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## Our Graduates' Pulpit.

### GOD'S JEALOUSY FOR HIS CAUSE.

By REV. J. R. MACLEOD, Three Rivers.

"Thus speaketh the Lord of hosts, saying: This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai, the prophet, saying: Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much and behold it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit, and I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."—*Haggai i. 2-11.*

Moses, under Divine guidance, before leaving the people clearly indicated that, if they forsook God, their enemies would

prevail against them ; that they would be carried away from their own God-given country ; and that as exiled captives they would be scattered abroad in strange lands. They did forsake God ; and the prophets who lived among them in the times of their going astray warned them faithfully of their danger, and very clearly indicated the catastrophe which was so close at hand. These predictions, so far as the Kingdom of Judah was concerned, found sorrowful fulfilments in the reign of Ichoiachim when the flower of the land was carried captive to Babylon, and in the reign of Zedekiah when the holy city—Jerusalem—and the temple were destroyed, and the rest of the inhabitants, except a poor remnant, were carried away. There by the rivers of Babylon, with sad hearts and silent harps, they spent weary days fulfilling the seventy years' captivity foretold by the mournful Jeremiah, and there they remained until Babylon herself changed masters and the Persians possessed themselves of that and other parts of the world. Cyrus, the Medo-Persian King, soon after coming to the throne, moved by Him whose way is in the sea, His path in the great waters, and whose footsteps are not known, issued a decree which granted leave to as many of these exiles as were inclined, to return to their own land, having permission, if not order, to rebuild the temple which had been plundered and razed to the ground. Comparatively few were found willing to leave the comforts they enjoyed and the associations they had formed in the heathen realms, where their lot had been cast for so long a time, and in which many thousands of them were born. Return to the fatherland meant leaving homes and comforts, bearing privations, facing difficulties and making a new start. Goodly numbers, however, availed themselves of the privilege granted and the aid given. Successive companies left their exile and returned to Jerusalem. The first of these companies returned at the end of the seventy years (536 B. C.) under Zerubbabel and the High Priest Joshua. This company consisted of nearly 50,000 Jews. The second company returned under the leadership of Ezra, the

scribe, some three-quarters of a century later ; and the last company thirteen years later went up under the patriotic Nehemiah. Among the first company (under Zerubbabel) was very likely Haggai, the prophet whose messages are recorded in this book. For some time he prophesied, spake for God, in Jerusalem to those who had returned from the captivity. His main work, so far as indicated in this book which bears his name, was encouraging and urging the returned people to go on heartily with the work of God desired them to perform, especially rebuilding the temple. It is with that our text has to do so largely. From these verses we may, we think, very fairly deduce the theme.

God's Jealousy for His Cause, in connection with which let us notice :

I. The state of God's Cause as indicated by the Text.

In what state was God's cause among the returned in Jerusalem at the time ? That may be judged by the condition in which God's house was, and their attitude towards it. That is usually a safe test. The state of God's house may be taken as an index of the interest taken in His cause. When the house of God is neglected and out of repair we may be sure religion is at low ebb. When private residences are beautiful, costly and well furnished, and the house of God dilapidated the religious spirit is sickly. When, in the house of God, the rain comes through a leaky roof, currents of autumn or winter winds come through open crevices or broken windows ; when cobwebs occupy the corners and dust covers pews and floors, and clouds of smoke issue from poorly kept stoves or furnaces, there is no room for doubt that God's cause does not occupy a supreme, not even a prominent place in the thoughts or heart. It is indeed possible to have grand and imposing edifices set apart for religious purposes, to have them gorgeously furnished and to have all the appointments attended with jealous care—it is we say possible to have these—where there is little pure and undefiled religion ; but it will still hold true that where God's house is treated with indifference and ne-

glect, His cause there is no flourishing, and people think more of their own homes than of God's sanctuary, and of their own comforts than of the extension of His Kingdom.

Judged by this rule what was the condition of God's cause among the returned Jews in Haggai's time? The answer must be that it was in a sad state, and that very little interest was taken therein, for God's "house" was lying "waste." When they returned from the captivity a good deal of interest was taken in this matter. Just as soon as they returned they set to work repairing Jerusalem and making preparations for the public service of God. Soon the altar was reared and once more the daily sacrifices were offered in Jerusalem. A year after their return the foundations of the temple were laid. The beginning promised well; and it appeared as if the whole edifice would be completed in a short time. But through the opposition and the misrepresentations of bitter enemies who sent false reports to the Persian court—there came an interdict from the king, forbidding them to go on with the building of the temple and other works. For this they were not to blame. They desired to restore their waste temple, but the king's decree prohibited them. But sixteen years after the work of rebuilding had begun, another king removed the interdict. They were again at liberty to again go on with the work; yea, they were encouraged and valuable aid was given them for the purpose. But when the permission came they did not take advantage of it. There was no effort put forth to renew the work. They were engaged in building houses for themselves, in seeking their own comfort; and they eased their consciences by saying one to another—and perhaps to those who may have urged them in that direction—"The time is not come, the time that the Lord's house should be built." They would contend that the time was inopportune for them to build the Lord's house; that they were but beginners in the land; that they must build their own houses first; that they must establish their business or till their farms and vineyards; and that besides the times were hard, the crops failing, the

prices high and the wages low. So they contended, "This is not the time." It is just possible that they urged that God's time had not come for building His house. These, however, were mere excuses. What hindered them was indifference to the work. They wished to expend all upon themselves. They went on building for themselves, and dwelling at ease in "ceiled houses"—corresponding it may be with the 'brown-stone-fronts' of our day. Thus matters went on for about fourteen years; and the Lord's house was lying "waste"—the very foundations, laid years before, in danger of falling into decay. This was the state of God's cause in the time of Haggai. The people were absorbed in their own houses, their own comforts, in crops and wages; and God's house waste, no interest in it and no sacrifice for it. Even Zerubbabel and Joshua, so full of zeal after the return, needed to be stirred up.

Let us consider :

II. The Condition of the People when God's cause was neglected.

How, under God's providence, did it fare with the people when His house was waste? It is very evident that they did not prosper. There are various points to be noted, and they must be considered very briefly.

1. Their crops failed. "Ye have sown much and bring in little." The farmers gave themselves to tilling the land some of which may have laid fallow while they were in Babylon. They ploughed and sowed much. But it was to little purpose. In harvest-tide they brought in little. In some way or other, for some reason or reasons, the crops failed.

2. Food served not its purpose. We eat and drink to satisfy the demands of nature, to support and strengthen the body for life's duties. They ate, but were not satisfied: they drank but were not satisfied with drink. Either there was not enough to eat and drink, or the food and drink lacked the qualities necessary to serve their purposes.

3. Raiment also failed to serve its purpose. "Ye clothe

you but there is none warm." This likely indicates that such was their poverty through failing crops and high prices, they could afford but scant clothing—not enough to keep them warm.

4. Money was of little profit to them. "He that earneth wages, earneth wages to put it into a bag with holes." Their needs were so many, and prices so high that wages went out as fast as they came in and they scarcely knew what became of the money, or what they secured with it. It was like putting silver pieces into a bag with holes out of which the money slipped as fast as it was put in.

5. Heaven and earth denied their Blessings. "The heaven over you is stayed from dew, and the earth is stayed from her fruit." There was "a drought upon the land, and upon the mountains, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle and upon all the labor of the hands." Such was the state of affairs. God's house waste and no interest in it; the people waste too; the harvests yielding small returns; food and clothing scant; money slipping away, they knew not how, or what good it did; the blessings of heaven—dew and rain—stayed; and earth refusing her fruitfulness.

This was a sad condition surely!

Let us now proceed to consider:

III. The Relation or Connection between the State of God's Cause and the Condition of the People.

Was there any connection? Did the one have anything to do with the other? Some would no doubt answer in the negative. They would say that the experiences of the people had nothing to do with the house that was "waste" in Jerusalem. They would say that these droughts and failures of crops were due to atmospheric changes, to climatic conditions, or to some freak of nature which changed the character of the seasons. They would no doubt hold that the next season might turn out all right—that rain and dew and sunshine coming in due proportion could bring good crops and prosperity. So

some would, and do, say now. They would assign every change to the unfailing working of natural laws without any regard to the origin of these laws or to the will of which they are the expression. We would likely all hesitate to say that the state of God's house and men's indifference towards it had anything to do with the weather, with the falling of rain and the distilling of the dew, with the failure of the crops and vintage, or with the purchasing power of money, if the matter were not clearly revealed. It has been revealed that these two things—their attitude towards God's cause, and their own state—were related as cause and effect are related. For this view we have, not the opinion of men but, a "thus saith the Lord." Let us then hear and note His declaration. Here it is: "Ye looked for much and lo it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man to his own house." That is clear enough. God clearly indicated that they were responsible for their own calamities—the cause of their own sufferings. They thought they would keep poverty away by keeping to themselves the labor and money necessary for building the temple; but poverty came because they did not build. They thought they would save money by keeping the portion which the building of the temple would require; but that was putting money into bags with holes in them. By plausible excuses they thought they would cheat the Lord; but they cheated themselves. They said: "When better times come, when we get good crops and good wages, and have good raiment, we will build the temple." But He seems to reply: "While ye continue to think so much of yourselves and your houses and comforts, the better times and better wages shall not come. The quickest way out of your distress is to bestir yourselves and deliver my house from the waste in which it lies." We are perhaps very apt to think that there was much reason in their contention. They held it was not a fitting time to undertake the building of the Lord's house; the times were hard, the wages low, the money scarce.

Perhaps in the matter of the Lord's cause we take the same stand. We say, 'Wait until the times get better, until good wages and fair prices prevail, and until money flows more freely;' and we think our plea for delay and inactivity is strong. But what were God's instructions to the people of Haggai's time? Here they are:—"Thus saith the Lord of hosts, Consider your ways. Go up to the mountain and bring wood, and build the house, and I will take pleasure in it." It was not, 'Wait for another year until you have more wheat and oil and wine, and money and raiment? No; but, 'Go, . . . bring wood and build the house.' And for their encouragement He added: "From this day"—in which you interest yourselves in my cause, and go to work—"I will bless you."

These words have their application now. God has His cause in the world still. He is as jealous of it now as then. Too often it is allowed to lie waste as it were—neglected. Too many run to their own houses—attend to their own particular interests, and overlook the Lord's cause. They excuse themselves on many grounds. The "time" is not opportune for them, their wages are small, their wants are not supplied, or the times are dull. Do we ever think that we are the cause of bad times and failing crops and scarcity of money? Do we think and believe that if we would go and build, the Lord would bless us?

There is a temple now in course of erection. It is grander than that of Haggai's time, grander than Solomon's. God is deeply interested therein. It is the spiritual temple, the true church. The lively stones of which it is to be built are to be quarried out of the mass of sin-degraded and sin-ruined humanity. That material is to be brought into living contact with the living and loving Saviour, who loved the Church and gave Himself for it. That implies interest in the temple, prayer, labor and it may be money—everything necessary to carry on the work of erection amid difficulty and opposition. What interest have you in this build-



ing? What part have you in the erection? Are you helping to build that enduring temple of the Lord?

Is there not instruction for us in this Text?

We often hear much said of "the times," of "prices," and the "scarcity of money." Have we faith in God? He says: "Go. . . build"—work, give for the extension of my cause—and "I will bless you." Some have done so, not in a mercenary spirit, but out of love to God's Kingdom, and they were blessed. In the early days of a certain part of this Province the people, who were comparatively few and not possessed with much of this world's goods, endeavored to maintain Christian ordinances. One of their number went through the community soliciting the alms of the people for that purpose. He came to one man who though considered poor was evidently strong in faith. He had but one bushel of wheat, which was intended for seed, and he offered "one half thereof" for aiding the maintenance of true religion in the community. The other declined the gift which seemed a great sacrifice; but he insisted upon its acceptance it being the only contribution he could make. He sowed the remaining half. It yielded a good return. He and his growing family never wanted, but prospered. A few years ago he passed away from earth leaving a large and valuable property to his family. He did not wait for the good and easy times, but obeyed the command, "Go and build," and the Lord blessed him.

"There is that withholdeth more than is meet and it tendeth to poverty." "He that trusteth in riches shall fall." "He who soweth sparingly shall reap also sparingly."

But some who do not care for God's cause, and who do little or nothing for it flourish, prosper, as the world call it, and amass wealth. Envy them not. Their treasure is in a "bag with holes." What if the Lord blow upon it? Soon enough their feet shall slip. Whose shall these things be?

May we hear, and lovingly and believingly heed the Lord's voice: "Consider your ways. Go. . . and build. From this day will I bless you."—Amen.

## THE OLD TESTAMENT AND THE NEW SCIENCES.

By REV. PROF. SCRIMGER, D.D.

## I.—ASTRONOMY.

During the past three hundred years, there has been an almost continuous criticism of the Bible and especially of the Old Testament from the standpoint of the Physical Sciences. A constant effort has been made, now from one side and now from another, to discredit its authority on the ground that it has been found to be erroneous in its teaching on these subjects, where it can be tested, and therefore has no right to the world's regard in other matters that lie beyond the range of human inquiry. This criticism has been most of all characteristic of the present century, owing to the rapid advance in physical discovery and the more extensive application of the scientific method. Every new science in turn as it came to the front has been pressed into the service of the attack, and if the Bible has survived the ordeal, it has not been indebted to the moderation of its assailants. The best minds, indeed, on the scientific side as well as on the theological, have never seen any sufficient reason for the antagonism. They have had faith in the ultimate reconciliation between the two, and with patience have waited for it. But the apparent difficulties have been sufficiently serious to cause much perplexity, and not a few have made shipwreck of their religious belief in consequence. The number of those who are troubled by these difficulties is still sufficiently great to make some discussion worth while, in the hope that it may be helpful at least to a few.

At the outset of the discussion, it may be as well frankly to say, that scientific criticism of the Bible is not only natural and inevitable in the development of thought, but within certain limits, legitimate and wholesome. We have at least no right to resent it if fairly applied. If the sacred writings will not stand any reasonable test that can be brought to bear, then

we must in the long run surrender them. We ourselves, as believing Christians, apply this test without hesitation in discussing such writings as the Epistles of Clement and of Barnabas. For centuries these works hovered on the fringe of the New Testament Canon. The celebrated Sinai Bible contains one of them, and the Alexandrine contains the other. In the end they were excluded from the collection by common consent, on grounds of which we are largely ignorant. But we justify that exclusion now, among other reasons on the ground that Clement gravely accepts the wholly unscientific fable of the Phoenix, while Barnabas, on a number of points, shows himself hopelessly astray in his natural history. Similar charges against any of the writings within the canon, if fairly proved, would be a valid reason for discrediting their authority in like manner. We are bound, in all honesty, to look at the matter dispassionately, and see whether any such objection can be clearly made out, when we take them in their natural meaning as determined by the usual laws of literary interpretation. No unfair advantage can be given them because of their venerable character. But on the other hand, we have a right to ask that no unfair advantage be taken of them, because they happen to have attained a position of religious authority in the estimation of the church. There must be fair play on both sides and the issue honestly accepted.

