

# Presbyterian College Journal.

PUBLISHED MONTHLY

*By the Philosophical and Literary Society of the Presbyterian College, Montreal.*

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*Subscription 60 cents ; two copies \$1.00.*

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Vol. VI.

MONTREAL, MARCH, 1887.

No 5

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## LIFE.

O deepest mystery of life—  
That it should end so soon, so soon!  
Go out in grief and care and strife  
At early morn, at manhood's noon,  
When fairest prospects lie before,  
When hopes are brightest, when the door  
Of high success, flung open wide,  
Invites to enter, when the tide  
Seems on the turn to fortune.

Death knocks—that beating heart is stilled,  
Those working hands, that thinking brain  
Are dead. Those sparkling eyes are filled  
With darkness now. Those high hopes vain.  
O piteous change—that what was once a man  
Is now but dust, and worse than dust—  
A thing which living mortals scan  
With shuddering fear ; a thing they thrust  
Deep in the earth, to silence and decay.  
Is this, indeed, the end of man's short day?

If death ends all, then living is but vain ;  
If hope must die, what then is life but pain ?  
Why longer strive ?—the grave is all we gain.  
But see ! There shine upon that sacred page  
These solemn words—O write them on thy heart—  
"Know Christ—to know him is eternal life.

Know him and live. To live from him apart  
 Is death. To live with him is victory o'er the grave."  
 Ah, then! Hope need not die. That open tomb  
 Is not the end of all. Our Father gave  
 This life, not to be spent in hopeless gloom,  
 In supine ease, or in base selfish strife.  
 But that to him we should be wholly consecrate ;  
 Toiling for highest ends, living that noblest life,  
 Hidden with Christ in God, that we should celebrate  
 Our Maker's glory, and our Saviour's love ;  
 Learning to know him, that in Heaven above,  
 When death is past, we on his face may gaze,  
 And there before him rapturous songs may raise.

—*N. Y. Observer.*

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### EDITORIAL.

Another session has joined the past. The convocation of McGill, on the 30th of April, being the last scene of the past term. We pause to glance back over the winter months to sum up their net results. The glance reveals much of which we may be proud. True, individuals examining carefully into the minute details of each day and hour of their own life, find many imperfect links in the chain of true progress ; but when the work of the past year is viewed in its entirety, there is little cause for regret. Our college has strengthened itself to some extent in almost every department—except perhaps, in that which is *most needed*, additional Professors. Nothing impresses itself so strongly upon us, at present, even when viewed at this cool distance from the scene of action, as the need of another strong Professor. This institution is no longer—if it ever was such—an experiment. It ranks to-day second to no Theological College in Canada. But the super-human efforts put forth by the present Professors to bring it up to this high standard, cannot go on forever. Every department of human knowledge is being enlarged so greatly by specialists, that it is simply impossible for one professor to fill three chairs at one time. We look and long for the hand which will supply the need.

Our students bring this year from Canada's great University, McGill, four medals, representing classics, philosophy, general proficiency and gymnastics. If, therefore, some of the present classes in Theology are strong, there is no evidence of weakness in those coming. We are glad to see that students for the ministry should thus ever show the world that intellectuality and Christianity are not opposed ; but that it is the ranks of scepticism which have to show signs of scholarly ability, more convincing than those of their own braggadocio.

## IS THE CHURCH OF ROME A CHURCH OF CHRIST?

“The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan.”—Confession of Faith, Ch. xxv. 5.

With mistaken charity, or from a desire to please men rather than God, it has become customary for many members of our Reformed churches to speak of the Church of Rome as of a Church of Christ. In consequence of this, Missions to Roman Catholics are discountenanced as both useless and impertinent. Call the Church of Rome a Christian Church if you will, but a Church of Christ is not the same thing. A commercial firm often keeps its original designation long after its founders have passed away, although the new managers may do business on totally different principles from those of their predecessors. This is the position of the Church of Rome. It was entitled to the name of Christian once, this name *then* meant a Church of Christ, to-day it may mean something widely different. We claim here that when a Church has given up the doctrine of Christ, the Spirit of Christ, and the morality of Christ, it is no longer a Church of Christ.

Roman Catholics tell us that their Church could not lose the faith, because Christ told Peter: “I have prayed for thee that thy faith fail not,” Luke xxii: 32; and also “Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it,” Matt. xvi: 18. Peter and Rome do not, however, appear to be interchangeable terms, for the faith of Rome has failed, and the gates of hell have prevailed. The theory of an infallible church is beautiful, but facts disprove it, as we will show further on.

- We might begin by quoting the well-known prophecies in 1 Tim. iv: 1-3, and 2 Thess. i: 1-12, and show without much difficulty, how in both, the characteristics of the great apostacy are given, applying to the Roman system more than to any other. We might repeat what is said in Rev., 17th and 18th Ch., of the woman sitting on seven hills “full of names of blasphemy, and drunken with the blood of the saints;” but as in none of these places the inspired writers have expressly named Rome, we would be told that Paul’s prophecy to Timothy referred to some Gnostic sects, that the one in Thessalonians applies to an Antichrist, yet to come, and that John meant Pagan and not Christian Rome, by “the great Babylon.” So we will say nothing more here of these remarkable passages of Scripture, confining ourselves to brief comparisons of the doctrines of the Gospel, to the doctrines of the Church of Rome.

“If ye abide *in my word*, then are ye truly my disciples,” these are the words of the Master. Let the Church which has departed from the Word of

Christ be judged by that word, for "whosoever goeth onward, and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son" 2 John: 9. What is true of individuals here must also be true of Churches. If it can be proved that a Church, as such, has not "abided" in the teaching of Christ, it has not of God, and, therefore, cannot be legitimately called "a Church of Christ."

1. The Church of Rome has departed from Christ by taking the Scriptures away from the people, proclaiming the Bible to be an obscure and dangerous book, not to be read except by special permission, under penalty of excommunication. (Bossuet, *Expos.* xviii. 19.) But the Divine Word says: "To the law and the testimony, if any one speaks not according to this word, it is because there is no light in them." Is. viii: 20. David did not think the Word dangerous, for he wrote: "The Words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Ps. xii: 6. God "begets his people with the Word of Truth," Jas. i: 18. "His law is perfect" Ps. xix: 7. "It was written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4, "and Paul commended his Christian friends, not to priests, but to God and the Word of His grace, which is able to build you up and to give you an inheritance among all of them which are sanctified."

Some Protestants as well as many Roman Catholics boldly deny that Rome forbids the reading of Scripture. Only unauthorized translations are forbidden. But we want facts, and it is a fact that in Roman Catholic countries, and in the Province of Quebec in particular, the mass of the people have not the Word of God, are not encouraged to read and study it, and generally consider it a bad book, to be remorselessly cast into the fire, should it fall into their hands. If a man is seen reading the New Testament on the cars or in the boat, the whispers will go round that he is a "Suisse," a "Chiniquy," or an heretic. Try it, if you doubt it; we have and we know.

The word of God is Light, and it is a suspicious circumstance when a church, claiming to be of Christ, dares not let that light shine upon its teachings.

But 1. it is said, good and faithful priests preach the Gospel, and in this way the people become acquainted with all they need to know of saving truth, without risks of falling into error and schism.

Do they, indeed, preach the Gospel? The central figure of the Gospel is Christ, and Him crucified; and in every Catholic Church there is a crucifix over the altar, and pictures of Christ's passion, it may be thought that the Lamb of God offered up on Calvary is always prominently put before the minds as well as before the sight of the faithful.

Shall we do evil, that good may come? When did God abrogate the command given on Sinai: "Thou shalt not make unto thee any graven image,

or any likeness of anything that is in heaven above," etc. So well does this spurious Church of Christ know that this commandment condemns its practice, that in all the Catechisms in the Nuns' and Friars' schools, it has been left out, and the tenth cut in two to make up the decalogue. Get the books and see for yourself if it is so or not, and draw your conclusions.

The Crucifix may be harmless or even useful for certain minds. Luther kept his, as we all know; but the fact remains that it has led and still leads the ignorant to idolatry. Some images of Christ are believed to be miraculous. Men and women bow down to the material likeness, and trust to magical virtues they attach to it. The harm done is probably much greater than the good. But apart from this mute preaching of the Crucifix, what does a Roman Catholic hear of the Gospel?

He is told that he is a sinner, that is right and Scriptural, but he is not told to go to the throne of grace, through Jesus the One Mediator between God and man, to be cleansed from his sins. Christ, according to the Church of Rome, has died indeed for the sins of men, nevertheless "Eternal life is a reward faithfully given for the good works of men, and for their merits, in virtue of the promise of grace which is in Jesus Christ." (Bossuet. Expos. Art. vi. and vii.) In other words, Christ's death has not paid the ransom of sinners, but enabled them to pay it themselves, by giving value to human good works and sufferings. To keep the account owing to God evenly balanced, the sinner has to come periodically to his priest and confess all the evil he has been guilty of. The priest imposes upon him what he considers the equivalent in the shape of certain tasks, more or less unpleasant, called penances. These being accomplished, he is entitled to the benefit of full absolution, and is in a state of grace.

In contrast to this, the word of God teaches "That whosoever believeth in Christ shall receive remission of sins," Acts x, 43; that a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii: 16; that forgiveness of sins is not a matter of exchange or barter for our works or sufferings but a free gift, "the gift of righteousness by Jesus Christ," Rom. v: 17. "For by grace are ye saved, through faith, not of works lest any man should boast," Eph. ii: 8. This free forgiveness is enough to give us "an abundant entrance in the eternal kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i: 11. And as to priestly absolution, the Gospel teaches us that God alone can forgive sin, Mark, ii: 7; and that "if any one has sinned and confesseth his sin, God is faithful and just to forgive him his sin, and cleanse him from all unrighteousness," 1 John i: 9.

3. The Church of Rome, whilst claiming to be the Church of Christ, sends the sinner to creatures, instead of sending him to Jesus, the one advocate of the sinner. Mary has become the great intercessor for the devout Roman

Catholic. Ten prayers are made to her on the beads for one to God. She is spoken of as "the Refuge of Sinners, the One who bruised the head of the Serpent, the Queen of Heaven." It is said that she has "all power in Heaven and upon earth, that her authority is above that of her Son, that she alone dispenses the graces of salvation, and that nothing is impossible to her." (Pastoral of Archbishop of Lyons, 1843.) Her image and statues are found everywhere, and are everywhere worshipped, with the same adoration that is given to Christ. She is thought to be more tender than Christ, more pitiful than the Everlasting God. Her worship is the distinguishing mark of the Roman Catholic Church of our age. The Jesuits have presented her to the people as the "Goddess," *de facto* if not *de jure*, especially since 1854, when the dogma of her Immaculate Conception was added to the obligatory articles of faith. She is believed to be omnipresent as well as omnipotent, and to have appeared repeatedly to the faithful. One of the Montreal Churches, "Notre Dame de Lourdes," commemorates the latest imposture of this kind. Here and there her statues are miraculous. One at Rome in 1835 was distinctly seen to wink repeatedly. When the troops of Napoleon I. approached Ancona the Madonna wept, which greatly terrified the people. An irreverent French soldier broke the head of the image, and discovered certain pipes through which this miraculous Virgin might have been made to weep tears of blood. The Virgin of Bonsecours, in Montreal, is also reputed miraculous, being carried round the streets in times of epidemic to stay the plague.

