Implements. Once more Cosmos Mindeleff describes the Casa Grande Ruin in Southern Arizona; and finally, Frank H. Cushing gives the mythology of the Zunis, under the title, *Outlines of Zuni Creation Myths*. The student of aboriginal life on this continent will appreciate this varied and interesting volume. Especially will the investigator of ethnic religions rejoice in Mr. Cushing's unique contribution.

The Proceedings and Transactions of the Royal Society of Canada for 1895 begins a new series. The size of the volume has been reduced from a quarto to a royal octavo of no fewer than 848 pages and many illustrations. The section of French Literature is represented by four papers; Mr. Benjamin Sulte on Morel de la Durantaye; the Abbé Gosselin on the Jesuit P. de Bonnécamps; M. Napoleon Legendre on Our National Literature; and M. du Dufau de Maluquer on the Family of Abbatie de Maslacq. In the corresponding English section, the papers are seven in number; the most important of which is a Haida Grammar by the Rev. C. Harrison, edited by Dr. A. F. Chamberlain. Dr. Bourinot, the Secretary, compares Canadian and Australian politics; Mr. Horatio Hale treats of the Iroquois Condoling Council; the Talker discusses the Present Position of American Anthropology; Dr. Douglas Brymner tells how the Jamiaca Maroons came to Nova Scotia; Mr. W. F. Ganong presents a plan for a General History of New Brunswick; and Mr. C. Hill Tout discusses Later Pre-

historic Man in British Columbia. The scientific sections present many papers of varying interest by Sir W. Dawson and his son, Mr. W. Bell Dawson, Professors Harrington, Callendar and Wesley Mills, Dr. Ells, Mr. Whiteaves, etc. Altogether, it is a very creditable volume, and will not disgrace Canada among our exchanges in other lands.

Mr. Chapman, of 2407 St. Catherine Street, sends four books, one of which, Sir Walter Besant's *Master Craftsman*, has been already noticed. Another is Mark Twain's *Personal Recollections of Joan of Arc*, a very handsomely printed and bound volume of 461 pages and 36 illustrations, published by Harper & Brothers, of New York; the price of which is two dollars and a half. This book, purporting to be by the *Sieur* Louis de Conte, the page and companion of the Maid of Orleans, is an entirely new departure for the author of *The Innocents Abroad*. The author has laboriously consulted a number of French and English authorities on the subject of his romance, which is written more in the historical style of Stanley Weyman or Conan Doyle, though with little humor, than in that burlesque form of composition for which Mark Twain is famous. It is well written, although a little long drawn out, and its tragedy is so well known that one feels forgiven by one's conscience any lack of enthusiasm in the perusal of its many pages. Nevertheless, it is an elegant gift book for a young person of either sex, and cannot fail to be useful as presenting a fairly accurate picture of the times of the Pucelle.

Another of Mr. Chapman's contributions is *A Lover in Homespun and Other Stories*, by J. Clifford Smith, a Canadian author. It is published for fifty cents by William Briggs, Toronto, and contains 201 pages in a plain manilla cover. Mr. Smith has made the mistake of putting his poorest story, in which there is no plot and little incident of value, in the most prominent place. Some of his tales are really good, such as *Narcisse's Friend*, and they are told in good language, although the humor and pathos are alike somewhat common-

place. However, they present fairly correct sketches of Canadian life, both east and west, and cannot but be of interest to those who look for traces of romance and adventure on our soil.

A fourth volume from the same source is in the Colonial Library of William Heinemann of London, and the copy before me is in paper cover, price seventy-five cents. In cloth cover its value is one dollar, but the American edition sells at half a dollar more. Its pages are 355 and its title in England is *Illumination*, in the United States, *The Damnation of Theron Ware*. This remarkable book, which has reached a sale of many thousands, is written by Harold Frederic. Its joint hero and villain is an Episcopal Methodist parson, raw, simple minded, eloquent and ambitious. Conference does not recognize his merit, and sends him to a manufacturing town where the denomination is weak. Theron has a good wife, quite his equal, and he has three trustees, one of whom is a good man but not a church member. The mean ways of Methodist trustees are well shown up, and, in connection with the visit of a man and his clever wife, revivalists and debt-raisers, the general untruthfulness, trickery and galvanized emotional sham of religious life in a place called Octavius. Theron, anxious to raise money to buy his wife a piano and procure other comforts, determines to out-rival Farrar and more celebrated men by writing a *Life of Abraham*, only to find out that he knows nothing about him. Accidentally, he is brought into contact with a cultivated and far from ascetic Roman Catholic priest, a sceptical scientific doctor, and a charming and wealthy young Irish-American Roman Catholic lady. They all take to the Reverend Mr. Ware, because of his delightful simplicity, and invite him to their houses. The wealthy lady buys his wife a piano, and makes a kind of flirtation with him. Then his simplicity takes the form of the worst kind of egotism. He becomes a sneerer at religion through abounding hypocrisy, then a hypocrite through policy taught him by the debt-raisers, and finally a libertine. Such

a bore does he develop into, that the doctor and the priest shut their doors upon him, and the invalid brother of the Catholic young lady tells him unwholesome truths. Finally, hearing that the young lady and the priest are going to New York, really on an errand of mercy, his jealousy leads him to desert his wife and follow them. There he finds himself in universal contempt, gets ingloriously drunk, and is saved from destruction by the crafty but good-natured Soulsbys, the debt-raisers, who send for his wife, and export the pair to Seattle to start life anew in the lay element.