Furthermore, it must also be frankly admitted that scientific criticism has greatly helped us to a more rational interpretation of the Scriptures. The blame for the apparent antagonism between the Bible and science, must not be laid wholly upon the shoulders of the scientists. It has been due quite as largely to the extravagant claims and the erroneous interpretations of the theologians. With the best intentions in the world, they have often read meanings into the casual statements of the Bible, and based views upon them for which there was no manner of justification whatever. These criticisms have compelled them to revise their canons of interpretation, so as to restrain its dogmatic teaching within due limits. Sci-

entists, of course, have often been wrong in their conclusions, and have accepted theories on very insufficient evidence. But the discussions which follow will make it abundantly evident that the reconciliation between them and the Bible has come most frequently from a modification in the current interpretation of its meaning. We would fain cherish the belief that every such modification has brought us somewhat nearer the truth. The history of the conflict teaches a lesson of modesty to the exegetes of the Scriptures; but it can hardly do other than increase our confidence in the ultimate victory of the Scriptures themselves, over all attacks from the side of the modern sciences.

If the supposed antagonism of Astronomy to the Old Testament is selected as the first to be dealt with, in this series of brief articles, it is not because the conflict is felt to be specially pressing at this point now. It is rather because it furnishes us with an interesting study of a typical battlefield, after the conflict is over. It affords the best object lesson as to the lines along which the reconciliation may be sought for in other departments, where the issue is not yet so clear. This is due solely to the fact that astronomy was the earliest of the sciences to be placed on anything like its present basis, and hence was the first to provoke discussion.

It began shortly after the Reformation, with the discoveries of Copernicus. So long as the Ptolemaic theory prevailed, which supposed the earth to be the centre of the universe, no difficulty was felt whatever. That theory took appearances for realities, and the language of Scripture, wherever it touched on such matters, conformed to appearances. It spoke of the sun rising and setting. The sun, moon, and stars are supposed to exist for the earth's sake, and move round it for the purpose of giving it their light. The difficulty arose when Copernicus broached the theory that, instead of all this, the apparent motion of the sun was caused by the earth revolving on its axis and circling about the sun, as the centre of its orbit. It took a hundred years or more to establish this, even

with scientists, and no small part of the scepticism with which it was received was due to the supposed teaching of the Bible on the subject. The church denounced it with all possible vigor. The Inquisition prosecuted Galileo and compelled him formally to retract the theory in order to escape the penalty of heresy. As everybody now admits, Galileo was right and the churchmen were wrong. But though the changes have been rung on the incident until the world is weary of hearing it, the real victory has remained with the Bible and not with its assailants. Almost before the new theory was universally accepted by the scientific world, all difficulty about its reconciliation with the Bible had disappeared. No sceptic, at the present time, thinks it worth while to urge that the Scriptures are discredited by astronomy. He knows that he would urge it in vain. It is altogether a dead issue without a particle of interest for anybody. For its own sake it would not be worth discussing. But it is instructive to inquire how the apparent conflict has been reconciled.

The method is a very simple one. It is by recognizing that the Bible has no authoritative doctrine on astronomy at all, and that the conflict was all of our own making. It all arose from mistaken methods of interpretation, which made the Bible say what it never intended to say; and the moment the erroneous interpretation was disposed of, the whole difficulty resolved itself into thin air. It came to be perceived that the allusions to astronomical matters were all incidental and expressed in the popular language of the day, so that we were not justified in basing any theory whatever on them. The Bible was given for religious purposes and not to teach science. As an old writer quaintly puts it: "It teaches us how to go to heaven, and not how the heavens go." When it speaks of the sun rising and setting, it does only what any astronomer, who was not also a pedant, would do to-day when addressing a popular audience. He would think it very absurd, if he were taken to task for such language and declared a false teacher because of it. How much more, if the speaker were address-

ing the public on another subject altogether, and making only incidental references to the ordinary facts of nature. It must be at once obvious, that if the sacred writers had been required to anticipate the results of modern discovery and to speak in their terms, they would have prejudiced their own age hopelessly against the religious truth they were anxious to impress, and would thus have defeated the main end they had in view. The course they took was really the only one open to them. So long as they adhere to appearances, and refrain from insisting that positive errors shall be accepted as facts, all criticism from the scientific point of view is entirely beside the mark.

So far as the general question of astronomical references is concerned, all is easy and plain. One or two minor points, however, call for more particular notice.

1: And first as to the statement apparently made in Gen. 1:14-16, that the sun, moon, and stars were created after the earth came into something like its present condition, for the purpose of giving it light and marking its seasons.

Such a statement of the matter hardly does justice to the sacred writer; for, in the very first verse of the same chapter, he represents the heavens as having been made at the beginning along with the earth. He had a right to assume that the one statement would be read in the light of the other. But even supposing it had been his intention so to represent the matter, his statement would have been sufficiently accurate for the end he had in view. Along the lines already indicated, the significance of that statement is readily explained. The most obvious service rendered to man by the heavenly bodies, is to give him light and mark his seasons for him. The writer was chiefly interested in making clear that this beneficent arrangement was due to God, so as to cut away the ground from beneath the widespread worship of these luminaries. Beyond that he had no object in referring to the matter at all. That object was as completely attained by this brief touch, as if he had given a whole treatise on astronomy.

Science itself, moreover, tells us that the heavenly bodies would be visible on the earth's surface only at a period long subsequent to its formation, when its atmosphere had had time to clear of thick vapours, with the gradual fall of temperature of the heated globe. Only that it would prove too much, there might be some ground for claiming this as an anticipation of science, rather than as out of harmony with its teaching. Certainly, no one who is not determined to find fault, need have any difficulty in reconciling them with each other.

2. A more famous, and, on the face of it, a much more serious astronomical difficulty is the statement as to the sun and moon standing still at the bidding of Joshua (Josh. 10:12-14), in order that the Israelites might have full opportunity to annihilate their enemies after the battle. In addition to the astronomical difficulty pure and simple, we apparently have the introduction of a most stupendous miracle, which, according to all ordinary laws, must have deranged the whole universe, and that for a paltry purpose altogether inconceivable on God's part. It is not to be wondered at, perhaps, that such an accumulation of difficulties should have caused much perplexity, and that this perplexity has not yet altogether disappeared from the ordinary mind. Endless suggestions have been made for its solution. But as usual, the true explanation is a very simple one, and lies near at hand. The whole statement is nothing more than a poetical version of the fact, that the day almost unexpectedly proved long enough for the Israelites to complete the destruction of their foes. The very context explains that it is a quotation from the book of Jashar, of which almost the only thing we know is that it was a collection of national songs. No one has ever pretended to have difficulty about the statement made in the song of Deborah (Judges 5: 20) that "they fought from heaven; the stars in their courses fought against Sisera." It is an obvious allusion to some natural occurrence, such as a storm, on the day of the battle, which was adverse to the vanquished. If the whole of the song relating to Joshua's victory had been preserved, the meaning of the figurative language here, in its original setting, would

have been equally obvious. A gigantic contradiction between the Bible and astronomy has been fabricated out of nothing, through the simple neglect of literary form.

3. One more instance may be noticed in conclusion—the return of the shadow on the sun-dial of Ahaz, as a sign to Hezekiah that his life would be prolonged (II Kings 20, Is. 38). As often represented, this would be another case of a stupendous miracle for what seems, after all, a most trivial end. But here, again, the difficulty is mainly of our own making, though the true solution is not so certain. Some would indeed regard this narrative also as based upon some poetical fragment which sought to represent the incident, as it might easily have appeared to the imagination of Hezekiah, eager to find any ground for hope of his recovery. Hezekiah's song, with which the narrative closes, in Isaiah's account, shows that we are upon the borderland of poetry, and it not unnaturally suggests such a supposition. It must be confessed, however, that the narrative, as it stands, does not lend itself very readily to such a theory. But even if we reject this altogether, there is nothing requiring us to suppose that in any way the motion of the earth was interfered with, or that the order of the great universe was, in the slightest degree, disturbed. Whether we even call it a miracle or not, will depend somewhat upon our definition of the miraculous in Providence. There is nothing said about any lengthening of the day. It seems to have been purely a local phenomenon; and though, in the absence of definite information, we cannot know certainly how the effect was produced, it might readily have been caused by a slight refraction of the light as it passed through the clouds in the upper air. Any one can produce a similar retroaction of a shadow with the aid of a mirror, and it occurs not infrequently in nature without having any special significance. The mirage, so familiar to dwellers by the sea and on the level prairie, is but another form of the same phenomenon. But whether this is the true explanation of the sign or not, it is sufficient to show that astronomy has here no sufficient reason to call in question the authenticity of the biblical story.



## Poetry.

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### PSALM CX.

Thus from His throne Jehovah spake  
 Unto my Lord : Take Thou Thy seat  
 At my right hand until I make  
 Thy foes the footstool of Thy feet.

From Zion shall Jehovah send  
 Thy sceptre forth, Thy rod of strength,  
 And say : Thy rule do Thou extend  
 Amid Thy foes at glorious length !

Thy people flock with willing feet,  
 A free-will offering are they ;  
 To Thee they give themselves, and greet  
 With valor high Thy muster-day.

In spotless holiness arrayed  
 Fresh from the morning's golden mine,  
 Before Thee low in service laid  
 The choicest of the youths are thine.

"Yea"—hath Jehovah sworn to Thee  
 And from His oath will not depart,—  
 "Thou of Melchizedek's degree  
 A kingly priest forever art."

The Lord at Thy right hand shall smite  
 Through princes in His day of wrath.  
 Among the nations judging right  
 Thy fallen foes shall mark His path.

Lo, He the heads o'er earth's wide lands  
 Shall bruise ; and at the torrent's bed  
 Pause but to quaff from out His hands ;  
 So shall He lift with joy His head.

## ALFRED AUSTIN.

The position of laureate is one which should command the respect due to all things ancient. It is enriched with many memories of prominent authors and many associations with the development of our literature. All who have held it have contributed something to its importance and dignity, but none have done so much to make it an office of responsibility and to endear it to the English people as he who, a few years ago, passed to the wail of his own sad music across the bar.

He is gone, but his spell still holds us. The rhythm of his grave rich verse keeps ringing in our ears, so that we listen to the humbler strains of his successor with indifference or contempt. We have fallen into the habit of identifying the laureate and the poet, and so demand of Austin the work of Tennyson. In our disappointment we exclaim against the folly of appointing such a one to the office. We forget that though we murmur against Austin, we would have felt a like discontent had the choice resulted differently. Tennyson has been succeeded, not replaced. There is no implied comparison between the two poets and no reason why those who now admire the dead laureate should not also admit the living to a place in their esteem.

Though Austin is usually thought of as a poet, he began his literary career as a prose writer, and he has returned to his earlier style of composition in "The Garden that I Love," and "In Veronica's Garden." They are descriptions of his country life, and reveal so much of the author's personality that they form an excellent introduction to the reading of his poetry. His home is in fruitful Kent. He pictures it as an old-time manor-house, large, roomy and many-gabled, with deep-set windows and wide yawning fire-places. Outside, the walls are covered to the roof with bright creepers and clinging ivy. Beside the house is an English garden, old-fashioned and undisciplined, into which nothing trim and kempt may

enter. Flowers blossom luxuriantly in this Eden, and the fragrant air resounds with the songs of birds.

The author's training as an editor has made him master of an easy, flowing prose style. It is unconstrained, without being careless or unfinished.

These sketches give us a good idea of the trend of the poet's thoughts and sympathies. He has a warm admiration for old customs and institutions, or as he himself puts it, a great debt owing to the past. "More and more I find myself enamoured of ancientness, its serenity, its established wisdom, its bond of hope with all to-morrows, its associations with many yesterdays, its bland and calm contemplation of the ephemeral, fret and turmoil of to-day."

The greatest value of these two volumes is not, however, in their excellent prose, but in some charming lyrics which they contain. These and a volume of "Lyrical Poems" are the best work the author has accomplished.

They are, for the most part, simple, fresh descriptions of the English seasons, remarkable for their truth and genuine feeling.

The author is a devout worshipper of Nature; whom he hails as the source of a knowledge which neither book nor bard can give. There is an evident sincerity in the poet's love of English scenery, with its green lanes and blossoming hedge-rows, its woodland and meadow. His descriptions seem to have the "sweet smell of the fields" upon them. The poems on spring ring with the joyous songs of the birds, "wild gleemen of the woods," as he quaintly terms them. There is a message of hope and promise to men in the throbbing life of the spring-time, in the innocence and beauty of its "child-like soul."

We cannot help noticing that these pictures are distinctly English. The trees he speaks of are native to the country and familiar to the people. The same is true of the birds and flowers. "The poet-prophets of Spring" are the lark, the thrush, the linnet, and the nightingale. His wild-flowers are those growing freely in English meadows and English lanes,

around which the sentiment of many years has gathered. If a primrose, for example, calls up no kindly feeling in our hearts if its beauty is unknown to us, and we think of it only as a "primrose and nothing more," then we cannot but lose much of the beauty and tenderness of these lyrics.

The poet has written most of the joyous rapture of Spring, for that is his favorite season, but he has not been blind to the riper charms of the later months of the year. The descriptions of Autumn are especially rich in coloring. Nature by this time has fulfilled her promise and rests from her labours. A glowing haze hangs over the waving fields of grain and mellowing orchards. It is the season of peace and of abundance, yet there is already a note of sadness at thought of the coming ravages of winter.

"The Hours

Droop, like to bees belated in the rain.  
The unmoving shadow of a pensive pain  
Lies on the lawn and lingers on the flowers,  
And sweet and sad seem one in woodbine-woven bowers."

The Autumn passes, and on naked fields the sheaves of wheat lie pitched "like withered tents." A little longer and Time has run his course and creeps feebly to his death at a season "when winter fields stretch stiff and stark and the winter winds shrill cerie!" It is a darker picture, but the author is not afraid to paint it, nor to overlook its serious suggestions. He is a Wordsworthian in his belief that there is a deep significance in Nature, and an intimate connection between her life and the lives of men. Even descriptions of scenery should have some more serious aim than the portrayal of mere beauty. He tells us

Nature plays not an inhuman part,  
In her our own vicissitudes we trace.

The author does not, however, force this deeper meaning upon us in such a way as to spoil the beauty of his descriptions by insisting on their moral bearing.

Another prominent note in the lyrics, and indeed in all of the author's work, is that of patriotism. Austin is an ardent

lover of his country and his poems resound praises of "ocean-fashioned England." His patriotism is not of that hurtful kind which flatters the vanity of a nation at the expense of truth. He urges strongly that England's greatness depends alone on the character of her people. So long as they hold fast their ancient institutions she is safe, and not "all the world in arms can cleave or cross the watery belt that guards her"; but should she prove untrue to herself and barter away her dear-bought freedom for the sake of gain, Tarpeia's doom will be hers and she will die dishonoured. To the poet's anxious eye it seems as though this doom were already poised to fall, and in this mood of despair he pours forth denunciations against the base spirit of the age, as bitter as those of Tennyson in his "Maud."

"Forbidden are the steps where glory led,  
No more from furrowed danger of the deep  
We harvest greatness : all is love of money."

The vigor and spirit of such lines as these, together with the graceful tribute to the memory of the late Sir John Everett Millais, will satisfy most readers as to his ability to commemorate current events in a worthy manner. There is great beauty and sweetness of rhythm in Austin's poetry, for he, like the rest of our modern poets, has paid his vows at the shrine of our Lady of Music. The style is simple and direct, and on the whole well suited to the thought.

We cannot help feeling, though, that the charm lies in the rhythm more than in the sense. This fault is, however, so general among the poets of to-day, that we need not blame Austin very severely for it.

The author has expressed men's lighter moods of cheerfulness and hope, he has even written in a minor key of men's regrets and disappointments, but he has never risen to the sublimity of great joy or sorrow. He lacks the power of a great poet. He is not one of those who find for men the golden harbor "in seas of Death and sunless gulfs of Doubt." He has no triumphant message for the world, no victory over passion to portray, no solutions of life's problems to unfold.