What is all this, if not antisciptural and idolatrous? There is no name given to men whereby they can be saved, except that of Christ, Acts iv : 12. Jesus alone was conceived of the Holy Ghost, Luke i. : 35, and the apostles, who gave the Churches full directions as to the faith and worship of Christ, never even hint at any religious honours to be given to Mary or any other creature. Besides, in Colossians ii. 11, Paul speaking of certain men who worshipped angels, says that they did not hold fast the *Head*, Jesus Christ. The Church is said to be the body of Christ, but if that body does not hold to the head, *it is a corpse*. The Church of Rome by its worship of creatures and angels has not held fast the Head, and therefore it is not now a Church of Christ.

See thou do it not ! said an angel to John, who fell at his feet to worship him,—Worship God ! Rev. xxii : 11. Therefore, to send sinners to Mary, or to any other than Christ, for intercession, forgiveness or salvation, is a shameful deceit, leading souls to perdition, making them, as it were, tread under foot the Son of God, count the blood of the Covenant an unholy thing, and do despite to the spirit of grace. Heb. x : 29. With Christ, we say to all who command the people to go to Mary : "Thou shalt worship the Lord thy God, and Him alone shalt thou serve." Matt. iv : 10.

4. The Church of Rome has ceased to be a Church of Christ, because it has altered many doctrines of Scripture, and added others of which Scripture makes no mention, and which are subversive of the truth of God.

Chief among the alterations is the meaning given to the Eucharist. The night in which He was betrayed, Christ instituted the sweet, yet sad memorial, by which his people in all ages to come were to recall His death "Till he comes." Little by little this great Christian sacrament lost its original meaning, until in 1059, the Council of Lateran decreed that the bread and wine were the true body and blood of Christ, handled, broken and ground by the teeth of the faithful, a doctrine which the Church of Rome has further improved upon since then, the communicants being now deprived of the cup, the host having to be taken whole, without grinding or breaking, and being the body, blood, soul and divinity of the Lord Jesus, offered in sacrifice at every mass, by the priest, who, in virtue of his sacred office and by five Latin words "*Hoc est enim corpus meum,*" has—to use the very words of Roman Catholic authors—"created his Creator."

Contrast these strange doctrines and practices to the New Testament teaching. Christ himself is the Priest who offered himself in sacrifice, Heb. ix: 26, his sacrifice was made, once only, Heb. x: 12. By that one offering, he hath perfected forever them that are sanctified, Heb. x: 14, and therefore acquired the right to remit us all our sins. Where the remission of these is, there is no more offering for sin, Heb. x: 18. We have the right to consider the sacrifice of the mass an unworthy and blasphemous parody of the most sublime act of love of God to men. The efficacy of the Sacrament to procure spiritual good, independently of the communicant's disposition of mind, is, moreover, formally contradicted by Jesus himself. Some Jews had taken from some figurative saying of his the gross idea that he meant that life would be given to those who ate his flesh and drank his blood. He corrected their error—the same error which is now part of the faith of the Church of Rome, on this very point, by saying: "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I have spoken unto you are spirit, and they are life." John vi: 62.

Baptism, the other sacrament of the Christian Church has also been disfigured, it being taught that it takes away the stain of original sin, and, therefore, that children dying without baptism cannot enter heaven (Catech. Conc. Trid. pars. II.), and this in the face of what is written, that the baptism which saves us is not "the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, 1 Pet. iii: 21, and that "It is not the will of your Father in Heaven, that one of these little ones should perish." Matt. xviii: 14.

We pass over the addition of five so-called sacraments to the ones just

mentioned. Only we may remark that the Church of Rome, whilst making a sacrament of marriage, has also taught that celibacy was a holier state, and by forbidding its clergy and religious orders to marry, has opened wide the flood-gates of immorality, as the history of that church sadly shows.

5. The Church of Rome has added to the doctrine of Scripture that of an after-death expiation. This was borrowed from Ancient Paganism. (See Aeneid vi Bk.) According to this teaching, Roman Catholics dying, not being pure enough to enter Heaven, have to pass a certain time, varying from a few days to thousands of years, in tormenting flames—a hell, indeed, minus the Eternity of torments. These sufferings can be greatly shortened and alleviated by masses on behalf of the departed. This is one of the most fruitful sources of revenue of the Roman clergy. Like their predecessors, the Scribes and Pharisees, they often “devour widows’ houses, and for a pretence make long prayers,” Mark xii: 40, utterly oblivious of the words of him they claim as first Pope. For Peter said to Simon, who offered him money for Spiritual gifts: “Thy silver perish with thee, because thou hast thought to obtain the gift of God with money,” Acts viii: 20. If an isolated act of Simon showed that Simon “had neither part nor lot in the Church of Christ, because his heart was not right before God,” we may conclude that a Church where such a traffic is not only suffered, but ordered, cannot be a Church of Christ.

As to Purgatory, the Word of God tells us: “There is now no more condemnation to them that are in Christ Jesus.” Rom. viii: 1, that after death, comes judgment, Heb. ix: 27, and that “no man can *by any means* redeem his brother, nor give to God a ransom for him,” Ps. xlix: 10; so we do not hesitate in saying that the doctrine of Purgatory is a gross imposition, and taking money for masses for departed souls is obtaining it under false pretences—strange practices for a Church of Christ if the Church of Rome is one!

6. We might enlarge upon what may be called the *feticism* of the Church of Rome. Protection from spiritual evils, temptations, sudden death, fire, etc., is obtained not by prayer to God, the Protector of His people, but by wearing relics of saints, pieces of wood said to be of the true Cross, scapularies, printed images, or other amulets, and by the daily use of holy water—this last an ancient heathen custom. We might show how the externals of religion are made to take the place of justice, mercy and truth, as in the case of the Pharisees of old. See Matt. xxiii: 5, 6, 7, 23, 24, 25, 27, etc. We might point out the contrast between the orders of Christ to his apostles, when he said: “Call no man Master or Father,” and the universal teaching of the Church, whose clergy rule their flocks with a rod of iron, and which gives the title of “My lord” to its bishops, and that of “Holy Father” to its



pope. We might show how, instead of "preaching deliverance to the captives and setting at liberty them that are bruised," as Jesus the Only Head of the Church did and does, the Church of Rome enslaves men and dwarfs their energies, by its absolute refusal to acknowledge the rights of private judgment and liberty of conscience. But we pass over these points with a mere mention to come to this last and most important one.

John writing to Christians says, Ch. ii : 1, "My little children these things write I unto you, that *ye sin not.*" The distinguishing feature between religions of mere human origin and the religion of Christ is here stated. We may, therefore, conclude that if a Church makes light of sin, makes sin easy, calls evil good, and good evil, that Church cannot be a Church of Christ, the Sinless one. The Church of Rome has done this, first by distinguishing between venial and mortal sins, and lastly by teaching how men can commit almost any sin, without incurring moral guilt. Here follows a few instances :

A Roman Catholic lusts after a woman, but as she is virtuous, he cannot get her unless he marries her. He takes out a license, goes with her and his witnesses to a Protestant minister, and there vows fidelity to her before God and man. A short time after he sends her off, declaring that he is not married to her. She takes the case to court. The judges give no decision till they have referred to the Roman Catholic bishop or archbishop. According to an old French law dating from the times of Louis xiv, no marriage is valid except before the parish priest, and according to Roman theology, the marriages of heretics are no marriages at all. So the bishops pronounce the marriage null, and the judges confirm the bishop's ruling. See late cases in Montreal courts. The Wilson-Globenski marriage was thus broken ; and quite lately, sentence was suspended in a clear case of bigamy, because the prisoner's counsel proved that the second marriage had been made by Rev. Mr. Hill of St. Andrew's Church here. Protestants are watching with interest the coming decision of the Queen's Bench in this last case.

If vows taken before heretical ministers are not binding, and their violation not sinful, we are prepared to hear that a Roman Catholic may perjure himself before any Court of Justice, and exonerate his conscience by mental reservations. (See Gury, Theol. Moral, on 8th Comm., par. 443, 444.) We are struck with this "deceivableness of unrighteousness," as we study this textbook of modern Jesuit colleges. A lie is excusable, if the interest of the Church depends upon it, or if great harm would come to the man, if he told the truth. If your servant thinks his wages too low, he can compensate himself by stealing from you, without sinning. (p. 225 Paul Bert. *Morale des Jesuites.*) It is no sin to lie, if by doing so you can sell your goods to better advantage (p. 275) ; no sin to smuggle, if you think the duties too onerous (p. 62) ; no sin to desert your regiment, if you have not proper opportunities to go to confession (p. 206) ; no sin to seduce a young woman under pro-

mise of marriage, if you subsequently discover too great a difference in your social status and hers (p. 525). A Roman Catholic is authorized to betray all your secrets, if it is in the interest of his Church to do so (p. 456); he is not bound to fetch a minister to a dying man—this would be assisting heresy (p. 115); he can cheat you at cards, without scruples of conscience (p. 319); he can slander and defame you without stint, especially if by doing so he serves the cause of his church (pp. 154, 162, 155); and, therefore, it is, that all our great reformers have been thus defamed, nearly always by accusing them of violations of the 7th commandment, a phenomenon easily explainable, as from the abundance of the heart the mouth speaketh. Read Gury and Rousselot's directions to young priests as to confession, on sins of impurity. Even Paul Bert. dared not translate the whole of their filth. Questions may be put, and in fact must be put to mere children in the confessional, only fit to pollute the mind and ruin the soul.

Can these things be in a Church of Christ? Evidently not. There can be no fellowship between these works of darkness and the law of the immaculate Jesus. Therefore, again we say, the Church of Rome is not a Church of Christ.

We are perfectly well aware that Romanism has many aspects. If like some of our own Protestant ministers, we had confined our reading to Th. A. Kempis, St. Bernard, Fenelon or Bossuet, a much better case might be made for the Church of Rome. But we have also seen something of Suarez and Liguori, Gury and Rousselot, and we have had long experience of the Christianity of the Roman Catholics around us. If power was not wanting, even those Protestants who pat the chained tiger on the back, and call him brother, would soon be made to feel its claws.