This is a powerful book, showing what cleverness of a certain kind without culture may lead a man to. Theron was not a bad fellow as young parsons go. He was originally honest and simple-hearted, but he failed to realize that what drew people to him was this very simplicity and a natural kindness. Knowing nothing of the ways of society, he took all kind attentions as tributes to his attractions, and, yielding, proved in his egotistical *laissez aller*, false to every principle of honor, virtue, temperance, and faith. Nor is it recorded that he made real repentance. On his way to Seattle, his only thought was that he might by his abilities as a speaker become a member of Congress and finally entertain his friends the Soulsbys, at the White House. Young ministers of all denominations, all the world over, may learn a useful lesson from the Damnation of Theron Ware. Egotistical ambition, unaccompanied by solid merit and honorable action, will, in the Church at least, and in really good society, land its owner in universal contempt. Yet the ways that are dark of ecclesiastical politicians make Theron Wares.

Marshall Brothers of Keswick House, London, publish *Ways to Win*, a small book of 96 pages, by the Rev. Dyson Hague, of Halifax, which Messrs. Drysdale sell for thirty cents. It is a treatise of six brief chapters on personal effort for souls, and contains some excellent, if not novel, counsel to those interested in the salvation of others. Most people are open to the influence of a manly or womanly Christianity.

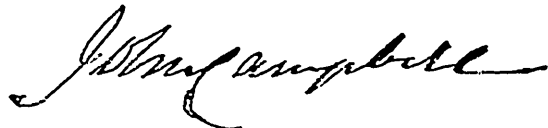
appearing either in precept or in example. Mr. Hague shews very pertinently that a worker must first have in himself the faith with which he would inspire others, and sets forth the necessity for a warm, sympathetic heart in those who labor to bring disciples to Christ. He is himself an earnest worker in the vineyard, and as such has claims on the attention of all who would be the same.

A very different book is J. M. Barrie's *Sentimental Tommy*, the Story of his Boyhood. It contains 478 pages and 11 illustrations, and, in the Toronto, Copp, Clarke Company edition, in cloth, sold by Messrs. Drysdale, its price is a dollar and a half. *Sentimental Tommy* and his younger sister, *Elsbeth*, were the children of a broken-hearted Thrums woman, who, against her better judgment, had married a masterful man that brought her only sorrow until his death released her, and she lived a poor life in London with his son and posthumous daughter. Her pride led her, in correspondence with Thrums, to romance in a ludicrous way regarding her circumstances, especially for the benefit of her old lover, *Aaron Latta*. *Tommy* inherited his mother's imaginative vein, and, when the faithful *Aaron* took him and his sister to their dead mother's native place, his spirit of feigning was developed by novel reading into a life of harmless unreality, not destitute of a sense of chivalrous honor. The book ends with *Tommy's* failure as a scholar and his condemnation to be a herd-boy to a farmer at the *Dubb of Prosen*. The incidents of the loves of *Jean Myles* and *Aaron Latta*, of the painted lady and her daughters, of *Miss Ailie* and the bachelor, impart a living, though often painful, interest to the pages, that tell the tale of *Tommy's* unreal existence. The sincere affection of the young hero and his sister for each other is one of the most pleasing features in the novel, and, through its many grim delineations, flows an unfailing stream of the cream of human kindness which constitutes the book's chief charm.

The genius of Barrie appears, not in gilding vice, nor in justifying falsity, but in setting forth a faithful picture of a

peculiar side of human life, in which, as in all sides, the good and the evil are more or less mingled. Unblemished saints and unmitigated sinners are rare in civilized life. As to the matter of truthfulness, the so-called saint is often guilty of greater defect than the sinner, because he has an external reputation to keep up. Every human being possessed of an imagination, romances. Romancing or day-dreaming is one of the hopeful charms of life, and, unreal and unprofitable as it may be, is infinitely better than treacherous scheming to make it real and lucrative. The Talker once had a lad in his employment who had a large streak of Tommy in his composition. Being set to the prosaic task of cutting high grass with a sickle, he viewed the stalks of timothy and other gramineae as ranks of deadly enemies, which he attacked in magnificent stage-fashion, slashing and drawing back for a breath, then re-advancing, with a heroic spring to the charge and deadly hack and hew. He made an awful mess of the grass, but, on the whole, was a more honest and faithful servant than many who have done better mowing, and he now occupies a far superior position. What, after all, are many of the loftiest thoughts of poets and philosophers but day-dreams? They are injurious when simply selfish and paralyzing to energy, but if they stimulate to a higher life through God and God's love being in them, they become divine.

Finally, the Editor in Chief has handed to me Green's Greek-English Lexicon of the New Testament, published by H. L. Hastings of Boston, in paper cover, for thirty-five cents. It has a preface by Mr. Hastings, and a supplement by Dr. Thayer of Harvard, and contains 216 well-printed pages. It seems to be very complete and carefully edited, and is a perfect marvel of cheapness. Mr. Hastings is a zealous defender of the faith, sometimes too zealous, but no one can take exception to this contribution.

A handwritten signature in cursive script, likely reading "J. M. Campbell". The signature is written in dark ink and is positioned at the bottom right of the page.