Neither do his lines echo the wail of broken purposes or the "world-war of dying flesh against the life." He has not the power to write of these things, for he has not felt them. Grief and suffering have never darkened his world and forced upon him secret conflicts, importunate questions of life and destiny. A poet must have felt doubt and suffering if he would write successfully of life's realities. In some lines "Off Missolonghi," he touches sadly and pityingly on Byron's hope that by dying in battle he might achieve the honour he had missed in life.

"Too much you asked, too little gave,  
The crown without the cross of strife,  
What is it earns a soldier's grave?  
A soldier's life."

It is the same in literature. He who would comfort men and inspire them with hope must have earned the right to do so. He must himself have faced some great grief and have known the bitterness of sorrow. Only one who has awakened from the dream of life can feel the reality of these things and write of them with power and truth. On the other hand, no man of any heart can remain indifferent to the burden of sorrow that bears upon the world, even though he himself has escaped it, so we find Austin touching on these themes gently and reverently, speaking in soothing words of these dark mysteries which cast their shadows over life.

Sometime it is in words "musical and sadly sweet" expressive of those vague, fleeting thoughts which move our hearts with restless hopes and yearnings, or with feelings of sadness and regret.

Come to me, Death,  
I no more would stay.  
The night-owl has silenced the linnet and lark,  
The wailing of wisdom sounds sad in the dark :  
Take me away !

When actually face to face with the mystery of death his thoughts are bolder and the expression of them very solemn and beautiful. The gloom is lightened by a resolute belief in a life beyond. The doors of darkness, to him also, are "the

gates of Light" through which the weary and care-worn pass to rest. His faith in immortality is very real and definite—

"What we call Death  
Is but another sentinel dispatched  
To relieve Life, weary of being on guard.  
Whose active service is not ended here,  
But after intermission is renewed  
In other fields of duty."

This sketch would not be complete without some mention of Austin's dramatic work. He has given us a number of plays which compare very favourably with other literary dramas of our time. The best are "England's Darling" and "Savonarola." The former is lyrical rather than dramatic. It contains a number of very romantic scenes and some songs and descriptions of rare beauty. Its plot turns upon the wars of Alfred the Great, and his final victory over the Danes.

Savonarola is very different. It is, as its name imports, a tragedy treating of the life and martyrdom of the great Florentine reformer. His character is well portrayed in all its strength and weakness. The first few acts are rather overloaded with historical detail, but the final scenes display much dramatic power. Florence recovers from her panic and demands a sign. In a moment of mystic faith Savonarola agrees to the demand and promises to prove his doctrines by a trial by fire. His enemies have too much craft to allow the test to take place. They delay and lay the blame of the delay on Savonarola. The mob, disappointed in their expectation of a spectacle, angrily besieges the convent of St. Mark. Savonarola is imprisoned, tried and sentenced to death. As he is led forth to the stake, a great hush falls upon the people; the trial by fire has come at last. The Bishop pronounces a formal excommunication, "I separate thee from the Church, Militant and Triumphant." At once comes the martyr's firm reply, "Militant, yes : Triumphant ? 'Tis not yours !"

J. TUDOR SCRIMGER.

## HOME MISSION WORK.

A REPORT OF THE WORK DONE BY THE STUDENTS'  
MISSIONARY SOCIETY.

It is twenty-eight years this fall, since the Students' Missionary Society of the Presbyterian College, Montreal, was first organized. The object of this Society is to foster a missionary spirit among the students, and to promote missionary work in the world at large. Our college recognizes the importance of missionary work in both the foreign and the home fields. Self-centration is death, altruism is life.

For a number of years the Society sent missionaries to labor in the English and French districts of Canada, but afterwards concentrated its energies in the establishment of a French Mission School in St. Jean Baptiste ward of this city. Mr. G. Charles, who is now doing good work among the French in Pennsylvania, carried on this work most successfully, and in March, 1894, the mission was handed over to the care of the Presbytery of Montreal.

On the following summer we entered upon more extended labors, and appointed five students to the home mission fields, and two French students to labor among their fellow countrymen. Last summer eight students went out to work in the home mission districts, and two French students carried the gospel to the French.

In this issue of the "Journal," we give a report of the work done by these students.

Last spring the Sarnia Presbytery assigned Sombra and Duthill to our care. To this field we sent Mr. Douglas, who did his work with great credit to himself, and honor to our Society. Sombra village is beautifully situated on the crystal St. Clair, about twenty miles from the town of Sarnia. This splendid river bears upon its bosom the traffic of the lakes. In



their swift trips from Buffalo to Duluth and return, those two wonders of fresh water, the "North-West" and the "North-Land," excite much interest. Many people come from miles inland to see them. Huge whalebacks and steam barges are also interesting sights, as are also the rapid river boats. The Indian believes in a distribution of labor, and to the passing boats may be seen as many as ten canoes, trailing in a long line, while the occupants, having lassoed this outside power, lie back and see it do the work.

Sombra, like many other villages and districts, is suffering from a plethora of churches. Consequently we also suffer. A year ago a Sabbath School was begun with an attendance of twelve. The Christian zeal and untiring energy of two of the women in the congregation kept up the interest during the winter, and towards the close of last summer the attendance was over forty. A mid-week Bible class was also started, in which there was shown an increasing interest, but the lack of a missionary during the winter seriously hindered the progress of this work.

Duthill is situated six miles inland. Here, with the exception of the "Dynamiters,"—a species of Methodist—our missionary had the field all to himself. The church is situated near the banks of a small river, on which little tugs toil at long rafts. These rafts occasionally get caught in the bends of the river. They are "eased off" with some difficulty and skilled profanity. Permanent bridges do not span this river, but the public use floating ones. Driving upon this picturesque ferry, they are transferred to the other side by the efforts of a ferryman, who pulls, sometimes faster and sometimes slower, upon a cable. This place is especially interesting and important, as no other services besides our own are held in the immediate vicinity. The settlement is not very old, but the people are prospering, and are contributing more each year to the support of the Gospel. Much could be expected of this place if there were services held all the year. But the cold of the winter tends to shrivel up the work of the summer. A pros-

perous Sabbath School is kept up all the year. During the summer, Mr. Douglas held fortnightly prayer meetings, at which there was a large attendance of young people. There is a large number of young people in this neighborhood, and this is surely an encouraging feature.

The warm-hearted help given to our missionary encouraged him greatly. By their own efforts, the ladies of the congregation collected enough to make much needed repairs upon the church.

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Our Society had one missionary at Tarbolton, which is situated among the Brandon Hills. At each of the three stations, Mr. Henry Young held services every Sabbath. Well attended Sabbath Schools are conducted at each of these places before the service.

The people take a great interest in spiritual affairs, and are willing to help others to the best of their ability. This year, besides contributing for missionary and other purposes, and paying in full the student's salary, they gave a contribution of ten dollars to the Missionary Society.

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On account of events which are still fresh in the minds of the electors of Canada, much interest has been aroused in the Quebec problem. The French people are awakening to their rights of freedom. They are groping after clearer light. Our two French missionaries had interesting experiences this summer. Mr. Louis Abram worked at Cacoua. There he preached to the Protestant families and the Roman Catholics. But the latter, fearing the priest, liked better to talk with the missionary, than to have the name of openly attending the services. On Sabbath afternoons, from four to fifteen persons often came to see the missionary in order to converse on religious subjects. During the first two months of the summer, Mr. Abram taught a night school, at which ten young people were instructed.

Many families have the New Testament, and read it with

care, and also question the priest. He is sometimes at a loss to explain the dogmas which have been added to the Gospel, and has even gone so far as to reject from the pulpit some of the teachings of his church in order to pacify the spirits of his parishioners. One of those who consulted Mr. Abram asked him, "Is the Gospel spreading quickly now?" "Work with courage," said he, "and build a church, then you shall have a good number of hearers."

It is no easy matter for a Roman Catholic to leave his old church in order to confess Jesus Christ. This step is made hard not only by the persecution which is almost sure to follow, but also by their early training which tends to eradicate force of character. One whose mind was groping for the light was heard to say, "I know that it is my duty to abjure Roman Catholicism, but what will the people say?" Nevertheless, the light is shining into the darkness, and the darkness is beginning to comprehend it. God is powerful. His work must succeed.

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Our other French missionary, Mr. Menançon, did some pioneer work at Lake St. John. He labored with success, although he strove against difficulties which came not alone from the Roman Catholics, but even from the Protestants. One would think that those who enjoy superior privileges would wish to share them, but how often is it that they allow the fear of some personal discomfiture to swallow up the higher demands of truth. Indeed, during the past year, twelve Protestants have joined the Roman Catholic church. This is partly due to the want of any gospel services.

After a good deal of difficulty, Mr. Menançon at last succeeded in opening a public meeting, where as many as thirty-two Roman Catholics assembled. This revival lasted four weeks. Meetings were held every night. Two openly professed Christ, one upon the death bed, and another came out from the Roman Catholic church. Others expressed a desire to live better lives. These people are willing to accept the

truth; our duty is to give the truth to them. Where Romanism is strongest, there the Gospel is most needed.

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We may now turn our attention to Lochaber Bay Mission. This field lies along the Canadian Pacific Railway and the Ottawa River. It is in the midst of a rich agricultural district. Well tilled farms evidence the prosperity of the people.

Descendants from Scottish stock, one would imagine they ought all to be Presbyterians. But neglect on the part of our church has somewhat turned the natural and proper course of events; and while the Presbyterians are still in the majority, the Baptists have a number of adherents, as have also the Plymouth Brethren.

We have at Lochaber Bay a neat church, where morning and evening services were held every Sabbath during the summer. The attendance at both these services and at the Sabbath School, was all that could be expected in a community where the Protestant population is gradually disappearing.

Services were also commenced at Masson, six miles nearer Ottawa. This village has a large French-Canadian population, but our missionary succeeded in unearthing nine Presbyterian families. Although the services were held in a school-house, nearly a mile out of the village, they were well attended. Progress in a field like this is necessarily slow. In the face of a constant decrease of English speaking people, and a rapid increase of French Catholics, it is difficult to even hold our ground. Our faithful handful of people display a commendable liberality in supporting ordinances in their midst.

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There are few more healthy places to spend a summer than Manitoulin Island. But it was not out of regard for Mr. Campbell's health that he was despatched to this garden in Lake Huron's broad expanse. The island is a favorite spot for those who wish to sniff the breeze from the cooler north, or the south wind blowing across the many mile of a magnificent lake.

Mr. Campbell quite sustained the good name of our College, and reports from this field are most encouraging. The people have a very decided preference for Presbyterian College students. Farming in summer and lumbering in winter chiefly engage the energies of the people. Richer returns are always received when there is a wet summer, as in many places the soil is shallow, and the intense heat soon dries it out. A year ago the people suffered much from the long continued drought, but this summer business on the island was brisk, as the crops were much better. Peas, oats, and hay, are the staples. Wild fruit is here in great abundance. Farmers engage in sheep-raising extensively—and so does Bruin. He is an "Equal Righter." But he does not believe in the survival of the fittest, except, maybe, as it applies to himself. In this he is almost human. One farmer was heard to remark that he was quite fortunate this year in losing only eighteen sheep.

The scenic effects of this place are exceedingly beautiful. Numerous small inland lakes mirror on their peaceful surfaces the surrounding hills, whose sides are studded with small timber and beautifully decorated with wild flowers, while the sunlight sports upon the heights above, and dances in glee upon the waters below. Autumnal fires make nature bright even in her seeming death.

The people are exceedingly hospitable. Sons of Old Scotia who do credit to their clan, and who love their church, are to be found everywhere. The historic memories of past generations still stir their emotions, and their zeal for good increases ever. Their willing hands and warm hearts have been useful to many a struggling neighbor.

Four preaching stations engaged Mr. Campbell's attention. He did not suffer from lack of exercise. Some Sabbaths he travelled twenty-four miles, and twelve of these on foot.

Mills passed into the hands of our Society in 1893. Here there was an encouraging attendance. A Christian Endeavor Society holds a mid-week prayer meeting, which is continued during the winter.

At Burpee there was an average attendance of forty-five, the majority of whom were young men that gave excellent attention.

At Britainville Presbyterianism was preached from a Methodist pulpit, and although there were services in this place three times each Sabbath, the attendance was good.

At Long Bay the work was even more encouraging than in the other places. The schoolhouse was filled every Sabbath by an appreciative congregation. Preparations for the building of a new church are about to be made. Four hundred dollars are already subscribed. The people of Long Bay owe a debt of gratitude to Mr. J. K. MacDonald, of Toronto, not only for his encouragement, but also for his handsome donation towards this work. Mr. Campbell was at one time a member of Mr. MacDonald's Bible Class in the Central Presbyterian Church, Toronto. He found him this summer, as he has ever done in times past, the same kind, wise counsellor and friend.

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That part of Ontario known as the Western Peninsula, has not inappropriately been called "The Garden of Canada." A very pleasant and profitable summer was spent by another of our students, Mr. Jamieson, at North Ekfrid, which is about twenty-five miles west of London. Good material from which to build a strong congregation is here. There is a beautiful little church, and commodious sheds for horses and carriages. This is a portion of the result of four years' labor on the part of Mr. A. A. Graham, who first opened this field for work. A debt of about one hundred and eighty-five dollars was removed this summer. The field will soon be united with some of the neighboring congregations, and a minister will then be procured. There are forty-four families in this congregation, but seventy families were visited, some of them three or four times. The usual Sabbath services and prayer meeting were well attended. Much interest is taken in a bright Sunday School. There are about seventy children on the roll. Mr. Jamieson

began a singing class, in which a lively interest was taken. The influence of this work was seen in a marked improvement in the congregational singing. Twice during the summer, in June and September, communion services were conducted. At these nine persons were admitted into full fellowship with the church, two by certificate, seven, two of whom were formerly Roman Catholics, by profession of faith.

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Eau Claire, Amable du Fond, Rutherglen, and Les Erables, constitute the field occupied by Mr. D. M. MacLeod. The first three stations are situated along the main line of the C. P. R., and were supplied every second Sabbath. Eau Claire, at present forms part of the Mattawa Congregation, but the Presbytery is considering the advisability of severing it from Mattawa, and erecting Amable du Fond, Rutherglen and Eau Claire into a congregation, having an ordained missionary. The congregation of Eau Claire worships in a beautiful little church erected during the pastorate of the late Mr. MacKechnie. At Amable du Fond the services are conducted in the schoolhouse, and at Rutherglen, in a private house. The people at the last named place are much scattered; but notwithstanding this drawback, they attend services well, and will soon build a church. Les Erables is situated on the Ottawa river. Services were held here every second Sabbath. The church is on the Ontario side of the river, at the foot of one of those rugged mountains so common in those parts, and a portion of the congregation come from the Quebec side of the river

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Mr. C. Houghton labored within the bounds of the Presbytery of Lanark and Renfrew, at Rockliffe, about fifty miles west of Pembroke, on the Upper Ottawa. The three places where he worked, Rockliffe, Mackay's and Des Jouchims, owe their existence to the lumber trade. From these points hundreds of men begin their journey into the backwoods. From

here, also, such things as are considered necessary for the running of a lumber camp are transferred overland.

Concomitant of the lumber trade, some vice brings a happiness which must eventually sprinkle ashes upon the heads of the short-sighted pleasure seekers.

The majority of the people are Roman Catholics, many of whom came to the service during the first part of the summer, but the strictures laid upon them by the priest caused them to turn away. The handful of Protestant people do all that can be expected of them. Their contributions are generous, and in these they remember our Society. Their self-sacrifice in the advancement of Christ's kingdom is worthy of emulation. May we all be "envious emulators of every man's good parts."