This ought to be sufficient to show why every Christian who attaches value to the Gospel, and does not live here only for Mammon and the world, should feel it his duty to give a pure Gospel to those who have it not, to teach morality to those who have too often learned only how to evade its demands, and to pray for the enlightenment of those members of our own Churches, who, through a want of knowledge of Romanism, fear of men, or time-serving, wilfully close their eyes to the fact that we have around us a heathenism even more dangerous than that of ancient Athens or Rome, because, whilst it assumes the colors of the king, it is in open rebellion against Christ and His Word.

There are many Antichrists, and if Rome is not one, we may as well give up Scripture as our rule of faith, and join the majority here, for the sake of peace. But, God be thanked, there will always be seven thousand in Israel who will not bow the knee to Baal, and whose lips will not kiss him.

A FRENCH PRESBYTERIAN.

MONTREAL, 21st March, 1887.

## EGYPT'S TESTIMONY AND INFLUENCE IN THE PENTATEUCH.

We would expect, a priori, traces of Egyptian influence on the pages of the Pentateuch. For it is scarcely possible that the descendants of a race that had inhabited Egypt for fully four centuries, would not speak the language, or adopt, to some extent, the customs of the country. And it is incredible that within forty years they should or could forget what they had learned. Nor does there seem any valid reason why they should obliterate their past life, and not use the material which they had acquired in the land of their sojourn. If Moses is the author, and if the contents of the Books are historical verities, there would be a necessity for strong traces of Egyptian influence. Though the Hebrews were to forsake the idols of Egypt, there was no command forbidding them to use their knowledge of mechanical arts and architecture. Nor yet was there a necessity to ignore any moral or religious truth, which they obtained from the Egyptian Cultus. It was imperative, however, that the Hebrews should not recognize the idolatrous system of the country, nor be guilty of the terrible vices connected with it. During their desert-life history Jehovah was preparing them for their national mission in the future. This was accomplished negatively, by isolation from contact with heathenism, as a powerful and consolidated system in Egypt, positively, by giving the Law as the standard of life, and by revealing Himself as the Author of forgiveness and holiness.

But did that purpose require an absolute forgetfulness of much they had learned in Egypt? I answer, no. There was no necessary connection between their knowledge of weaving, dyeing and metallurgy, and the idolatry of Egypt. Even if fine linen and wrought gold were intimately associated, in the mind of the Hebrews, with the Egyptian priesthood, was that to constitute a reason why they should not weave linen or work in precious metals any more? On the contrary, their knowledge of the practical arts was utilized in the service of Jehovah. Thus the force of association of ideas was destroyed or weakened.

Besides even a divine enactment would have been impotent, unless the memory and mental acquirements of the nation were first destroyed. Instead, Jehovah made the wisdom both of Moses and the people subservient to his glory and their good. As the Roman roads and dikes in England and Scotland, that remained after the Saxon, Danish and Norman invasions, testify to the occupation of those countries, so the presence of Egyptian art, customs, architecture, and priestly regulations, are a few of the permanent facts that verify the history, and show extensive influence on the life and religious rites of the Hebrews, and meet the a priori requirements of the case.

There is no danger, in this theory, of conflict with the question of inspir-

ation. For is it not possible to conceive that the spiritual essence might be a new and divine revelation, while the outward forms might be modifications of existing Egyptian forms? Through the forms with which the people were already familiar, Jehovah revealed new truths, that were more fully perceived as the spiritual life of the race developed. This does not seem antagonistic to any defensible theory of inspiration. Moreover, it is consistent with the Divine method of teaching and working, even in that remote age. By the operation of natural laws and forces, guided in reference to time, and for a special purpose, Jehovah divided the Red Sea, and afflicted the Egyptians with plagues. Those plagues were natural evils intensified and utilized at the proper time. Perhaps fear of weakening the belief of the Church, in the originality of all the contents of those early books, or of appearing to assail their inspiration, has tended to reduce to a minimum the traces of Egyptian influence. This is a mistake. This influence cannot affect the inspiration of the Books. While, on the other hand, the strong Egyptian vein found in them is an invincible witness for their truth and generally accepted age. The limited space at my disposal will allow me to point out this influence in only two objects, *A*, The Tabernacle, *B*, The Urim and Thummim.

A. The Hebrew אֹהֶל מוֹעֵד is well translated in the Revised Version, "Tent of Meeting." The Tabernacle was made after the pattern which was showed to Moses in the Mount. There is, in the form of the Tabernacle, an undoubted resemblance to the temples of Egypt. And this resemblance existed in the first Temple in Jerusalem, which was, so far, constructed after the fashion of the Tabernacle. The dimensions of the former were relatively the same as those of the latter, only doubled to meet the requirements of the nation, with its new conditions and increased population.

Josephus Ant. III., VI. 4, says that the Tabernacle was divided into three sections, the porch, the Holy place, and finally the Holy of Holies. On a comparison of this writer with Exod. xxvi, 15-26, it is evident, that the Tabernacle was a parallelogram, 30 cubits long, 10 broad and 10 high. If the cubit be taken at 18 inches, its dimensions will be 45 feet long, 15 broad, and 15 high.

In 1 Kings vi, we learn that the size of the first Temple in Jerusalem was exactly double that of the Tabernacle, and that the dimensions of the porch, Holy place and Holy of Holies were exactly double of those in the Tabernacle. The porch was 10 cubits long, the Holy place 40, the Holy of Holies, 20. From 1 Kings vi, 2, 2d Chrons iii, 4, 1 Kings vii, 21, we obtain three other important measurements. The height of the Temple in Jerusalem was 30 cubits, the height of the porch, 120 cubits, and the two pillars Jachin and Boaz, before the porch, were 23 cubits high, including their capitals.

Moses was doubtless familiar with the form and size of the Egyptian Temples, as well as with the learning and religion of the people. He must

have seen the temple of the Sun at Ow, and visited the famous temple of Amon at Karnak, the inmost sanctuary of which existed long prior to his time. Let us compare the relation, in the way of dimensions and otherwise, between those Egyptian shrines and the Hebrew Tent of Meeting. The ruins of massive walls of brick are evidence that the Egyptian temples were enclosed from the homes of the people. This may have been intended to impress the people with the idea of the sanctity of the priesthood, of the temples, and of their deities. According to Exod. xxvii, there was a court 75 feet from the north to south, and 150 feet from east to west, in which the Tent of Meeting stood. The Egyptian worshipers were admitted into the enclosure, and doubtless into the colossal Halls. There they probably were permitted to worship and present their offerings. Taking the Karnak Temple as a true sample of the Egyptian form, and which Moses doubtless saw, we find at the western end an enclosure about 120 feet square. In the centre of this is the sacred shrine, 53 feet long and divided into *three* rooms. The first is the porch 6 feet deep, and extending across the whole front of the building. Behind this are situated the holy place 20 feet long and 14 broad, then the most westerly room, the holy of holies, 27 feet long and 14 broad. This room, like all similar ones in the oldest Egyptian temples is without a window, as seems to have been the case in the Temple of Jehovah, and probably in the Tent of Meeting, 1 Kings viii, 12. The Tent of Meeting contained, exclusive of the porch, 675 square feet. The sacred shrine of the Karnak temple contains 658 square feet. The porch of this temple contains 96 square feet. If the porch of the Tent of Meeting was  $7\frac{1}{2}$  feet deep by 15 feet broad, it would contain  $112\frac{1}{2}$  square feet. Hence the superficial area of the Tent would be  $787\frac{1}{2}$  square feet, and that of the Karnak shrine 754 feet. From this it will be seen that exclusive of the porch in both cases, the difference in superficial contents is only 17 feet, including the porch in both cases, the difference is only  $33\frac{1}{2}$  feet. And if the thickness of the walls of the Egyptian shrine were taken into account the measurements would be almost identical. The relative measurements of the Egyptian shrine and the Tent of Meeting to their enclosures, and to each other, may be tabulated as follows :

Egyptian Shrine,		Enclosure.
Breadth,	7	to 60
Length,	$23\frac{1}{2}$	" 60
" including porch,	$29\frac{1}{2}$	" 60
Hebrew Tent of Meeting		
Breadth,	12	" 60
Length,	18	" 60
" including porch,	21	" 60

The dimensions of the Egyptian shrine are taken from Professor Rawlin-

son ; and though, perhaps, not so exact as might be required for such a comparison, they are doubtless approximately correct. The above dimensions and relative proportions show a marvelous resemblance between the Hebrew Tent of Meeting, and Temple on the one hand, and the Egyptian sacred shrine on the other. This striking resemblance, which I think I have established above, consists, first in the general form, and secondly, in the relative dimensions of the one to the other. The two granite obelisks before the porch in the Egyptian Temple, and the small chambers round the walls remind us of the chambers round Solomon's Temple for the priesthood, and of the two pillars, Jachin and Boaz, set up in the porch or before it. In the Egyptian Oracle stood the material symbol of the deity. This, in some cases, was a winged figure, which, according to Rosellini, represented the Egyptian idea of the Cherubim, above the mercy seat in the Hebrew Tent of Meeting and Temple. According to Plutarch De Is. et Osi, there was a veil placed before the Egyptian sacred shrines. So before the Holy of Holies a veil of purple and blue and scarlet, the prominent colors known to the Egyptians, was supported by four pillars. The regulations for the Hebrew priesthood, their garments, and food, were analogous to those of the Egyptian priesthood. The above facts, I think, amply sustain the view I have presented, of a strong and permanent Egyptian influence on the religion and life of the Hebrews.

*B. Urim and Thummim.*

Here I feel confident is evidence of Egyptian customs, utilized by Jehovah for the righteous performance of judicial functions. The אֲוֹרִיִּים and תְּמִיִּים are first referred to in Exod. xxviii : 30. It is evident that they were familiar to Moses, for no words of introduction or explanation are given. Over the ephod of the High Priest was the breastplate of judgment, and within it were placed the Urim and Thummim. Both words have the plural form and in Exod. the article. The Septuagint translates them by, "διδασκεις και αληθειαι," and the vulgate by, "doctrina et veritas," while the Arabic Version is almost identical with the vulgate. The literal translation of the terms is "lights and perfections" or "truths." Two facts ought to be noticed: (1) that the Septuagint translates the plural forms by a singular, and (2) renders אֲוֹרִיִּים by διδασκεις, when we might have expected φως instead.

The authority of the Vulgate and of Josephus amounts to little in helping to determine the meaning of the terms. Philo, who was a citizen of the country, and a scholar, and who was, therefore, in a better position to know the significance of the terms, says that they were two images in the breastplate of the high priest.

The Scriptures afford indirect evidence which may help us a little. When the ten tribes renounced their allegiance to the King of Judah, they also abandoned the worship of Jehovah. A system of idolatry was originated

with Dan and Bethel, as headquarters. It is natural to suppose that many of their religious rites and forms would be idolatrous imitations of those employed in the service of Jehovah. Hosea speaks of the religious misery of Israel in the most intense language. He represents them as "without sacrifice and without an image and without an ephod, and without teraphim," Hosea III: 4. Here the idolatrous teraphim are joined with the ephod, as in the worship of Jehovah the Urim and Thummim are joined with the Ephod. The Septuagint translates teraphim, in Hosea, by *δῆλων*, from the same root as *δῆλωσις*, by which it translates Urim in Exodus. Now in the patriarchal age these teraphim seem to have been small images for family or personal devotions.

I believe that the words are of Egyptian origin, in Hebrew dress. The high priest was the supreme judge in Egypt, while the ordinary priests also discharged the functions of judges and legislators. This was true also among the Hebrews, as may be seen in Deut. XVII: 8, 9.

Ælion informs us that the Egyptian high priest wore about his neck an image made of Sapphire, and which was called *truth*.

"εἶχε δὲ καὶ ἀγάλμα περὶ τὸν ἀνχένα ἐκ σαφειροῦ λίθου καὶ ἰκαλεῖτο τὸ ἀγάλμα ἀληθεια"

Diodorus confirms this statement, and informs us that the image was made with closed eyes. By this the judge was reminded that he was not to be influenced by bribes or personal considerations. His decisions were to be righteous. Rosellini informs us that on the Egyptian monuments are representations of judges with the image of Thmei suspended from a chain, about their neck. The Urim and Thummim were given to the tribe of Levi, which was commended because its decisions were not influenced by family or selfish considerations. Deut. XXXIII: 8, 9. And the very language used in this passage unquestionably refers to the Egyptian image with closed eyes.

"Ra" is the Egyptian for the "sun," one secondary meaning of which is "light." "Nu" is used sometimes in the early Egyptian documents for the definite article "the." The slight n sound might easily be omitted when the word was Semitized. This would leave "ura," to which was appended the plural form "im." The vowel "a" being elided, we have "Urim." This seems to me to be the true analysis of the term. And as the sun was identified with the rays of light which he emitted, the literal meaning of "Urim" is lights.

Thummim, *תְּמוּמִים* is not, it seems to me, a Semitic term. "Ma" signifies "truth," in Egyptian, and also the goddess of truth. The Egyptian article feminine is prefixed which gives the form Tema. This form with "t" changed into "th" and the plural termination added gives the word "Thummim" found in Exodus. The reduplication of "m" may have been made for euphony.

What the images were, and by what means decisions were given and events foretold, is uncertain. However, if the above derivations are correct, may not the "Urim and Thummin" have been small figures of "Ra" the God of "light," and "Ma" the goddess of "truth?" The former was the chief deity in the Egyptian Pantheon, and was addressed as "the Master of light" and "the Revealer of hidden things." Now the "Urim" seems to denote some means by which the priest-judge might obtain divine light and reach just conclusions, for the good of the whole nation. The latter presided over the administration of justice. She is frequently represented on the monuments, as a double figure with outstretched wings, and with an ostrich feather, the symbol of justice, on her head. May not this double form indicate the reason why "Thummin" is used in the plural form? The "Thummim," therefore, would seem to have been an image, worn by the high priest, representing "truth" or "equity" in all judicial procedure between man and man, and between the individual and the nation. The above facts show a strong Egyptian influence on the language, rites, structural forms, and on the life of the Hebrew people. Their ancestors and they themselves had been long in contact with the Egyptian centres of religion, at Memphis, Heliopolis, Bubastis, and elsewhere. It would have been marvelous had some millions of people, in contact with the Egyptian religious rites and creed, and probably intermarried with the Egyptians, been able to resist such influence, or if in a few months after leaving the country, no trace of such influence were found. The presence of such strongly marked traces of Egypt is required by the facts of the case, and bears very strong, though indirect, evidence of the historic truth of the word of God.

It is true that the Egyptian religion was materialistic. But was it unworthy of Jehovah in any way, or of his own people to take forms from an idolatrous system and elevate them to spiritual purposes? No. He takes our sinful moral nature, devoted to the service of the evil one, and after sanctifying it by his indwelling Spirit, devotes it to His own service and glory. Why, then, should it be thought unreasonable for God to take customs and forms with which the people were familiar, and raise them up to a higher plain, and use them as symbols of spiritual and eternal verities? There was no image of any deity in the Ark in the Tent of Meeting. The eternal law, expressive of Jehovah's will, was there. The Mercy seat and the Cherubim above it were not expressive of materialistic forms, but of the attributes and purposes of the invisible Jehovah. While almost everything in the Egyptian temple was material, in the Hebrew Tent of Meeting and Temple it was spiritual. But in some cases, at least, as we have seen, the spiritual was presented under forms with which the Hebrews were acquainted in the materialistic worship of Egypt.

GEORGE BURNFIELD.



Isaiah LIII. 6.

SERMON PREACHED BEFORE QUEEN'S UNIVERSITY BY  
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This text brings before us the two great facts of human history: First, the fact of sin; second, the fact of sin's cure. First, the disease; second, the remedy; first, the defection; second, the restoration. The form of language employed is peculiar. The usual formula of prophetic utterance adopts the future tense:—"He *shall*," "he *will*." "It *shall* come to pass." "It *shall* be." But here, so strong is the prophet's faith, so clear his spiritual vision, so vivid and real the illumination of the Holy Spirit, that he *projects* himself eight hundred years in human history, and speaks of events thus far in the future as if they had already occurred. "The Lord *hath* laid on Him the iniquity of us all."

Let us contemplate, then, these two great facts—Sin and Sin's cure. And I. First, *The fact of sin*. "All we like sheep have gone astray." Whatever else may be said about it, sin is a *fact*, a stupendous and stubborn fact. Account for its existence as we may, or draw from it what inferences we choose, the *fact* of sin remains. Its outward aspect is transgression of law; its inner aspect is moral corruption. Moral corruption goes forth in transgression of law; transgression of law strikes back, and augments and intensifies moral corruption. So the two processes go on, each reflecting upon the other, each doubling the other's influence, and together bringing the whole man into captivity to the law of sin. But it is to sin as a *fact* that I invite attention. And

1. In the first place, sin is a *universal* fact. "All we have gone astray." We may go to any land; we may meet man of any color or complexion, beside any altar, beneath any sky, and we find him the child of sin and sorrow. The fact of sin does not distinguish the black man of Africa, or the red man of the forest, or the white man of culture. It pertains to man as man. The first chapter of Paul's Epistle to the Romans describes man's moral condition in all ~~the zones~~ <sup>he loves</sup>. We may cross oceans and continents, and touch upon any shore, and the consciousness of sin is there before us. The evidence of this is ample in the numerous forms which the conviction of depravity takes, in the all but endless variety of expedients which men have adopted to quiet their consciences, and in the universal consciousness of guilt.

Now, it matters not what name may be given to this sad change in our moral nature. Men and women may call social rottenness "gallantry," if they choose; they may say of the youth who robs the till of his employer that he is "smart," if they like; they may say of him who teaches the arts of moral leprosy, or debauches the electorate, that he is clever and shrewd, if they please, but the calling of good evil and evil good changes no fact. The

putting of light for darkness and darkness for light does not affect the nature of things. No human opinion, no æsthetic designation, no refinement of affection, have ever yet changed a fact. Every policeman you meet is a witness of the fact that man is a sinner and has need of pardoning mercy. Judges and juries, and criminal legislation, and schemes of benevolence, and arrangements for the enforcement of law, for the lifting up of the fallen, for the punishment of transgressors, constitute just so much demonstration of the fact that man is a sinner.

Men may laugh at sin's manifestations ; they may strive to make a fictitious capital out of the distinction between "saints" and "sinners," but the fact remains that man—man universal—is a transgressor.

Some things are right in themselves, inherently, intrinsically, eternally right, and no modification of society can ever make them wrong ; there are things wrong in themselves, inherently, intrinsically, eternally wrong, and no modification of society can ever make them right. To the former the universal conscience of man assents as right ; the latter the universal conscience of man condemns as wrong.

Now, it is vain to argue against a universal fact. Misguided men may plead against it forever. The bewildered and bedevilled "Secularist" may display his imbecility to all eternity ; men may publish lies and obtrude their mental flabbiness and moral obliquity upon a long suffering community ; they may take advantage of Christian toleration to vomit out their abominations on the platform and through the press ; but the public never did, and the public never will attach weight to any argument or any position which presses against a *universal fact*.

2. In the second place, sin is *voluntary*. "We have turned every one to his own way." "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed." Sin, then, is a matter of choice. It is implied in the very construction of the language that men are free in sinning, and that they go astray of their own accord ; and with this fact is associated the doctrine of human responsibility.

It is surely unnecessary to pause here in order to prove that man is free. Around no subject have more fog and more Latin accumulated than around the question of human freedom ; and yet, so far as that doctrine bears upon the point under consideration, nothing can be clearer. What is freedom ? Freedom is native power of action. Around each individual is a circle which marks the limit of his native power in every direction. He may *exercise* that power in any direction, but he reaches at last a point where, from out the deepening darkness, there comes a voice—a voice like the sound of many waters, or like the deep heavy rumble of the ocean with an

infinite reserve of power—the inflexible decree of the nature of things, “Thus far and no further shalt thou go.”

But within that circle, man is free. So within that limit, wherever it may be, he has native power of action. Beyond that limit he is not free. Every man, therefore, is free to act just as far as he has power to act, and not a hairsbreadth further. Every man is free to lift a ton weight just as high as he has power to lift it, and not a hairsbreadth higher. Every man is free to think just in so far as he has power to think and no further; for freedom, in the last analysis, means power. But the essential point is, that up to the limit of his native power, man *is free*, and just as free in sinning as in anything else.

Connected with this is the further fact, that man is responsible for what he does. He cannot get away from the result of his conduct. Every man, first or last, must face the outcome of his own deeds, whether they have been good or whether they have been bad. Nothing in heaven above or in the earth beneath, can arrest the results of sin—nothing, save the blood of the Lamb. The lapse of time does not interrupt those results; sleep does not; forgetfulness does not; death itself does not, for death is not the cessation of life and consciousness,—no, not so much as an hour's sleep. The results of sin march on from Meribah to the borders of the promised land. The sins of youth travel on to meet the aged man bending over the grave. They pass over the slumberings of the night to meet us in the activities of a new day. They travel over oceans and continents to meet the sinner in distant lands.

There *is* a strong tendency in human nature to attempt to evade this. The history of sin is the history of a gigantic experiment to get away from responsibility for sin. Adam tried it; “The woman whom thou gavest to be with me, she gave me of the tree and I did eat.” Eve tried it; “The serpent beguiled me and I did eat.” Cain tried it; “Am I my brother's keeper.” Pilate tried it. Pilate was a disciple of the Elder Pliny, who taught that there is no necessary distinction between right and wrong,—a specimen of a type, by the way, that is widely distributed in our day—that great host, numerous as mighty armies,—who hover around centres of power and patronage, and are “all things to all men” if that, by any means, they may gain or retain office. Such was Pilate. Jesus was before him, charged with sedition, and Pilate was in a strait. In the one direction he was drawn by a desire to keep in with his constituency, to pacify the mob, to conciliate the favor of Cæsar, and to get out of the whole awkward situation. These considerations would lead him to condemn Jesus. In the other direction he was drawn by the manifest absence of all evidence against Jesus; by the obvious propriety and righteousness of releasing and protecting him, by the prickings of conscience, and by the plaintive, significant words of his wife:

“ O, Pilate hadst thou mark'd my prayer,  
That guiltless blood to shield and spare,  
That deed of horror would not be  
A stain of thine, a curse to thee.”