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We will now turn the attention of our readers to the work done by our esteemed president, Mr. A. A. Graham. His ability, untiring zeal, and wise judgment, so noticeable in the working of our Society, have nowhere been seen to greater advantage than in the splendid work which he did during the past summer.

Murillo, Slate River Valley, and Fort William West, are situated at the head of Lake Superior. Fort William is the shipping port for the great farming lands of the Canadian North-West. From here vast quantities of grain are shipped every week, and many beautiful steamers ply between this port and points on the American shore, as well as the eastern harbors. The town is by the side of the beautiful Kaministiquia, which flows from the mountainous regions of the interior. About twenty miles from its mouth are the Kakabeka Falls, rivalling Niagara in their grandeur. Not far from this, is the Stanley Park, to which excursions are run weekly during the summer months.

Fort William West is the site of the original town, but it has suffered much from the removal of the C. P. R. workshops to Fort William. In the great conflagration which oc-



curred here some years ago, the Neebing Hotel, so famous in the elections years ago, was burned to the ground.

The other Railway, the Port Arthur, Duluth and Western, runs out to the iron regions near the American boundary. Efforts are being made to have another railway built which will connect this one with the Rainy River district. It is expected that this road will be built in the near future. When it is in operation the iron ore will be brought down to Fort William West, where there are excellent facilities for the erection of ore docks.

In Fort William West there is no hotel, and no liquor is sold. Prohibition reigns here. Service was held every evening, and was largely attended by all denominations, as this was the only service in that part of the town at that hour. It is a very pleasing thing to see people of different religious convictions meeting under one roof to worship God. The congregation was very attentive, and a hearty interest was shown in all parts of the church work. The Methodists and Presbyterians aid each other in conducting a Sabbath School, and each denomination has a prayer meeting alternately. Here, also, the church was renovated, and repairs to the extent of one hundred and five dollars were put upon it.

Murillo is situated on the eastern border of the rugged country that stretches westward to meet the prairies. The whole region, many hundred feet higher than Lake Superior, was once covered with a dense forest. But now a second growth is slowly rising upon the ruins of the primeval forest. On the south a range of mountains stretches from Mount Mackay far into the west. The noise of nature's artillery in these regions is something tremendous. Thunder Bay is indeed well named. Silver is abundant here but the mines are not worked. Mr. Graham generally drove to Murillo, a distance of fourteen miles on Saturday night, and preached there on Sunday morning in the Town Hall. Here, Methodists, Anglicans, Presbyterians, Baptists, and Roman Catholics joined heartily in the good work. One cannot help saying, "Behold

how good a thing it is for brethren to dwell together in unity." Although by no means wealthy, the people have decided to build a church. A site has been kindly donated by Mr. Alex. MacLean, and one hundred and seventy-five dollars have already been subscribed for the work.

Slate River Valley is about nine miles from Murillo. Until last year no Presbyterian missionary had visited this place for three years, although there were a large number of Presbyterian families in this region. But during the past summer a new church was erected, free of debt, on a site donated by the late Hon. Alex. Morris of Toronto. It is less than ten years since the first settlers entered this region. It is growing rapidly and gives promise of being one of the best farming districts in that part of Ontario. Mr. Graham enjoyed his work very much. The people were kind and did all they could to make his stay a pleasant one. They responded heartily to his message as a herald of Christ, and in the whole field, twenty-six enrolled themselves as members of the church. A missionary has been appointed for the winter, and the work will be pushed on with vigor.

In the foregoing sketches we have endeavored to present the work of the Society during the past summer. It is hoped that these imperfect delineations may in some degree be useful to the kind friends and congregations who took a generous interest in our work. The students are deeply desirous of pushing forward the claims of the Society—not for its own sake, but because of the work which, if properly supported, it is able and willing to do. Sixty of them have contributed four hundred and sixty dollars towards the defrayment of the expenses incurred during the summer now gone, while a number are endeavoring to raise money from sources other than their own slender means. Fields and suitable men are not hard to find. Who will help to provide the means necessary for the effective progress of the work in the summer which soon will be here once more?

P. A. WALKER.

Presbyterian College.

## COLLEGE OPENING.

The opening exercises of the Session 1896-97 were conducted in the Convocation Hall of the Presbyterian College on Wednesday evening, October 7th. There was present a large and representative audience. The Rev. Professor Campbell presided, and the following gentlemen were with him on the platform : Rev. Professors Scrimger, Coussirat, and Ross ; Rev. Dr. Barclay, Mr. David Morrice, Rev. Dr. Robert Campbell, Rev. Messrs. Mowat, MacLeod and Crombie.

After devotional exercises, conducted by Rev. A. J. Mowat, the inaugural address was delivered by Rev. James Barclay, M.A., D.D., of St. Paul's Church.

Dr. Barclay took for his subject, " Doctrine and Life ;" or in a more limited and practical form, " The meaning and value of doctrinal teaching, such as that given in this College, in relation to life." He dealt with the current views as to the needlessness, if not worse, of dogmatic teaching, quoting admissions from some of the strongest opponents of dogma, of the value and necessity of religion. The view exalting natural religion in opposition to revealed, and reason in opposition to faith was next dealt with.

The lecturer then took up the vaunted separation of religion from doctrine, characterizing it as as successful a separation as the separation of the flower from the root ; contending that all religion, morality, virtue, separated from the doctrinal roots on which they grow, must eventually wither and die : a statement finding ample justification both from philosophy and from history. The limiting of the character of God's operative influence by man's reason ; the dictating a plan to God ; the putting of the Divine mind beneath the human, was strongly deprecated. Not what a man knows, but what he believes determines his worth, gives strength to his character, and beauty and power to his life.

The lecturer went on to show how religion—belief in doctrine—had been the root of the whole moral life of the children of Israel ; how belief in Jehovah was the mainspring and dominant factor in their individual, social, and natural life, being the foundation alike of their worship and of their conduct. Doctrines are as necessary to moral and spiritual life, as are physical laws to the scientist's studies and the mechanic's labours. Religion based on doctrine was shown to be the sole foundation of duty ; and duty was shown to be the sole foundation of society. Nothing could ever deliver the race from selfishness, save belief in the fatherhood of God, and, founded on that and springing from it, 'the brotherhood of man.'

The lecturer next traced the importance assigned, and the value attached, by all the wisest legislators of ancient times, to religion, and to the systematic and doctrinal teaching of it ; how they made use of it in family and school, in market-place and state ; how they used it in founding, and rearing, and consolidating, the social and political edifice. Plato and other eminent sages were quoted in support.

The lecturer then went on to show how the moral life of a people, as indicated by history, had always corresponded with its religious beliefs : as the faith, so the life. The doctrine of Jehovah was to Israel no barren inoperative creed, but the basis of, and the most living factor in, their moral life. It was quite true that virtues—high virtues, a lofty morality, could be pointed to in individuals here and there to-day, which apparently were without a religious root ; but where are these individuals found ? In an atmosphere and environment long prepared and enriched by the influences of religious thought and belief. These men are drawing nourishment, though they may be unconscious of it, or deny it, from the very faith which they would disown ; but in which the seeds of their moral life were first planted and rooted. History can give no instances of a strong, healthy, natural morality surviving the decadence

or death of religious belief. Doctrines are the foundation out of which character and conduct grow. Living religious doctrine is, or at least may be, and ought to be, a practical operative factor in life. The doctrines of theology are statements and representations of the character and will of God, which have a direct bearing on the life of man.

The lecturer then pictured what had happened, when doctrines were thrust aside and faith derided ; when reason was enthroned in the place of God. History contains no such stinging rebuke or solemn warning, as the state of society that sprung from that attempt. With the denial of doctrine came the destruction of duty, of everything ; and the first thing that stepped in to arrest the awful catastrophe, was a renaissant faith in God. The very authors of this social and moral wreck, "stood up," as one has put it, "on the quivering corpse of society and loudly called for God, who could alone reanimate."

The speaker then traced the causes, which, from time to time, had led to aversion to doctrine ; indicating that the most prolific of all causes has been, that man hates restraint, and religion restrains. The voice of religious doctrine always has been, and always will be, "Thou shalt," and "Thou shalt not" —imperative demands issuing from the very idea of God. But man weary of the yoke, unready for the burden, seeks to break and to evade ; encompasses himself with arguments ; surrounds himself with distraction ; engrosses himself in business ; plunges into pleasure, if thereby he can only silence the imperative voice. His dislike of doctrine is born of his aversion to duty. He would willingly enough have the former, if he could only be free from the latter. But doctrine demands duty, and faith involves righteousness : and so he doubts because he wishes to doubt ; and refuses to believe because he is not prepared for the consequences of belief.

Having shown what reason, without faith, had done, the lecturer next proceeded to show what faith had accomplished. Drawing his examples, not from the Old and New Testament

saints, but from heroes of later ages, and from living pictures of to-day, he showed what belief in doctrines had achieved in Hooper, and Ridley, and many others. He traced its power and beauty in the works of mercy it inspires to-day, and in the heroic lives of self-devotion and self-sacrifice it constrains. He followed its footsteps into hospital and prison, dungeon, dingy garret, and sunken hovel. He asked for similar triumphs of benevolence and mercy, achieved by unbelief, or even mightiest intellect devoid of faith. What have they done towards pulling down the strongholds of wrong and sin, and bringing in a kingdom of purity, peace and charity.

The lecturer then exhorted the students to regard every doctrine they studied, as an eminently practical, helping, saving power in life. Their main object in their college life was not to have their mind stored with theologic lore, but to have their hearts inspired with a purifying and saving faith, fired with a burning love; to be armed with instruments effectual to the pulling down of the strongholds of ignorance and evil, and influencing the minds and touching the hearts and building up the lives of others.

Dr. Barclay then took up, in brief review, a few of the leading doctrines of Christianity, and showed how they were all practical factors in ordinary life. The doctrine of the existence of God—can it possibly be a matter of indifference to his life, whether a man believe this or not?

“God is”—it is a short, but most profound and penetrating doctrine. What light it sheds on the world, on man, on society! it gives sanction to authority and duty; it makes obedience not only possible, but noble; it transfigures service into the highest freedom. And so, too, with the doctrine of the incarnation. Is that a mere theoretical, or philosophical dogma? Is it not, on the contrary, the most life-awakening, life-sustaining, character-forming, and conduct-regulating of all powers?

Christ, God incarnate—does anything so illumine life, its

duties, personal, domestic, social, national! Has it been a mere theological tenet; or has it been a mighty living influence moulding to noblest aims and ends the character of men, the character of peoples? Is there any truth, any thought any knowledge, that brings to bear upon our conduct, such deep and sacred obligations, or gives such powerful incentive and sweet encouragement? Has anything ever given such dignity to man—such dignity to the humblest man: Yea, such dignity to the loftiest man; such dignity to labour, or so hallowed every scene of human life? Now, not more essential and vital, in the realm of physics, is the law of gravitation than is the doctrine of the Incarnation in the realm of moral and spiritual life. The lecturer further showed what a powerful and beneficent influence this doctrine exercises on a man in his relation to, and treatment of others. Were this doctrine only believed and acted on, we would soon have a new, a better, a more beautiful world.

The lecturer similarly treated the doctrines of justification and atonement, showing how they were not dead, but living words—words of healing for soul and body; how they had lifted men and sent them on to lives of new obedience—lives of beauty and usefulness. The New Testament is full of doctrines which not only may be, but have been, the most quickening, sanctifying, elevating, light and life-giving forces. Every one of its doctrines is part of the bread of life.

The lecturer ended by warning the students that no doctrine was of any value; or had any power, except in so far as it is believed and lived. It is not to be a thing of the intellect only, but it must lay hold of the heart, and conscience and will, and penetrate and permeate the whole moral nature and life.

Behind and in all doctrines, all ordinances, all sacraments, One lives: and they have life only in so far as He is seen and felt living in them.

“ Hope evermore and believe, O man, for e'en as thy thought  
 So are things that thou seest, e'en as thy hope and belief.  
 Fear not, retire not, O man, hope evermore and believe.  
 So from East to West as the sun and stars direct thee,  
 Go with the girdle of man, go and encompass the earth.  
 Not for the gain of the gold, for the getting, the hearing, the having ;  
 But for the joy of the deed, but for the duty to do,  
 Go with the spiritual life, the higher volition and action,  
 With the great girdle of God, go and encompass the earth.”

At the close of the address, Professor Scrimger made a statement which indicated considerable increase in the number of students. The reading of the following letter from the absent Principal was greeted with loud applause :

Florence, Italy, Sept. 21st, 1896.

My dear Dr. Scrimger,

The thirtieth session of our College will be opened on the 7th proximo, and I shall be absent on that occasion for the first time during all these years. I well remember the first opening lecture, in 1867, by Dr. Gregg of Toronto, who, along with the late Rev. W. Aitken, then of Smith's Falls, Ontario, conducted the work of that year in the basement of the old Erskine Church. The following session I assumed office by appointment of the General Assembly. What changes have since taken place ! Very many who were warm friends and generous benefactors of the institution at its humble beginning, have passed away, but the good they did lives after them.

Only four of those present at the first meeting, held in Terrace Bank, in connection with it, now survive, viz. : Mrs. Redpath, Sir Wm. Dawson, John Stirling and myself.

To not a few throughout the Dominion and in other parts of the world, and, may I be permitted to say, especially to me, the story of the growth and progress of the College since then is one of deepest interest ; and my absence from it now seems to me so abnormal, that I find it hard to reconcile it with my sense of duty. But you know why and how it is that I am not in my accustomed place.



I deeply appreciate the considerate kindness of the General Assembly in granting me this furlough, and I need hardly add, shall seek to turn it to the best account for future usefulness in my life work for our Divine Master, and in the advancement of the highest interests of our beloved church and country.

I shall always cherish the most grateful remembrance of the generous Christian spirit, shown by the Chairman and all the members of the College Board, the Senate and the Faculty, in making it possible for me to leave my work without any anxiety that the institution will suffer by my absence. I desire to emphasize my sense of obligation to the Rev. Dr. Barclay and the members of the Faculty who cheerfully volunteered to undertake so fully my ordinary duties.

True to the spirit of ardent loyalty to their Alma Mater which has uniformly prevailed heretofore, I feel confident that nothing will be lacking in the coming session on the part of the students to make the work of the teaching staff pleasant and successful.

To those already on the roll, and to all who may be added—I trust a large number—I would say: “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” By faith in God, persevering honest prayer, and hard work you will achieve success, otherwise failure is inevitable. I sincerely wish you abundant comfort and profit in the meetings and work of your Missionary and other societies, and that you may be enabled to make the “Journal,” more than ever serve its original purpose in advancing the interests of truth and of the College.

I cannot but say to all our friends who may be present at Convocation, that I regard with solicitude the financial condition of the College and the manifest insufficiency of its an-

nual revenue ; but I have faith in God and in His people that they will not suffer the future to be disappointing in this respect. The work is His to whom the treasures of this world belong.

The date at which, God willing, I shall resume my place among you is not yet determined—it may be about the close of the session or earlier. The Chairman of the Board, in his unflinching kindness, has written strongly urging me for very cogent reasons to prolong my stay in the old world, and you, and other friends have done the same.

Whatever the decision may be to which I am finally led, let me assure you all that I am always present with you in spirit, and at the throne of grace, beholding your steadfastness and rejoicing in your firm and resolute efforts in "holding forth the word of life." And I trust that, ere long, "I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen."

Yours very truly,

D. H. MacVICAR.

The meeting was closed with the benediction pronounced by the Rev. J. R. MacLeod of Three Rivers.

## Partie Française.

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### LE PROBLÈME SCOLAIRE.

Il est plus facile de le poser que de le résoudre.

Ce qui en fait la complexité, c'est la co-existence de trois sortes de droits également indéniables, mais qui se limitent et parfois semblent s'exclure. Car l'enfant, personne morale, a des droits ; la famille, unité naturelle, a des droits ; l'État, lien politique et social des habitants d'une nation, a des droits.

Comment les concilier ? Comment former un tout harmonique avec des éléments si divers et souvent si contradictoires ?

J. J. Rousseau, dans son "Emile" ou "Traité de L'Éducation," ne nous est ici d'aucun secours. Il suppose un enfant riche, que ses parents abandonnent dès sa naissance à un précepteur chargé de l'élever comme il lui plaît. Ce cas est si exceptionnel qu'on peut l'écarter sans examen.

En réalité nous ne rencontrons que trois systèmes : ou l'éducation dans la famille, ou l'éducation dans l'école publique, ou l'éducation mixte, mélange de la première et de la seconde.

A peine ai-je besoin de dire que le mot d'éducation est pris ici dans son sens le plus large : il désigne à la fois la culture du cœur, de la conscience, de la volonté, et celle de l'intelligence ou instruction proprement dite.

Je ne m'occuperai pas du troisième système qui participe des avantages et des inconvénients des deux autres.

I. L'éducation dans la famille, avec le concours de maîtres soigneusement choisis, ne peut être le privilège que du petit nombre. C'est celle qui offre le moins de difficultés quand le père, la mère, les grands parents, les oncles et les tantes à héritage, et enfin l'entourage immédiat sont pleinement d'accord sur la ligne à suivre. L'enfant alors n'entend, n'apprend, ne lit que ce qu'on lui permet d'entendre, d'apprendre, de lire. Pré-

jugés sociaux, passions religieuses, jugements historiques, opinions conventionnelles, tout lui est administré à doses continues, journellement, patiemment, en dehors de toute influence contraire. On élève ainsi la plupart des princes et des grands seigneurs. Cette éducation est la meilleure de toutes, quand elle est bien dirigée. Mais que de fois elle n'a d'autre but que d'isoler l'enfant de l'esprit moderne et de le rendre impropre à comprendre son temps ! Témoin le comte de Chambord qui eût peut-être ceint la couronne de France s'il n'eût retardé de deux cents ans ! Le roi Louis-Philippe, plus avisé, fit élever ses fils au Lycée, et il en sortit des princes éclairés, comme le duc d'Orléans, père du comte de Paris et le duc d'Aumale.

J'ai supposé une union parfaite entre les membres de la famille. Mais qu'arrive-t-il quand le père est libre penseur et la mère devote ? Il faut que l'un cède, ou qu'on trouve un accommodement. Le plus souvent, hormis dans les maisons princières où domine la raison d'Etat, c'est la mère qui l'emporte, mais le père prend sa revanche quand l'enfant est devenu homme.

.II. Si nous considérons maintenant l'ensemble de la population, des difficultés d'un autre genre ne tardent pas à surgir..

Personne ne conteste que l'enfant n'ait droit à une certaine éducation pour tirer de sa position et de ses dons le meilleur parti possible dans la lutte de la vie. Nul non plus ne conteste que sa famille n'ait le droit de le faire élever dans les principes moraux et religieux qui lui paraissent les plus salutaires. Nul enfin ne conteste que l'Etat n'ait le droit de surveiller l'instruction qui est donnée aux citoyens de l'avenir. \*

C'est de ces divers droits qu'il faut tenir compte.

Les institutions particulières, dues à l'initiative privée et qui vivent de leurs propres ressources, y réussissent dans une certaine mesure. On connaît leurs programmes, l'esprit qui les anime, l'atmosphère qu'on y respire ; les parents font choix de celle qui leur convient le mieux.

Mais le petit nombre seul y peut avoir accès. Les masses,

en tout pays, n'ont d'autre moyen d'éducation que l'école publique. Et c'est ici que le problème devient épineux.

Les droits de la famille ! Tel est le mot d'ordre, et on ne permet pas à l'Etat de l'oublier. Plût à Dieu que le clergé romain eût donné en France au XVII<sup>ème</sup> siècle un meilleur exemple à cet égard ! Ses réclamations aujourd'hui auraient plus de poids.

La famille a des droits, c'est entendu. Mais quels sont-ils ? Et jusqu'où s'étendent-ils ?

Chaque famille a-t-elle le droit d'exiger que l'Etat élève les enfants dans les opinions politiques ou les convictions religieuses auxquelles elle se rattache ? Faudra-t-il créer des écoles pour chaque parti, chaque religion, chaque secte ? Il y en aura donc pour les ultramontains, les catholiques libéraux, les Jansénistes et les vieux-catholiques ; pour les protestants de toute nuance : anglicans, presbytériens, congrégationalistes, baptistes, méthodistes ; pour les juifs de tout rite : portugais, allemands, réformés ; pour les libres-penseurs : déistes, panthéistes, matérialistes, agnostiques, positivistes ; pour les socialistes : collectivistes, phalanstériens allemands, que sais-je encore ?

A cette condition seule, les droits de la famille seront pleinement maintenus. Mais voilà l'Etat bien empêché ! Le budget de la guerre ne suffirait pas à l'entretien de tant d'écoles. Et la belle population qu'on nous préparerait avec tant de peine !

Que faire donc ?

Il y a moyen de s'en tirer, car l'esprit humain est fécond en expédients.

On peut ou sacrifier la minorité à la majorité ; ou ne tenir compte que des groupes nombreux en sacrifiant les autres ; ou transiger par l'établissement d'écoles neutres.

De ces systèmes, le premier est condamné par tout homme vraiment libéral. En effet, là où la majorité est catholique, toutes les écoles seraient catholiques ; là où la majorité est protestante, toutes les écoles seraient protestantes ; là où la majorité est irréligieuse, toutes les écoles seraient athées, et

ainsi de suite. S'il est vrai que l'empire de la loi finit où commence l'empire de la conscience, l'État n'a pas le droit de traiter ainsi les minorités.

Le second système peut se défendre. Quand les groupes sont assez importants pour justifier la création d'écoles séparées, c'est bien de cette manière que l'État paraît respecter le mieux les droits de la famille, pourvu qu'il exerce un contrôle sérieux sur la compétence des maîtres, le choix des livres, la valeur des programmes et l'esprit général de l'enseignement.

Mais l'enfant et l'État lui-même n'ont-ils pas à souffrir de ce système ? L'enfant d'une des écoles rivales reste étranger à ses condisciples des autres écoles, et l'État forme à grands frais des catégories de citoyens qui se méconnaissent et se détestent.

Il est regrettable, d'ailleurs, d'imposer aux groupes moins nombreux des écoles confessionnelles qu'ils repoussent. Les Juifs et les libres penseurs, par exemple, pourraient élever de justes réclamations au nom de leur conscience.

Ces dangers prévus par la réflexion et constatés par l'histoire, ont fait imaginer un troisième système, où les droits de tous sont à la fois reconnus et limités—je devrais dire, négativement reconnus et positivement limités.

Je m'explique. Il s'agit de l'école neutre. Comme le mot le donne à entendre, on n'y touche à aucune des questions qui divisent les habitants d'un pays : ni à la religion, s'il y a plusieurs religions, ni à la politique, s'il y a divers partis politiques. Sur tout le reste, liberté entière, parce qu'il n'y a pas de désaccord possible. L'art de lire, d'écrire, de compter, de chanter ne donne lieu à aucun dissentiment. Les préceptes de morale passent pour être universellement admis. L'histoire est réduite en certaines parties à une simple nomenclature de faits et de dates. La religion reste en dehors du programme ; on laisse aux familles, aux clergés des diverses églises le soin de l'enseigner en dehors des heures d'école, soit dans les bâtiments scolaires, soit ailleurs, une fois par semaine ou tous les jours.

Ce système serait parfait si . . .

Je dis que ce système serait parfait si le maître se réduisait

à n'être qu'une machine enseignante, si l'élève n'était pas curieux de sa nature, si toutes les religions étaient tolérantes, si toutes les familles remplissaient leurs devoirs religieux.

Un maître de valeur qui n'a pas de convictions politiques, ou religieuses, ou anti-religieuses, cela ne se voit pas. Il fera donc passer volontairement ou à son insu quelque chose de son esprit dans son enseignement. S'il est protestant, ou catholique, ou libre penseur, les enfants s'en ressentiront à quelque degré. Et les rares instructions du clergé auront beaucoup de peine à neutraliser cette influence subtile et continue, insaisissable et pourtant toujours présente, surtout quand la famille ne les complète pas. L'instruction progresse, mais le sentiment religieux s'affaiblit, et l'on arrive dans les pays nominale-ment catholiques à des résultats moraux lamentables.

Un élève curieux—il s'en trouve—demandera au maître pourquoi il ne faut pas mentir, par exemple, ou voler, ou tuer. Comment répondre sans aller jusqu'aux fondements de la morale, et s'élever jusqu'à Dieu ? Il demandera si la révolte des Etats-Unis contre l'Angleterre est légitime ou condamnable, et voilà la politique dans l'enseignement. Il demandera ce qu'on doit penser du massacre des huguenots dans la nuit du 24 août, 1572, et voilà la religion dans l'école.

Le protestantisme peut s'accommoder à la rigueur de ce système avec ses difficultés, car il admet le libre examen et il pratique l'esprit de recherche. Le catholicisme ne le saurait, car il condamne l'examen en principe ; s'il réclame la liberté pour lui-même, il la refuse aux autres, et quand il ne domine pas, il se déclare opprimé. L'enseignement neutre est pour lui ou protestant ou athée, simplement parce qu'il n'est pas catholique. Il faut donc ou lui accorder les écoles séparées, pour avoir la paix, ou le ramener au droit commun, sans peur de la lutte et de ses conséquences.

Il résulte de cet exposé de principes et de faits que, dans les pays chrétiens de nom, mais divisés, le système des écoles neutres est le moins mauvais de tous. Les protestants s'y résignent—faute de mieux. Mais comme l'église catholique ne

peut pas l'accepter sans inconséquence, l'État devra ou se démettre ou la soumettre. Nous savons ce qu'il a fait en France et aux États-Unis ; nous savons aussi ce qu'il fera au Canada jusqu'au jour encore lointain où, perdant patience, il finira par s'écrier : " Plus de privilèges ! Partout le droit commun ! "

D. COUSSIRAT.

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### LE RETOUR AU COLLEGE,

Combien de fois j'ai entendu de la bouche de certains étudiants cette exclamation : " Qu'il me tarde de quitter le collège ! "

Si le collège a ses ennuis, il grave en même temps dans nos cœurs de précieux souvenirs ; il nous munit de connaissances indispensables pour cette vie ; il dissipe de nos esprits bien des préjugés ; il rectifie le jugement, corrige les pensées fausses.

Toi qui me lis, n'as-tu pas froncé le sourcil tout à l'heure en rencontrant ce mot : collège ? N'as-tu pas éprouvé à nouveau toutes les souffrances de cette vie en commun ? Et je t'entends dire : Ah ! cette ivresse de la liberté que nous avons perdue ! et tu ne constates pas que tu jouis encore de la liberté dans ce coin de l'énorme ruche.

Sera-ce pour toi une retraite de pénitence que d'être réduit à vivre dans ce " home," où tu as le privilège de lire et d'étudier les révélations divines ? Sera-ce pour toi une rude tâche que de cultiver ton jardin d'où tu retireras le fruit que tu dois savourer plus tard ? C'est sans doute un moment d'anxiété et de fatigue pour celui qui, à la poursuite d'un rêve nouveau, cherchant, d'une perplexité inquiétante, à résoudre le problème qui se présente à son esprit ; ne goûtant plus ni trêve ni repos, passe jour et nuit dans son étude, mais pour celui qui est moins envieux de la gloire, de l'honneur, ne cherchant à réaliser que le rêve de la vie ; n'ayant pour toute ambition que la gloire de Dieu, et de sa patrie ; pour cet étudiant-là l'étude devient un besoin pressant, une joie, une félicité.



Je me servirai d'une des expressions accoutumées de notre bien aimé professeur de français : " Le travail est une prière." Puisseons-nous vieillir en travaillant !

Travaillons sous le regard de nos érudits professeurs, redoublons d'efforts en leur absence.

Le travail est une vertu.

C'est lui qui a arraché à Voltaire le fameux cri : " Le travail est mon dieu ; lui seul régit le monde." Vous me direz que tout le monde ne peut pas être Voltaire, Hugo, Renan, ou Jules Simon. Mais il est permis à tous d'acquérir de la science. Et la science n'a d'autre objet que la vérité, dit M. Gaston Paris.

Jules Simon avait passé patriarche. Et pourquoi, C'est qu'il avait duré en travaillant. Durer, c'est le premier point. Travaillons comme si nous étions sûrs de durer.

M. le principal, et vous, chers professeurs et amis dévoués, au nom des étudiants français je vous apporte nos salutations affectueuses. Avec joie nous nous réunissons de nouveau autour de vous ; que votre érudition soit notre boussole pour guider nos esprits ; que vos profondes recherches nous soient salutaires ; que l'influence de votre science théologique agisse sur nous, forme notre caractère et fasse de nous des serviteurs dignes de vous représenter dans cette vie.

Enfin nous revoyons avec joie ces bancs familiers sur lesquels nous avons appris à apprendre. Nous reprenons, non sans crainte nos livres, qui, je le dis avec regret, sont couverts de poussière.

Le missionnaire à qui l'on donne un champ de vingt lieues à parcourir, et qui a l'oeuvre à coeur, ne trouve pas le temps de revoir ses classiques ; il laisse volontiers reposer sa plume pour exercer sa langue et son talent oratoire.

Nous revoyons avec joie nos amis d'étude, et, à nous entendre parler de nos aventures de l'été, les dames auraient droit de nous reprocher ce que nous leur attribuons trop souvent, de beaucoup babiller.

Chers lecteurs et amis, je ne saurais conclure cette lettre sans

n'arrêter sur un point des plus frappants et qui a son importance. Je vous entends murmurer du retard que je mets à y faire allusion dans mes courtes remarques. La session de l'été a apporté quelques changements dans notre "alma mater." Le temps nous a enlevé un père et des frères aînés. A l'entrée des classes nous nous sommes aperçus de ce vide qui cause au milieu des compagnons une certaine tristesse. Les gradués étaient pour nous des conseillers ; mais le temps les a forcés à nous lâcher la main pour conduire de plus faibles que nous. D'autres jouiront des privilèges que nous avons perdus de voir ces figures franches et honnêtes.

De nouveaux amis ont repris les places vacantes. Nous leur souhaitons la bienvenue ; et puissent la joie, le bonheur et la prospérité être le partage de ceux qui par leurs talents et leur persévérance ont franchi les murs du collège.

A nous donc de bien employer le temps.

C'est le temps qui amène,  
Et la mort et l'effroi ;  
Mais l'enfant que Dieu aime  
Ne vit que par la foi.

J. E. MENANÇON.

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### NOS MISSIONS.

Au printemps dernier, M. L. Abram fut chargé par la Société missionnaire des étudiants d'aller annoncer la bonne nouvelle à Cacouna, riant village situé sur les bords du St-Laurent et où chaque été de nombreux touristes s'y donnent rendez-vous.