But he vacillated. At last, having made a few abortive efforts to dissuade the mob from their purpose, he yielded to their turbulent demand, and, in violation of his official integrity, committed Jesus to their mercy. But, observe, *he did not mean to meet the consequences of his act.* In presence of the multitude he washed his hands, saying “ I am innocent of the blood of this just person ; see ye to it.” But it was no use. Pilate was soon recalled to Rome, whence he was afterwards banished to Gaul, where he died by his own hand.

We see similar efforts to evade the consequences of voluntary acts, every day. The sinner finds some one who stands nearer to the issue of his act than he does, and seeks to fix the blame on him. He interjects a *link* between himself and the outcome of his deed, and tries to fasten the responsibility there. So Judas, in the betrayal, operated through the Scribes and Pharisees, and sought thus to escape. But it was of no avail. The thought of his crime, like a grim, relentless spectre, conjured up by some magic wand, stood by to ring in his ears :—“ Thou art the man.” At length, forced by remorse, he flung down the purchase money and cried, “ I have sinned in that I have betrayed innocent blood ;” and went and hanged himself. We see proof of the same repugnance to the pressure of responsibility in the attempt which the sinner makes to refer the occasion of his sin to an unfortunate constitution. “ I was delivered to this,” he says, “ I came into the world with a dip of the needle that led me astray in the storms of passion, I could not help it.”

But all will not do. Deep down beneath all the Sophistries, and all the pleas, and all the excuses, and all the rotten philosophy, is the feeling—a feeling that the sinner can never get rid of, that he himself must answer for his deeds. The integrity of the divine government demands it; for the divine administration is inexplicable upon any other assumption. The invariable law of conscience demands it, for no man ever yet felt remorse for well-doing, and the man remains to be found whose *conscience* ever approved of disobedience to God. No, that spark never quite dies out in this life; that voice is never *quite* hushed amid the uproar of sin and passion. It may grow feebler and fainter, like the dying away of the echo among the mountains, but to the brink of the grave will it demand. “ The father shall not be delivered for the Son, nor the Son for the father, but the soul that sinneth, it shall die.” “ Every one shall give an account of his own deeds, whether they have been good or whether they have been bad.”

3. I remark, in the third place, that sin is *foolish*. "All we *like sheep* have gone astray." You have observed the movements of sheep *in the mass*. Where one goes, all will go—over a precipice or into pastures green—heedless, unthinking, pell-mell. So have you seen a mob in the streets. It sways and surges now this way, now that. Anon some master spirit of mischief—bolder than the others—arises and speaks, and it matters little what he says. They are all with him. In five minutes he is discorded. Another, perchance of different sentiments, speaks, and they are all with him. Men and brethren, we are accused of following tradition in our religious opinions and preferences, but who does not know that where one is thus influenced within the church, there are ten thousands without who "follow the multitude to do evil."

You have seen the *individual* sheep go astray. It wanders from the fold heedless, foolish, unthinking. Attracted now by one object, now by another, it wanders away, further and further from the place of safety, until the darkness of night gathers around, and it is lost. So have I seen a young man leave the country and come to the city and *lose his head*. So have I seen him caught up in the whirl and daze of folly and fashion and sin. So have I put my hand on his shoulder and said, "young man, what are you coming to? You were not like this two years ago on the farm. You have forgotten that parting scene at home. You have forgotten how—in the early grey of morning—your mother, with tears in her eyes, her very soul speaking out its solicitude in her care-worn face; your mother—oh, how memory loves to go back to the scenes of childhood, to the home, the hearth, the smile, the kiss at night of a mother—put a Bible in your hand, and you promised to read it morning and night, and you promised to pray. You have forgotten all that." He looks at me and says, "I never thought," and I believe him. He *just went astray like a sheep* America's champion blasphemer, before his ~~swelling~~ <sup>swelling</sup> hosts—rings the changes on "the holy torch of reason." God help us! <sup>swelling</sup> "holy torch" it is, but, as applied to the mass of men, it is an awful sarcasm. "Holy torch!" Who heeds its friendly light? Who follows it? Who is warned by it of danger? Young man! God's gospel comes to you with the thrilling message "*think*." These are the notes of the silver trumpet—loud as mighty thunder—"think." "Let no man deceive you." "Prove all things." "Come and let us reason together." "Do thyself no harm." "Keep thyself pure." "Believe and live."

I have seen the man, on whom the snows of age have fallen, bending over the grave. So have I spoken to him. "Aged man, the sands of time are sinking. Look, aged sinner, look and live ere the light goes out forever. You have not lived aright. You have been false, profane, impure." He looks at me and says: "God knows you are right, but I never thought," and I believe him. *He just went astray like a sheep*. Hear me, the curse of our

day is not that men think too much, but that they don't think enough. The great source of the embarrassments that beset the ministry of the Gospel is not thought but the want of thought.

Yes, sin is foolish. It is instructive to read what the Bible has to say about fools. "The *fool* hath said in his heart, there is no God." Yea, the fool. Only a fool could or would say it. Why? First, because he makes himself responsible for proving a universal negative—a token of folly. To make good his statement he must examine the whole universe—all worlds and all parts of all worlds where God might be. Secondly, because he displays an insensibility to the force of evidence, which is a symptom of insanity. Any given man is insane in that degree in which he is insensible to the force of evidence. A sound mind, an honest man, a healthy mental organism is satisfied with sufficient reason. It is the diseased mind that clamors for "more proof." The evidence that will satisfy an honest man will not satisfy a dishonest man. The evidence that will satisfy an unselfish man will not satisfy a selfish man. The demonstration that will convince a pure man will not convince an impure man. In the days of Jesus' earthly ministry, there were men who came to him, crying out for "more proof." With their hands on their hearts as if in sincerity, and their eyes on the ground as if in humility, they said, "Master, we would see a sign from heaven." There is profound philosophy in the reply:—"A wicked and adulterous generation"—note the character—a wicked and adulterous generation seeketh after a sign, but there shall no sign be given it." Why? For the sufficient reason that they could not and would not appreciate a sign. By reason of bigotry and dishonesty they had rendered themselves insensible to the force of evidence. They had sinned away their eyes and their ears, and Jesus treated them, as he treats us all, on the sound principle that there is to be no waste in the divine economy, and that evidence and truth will be illumined to men just in so far as they appreciate and practice what they already have.

So there are men to-day, all over this land, who, by cheating and deceiving in regard to the price and value of articles of trade, by impurity in social and domestic relationships, or by corrupting the elective franchise, have diseased their minds and rendered themselves insensible to the force of evidence, come to us and say:—"Give us more proof. We would see a sign from heaven." Fools! They have destroyed the faculty by which proof is perceived and appreciated, and it is a scientific certainty that upon such minds, additional proof would be wasted. If they believe not Moses and the prophets, neither would they be persuaded, though one should rise from the dead.

We turn to the New Testament. Here is a man who has a <sup>great</sup> ~~lot~~ crop. "The ground of a certain rich man brought forth plentifully." And now he is filled with anxiety. "What shall I do?" The poorest beggar at his gate

could not have asked a more anxious question. But he is a shrewd, enterprising man. "This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits and my goods." The right thing, of course. "Seest thou a man diligent in his business, he shall stand before kings." There seems no particular folly in his course thus far. But, note what follows. "I will say to my soul, soul take thine ease, thou hast much goods laid up for many years." Where? *In barns*. If he had said "Body take thine ease," there would have been something of fitness in that. But *soul*—He seriously proposes to feed the immortal, insatiable, craving mind out of crops and barns. "Fool, this night they shall require thy soul, then whose shall those things be which thou hast provided? Who will scatter your little pile of gold dust when you are among the damned? Who will squander that property, to gain which you bartered your soul to the devil, when you are in the torments of hell?" Fool. It is a serious matter when God calls a man a fool.

4. In the fourth place, sin is an *individual* matter. "We have turned *every* one to his own way." Heaven has respect to man's personality. A wall as high as God's throne and as deep as hell surrounds the individual and ~~cuts~~ <sup>marks</sup> off his personality. That quality of being is held through all the changes of this life and in all the life that is to come. It is never lost. It adheres to moral character as light and heat adhere to the rays of the sun. It is never lost. It is never merged into anything else. It is never lost sight of in the divine administration. Each one carries his individuality into his every act of holiness and every act of sin—yea, into heaven or into hell. So man is always regarded and treated in God's sight. Salvation is an individual work, and destruction is an individual work. The tempter plies his powers—not upon society as an abstract thing,—but on the individual, as if there were but one, and he had nothing to do but to ruin that one soul. The man who is bewildered into the gloom of infidelity is an individual. The young man who is made intemperate and licentious is an individual, and there is as definite and distinct a work of destruction with reference to each one as if he were the solitary dweller on earth. And so, too, in the salvation of men. It is a work that pertains to men as individuals. Christ died for individual men, and each one who is brought to glory is to be renewed, sanctified, guided, defended and crowned as if he were alone. Each one, therefore, is working out his own spiritual history, whether it be good or whether it be bad."

II. Let us now contemplate briefly the second great fact—*Sin's cure*. "The Lord hath laid on him the iniquity of us all." And

1. Observe, in the first place, it is a *divine cure*. "The Lord hath laid on him the iniquity of us all." "Salvation is of the Lord." "I—the Lord—have laid help upon one, mighty to save." "The everlasting God is thy

refuge." What a well <sup>of</sup> comfort to God's chosen ones! Here is the foundation of our redemption—not man-originated, like those schemes of reform which only trifle with the disease and mock our misery, but deep and strong and enduring as God himself. The Rock of Ages never moves. "God gave his Son." "The gift of God is eternal life." "I am the way, the truth and the life." There was no eye to pity and no arm to save when God's eye pitied and God's right hand brought salvation. Not only is salvation divine in its origin, but it is divine in all its application and results. It is God's work throughout. Until God opens the sinner's heart, it will never be opened. We may convince men by argument; we may stop the mouth of the accuser; we may make the boldest antagonist stand back by the sheer force of undisputed learning and talent; we may silence all cavils and refute all opponents, but we have not yet saved a soul, and we declare frankly to one and all that our hope of success in preaching the Gospel is based—not upon what men *can* do or upon what they *will* do, but upon what God will do with them and us, for "Salvation is of the Lord."