Quatre familles composent le troupeau protestant, qui est appelé à grandir sous le regard de Dieu. Pendant les deux premiers mois, M. Abram a eu le plaisir d'enseigner le français et l'anglais à une dizaine de jeunes gens. Lorsque commencèrent les durs labeurs de la campagne, il fallut cesser lecture et écriture pour faire une plus grande part au repos. Un

catholique romain demandait un jour au missionnaire si notre oeuvre avançait et il ajoutait : " Construisez une église et vous aurez des auditeurs." Trois jeunes gens et une jeune fille ont demandé à être admis aux écoles de la Pointe-aux-Trembles. Bon nombre de personnes lisent les Ecritures et font part de leur surprise au curé, qui a parfois du mal à les calmer. C'est en vain que l'on essayera d'étouffer la bonne semence. Le règne de paix doit s'établir.

A en croire le Lake Megantic " Chronicle," M. M.W. Byron a obtenu un plein succès pendant les dix-huit mois de son séjour au Lac Mégantic, et son troupeau a éprouvé un profond regret en apprenant son départ.

Notre ami devait desservir quatre stations dont deux étaient de langue anglaise. Il nous dit que ses devoirs de missionnaire lui ont procuré de bien douces jouissances.

M. E. Curdy a travaillé à Sherbrooke, ville de 10,000 hab., dont les quatre-dixièmes sont français d'origine et y possèdent un évêché et deux églises.

Pendant les vingt dernières années, différentes sociétés missionnaires ont travaillé dans cette ville. MM. les pasteurs Dorian et Geoffroy y ont successivement représenté l'Eglise méthodiste. L'année dernière, la Société de la Grande Ligne a jugé bon d'y envoyer aussi un missionnaire, et M. D. Therrien occupe encore le champ. M. le pasteur Charbonnel a travaillé quelque vingt ans à Sherbrooke en rapport avec l'Eglise presbytérienne. Son auditoire était autrefois nombreux mais il a été dispersé par les petites persécutions que chaque jour ramène et par le souffle de l'émigration. Il n'en reste que quatre familles à Lennoxville et deux à Brompton que le missionnaire réunissait le dimanche et auxquelles se joignaient ordinairement quelques voisins, de la confession romaine.

M. Curdy était reçu chez un bon nombre de catholiques. Un père de famille malade depuis une année lui disait un jour : " Quand j'étais en santé, j'aurais voulu envoyer tous les protestants en enfer, mais je commence à m'apercevoir qu'ils sont

meilleurs que nous." Un journalier que "L'Aurore" visite actuellement voulait demander au curé d'enlever son nom des registres de l'Eglise des papas.

Les dernières élections ont montré qu'à Sherbrooke le peuple est encore attaché à son clergé ; pourtant, là aussi, un esprit de paix tend à remplacer les héroïques fureurs du fanatisme.

La population protestante d'Arundel a bénéficié du zèle de M. V. Genova qui devait être à la fois l'instituteur et le pasteur de son troupeau. Cette station missionnaire est connue sans doute de nos lecteurs, étant établie de longue date. M. Genova enseignait à douze enfants les éléments des choses nécessaires dans la lutte pour l'existence, et il annonçait le dimanche la parole de vie à une trentaine de personnes.

Grâce au zèle chrétien des étudiants de notre collège, M. J. E. Menançon fut envoyé à la recherche des âmes dispersées sur les bords du lac Saint Jean et qui étaient depuis plusieurs années sans encouragements, sans consolations et sans pasteur. La jeune génération qui grandit dans l'ignorance de l'évangile s'y adonne aux moeurs et coutumes d'un peuple tenu dans l'asservissement. Le missionnaire assure que sa foi en Jésus-Christ s'est retremée par les combats qu'il a dû soutenir contre les ennemis de la parole de Dieu. L'Esprit infini a produit une douce influence sur ceux qui ont reçu la vérité. Pendant l'été, une dame est morte en confessant sa foi en Dieu pour sauver les âmes. Un catholique romain a abjuré publiquement l'erreur pour suivre Jésus-Christ.

Ce nouveau champ promet beaucoup pour l'avenir. Plusieurs catholiques romains venaient se joindre aux six personnes composant le modeste auditoire de notre ami pour entendre la parole de vie, et ils promettaient leur concours pour l'avancement du règne de Dieu.

Après un travail de quelques jours à Ste-Rose, près Montréal, M. Jean Rey a dû diriger sa voile sur les bords du Saguenay où il avait déjà travaillé un été.

Malgré la violente opposition des prêtres du Port au Persil et de la Pointe aux Bouleaux, un bon nombre de catholiques romains sont venus entendre la prédication de l'évangile aux deux stations, et ont préféré la parole de Dieu à celle des hommes bien que n'ayant pas abjuré publiquement les erreurs de Rome.

Il se réjouit néanmoins du succès obtenu avec l'aide du Tout-Puissant, et revient au collège avec le sentiment du devoir accompli.

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M. A. Rondeau a parcouru Ste-Sophie et les environs, comté du Mégantic, avec le sac du colporteur biblique. Malgré son jeune âge et son inexpérience, il a donné un jour du fil à retordre à un prêtre dans une discussion publique qui dura deux heures. Il a dissipé bien des préjugés et il a réussi à réunir jusqu'à dix-sept catholiques pour leur annoncer le message du salut.

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MM. G. Tom et A. Tanner ont travaillé d'abord parmi la population fanatique de Ste-Rose. Après des courses remplies de difficultés à Ste-Rose et aux environs, ils se sont acheminés vers Trois-Rivières, s'arrêtant de porte en porte pour faire connaître les Écrits sacrés. La mauvaise volonté du monde ne les a pas découragés ; ils viennent au collège afin de pouvoir annoncer avec plus de force les vérités éternelles.

Il faut que la stérile sagesse des religions humaines tombe. La vérité prévaut. Dieu veille sur son oeuvre et il la fera triompher.

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### CHOSSES ET AUTRES.

Nos abonnés liront avec un vif intérêt le beau travail de M. le Prof. Coussirat sur le problème scolaire. Depuis six ans l'air du Canada est saturé de cette question. Le savant professeur n'aurait donc pas pu traiter un sujet d'une plus grande actualité que celui-là.

Ceux qui occupaient autrefois nos places au collège seront sans doute heureux d'apprendre que quatre nouveaux étudiants de langue française sont venus grossir nos rangs cette année. Ce sont MM. J. Demole, C. Lapointe, A. Rondeau, et A. Tanner. Ils sortent tous des écoles de la Pointe-aux-Trembles.

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Les "boys" ont été contents de serrer la main de M. Byron, qui semblait nous avoir abandonnés. Il est en première année de théologie.

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Nous avons éprouvé un légitime orgueil en apprenant que M. le pasteur Calvin E. Amaron, M.A., B.D., a reçu du collège de Springfield, Mass., le titre distinctif de Docteur en théologie. C'est le premier de nos gradués de langue française qui soit investi de cette dignité.

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Entre nouveaux étudiants après le premier cours :

—As-tu pris de bonnes notes ?

—Dame ! non ; je n'ai pu écrire que les premiers mots de chaque phrase. Tu me prêteras les tiennes, veux-tu ?

—De grand coeur, mais tu ne les comprendras pas plus que moi : je n'ai pu écrire que les premières lettres de chaque mot.

—Tous deux, en se grattant derrière l'oreille d'un air soucieux : Pourtant, il pourrait bien nous demander une question là-dessus à l'examen !

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M. le pasteur N. Mac Laren . . . . .

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Le 24 juin dernier, M. E. Brandt s'unissait par les liens du mariage à Melle Alice Bourgouin. Nous avons applaudi à sa joie. C'est à la Pointe-aux-Trembles que notre ancien camarade d'étude jouit actuellement du bonheur des affections partagées.

ED. CURDY.

## College Note-Book.

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### STUDENT LIFE.

It is with considerable misgiving we don the mantle which has graced in turn the shoulders of such giants (intellectual) as MacKeracher and Murray, to say nothing of others of our predecessors who have made this department, in the past, one of the brightest features in our college magazine. The difficulties attendant upon the faithful discharge of the duties of Local Editor, are of such a nature as to make the office anything but a sinecure, as is well known to all students; and these difficulties might well cause us to regret our rashness in accepting office, did we not feel assured of the hearty co-operation of our fellow-students in our endeavour to keep up the interest of this column.

Whilst the great majority of the students look back upon their summer experience with unalloyed pleasure, there are some who cannot do so, for they have been called to mourn the loss of loved ones. By the death of the Rev. C. M. MacKeracher of Howick, this college loses a good friend, and Mr. W. M. MacKeracher a kind and wise father. Mr. Hector Mackay, whom we are all glad to have with us again, was called upon, while in a very delicate state of health himself, to be present at the closing scene in his father's life. Mr. A. G. Cameron mourns the loss of a beloved mother; every one who knew her can testify to the sweetness and strength of her character and life.

Things mundane and spiritual do sometimes overlap each other in this arena of changing men and strong convictions. It is one of the misfortunes of life that whatever may have originated without guile or malice may, before its course be fully run, defeat the originator's innocent intention, and pro-

duce scenes which are interesting if not unto edification. Now, what has gone before is an abstract truth, but what follows is a parable. There was a youth among the sons of the prophets, who was an exponent of the ideas that have triumphed. There was also a sage of years and strange tongues, who held dear to his heart the cause which failed. Now the mind of the youth revelled in happy anticipations, but the sage was as a man meditating among the tombs. And the youth being full of respect, did visit the sage—which was fate. And the sage being filled with penetrating wisdom concerning causes that are hidden, though the effects are seen, did instruct the youth—which was natural. With which reasoning, the youth did not agree—which was obstinate. Whereat the wise man was wroth and excited and spake sharp words—which was not proper. And when he had finished his speaking, the youth was invisible—which is a mystery. The net results of this incident, so far as reported, are as follows : a flock is still shepherdless, and a suspicion has gone abroad in whispers through the glens, that a venerable presbyter used legerdemain, and by the spell of words and signs caused the youth to disappear. The youth, while not departing from theology, has taken a long step towards the Civil Service list, and Her Majesty's postal system has been benefited financially.

Mr. W. T. B. Crombie, B.A., is back with us again, looking none the worse after a hard year's work in the mission field.

Official Gazette, Oct. 26, 1896.

Oct. 14.—To be Chaplain to the Third Year—Mr. W. Bremner, B.A.

Oct. 14.—To be Trumpeter to the Second Year—Mr. M. J. Leith.

Oct. 15.—To be Bandmaster to the North Flat.—Mr. A. G. Cameron.

Oct. 16.—To be on Dress(ing gown) parade—Mr. H. J. Dubois.

Mr. Lemuel Robertson, of Second Year Arts, is to be con-



gratulated upon securing the first exhibition of his year at the recent McGill examinations. Mr. Robertson is likely to prove a worthy successor to the large number of excellent men sent hither by Prince of Wales College.

Mr. J. G. Greig has been elected president of the First Year Arts, McGill; and Mr. J. G. Stephens, vice-president of the Third year.

Dame Rumor hath it that our genial Local Editor of last year is intending to join the order of Benedicts in the spring, weather permitting.

The election of officers in the Dining Hall resulted as follows: President, Mr. Major H. McIntosh, B.A.; Vice-President, Mr. Henry Young, B.A.; Secretary-Treasurer, Mr. W. D. Turner; Precentor, Mr. S. D. Jamieson.

A sophomore, who acquired notoriety as a window-smasher when a freshman, is reported to have brought with him from home a consignment of glass, which he keeps at the bottom of his trunk. Fortunately he has not had cause to break in upon it yet, but there is plenty of time.

Echo from the mission field:—

Miss X. (a visitor).—Mr. S. Do you know Mr. M., the student at L— B— this summer?

Mr. S.—Yes. He is a most particular friend.

Miss X.—Isn't he a little dear?

Mr. S.—Rather! (Sotto voce) She'd think so if she had to pay his way west on a jaunt.

The well-appointed Reference Library is a new thing, and is much appreciated.

Duns are usually regarded with horror; but the dun which a certain junior had by him on Opening Lecture night, was an exception to the rule, if the facial expression of the Ontario man is an index to his feelings.

Talking about Opening Lecture night, there was nothing

which excited so much general interest as the characteristic letter, dated from Florence, Italy, from our revered Principal. No one could mistake the character of the cheer which went up when the reception of the letter was mentioned—it could only mean that the Doctor has a warm place in the hearts of all who are in any way interested in the welfare of the College. Long live the Doctor!

The democratic tendency of the age we live in was exemplified in a startling fashion the other day, when a first year theolog saluted the most staid professor on the staff with extended hand and the expression, "How do!" Next time it will be, "Put it there!"

The reception given to the Freshmen on October 19th, was all that could be desired. The oysters were all right; at least we hope so, for the sake of the man who got outside four platefuls; the speeches were up to the average; but what was the matter with the singing? Mr. McIntosh welcomed the theological freshmen in one of his inimitable post-prandial speeches; and Mr. Elmhurst responded in a few well-chosen sentences. Mr. Abram rendered his greetings to the new ones among his countrymen, and Mr. Lapointe replied in excellent taste. But the speech which brought down the house was that of Mr. S. McLean in welcoming the Arts and Literary men. Those who set great stock by their oratorical powers will have to look to their laurels after this. Mr. Hardy, in responding, was brief but to the point.

We are informed on reliable authority that the new men from the French School at Pointe aux Trembles, are far above the average in the matter of preparation; certainly, they are a fine-looking lot of fellows, and are settling down to college ways with commendable promptitude.

It was very evident that some men appreciated the humor of the situation, when the new call-boy came to the class-room

door on Allocation night, and chirped out, "Do you want the hymn-books, gentlemen?"

The following is from a newspaper report of the opening of the Ridge Church, Vankleek Hill: "To the indefatigable student in charge, Mr. Leitch, who is very popular with his people, is largely due, so far as human means went, the success of the opening services."

Pepper and Cress:—

Last year they sent up flowers, this year it is candy. Thank you, ladies.

J. T. S.—"Where are my grapes?"

S. Y.—"I like that line, 'All thine is mine.'"

N. D. K.—"If you don't believe me; ask McCuaig!"

Third year Theology.—Too numerous to mention.

J. G. STEPHENS.

### REPORTER'S FOLIO.

The first meeting of the Philosophical and Literary Society was held on Friday evening, October the 16th. In the absence of the President, Mr. Keith, 1st Vice-President, presided, and opened the meeting with the usual exercises. After the new students had been received as members of the Society, and other matters of business had been attended to, there followed what proved to be an interesting and well arranged programme. The first item was a reading by Mr. F. W. Gilmour, the prize reader and speaker of the College. Mr. Gilmour was followed by Mr. Young, who, in his inimitable style, rendered some choice selections on the violin, accompanied by the piano. Mr. Young was loudly applauded and heartily encored, and the students look forward with pleasure to his appearance at future meetings of the Society.

Mr. Keith then called for brief impromptu addresses upon

the various subjects selected by the committee. After the topics had been written on the board, Mr. Wallace, in a neat and humorous speech, opened the discussion on the subject of "Class Distinctions in College." Mr. Murray spoke on "The Advantages of Residence in College." He pointed out that residence in college not only tends to develop a college spirit among the students, but also to foster in every student a deeper devotion and loyalty to his "Alma Mater." After a number of brief addresses had been given by the other students, Mr. MacKeracher gave an able criticism of the evening's proceedings.

The first meeting of the Philosophical and Literary Society came to a close.

The first regular meeting of the Students' Missionary Society was held on Friday evening, October the 23rd. Mr. A. Graham, the retiring president, occupied the chair and opened the meeting with the usual exercises of praise and prayer. The minutes of two previous meetings were then read, and after some slight alterations, adopted. The Auditor's report, showing a balance on hand of \$1.01, was presented by Mr. MacGregor.