2. Secondly it is an *actual* cure. "The Lord hath laid on him the iniquity of us all." Redemption is an accomplished fact. The great physician understands it all. He has diagnosed the disease and provided the remedy—and now offers it without money and without price. Jesus Christ did not come to introduce an experiment, Jesus Christ did not come to bring a governmental expedient to meet the evils of the world. Jesus Christ came to bring in a complete radical and final cure of sin. Every one, therefore, who has accepted Jesus Christ, can look back to the cross and ~~see~~ <sup>see</sup> his sins punished there. It is not that Jesus *will* bear away our sins; but, as the Apostle Peter declares, he himself "*bore* our sins in his own body on the tree."

3. In the third place, it is a *cleansing* cure. "The Lord hath laid on him the *iniquity* of us all." The salvation of a soul always involves the putting away of sin. Again and again must the world be told that pardon and cleansing go together, and "what God hath joined together let no man put asunder." "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son." "Having predestinated us unto the adoption of children by Jesus Christ." Paul, in the Epistle to the Romans, after demonstrating that God's grace abounds to the chief of sinners, inasmuch that "where sin abounded grace did much more abound," assumes an objection:—"If that be so, then let us go on in sin." If it be true that grace abounds in proportion to sin, then there is a premium on sinning." "No," says the Apostle, "you cannot do it." "How shall we that are dead to sin live any longer therein?" The thing is impossible from the very nature of the case? for, when God changes a man's legal relation to himself, by the same transaction he changes his moral relation. When God makes a man His son, he gives him the heart of a son; when God raises a man to the level of



his bosom and his throne, he brings that man's mind into harmony and sympathy with his own. So, too, in speaking of the atonement, the Apostle states the object of Christ's life and death:—"That he might purify unto himself a peculiar people, zealous of good works."

4. In the fourth place, the cure of sin is effected by the *substitution* of Jesus Christ, for the sinner, under the law. "The Lord hath *laid on Him* the iniquity of us all." The meaning is that Christ suffered in the place of the sinner. No language could be more explicit. No language could less admit of ambiguity or doubt than this. The denial of Christ's substitutionary sufferings; the "New Theology," so far as this point is concerned, the doctrine of ~~the~~ Unitarianism and all and singular—that mass of heterogeneous sentimentalism which revolts against the "theology of blood," can only stand by the complete obscuring of this portion of God's Word. If the doctrine of substitution is not stated in this text, then it cannot, in my judgment, be set forth in human language. Here is the very heart and soul of the purpose of redeeming love, the Gospel in the briefest compass. It was not merely to give us an example of what is pure and praiseworthy that Jesus came. It was not merely to give the world "more light," it was not merely to "infuse into human society a conservative and regenerating principle," it was not merely to be a teacher of a purer system of ethics that he came. He did all this, but it was to "die for the ungodly," it was to "put away sin by the sacrifice of himself," that he came.

5. God's cure—in the last place is *ample for all*. It is of *universal efficiency*. "The Lord hath laid on him the iniquity of us *all*." I have ~~nothing to say~~ <sup>nothing to say</sup> touching the divine purpose which lies back of the gift of a Saviour. We do not know all that is in the divine mind. *Exactly* what God has purposed with regard to us he has not told us. When men become wise above what is written, when they forget that "secret things belong unto the Lord our God, but things that are revealed unto us and our children," they remind us of the young man, described by Virgil, who went into the land of shades to search for his father. When he came to the Stygian stream, he was deeply exercised with regard to the divine decree by which some of the shades were permitted to skim with their oars the limpid waves, while others were restrained on the bank, and stretched out their hands hopelessly to the other shore. And he asked the grim ferryman Charon by what principle of the divine administration this discrimination was made. Charon turned upon <sup>him</sup> "knowest thou not that the body of thy brother lieth upon the shore, polluting the whole ocean with the odor of death, whilst thou art here, prying into the secrets of heaven and lingering about our gates." So the sinner. While his sins are polluting the whole moral atmosphere with the odor of death, he is prying into the secrets of the inscrutable God and lingering about the oracles. We do not know all the divine plan, "but we speak that we *do* know,

and testify that we have seen." We *know* that God is a God of love. We know that he was originally disposed to shew mercy and that he has never changed. We know that His remedy for sin is ample for all. "For God so loved the world," not the Jewish world, not the world of wealth and culture, nor yet the world of rags and ignorance, but the *world*. "We see Jesus crowned with glory and honor that he might taste death for every man." "He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world.

And that remedy is found ample by experience. For eighteen hundred years the offer of Salvation has been made on the strength of Christ's atonement. All classes and conditions have applied for pardon. Not one has been refused. Not one broken-hearted sinner, not one profane man, not one intemperate man, not one guilty wanderer from the path of virtue, not one sinner of any grade or character has ever come back from the foot of the cross to tell us that the blood of Jesus could not cleanse him. Not one has yet appeared to say that God could not or would not cure his malady. Should millions more apply they will all receive the same treatment. O! the omnipotent gospel! The cleansing power of that blood.

"Dear, dying Lamb, thy precious blood  
Shall never love its power,  
Till all the ransomed church of God  
Be saved to sin no more."

### LECONS DE LA VIE.

La vie est une école. Chacun est un élève. Il y en a de bons, d'autres seulement passables. Il y en a aussi de mauvais. Les bons apprennent leurs leçons et en profitent—les négligents ne le font qu'imparfaitement—les mauvais sortent de l'école aussi ignorants du bien qu'ils y sont entrés.

Le doyen de cette Université de la vie est un maître des plus durs, et souvent fait payer de trez forts honoraires. On ne peut cependant l'appeler mercenaire, car il offre ses services gratis, mais l'orgueil de ses étudiants fait que la plupart préfèrent payer le plus haut prix. Son nom c'est "Expérience."

Nous relevons ici quelques-uns des axiomes de ce vénérable pédagogue. Il ne tient qu'aux lecteurs de les accepter comme tels, sur parole. Mais il y en aura toujours bon nombre qui, avant d'y ajouter foi, suivront les cours du vieux maître, et payeront le prix ordinaire de l'expérience.

#### AXIOME I.

*Un caractère sans tache est la plus précieuse des richesses.*

On peut perdre une fortune et en gagner une nouvelle, mais si on forfait à l'honneur on ne le regagne jamais entièrement. Comme Musset le dit :

Le cœur de l'homme vierge et un vase profond. Et si la première eau qu'on y verse est impure la mer y passerait sans laver sa souillure, car l'abîme est immense, et la tache est au fond. Pourtant, que de fois nous entendons de jeunes gens honnêtes se lamenter de l'injustice du sort, se pensant mal partagés parce qu'ils sont sans fortune. Si par malheur le désir ardent des richesses, la maudite soif de l'or, les conduit à se déshonorer, trop tard ils apprécient la valeur d'une conscience pure, et, comme Judas, ils sont prêts à jeter loin d'eux le prix de leur âme.

Le jeune homme honnête peut commencer sa carrière au pied de la montagne du succès, mais il la gravit dans relâche. Tôt ou tard il atteindra des hauteurs qui lui semblaient inaccessibles. Barnard de Palissy, le célèbre portier Huguenot, avait dans sa jeunesse pris pour devise "Pauvreté empêche les beaux esprits de parvenir;" mais il réussit en dépit de sa devise désespérante. Si tout homme à l'entrée de sa vie se rendait compte de la valeur d'un caractère honorable, il y aurait moins de cabarets et plus d'églises, moins de prisons et plus d'écoles, moins de blasphèmes et plus de prières. La noblesse de l'âme est la vraie noblesse. L'honnête homme est la plus belle œuvre de Dieu.

#### AXIOME II.

##### *Le temps c'est de l'argent.*

Gaspiller son temps c'est gaspiller son argent. Voulez-vous monter? Profitez de votre temps. C'est en utilisant ce qui pour beaucoup d'autres aurait été du temps perdu que Hugh Miller, un simple maçon, devint un éminent géologue, un auteur distingué, et un rédacteur capable. De même, Elihu Burritt, simple ouvrier, apprit sans maîtres huit ou dix langues, et gagna le nom de "savant forgeron."

Vous entendrez ceux qui ont perdu leur temps dire de ceux qui ont été plus sages sous ce rapport, et dont les efforts ont été couronnés de succès: "Ils ont été chanceux." Simple absurdité! leur réussite n'a pas été un heureux hasard, mais la conséquence naturelle de leur travail et de leur persévérance. On dit souvent des professions qu'il y a trop de concurrence pour y réussir. C'est une erreur. Il y a toujours de la place sur le haut de l'échelle. Le savoir c'est le pouvoir. Ajoutez-y la richesse d'un caractère honorable et vous avez tout ce qu'il faut pour devenir un membre influent de la société humaine.

#### AXIOME III.

##### *On ne peut récolter avant le temps de la moisson.*

Une place éminente, sous le rapport de la science ou de la richesse, n'est pas généralement atteinte en un jour. Il faut savoir réussir dans les petites choses avant de pouvoir obtenir la confiance qui nous fera réussir dans de plus grandes. Les trois quarts des faillites qui ont lieu sont la conséquence du manque de patience, qui fait que l'on veut recueillir les fruits avant

de leur donner le temps de croître. C'est cette hâte de récolter qui conduit beaucoup de jeunes gens aux opérations hasardeuses, à la table de jeu, aux paris, aux loteries, et autres choses semblables. Il faut étudier de longues années avant d'obtenir son degré de Maître-ès-arts, de même il faut travailler longtemps pour avoir droit de s'attendre aux récompenses de la vie.

AXIOME IV.

*Il faut être tempérent en toutes choses.*

Tous les excès ne sont pas ceux du manger et du boire, il faut être sobre dans ses études, ses travaux, ses amusements, et sa religion même. L'étudiant qui se prive du sommeil qui lui est indispensable, et d'exercice corporel, aura peut-être une place dans une maison d'aliénés, au lieu des distinctions qu'il convoite. L'homme qui par convoitise du gain, ou tout autre cause, ne prend aucun repos, n'aura plus le pouvoir de jouir de sa réussite, si il arrive au but qu'il se propose. Les jeunes personnes qui travaillent tout le jour, et vont danser toute la nuit, brûlent la chandelle de la vie aux deux bouts, et récolteront en peu de temps la maladie, peut-être la mort. Si on se bourre de sucreries ou autres substances indigestes, il n'y a pas besoin d'être prophète pour annoncer la dyspepsie à courte date.

Celui qui fait de la religion un état constant d'exaltation mentale, prenant l'excitation pour la piété, se prépare de sombres jours. La réaction sera aussi excessive que l'action. Paul nous le dit, "les paroles du Chrétien sont de vérité et de sens rassés."

Les bons conseils, pour profiter à ceux qui les écoutent, doivent être donnés, nous le savons, en doses homéopathiques. Nous nous arrêterons donc ici, d'autant plus que neuf sur dix d'entre nous préféreront toujours, nous l'avons dit en commençant, à apprendre du vieux bonhomme Expérience. Ainsi-soit-il.

Mais dans l'après-midi de la vie, on dira comme l'auteur de ces lignes : J'aurais pu savoir tout cela, sans avoir payé si cher mon éducation.

C. D.

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ÆGRIMONIA.

.....  
 .....  
 Mais hélas ! bel oiseau, ton sort était marqué !  
 Plût à Dieu que celui qui t'a longtemps traqué  
 T'eût été sur-le-champ, cette vie languissante  
 Que, dans les bois joyeux, la plaine ravissante,  
 Tu mènes maintenant, le cœur triste et saignant  
 En te cachant, le jour, la nuit, en te plaignant.

Vos monts gigantesques O vastes Laurentides !  
 Vos fleuves et vos lacs aux flots purs et limpides ;  
 Vos ruisseaux murmurants, vos rochers escarpés,  
 Vos vents qui mugissent et vos bois habités ;  
 Et tout ce qui chante, puis tout ce qui murmure :  
 L'oiseau au gosier d'or qui réjouit la nature,  
 La feuille sur la branche et l'herbe dans les prés,  
 L'insecte qui bourdonne à travers les cyprès ;  
 Tous vos côteaux fleuris avec leurs doux bocages,  
 Où le jour et la nuit on n'entend que ramages ;  
 Vos papillons dorés qui parcourent les fleurs,  
 Et le matin serein avec l'aurore en pleurs.  
 Tes hôtes aussi, tout, O forêt canadienne  
 Répercute encore, de cette âme chrétienne  
 Les échos si touchants, des sanglots, des soupirs  
 Que ce cœur affligé mêle à vos doux zéphyr.  
 O profondeur des bois, abîme de mystères  
 En recevant son être, absorbez ses misères !  
 Morne solitude recevez ses regrets !  
 O confidente amie des plus sacrés secrets,  
 Prêtez-lui, prêtez-lui, ce séjour du silence  
 Pour gémir du passé, pour pleurer son enfance !  
 " O chaste fontaine, vous qui pleurez toujours ;  
 " Vous, ruisseaux limpides aux serpentants détours,  
 " Dont le doux langage, dont le divin murmure,  
 " Exprime avec amour, l'amour de la nature ;  
 " Et vous, oiseaux joyeux O doux chantres des bois,  
 " Prêtez-moi tous, vos chants, vos soupirs et vos voix !  
 " Quel tableau douloureux que mon âme en souffrance !  
 " Joyeux passé, jeunesse, O jours de mon enfance,  
 " Revenez-donc vers moi, venez me consoler  
 " D'une vaine illusion qui vient de s'envoler.  
 " Mais où donc êtes-vous, O moments que j'adore  
 " Avec tous mes plaisirs et ma brillante aurore,  
 " Avec mes jours de paix, de joie et de bonheur  
 " Qui soutenaient ma vie et remplissaient mon cœur !  
 " Mais où donc êtes-vous O doux moments que j'aime,  
 " Où ma vie était pure et heureuse et sans chafne ;  
 " Où mon âme était libre et mon cœur sans regrets ;  
 " Où l'homme perfide, trompeur et indiscret  
 " Pour charmer mes regards et posséder mon âme  
 " Ne m'avait pas encore ouvert son cœur sans flamme !  
 " Mais où donc êtes-vous O mes jours innocents  
 " Où mon cœur ignorait les complots indécents  
 " Que forment, contre nous, le mauvais cœur des hommes,  
 " Oubliant ce qu'ils sont et puis ce que nous sommes,  
 " Où ma vie sans chagrin, sans peine et sans douleur,  
 " N'avait jamais goûté qu'au parfum de la fleur,

" Qu'au miel des abeilles, qu'aux baisers de ma mère,  
 " Qu'au regard d'une sœur, qu'au sourire d'un frère ;  
 " Où j'ignorais encor—je ne connaissais rien ;  
 " Cependant ce sont là, pour moi, des jours de bien—  
 " Que mes yeux ont leurs pleurs, mon âme sa pensée,  
 " Comme le ciel sa pluie, le matin sa rosée !  
 " Le passé me fut doux, le présent m'est amer ;  
 " Mon berceau fut de plume et mon lit est de fer.  
 .....  
 " De la paix de mon cœur, O cruel ravisseur  
 " Et des maux que je souffre impitoyable auteur,  
 " Comment peux-tu donc être aussi dur et barbare ?  
 " Que la vie est longue, que le bonheur est rare....  
 " C'est le nuage épais qui obscurcit le ciel  
 " Et c'est l'impie odieux qui profane un autel ;  
 " Oui, c'est le ver rongeur qui habite la tombe  
 " Et le bourreau maudit d'une âme qui succombe !  
 " ..... "

P. N. C.

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 KISSES.

There's a great deal of bliss in a lingering kiss,  
 And oceans of solid rapture ;  
 There are lots of fun in a stolen one—  
 If you're clever about the capture.

The cutest trick in a kiss that's quick  
 Is to put it where it belongs ;  
 To see that it goes below the nose  
 And knocks at the gate of songs.

A kiss that is cold may do for the old,  
 Or pass with a near relation ;  
 But one like that is a work—that's flat—  
 Of supererogation.

If you're going to kiss, be sure of this—  
 That the girl has got some heart in her ;  
 I wouldn't give a cent for the full of a tent  
 Of kisses without a partner.

The point of this rhyme is to take your time ;  
 Kiss slowly, and do it neatly ;  
 If you do the thing right, and are half way bright,  
 You can win her sweet heart completely.

## VALEDICTORY.

*Delivered by S. Rondeau, B.A.*

MR. PRINCIPAL, LADIES AND GENTLEMEN,

We, the class of 1887, are about to disappear from the scene of our College career to enter upon the wider stage of active pastoral life.

To-night we bring to a close our labors as students in this College. As our endeavors to survey the domain of theological science have not been useless; as our struggle for the mastery of difficult questions has ended in victory; as success has attended our humble but conscientious efforts, we feel at peace to-night with the whole world, and more especially with ourselves, with our fellow-students, with our professors, and with our Montreal friends. We may therefore, be allowed to speak a word concerning each, and to each of these important factors of our College life.

As far, then, as we are concerned, we may say that the graduating class this year is not so numerous as former ones; but it has this peculiarity, that two-thirds of its members are French students, who have prepared themselves as missionaries to their own people. This year, therefore, from this stand-point is the largest that ever graduated in any Protestant Theological College on this continent. This fact is significant. It is a proof that the work of French Evangelization is gaining ground, and it is an omen of further extension, of greater success.

As our French Protestant fellow-citizens grow in number and in prosperity, as their interest in education deepens, as the prospects of success in the liberal professions grow brighter, a need will be felt for a French Department in some of our Protestant Universities, a Department in which French Protestants may pursue their University studies, to some extent in their own language. It is evident that as McGill University stands here in the metropolis of Canada, the right of opening such a Department naturally belongs to her. And it may be, that some generous far-sighted citizen, friendly protector of our race, will enable McGill to supply this want.

There is no doubt that thereby her hands would be strengthened, that such classes would be attended by many students, and that even from the ranks of French-Canadian liberalism, many youths, dissatisfied with the narrow ultramontane education which they receive in their own colleges, would flock to McGill in search of a more congenial current of thought. This would help to bring about the unification of the races in our country, and secure for Protestants such advantages as seem now in danger of being taken away in educational matters.

What McGill might do in Arts, our own College, we are proud to say, has done in Theology. Years ago, it appointed an eminent gentleman to teach

Theology here, in the very language of Calvin, and with the ability of a Vinet or a Sabatier.

And our Senate, we dare say, would not be opposed to an increase in its French staff, were the means forthcoming.

Should this ever be done, we have no doubt that students would come to our College, as they have already done, from all parts of Canada and the United States, and in larger numbers.

Besides, some practical advantages would be reached by such a departure. Those of us whose mother tongue is French would have our studies made easier. A larger part of our course being in French, we would stand on almost equal ground with our English fellow-students for facilities. Then, those scholarships, offered to us for competition, because we study mostly in English, could be done away with. They might be turned over to the Gælic Department for the further encouragement of the study of that beautiful, melodious language, the sweet notes of which it is sometimes our privilege to hear in our College halls.

But pardon us this digression—if such a thing be possible in a Valedictory—and allow us, fellow-students whom we leave behind, to speak a word to you.

We may as well confess that we are sorry to break the ties which have for so many years united us so closely.

We have been brought together here under the same hospitable roof; we have pursued the same ends; we have toiled side by side with a common object in view. In doing this, we have learned to appreciate one another, and we have often been mutually helpful. But, now that our work of preparation is over, we must leave you and enter on a wider sphere of usefulness. Though separated by distances and unseen to each other, we will nevertheless continue to live united by the bonds of sympathy. You will soon join our ranks as graduates of this College; but while you remain here, may you perpetuate the traditions which we ourselves inherited from our predecessors. Our motto has been "*Ora et labora*;" we leave it in your hands. We trust that the spirit of harmony between the representatives of different nationalities here, which it was our privilege to inherit and our joy to foster, will continue to abide among you. In your treatment of us, you have shown yourselves liberal, impartial, broad-minded, you have always judged men on their own merits; when you had an honor to bestow, you never asked whether the proposed recipient was English, Irish or French. Your first and only question was: Is he worthy? And so, not according to name, or to color of hair, have such honors been given, but according to sterling worth and personal merit.

This is just what should be, and we trust that the Spirit of wisdom, of peace and of love, will continue to be your counsellor and your guide.



To our Principal and our Professors, we desire to bid adieu. It is unnecessary for us here to particularize their qualities, to detail their gifts and attainments. This was done fully and well in the columns of last year's JOURNAL, and to it we refer those who do not know our Professors. To those who know them as we do, they need no introduction, and no special commendation. They do not live in the dark. Their works are visible. They have let the world know what they could do, not so much by what they said they would do, as by what they have actually done. Our only desire is to thank them sincerely, affectionately, for having safely guided our steps through the varied walks of Theology. We do not say that we fully appreciate all that they have done for us. We are hardly wise enough to do that yet. Four or five years hence, when we have tried the tools they have placed in our hands, and turned out some creditable workmanship, we will *then* be in a better position, fully to appreciate the benefits we have received at their hands. We hope that our interest in the future welfare of our *Alma Mater*, our fidelity to the principles they have taught us to cherish, a life of useful work done in the Master's cause, may be a more eloquent tribute of gratitude to them than the simple words which we can utter.

In closing these few parting words, we desire to thank our friends, of whom we have not a few among the worthy citizens of Montreal, for the Christian sympathy and the brotherly affection which they have shown us. We have received from them many marks of interest. It is a matter of great moment to us to know by experience that, as we have often occupied a place in their houses, so we are not denied a place in their hearts. We are much honored by this mark of confidence, and we will carry with us the sweet remembrance of the happy hours spent in their company.