Mr. Douglas read a communication from the board of French Evangelization, expressing their appreciation of the good work done by the French students, who labored under the auspices of the Missionary Society during the summer months.

It was resolved by the Society, that ten students should be appointed as delegates to the convention of the Inter-collegiate Missionary Alliance, which is to meet in the David Morrice Hall during the first week in November, and that the appointments be left to the Executive Committee.

The reports of the students sent out by the Society came next in order of business; but as the reading of these reports required considerable time, and did not then furnish the best means of understanding the work done, it was decided that written reports be handed in, and printed for individual perusal.

The election of officers was then proceeded with, and resulted as follows :—

President, H. T. Murray.

1st Vice-President, Louis Abram.

2nd Vice-President, R. J. Douglas.

Recording Secretary, M. J. Leith.

Corresponding Secretary, D. J. Scott.

Treasurer, D. M. MacLeod.

Executive Committee, A. A. Graham, B.A.; S. D. Jamieson, A. McGregor, B.A.; S. MacLean, J. T. Scrimger, B.A.

News Committee, J. E. Menancon, D. N. Coburn, B.A.; H. Dseronian, H. G. Crozier, F. Worth.

The meeting closed with the benediction by the President.

D. M. MACLEOD.

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## OUR GRADUATES.

In taking up the work of this department, the editor desires that it be made interesting and profitable to the readers of the "Journal." To this end the Alumni of this college are requested to kindly contribute, from time to time, some report of their work.

We are glad to have with us again a graduate of last spring. Mr. Wm. M. Townsend, B.A., has returned to resume work of a special character. He has been laboring during the past summer at Campbell's Bay, Que.

Mr. T. A. Sadler, B.A., who fulfilled the duties of this department during the previous session, has been spending some time in the Republic to the south of us. He took a course of lectures in the Emerson School of Oratory at Boston, and reports a pleasant and profitable time there.

The congregation of Lucan and Granton in Middlesex, Ont., have extended a unanimous call to Mr. E. F. M. Smith, B.A., who will soon enter upon his labors there. Mr. Smith has

been preaching at Ailsa Craig, Ont., during a part of the summer, in the absence of the pastor, the Rev. D. L. Dewar, B.D.

Mr. J. B. Sincennes was examined and licensed by the Ottawa Presbytery, in the month of August last. He was afterwards ordained and inducted into the pastorate of Montebello, Que., where he is reported to be doing good work.

A favorable report comes to us of the work of the Rev. G. A. Woodside, Chalk River, Ont. Mr. Woodside went thither to labor last winter, and has since been ordained and inducted into the pastorate of that place.

We are pleased to hear of the success of another of our French graduates, Mr. E. H. Brandt, who labored for some time in St. Jean Baptiste, Montreal. He is now engaged in teaching at the Pointe aux Trembles School, where he shares the responsibilities of Principal Bourgoin.

In June last he was united in marriage with Miss Alice Bourgoin, a daughter of the Principal. The ceremony was performed by the Rev. Prof. Coussirat, B.A., D.D., assisted by the Rev. Dr. Warden.

The Presbytery of Glengarry has endorsed the call of Glen Sanfield and East Hawkesbury congregations, which was extended to Mr. A. MacCallum. He decided to accept it, and accordingly a special meeting of the Presbytery was called for Oct. 20th, to ordain and induct him. The Rev. J. McLeod was moderator, and the Rev. J. Campbell was appointed to conduct the service. The Rev. Jas. Cormack addressed the pastor, and the Rev. D. MacLaren, the people.

St. Andrews Church, London, Ont., has obtained the services of the Rev. Geo. Gilmore, for its two missions. One of these is in the north end of the city while the other is about three miles beyond the city limits. Mr. Gilmore has proved himself an efficient worker, and his efforts in extending the cause of the Church have commended him to the people of that place. He has recently been engaged in raising funds for

the building of a church at Pottersburg, and it is expected that a new brick building will be erected and opened before the end of the year.

Most satisfactory reports come to us from a point in the far West, where our President of last session is laboring. Mr. J. S. Gordon, B.A., accepted an invitation from Mount Pleasant Presbyterian Church, Vancouver. This invitation was agreed on by that congregation on the day on which the closing exercises of last session took place. He was licensed by the Presbytery of Westminster on May 8th, and received a unanimous call on the 2nd of June. He was then ordained and inducted into the charge of Mount Pleasant Church, on June 24th. Needless to mention, he has been doing good work, being greatly encouraged by the kindness of the people. He, who presided over us in the past, is now much taken up with the loving oversight of his present pastorate.

We gather the following from the Ottawa "Evening Journal":—A unanimous call from the congregation of Taylorville was extended to Mr. D. D. Millar, of the Presbyterian College, Montreal. This being accepted, the Ottawa Presbytery ordained and inducted him on June 2nd last. The service was conducted by the Rev. R. E. Knowles, B.A., and the address to the pastor was given by the Rev. Dr. Campbell of Ottawa. The Rev. D. Hutchinson, B.A., a graduate of '95, addressed the congregation. Afterwards a hearty reception was tendered to the new pastor, an interesting programme being furnished for the occasion.

At a meeting of the Presbytery of Kamloops, B.C., in September last, Mr. J. C. Stewart, B.A., was examined for ordination, previous to his induction into the charge in Kamloops city. As might be expected, he passed a highly creditable examination.

On the evening of his ordination and induction a large congregation was present. The Rev. Geo. Murray, M.A., was

moderator, while the Rev. T. G. MacLeod, B.A., conducted public worship. After "the laying on of the hands of the Presbytery," the Rev. Dr. Robertson of Winnipeg addressed the new pastor in a scholarly and fatherly manner. The Rev. Mr. MacQueen of Edmonton addressed the people. At the close of the service, the pastor was introduced to the members of the congregation, and refreshments were served by the ladies. The "Inland Sentinel" reports that the Rev. Mr. Stewart's settlement is an exceedingly happy one, and that the present harmony which exists augurs well for the success of the congregation.

J. A. MCGERRIGLE,  
Presbyterian College.





## Editorials.

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The days grow shorter. The lights become dimmer. The sky looks cold. The leaves fall. Summer is ended and Nature is hastening with gigantic foot-steps to her winter tomb.

Once more College halls resound to old familiar voices, and it is only the presence of new faces that makes us realize that time has marked a stage, and that we stand upon the threshold of a new term of college life. The students have re-assembled. From East and West they have come—from the "Gem of St. Lawrence Gulf," from the homes of old Canada, from the mission fields of the Prairie Province, from the gold regions of the far West. Many an experience gained, and many a story gleaned in these widely scattered regions, is retailed to interested groups, and again the old walls ring as of yore to bursts of hearty laughter. Ruddy faces and sonorous tones indicate that summer's change and recreation have produced the desired results, and that the prospects are good for a successful session. College work along all lines is now in full progress, and the editors' of the "Journal," that they may not be considered idlers in the hive, are endeavoring to push forward the work of their department. We now place in your hands the first number of Volume XVI. If it is not in full measure the substance of things hoped for, we still trust that it may prove in some sense an evidence of things not seen, that it may be accepted as the harbinger of better things to come.

In this number Prof. Campbell continues his popular "Talks on Books," and Prof. Scrimger introduces the first of a series of articles on "The Old Testament and the New Sciences," to be continued in the six numbers. We are in a position to assure you that much pleasure and profit may be anticipated from the perusal of these papers. In our next issue we shall introduce another series of articles on practical topics, and we

believe that these series alone will render Volume XVI well worth preserving.

To our old friends, subscribers and contributors, we extend our greetings. We trust that they will continue to aid us in carrying on this work, and that through our united efforts the "Journal" will continue to accomplish the aim of its originators and promoters, in doing honor to our College, and in advancing the cause of the Master.

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### THE PRINCIPAL.

For the first time in the history of the College the work of the session goes forward in the absence of Principal MacVicar. Some time ago, when he had completed his twenty-five years of service, it was suggested that he should take a well earned holiday. The General Assembly very cordially granted him leave of absence. He was somewhat reluctant to accept the privilege, and only consented finally to do so after repeated urging on the part of the Chairman of the Board and others. The decision was made the easier from the generous action of the other members of the staff in making themselves responsible for the carrying on of his work. He sailed for England in June last, to attend the meetings of the Pan-Presbyterian Council, to which he had been appointed delegate. Since then he has spent some time resting at various summer resorts in England and Wales, and visiting the cities of Europe. When last heard from he was in Rome, and we publish elsewhere his thoughtful message to us from that city. We are glad to think he has not forgotten us while wandering among its ruins and recalling the history and vanished greatness of its people. Rome is sacred ground to those who know, as he does, the struggles of the early Christian Church. It was in the Eternal City that St. Paul lived the last years of his life. It was there, within the walls of the Colosseum that the Church received its baptism of blood, and in the same city that it won its most glorious victory. We do not know of

anyone who can recall these things with greater interest or see in the ruins around him a deeper significance than our esteemed Principal. We are pleased to be able to announce that this letter from Rome is not the only message we may expect from Dr. MacVicar. He has very kindly consented to contribute something more to our pages during the winter.

We understand that while the date of his return is still uncertain, he expects to be with us again about the close of the session.

We hope it will be just at that time, for our graduating class would not be content if he were not here in person to give them their degrees, and to wish them success in their new work. However that may be, we feel we express the unanimous feeling of all our students when we wish that he may heartily enjoy his holiday and profit by his rest from his duties and cares as Principal of the College, and that he may return refreshed and strengthened for many more years of service.

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#### DR. BARCLAY.

As has already been announced at various times, Doctor MacVicar's class in Systematic Theology is being taken by the Rev. Dr. Barclay of St. Paul's Church, who very cordially consented to undertake this work at the request of the College authorities.

A better could not have been chosen. It is a genuine pleasure to listen to these lectures. Dr. Barclay is thoroughly master of his subject and speaks of the fundamental truths of Christianity with impressive earnestness. The doctrines of the church are not themes of idle speculation to him, but real practical truths, on which all Christian character must be founded. Dr. Barclay's ministerial work is no doubt a great aid to him in giving his subject this intense practical application. His lectures are carefully prepared and are from a literary, as from a spiritual point of view, very highly appreciated by those fortunate enough to be of his class. We feel that as students we know, as no others can, the excellent work that

Dr. Barclay is accomplishing, and should be among the first to thank him for his readiness to undertake this work in addition to that of his own church.

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### THE LATE DR. SMYTH.

The Montreal pulpit has suffered a severe loss by the death of the Rev. W. J. Smyth, Ph.D., pastor of Calvin Church, on the 20th of October, after a prolonged illness. As a preacher Dr. Smyth was always simple, clear, and practical. He prepared carefully for the pulpit, and was often exceedingly happy in his illustrations, which were drawn from a scientific acquaintance with nature. As a pastor he was indefatigable and won his way readily to the hearts of the people, being an especial favorite with children. Students found in him a sympathetic friend, and, though the church is somewhat remote from the College, not a few of them were attracted to his services. Under his administration the congregation enjoyed for a time unwonted prosperity, which was checked, however, by the financial difficulties thrown upon it by the extravagant street widening projects of the civic authorities. The worry occasioned by this, acting on a frame never too robust, and exhausted with heavy pastoral labor, no doubt did much to bring on his last fatal illness.

We desire to express our deepest sympathy with his family, and his large circle of friends and admirers.

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### DIOCESAN COLLEGE AND ITS LATE PRINCIPAL.

We congratulate the students of the Diocesan College upon taking possession of their handsome new building. Its beauty of design, richness of decoration, and its tasteful and luxurious equipment, make it a gift well worthy of the generous donor, worthy of a place among McGill's group of affiliated colleges, worthy most of all of the high service to which it has been consecrated.

The site is well chosen. It seems fitting that McGill, our

common Alma Mater, should thus gather close around her her students of other days. We hail with pleasure the good fortune of our former classmates, and we doubt not the era which dates from the opening of their new college will be even more prosperous than any that has gone before it. We wish them, professors and students, every success in their efforts to make it so.

We could wish that congratulations and good wishes were all required of us, but that cannot be.

The general joy over the opening of their new college building is mingled with sadness at the death of its late Principal, Canon Henderson. He was widely known and beloved for his noble Christian character. In this time of sorrow we who mourn him as true man, offer to those who knew him also as friend and teacher, our sincere sympathy.

He was a man of kindly, gentle, loving disposition. His life was sincere and earnest and simple, and above all, marked by a child-like trust in the Master whom he served. He gave his life to the advancement of his college and never doubted, in the darkest hour of its history, that it would become firmly established.

His hopes are realized to the utmost now, and there is a deep pathos in the thought that he who worked so bravely and so well cannot taste the fruits of his labor. Yet if we see but truly, there is no disappointment in his death. God, whom throughout his beautiful life he had followed long and faithfully, stooped and whispered to him, "Come unto me—"; and he arose and passed into the glory of the life beyond, by the way which men unthinkingly have named "the valley of the shadow."

In his last hours he sent the message to his sorrowing friends, "I am a branch of the true vine, whose immortality is secured in the risen life of Him who now sits as a king upon His throne, and who has swallowed up death in victory." The words are full of comfort to the mourning and faint-hearted. Christianity owes much to men who, like him, prove in life and death the reality of faith.

## TALKS ABOUT BOOKS.

One recent afternoon, the Editor in Chief entered my retiring room at the College, with a request that I should continue the Talks, and, on the night of the same day, a messenger brought to my house a parcel of nine books from Messrs. William Drysdale & Co. This was very expeditious and business-like.

The International Theological Library, edited by Drs. Briggs and Salmond, so far consists of but four volumes, Driver's Introduction to the Literature of the Old Testament, Newman Smyth's Christian Ethics, A. B. Bruce's Apologetic, and G. P. Fisher's History of Christian Doctrine. Other works, however, are in preparation by Professors Ryle, H. P. Smith, Francis Brown, A. B. Davidson, Salmond, Flint, and Briggs, by Principals Fairbairn and Rainy, and other distinguished theologians. None of these writers can be called conservative in the old-fashioned sense, yet, not even excepting Dr. Driver, the most advanced of them all, they may be termed moderately liberal. One of the fairest minded among them is Dr. G. P. Fisher of Yale, with whose History of Christian Doctrine we are now concerned. It is a handsome octavo of 583 pages, published by the Clarks of Edinburgh and the Scribners of New York. Messrs Drysdale sell it for three dollars, and as the tenant farmer said when his landlord, to whom he was paying his rent, sought to limit his potations by specifying the high price that the wine offered cost him "it's wuth the money."

Many Historical Theologies, or Histories of Dogma, general or special, have been published, and Dr. Fisher has laid them, as well as ordinary Church Histories, under contribution in the formation of his completer work, which begins with apostolic times and concludes with a survey of present day movements. He has the judicial mind of the true historian,

and sets forth with fairness and impartiality even views and arguments with which he can have but little sympathy. His plan is extensive, embracing the history of church government and apologetic, as well as that of dogma proper. His large, varied, and exact learning is visible on every page, and his philosophical, yet clear and interesting, style is sufficiently well known from his earlier works. The special value of his *History of Doctrine*, as contrasted with those by German writers more especially, lies in his very full treatment of the views of British and American thinkers, while he by no means neglects those of other nationalities, French and Swiss, German and Dutch. There is nothing diffuse or rambling in the book. Its sentences and paragraphs are clear cut, as indeed they must needs have been in order that the intellectual history of so long a period should be adequately represented within so comparatively small a compass. It is wholesome to read a work that does not take from you by anticipation your right of private judgment, but magnanimously allows the reader to apportion praise and blame at his own sweet will. Yet the true trend of the author's mind and heart appears not so much in his own words as in those of Dr. Dale, which he quotes with approbation. "The work of theological reconstruction must be done. It can only be done effectively when the religious faith and ardor of the Church are intense, and when robust genius and massive learning are united with saintly devotion. A theology which is the creation of a poor and degraded religious life will have neither stability nor grandeur. We must all become better Christians before we can hope to see great theologians." This is very true, but how many widely divergent definitions will Church people not give themselves of a better Christian?