And now, farewell to this our *Alma Mater*; may she have as abundant ground to be proud of her sons, as they have reasons to be grateful to her!

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#### REPORTER'S FOLIO

##### ALMA MATER BANQUET.

On Thursday evening, the Alma Mater Society of the Presbyterian College held its annual banquet in the David Morrice Hall. Shortly after nine o'clock, the President, the Rev. D. Currie, B.A., B.D., proposed the health of the Queen, and the guests rose enthusiastically to sing the National Anthem.

The chairman then proposed a toast to the College Faculty.

The Rev. Prof. Scrimger replied: It had been objected that this college was unwisely situated in the midst of an alien population; but he thought it almost unnecessary to repudiate such an insinuation. He thought it especially significant that two-thirds of the graduating class this year spoke

the language of the majority of the Province.

Prof. M. Hutchinson, B. C. L., proposed the Senate of the College, which he considered most deserving of the esteem of the public of Montreal.

The Rev. L. H. Jordan, in replying, said that the Senate was very conservative (and rightly so) with regard to the honors it bestowed. At the same time there were few improvements in collegiate work which were not carefully watched by the Senate.

The Rev. A. B. Cruchet proposed the Board of Management, which was responded to by the Rev. R. H. Warden, who called attention to the predominance of laymen on the Board. To them he attributed much of the success achieved. He was happy, as treasurer, to state that there was no deficit in any of their funds, and that the total value of buildings and endowments was more than \$300,000.

The Rev. Principal MacVicar proposed "Founders and Benefactors." The first meeting of the founders, he mentioned, was held in 1864, in the house of the late Mr. John Redpath. The benefactors included a vast multitude, not only those who had given their money, but those who had given their thought and effort.

Mr. A. C. Clarke, in responding, said a good deal had been done in the way of liberty, but that none of the congregations in town or country had yet reached the highest degree of which they were capable. He hoped to see many devoting their riches to the cause of Christ during

their life-time. If only they had a greater sense of their responsibility to Christ, they would do more and more for His cause, as furthered by this institution.

Dr. Kelley also responded, in a few words, and expressed a special interest in the ten or eleven young men who had lately consecrated themselves to foreign mission work.

Mr. David Morrice, in response to a loud call, rose and spoke. He said he knew of no office higher than that of a minister of the Gospel; and it was exceedingly satisfactory to know that within the limited time of twenty years, some 120 graduates had been scattered throughout the land from this institution.

Mr. Walter Paul proposed the Graduating Class of 1887.

Mr. N. Waddell responded. He said that they, as a class, were congratulating themselves that for them the professors and examiners had prepared the hardest papers ever set in the College. They had naturally concluded that the examiners in their search for truth had come upon problems which it baffled themselves to solve, and so they thought they would get the opinion of the students upon the more knotty points.

The Rev. Mr. Bennet, in proposing the undergraduates, said he was glad to note a great increase of spiritual life in the students' communities of the city.

Mr. F. H. Larkin replied for the students, calling attention to the fact that the number of those who had taken the honor course was this ses-

sion almost double that of any past year.

The Rev. Prof. Campbell proposed the toast of the evening, the Alma Mater Society,—the heart of the college.

The Rev. D. Currie, in replying, said he had never regretted passing by all the colleges of Upper Canada to secure, not only his theological, but also his literary education, in the Province of Quebec.

The Rev. Prof. Coussirat, in French, proposed the student societies and the *College Journal*; Mr. J. E. Duclos responding in English.

The Rev. G. Colborne Heine, in proposing McGill University, called upon the Presbyterians of Montreal to rally round the University, and see that its privileges be not curtailed. A society which had been chased from country to country, he said, should not be allowed to dominate over them in any way.

Sir William Dawson, on rising to respond, received an ovation. He said McGill was a Protestant institution,—not secular and not denominational, but Protestant,—and he would remind them that there were two kinds of Protestantism, negative and positive, if he might so speak. He saw the utmost need for theological halls in this city. If they set their candle in the sunlight of Ontario it would make a small figure; but here, in the darkness of Quebec, it shone more distinctly. He only wished that they would seek more earnestly to occupy the position of positive

Protestantism, regardless of denomination.

Mr. A. McWilliams proposed the "Sisters Colleges," which was responded to in a very happy strain by the Rev. J. Fleck. Mr. J. A. MacFarlane proposed "The Ladies," the Rev. F. M. Dewey responding.

The Rev. Dr. Smyth then proposed the last toast, "The Prssss," dwelling upon its power in heathen lands.

Mr. William Drysdale, as one connected with the press in earlier days, said he could remember a group of four or five business men, twenty-five years ago, who had met in one of their offices for prayer, and the chief object for which they prayed was that they might have a distinctively Protestant press in Montreal. These men were John Redpath, John Dougall, James Court and Robert Anderson—all of whom are now dead, except the last. The result of these prayers was now seen in the buildings of such institutions, as that within which they were assembled.

The gathering was closed with the Doxology and Benediction.

During the evening Mr. S. S. Bain favored the company with songs.

Students' Missionary Society.—The second of the course of lectures under the auspices of this Society was delivered by the Rev. G. H. Wells, on the evening of Thursday, 3rd March. Subject:—"Canterbury Cathedral." The lecture which was delivered without manuscript, and illustrated with a number of stereopticon views, was a comprehensive epitome

of the history of the Cathedral and its Archbishops, from the earliest times down to our own day.

We regret that we are unable to give a fuller outline of an interesting and highly instructive lecture.

"The Planting of the Church in Canada."—The Rev. James Barclay, M. A., of St. Paul's church, delivered an interesting lecture, in the David Morrice Hall, on the evening of the 17th of March, on "The Planting of the Church in Canada." The lecturer said in effect:—A great part of the history of Canada—the early history, especially—is a history of the church. The church, more than any other power, has stamped her influence upon this "Canada of ours," as evidenced by the names of streets, places, institutions and customs, as well as by the morals and religion of the people. What I propose to do to-night is to give a brief and general outline of the beginning of the church in Canada, which Christianity found here, and what its first pioneers did. Before civilization reached its shores North America seemed to have been a land of continual change—a change of tribal relations and habitations, but amid all these shiftings one thing seemed stationary, and that was the development, individual and social alike, of the people. These won a variety of tribes and, as a natural sequence, we know something of their distinguishing characteristics and habits. The lecturer then described in graphic manner the various tribes of Indians, giving in detail their various peculiarities. Referring more parti-

cularly to the ancient history of Montreal, the speaker said (as Parkman tells us) that at that time there was no human life, save in a brief space in early summer, when "the show" swarmed with savages who had come to the yearly trade from the great communities of the interior. To-day all was dancing, songs and feastings, to-morrow all was solitude. The religion of the Indian took a great variety of outward expressions. The enterprise of commerce first brought Europeans to Canada, and the enterprise of religion was not slow to follow. In the early exploring expeditions, even that of Jacques Cartier, religion played a not unimportant part. When the king and court of France provided ships and men for Cartier's second voyage, one motive was the gold and precious stones, which, it was hoped, might result from the discovery of a new passage to the Indies, but another and far stronger motive was the desire to impart to the heathen natives a knowledge of the Christian faith. We know that Cartier himself was a religious man and a true son of the church, as manifested by his holding religious services regularly in the ships under his command, and his taking part in religious ceremonies with his crews before starting. The lecturer then gave an interesting description of the history of Catholic missions in Canada, beginning with the arrival of a priest of the Franciscan order in 1610, and extending down to the present day. In 1621 a register of births, deaths and marriages was begun by the Recollet Fathers. To these same Fathers Champlain was very much indebted for assistance and advice in his efforts on behalf of his new colony, as they exercised a great influence over the French settlers and the native savages, and for these services the fathers received nothing but the

necessaries of life, their order being bound by a law of poverty. With their own hands they cleared and cultivated land on the banks of the River St. Charles, and their habitation built in the year 1620, stood on the site now occupied by the General Hospital. At this time the population of Quebec did not exceed fifty souls, but such was the devotional spirit of the times that different monastic orders were enabled, through the liberality of the pious in France, to found, amid the Canadian wilds, vast establishments of education and learning which are to-day the boast of French-Canadians. In graphic and concise terms the lecturer gave a history of Canada, its founders and promoters, and related the hardships which fell to the lot of its early missionaries when laboring among the natives, and concluded an eloquent and interesting address by saying:—"Let us, if we can, show them that the protestant creed is higher than theirs by the purer, nobler lives it inspires; and if we cannot do this we may cease to hope in any other way to enlighten or to win them over. We cannot read these lives without thankfulness that they were devoted lives; without self reproach for our own indifference and callousness, without a hearty prayer that the spirit which animated them may live out in this country, only purified from the ignorance and error that so often marred the beauty and darkened the light of their lives. And the spirit is not dead! The church they founded, with all the errors, is still a church of Christ, and in it Christ has still many a noble servant, in faithful and earnest parish priests, in noble missionaries in the Northwest, and in devoted Sisters of Charity and Mercy at our own doors.

PHILOSOPHICAL AND LITERARY SOCIETY:—The annual meeting of the above Society was held on the evening of Friday, March 4th. The Treasurer's report of the past year was given in, and the following officers for the ensuing term elected:

President—A. McWilliams, B.A.

1st Vice-Prest.—J. McDougall, B.A.

2nd Vice-Prest.—C. W. Whyte, B.A.

Rec. Secy.—R. Henderson.

Corresponding Sec.—R. Johnston, B.A.

Treasurer—Chas. Campbell.

Sec. of Com.—W. L. Clay, B.A.

Councillors:—Messrs. McKenzie, Vessot, McGregor, McLennan, B.A., and Naismith, B.A.

#### *Journal Staff.*

Honorary Editor—J. A. McFarlane, B.A.

Editor-in-chief—J. H. MacVicar, B.A.

Associate Editors—W. L. Clay B.A. and Robert Henderson.

Corresponding Editor—J. H. Higgins, B.A.

Local and Exchange Editor—R. McDougall.

Reporting Editor—J. A. Nicholson, B.A.

French Editors—A. J. Lods and Charles Vessot.

Business Managers:—Messrs. Whyte, Johnston, B.A. Naismith, B.A. and Cote.

The following prizes were also awarded:

Public speaking.—F. H. Larkin.

English Reading.—J. L. Hargrave, B.A.

French Reading.—A. B. Groulx.

“There is a tide in the affairs of men which, taken at its flood, leads on to fortune.” It may be well to remind ourselves that this tide is generally caused by the current of our own lives.—J. A. M.

When all around the believer is dark and discouraging, there is sunshine in the soul. There are no joys comparable to the joys of the Christian. They are the gifts of the Spirit of God, and the first-fruits of eternal blessedness; they are serene and heavenly, solid and soul-satisfying.—KILLEN.

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