Messrs. Drysdale's second contribution to the Talks is a stout, well-printed and bound volume of 511 pages, entitled *Sanctuary and Sacrifice, a Reply to Wellhausen* by the Rev. W. L. Baxter, M.A., D.D., minister of Cameron. It is published by Eyre and Spottiswoode, the Queen's Printers, and its Montreal price is one dollar and eighty cents. Wellhaus-

sen's Prolegomena contains the form of the Higher Criticism which the late Robertson Smith adopted in the *Encyclopaedia Britannica*. It makes the historical books of the Jews originate with three rituals : the first belonging to a period subsequent to Rehoboam when there were gods many and sanctuaries many ; the second to the time of Josiah when there first arose a central sanctuary at Jerusalem ; and the third in that of Ezra when monotheism became fully established, and the forged historical canon was completed. In a very complete and lucid, but painfully laborious and dry fashion, Dr. Baxter confutes the German's reasoning, to the satisfaction of Mr. Gladstone and some eminent divines, shewing that the author of the Prolegomena is inconsistent, disingenuous, arrogant, and fanciful, sometimes not without petulance on the part of the critic. Certainly if the Old Testament Scriptures contain any measure of historical truth, to take the very humblest attitude, Wellhausen's readings are indefensible, and if his judgment of them be the true one, there is no such thing as ancient history at all. I have termed Dr. Baxter's style dry, and so it is, as all cumulative presentation of large textual evidence must be, but a dry one who loves to sift evidence, as many do, on what is still a burning critical question, may find much of interest and of profit in the pages of *Sanctuary and Sacrifice*.

What is the object of the Higher Criticism, which turns the Pentateuch into myth, cuts up Isaiah, credits Ecclesiastes to the period of the Exile, and Daniel to that of the Maccabees ? Its advocates say they have no object ; they don't want to discredit the Scriptures, to deny revelation and the supernatural. But these things they most decidedly do. The theories of the Higher Critics are an outcome of the application to Scripture of the logic of evolution, which is the devil's modern expedient for putting God out of the heart of the fool. Can any sane man or woman, knowing anything of history, believe for a moment that Abraham and Moses, David and Isaiah, yea, and even the Lord Jesus Christ, were mere evolutionary products of the ages of Chedorlaomer and Rameses II., of Hiram of



Tyre and Ahaz of Judah, of Augustus and Tiberius, Ovid and Livy? The great man, the reformer, the leader of thought is a protest against the circumstance of his age, a "vox clamantis in deserto." and every differentiation of being, thinking, acting, that deserves the name, is the outcome of no mere growth, but of spontaneous volition, whether in man good or evil or in spirit Divine or diabolic. That there is a historical development of doctrine and practice, what Lessing called the Education of the Race, is undoubted, but that and evolution are things totally distinct. In regard to the Bible, replace "evolution" by "revelation to human freedom," and the card house of the higher critics totters to the ground. Nevertheless, their searching of the Scriptures and that to which they compel their opponents must be of ultimate benefit, leading to a veneration for the spirit above the letter of the law.

Joseph the Dreamer is a child's book by Robert Bird, an English layman, the author of *Jesus, the Carpenter of Nazareth*. It contains 387 pages and sells for a dollar and a-half. It is really an amplified account of the lives of Jacob and his sons as well as of Joseph in particular, closely following the Bible narrative, but illustrating it with many apparently accurate items of descriptive topography, history, and archaeology. The style of the writing is simple, yet graphic, and the interest is well sustained throughout. The incidents of Dinah and the temptation of Joseph are told with delicacy. Mr. Bird shows himself a student of Egyptology, and is doubtless correct in making Joseph's Pharaoh one of the race of Shepherd Kings and in recognizing Rameses II. as the first oppressor of Israel. But he errs in calling the Pharaoh of the Exodus Seti Menepthah instead of Rameses III., surnamed Hek-An, the Aken-cheres of the Græco-Egyptian writers. He is also at fault in making the Shepherds a mixture of Arabs and Syrians, when they were really an Ammono-Hittite stock, and in stating that Abraham had been received by one of their line; Abraham's Pharaoh of Zoan was one of the ancient race of Hor known as Sekenen-ras, whom the Shepherds dispossessed and drove

into the south. Again, Mr. Bird represents Joseph's Pharaoh, whom he does not name, as having a wife and children. The universal tradition is that the Hebrew youth was exalted in the eighth year of Apophis, the Aahpeti of the monuments, who reigned a hundred years and was the father of Aahmes. But he was a king from the hour of his birth, so that Joseph stood before a boy of eight, who may indeed have had a child-wife but certainly no child of his own. There used to be a beautiful statuette in Mr. Mackay's house on Sherbrooke Street, Kildonan, which many generations of students must have seen, called Joseph before Pharaoh, representing the Israelite as a youth and the monarch as a man of mature age. This, equally with Mr. Bird's portraiture, falsifies Joseph's statement (Gen. xlv., 8) "God hath made me a father to Pharaoh." This marvellous boy has a brief record in I. Chron. iv., 9-10, where our English version disguises his name in the form of Jabez. The Greek of the Septuagint calls him Igabes, and Luther's German rendering is Yabetz, whence the Egyptian Aahpeti. But the Seventy were evidently unaware that their Igabes was the same person as the supposed mythical Aegyptus from whom the original Mizraim received its title of Egypt. The knowledge of these facts would have imparted additional interest to Mr. Bird's pleasing and useful volume, but he can hardly be blamed for omissions which he shares with many who have given Egyptology their life study.

Another book for juveniles and boys in particular, which will cost their parents or friends a dollar and a half, is *The Boy Tramps or Across Canada* by Macdonald Oxley. It is an elegant octavo of 361 pages and sixteen fine illustrations by Henry Sandham, and its publishers are Thomas Y. Crowell & Company of New York and Boston. Two Merchiston Castle school-boys are followed by Mr. Oxley from Edinburgh to Liverpool, thence to Quebec by the Parisian, from Quebec to Ottawa on foot, from the latter point to Winnipeg by the C. P. R., and thence across the prairie and through the Rockies to Vancouver on foot again. Apart from the numerous acci-

dents and hair-breadth escapes of two manly but rather awkward and very foolhardy young fellows, the guide-book character of the volume deprives it of much interest in the eyes of a Canadian, and the adventures rather pall upon the imagination than refresh it, while some of them set forth our law-abiding Canadian people in a very unfavourable light. The lads have no very distinctive character, so that there is no such thing as soul in the narrative; besides, they are not Old Country boys at all, for they use "guess" and "anyway" and "right here" and "no, sirree" in their conversation as if the States had claimed them from the day of their birth. People who take the story seriously would think more than twice about letting their sons, however strong and plucky, take a journey in the wake of Mr. Oxley's heroes, to meet highwaymen and tramps, hostile Indians and drunken ranchers, with savage dogs, infuriated bulls, bears, and playfully destructive cattle, where mountains and precipices are alike unfriendly, and every piece of water is a foe, from the broad Atlantic and Montmorency Falls onwards to the Fraser River. Mr. Oxley might have done better with such a theme, but there may be boys who can relish this mechanical guide book and chapter of accidents.

The nineteenth volume of Heinemann's Colonial Library of Popular Fiction published in London for the Colonies and India, at the price of one dollar, is Mary E. Wilkins' *Jane Field*. It has 261 pages, and is well printed on good paper. A somewhat sordid story of New England life, it is yet a story with a moral. *Jane Field* is a typical unlovely, lank New England widow who is supported by the exertions of her school-teaching daughter *Lois*. The health of the daughter breaks down at the very time that the father-in-law of *Jane's* recently deceased sister *Esther* dies, bequeathing his possessions to his son's widow in ignorance of her death. The sisters having been much alike, *Jane* is tempted to personate *Esther*, and succeeds for a time in holding the property greatly to her daughter's grief. Between a thunder storm and a shock of threatened

exposure, she is led to repent, and confess her real identity, and, as a favourable specimen of a young man appears, suddenly and unaccountably almost to fall in love with and marry her daughter, all ends grimly well. The dialect and character delineation of the tale are doubtless accurate, but there is no beauty nor lightsomeness in it, and one leaves it with regret that there are in the world so many paltry humdrum lives such as it depicts. There is no inflation, nothing but extreme and consistent naturalness in the book, however, and this doubtless is the reason why it has met with much favourable review in England.

Messrs. Drysdale's sixth contribution is Rosa Nouchette Carey's *Mistress of Brae Farm*. The J. B. Lippincott Company publish, in paper cover, price fifty cents, this fairly large octavo 437 page book of close print. I have not read it and don't intend to: life is too short. Some years ago I read through one of this lady's books conscientiously. It was terrible work getting over a vast prairie of family gossip. Year after year, in some connection or other, the offspring of her facile and fertile pen has been brought under my eye, and I have given her many another chance, only to break down before the end of the first chapter. Ladies of a domestic turn of mind, who take a nap after lunch or early dinner, and do not like to be excited, revel in the Carey books. These are not in any sense Mother Carey's Chickens which revel in storms; rather is their atmosphere a dead calm filled with interminable chatter. Yet they are well enough written, pure and religiously healthy in tone, although to the mind that possesses any virility impossible. The *Mistress of Brae Farm* seems to have all the voluminous excellence of its predecessors, and would be a cheap and profitable investment for a sewing circle that meets all the year round.

The *Rule of the Turk and the Armenian Crisis*, by Frederick D. Greene, M.A., is in its eighteenth thousand. It is a paper covered, 192 page volume with 21 illustrations, and is published at fifty cents by G. P. Putnam's Sons, New York.

Mr. Greene was for some years a missionary of the American Board at Van, and knows whereof he writes. Besides giving an account of Kurdish and Turkish atrocities, he describes Eastern Turkey, sets forth the relations of its various inhabitants, and sketches the history of Turkey's treatment of Christians and promises to the Powers. He sees no hope for good government in the Turkish Empire under the present Sultan, whom he regards as a sincere persecuting Moslem, all the more dangerous and unscrupulous because of his sincerity. *The Rule of the Turk* is a handy volume for anyone who wishes to obtain a succinct account of the present Turkish situation and the causes that have led to it. It is written with great moderation and does ample justice to all the good qualities the Turk possesses.

Another of Messrs. Drysdale's books, published by James MacLehose & Sons, Glasgow, and sold for three dollars, is hardly likely to have a large sale even at this centenary of Burns' death. It is entitled *Robert Burns in Other Tongues, a Critical Review of the Translations of the Songs and Poems of Robert Burns*, by William Jacks. It contains 560 pages, and is handsomely printed and bound. Its author must be an accomplished linguist, for he reviews partially translations of Burns into German, Swiss German, Danish, Norwegian, Swedish, Dutch, African Dutch, Flemish, Frisian, Bohemian, Hungarian, Russian, French, Italian, Scottish and Irish Gaelic, Welsh and Latin. What add greatly to the interest of this learned volume are portraits of Burns and of his principal translators. Scotchmen who honor their greatest lyric poet may be proud to know his writings have been appreciated by brother singers of so many nationalities. Mr. Jack's labour of love is a literary curiosity.

A well printed book of 464 pages, with map and many illustrations, most of which are by Chinese artists, and bound in a cloth cover of grotesque design, is named after Tennyson's expression *A Cycle of Cathay*. It is published in the United States and Canada, that is in New York, Chicago and Toronto.

by the Fleming H. Revell Company, and Messrs. Drysdale sell it for two dollars. Its distinguished author is the Rev. W. A. P. Martin, D.D., LL.D., President Emeritus of the Imperial Tungwen College, &c. &c. A Chinese cycle is sixty years, and as within that period, dating back from the present, the chief events of China's relations with the western powers have taken place, Dr. Martin set himself the task of writing the history of that term, largely from a personal standpoint. His large acquaintance with the Flowery Land, both north and south, as well as with its rulers and distinguished men of all classes, together with a happy facility of expression, eminently fitted him for its accomplishment, so that we have in this volume one of the most bright, attractive, and at the same time, instructive books ever written on China. He has something to say concerning missions, but the book deals with topography, scenes and incidents, language and education, politics, diplomacy, war, commerce, manners and customs, and many things beside. Dr. Martin seems to be pre-eminently a fair man, unlike the envoy to Japan, Townsend Harris. He says for instance, alluding to the ill treatment of foreigners by the Chinese: "The conflict that put an end to this cowardly policy bears the malodorous name of the "opium war," conveying an impression that it was waged by England for the sole purpose of compelling the Chinese to keep an open market for that product of her Indian, poppy-fields. Nothing could be more erroneous." Whereupon he proceeds to tell what the real causes were, and all who wish to know these and a hundred more interesting items of importance should get and read *A Cycle of Cathay*, which costs much less and will improve the mind more than a bi-cycle.

Having finished my nine duty books, I may turn to those I have read in the intervals of gardening, bushwhacking, preaching, and visiting mission stations, to say nothing of voting for my unsuccessful friend in the McCarthyite ranks, Colonel O'Brien. One is *The House-Boat on the Styx* by John Kendrick Bangs. This is a very pretty and very funny

little illustrated book that sets forth the acts and conversations of shades, ancient and modern, who constitute a house-boat club in Hades. All sorts of people are there, Phidias, Socrates, with Xanthippe of course, Nero, Shakespeare, Raleigh, with Queen Elizabeth, Bacon, Lucretia Borgia, Johnson and Boswell, George Washington, P. T. Barnum, to say nothing of Adam, Noah, Shem and Jonah. Some people would be very much shocked by the introduction of the latter scripture characters, but there is nothing in the treatment of their individual stories that savours of irreverence towards revelation. The conversation of Barnum with Noah and Shem in regard to the Ark's menagerie is one of the most comical parts of the book, and the picture of Shem, with accompanying letterpress, is irresistible. I don't know that we worship Shem, and therefore am prepared to acquit Mr. Bangs of any supposed attempt to bring the Bible narrative into ridicule. Very reverend divines have condescended to laugh, without a handkerchief before their mouths, at Jonah's contention before Mr. Justice Blackstone, that Baron Munchausen had no right to infringe his copyright of the whale. Nevertheless, I firmly believe that God prepared a great fish to swallow Jonah, and refuse to accept the the German tavern of the Black Whale of Ascalon as the cavernous mouth that held the disobedient prophet.

David Lyall's "Heather from the Brae" is a series of Scottish character sketches worthy to be ranked with "The Bonnie Brier Bush." There is the same blending of humor and pathos and the same happy description in Lyall's work as in that of Ian MacLaren, but they are separate and distinct creations. That kindly hearts and facile pens should be found to tell the tales of humble Christian lives, and that thousands of readers should be raised up to appreciate them and be made better for them is a noteworthy fact. It may not be an indication of any radical change in Scottish thinking and emotion, as compared with the days when Rutherford, Baxter, Boston, and Doddridge were the authors of the home literature, vying with Burns and Scott,

but it is a sign that the modern north-country Christian has thrown off his cold reserve and is not ashamed to let the world know that he has a heart. The popularizing of pure religion and undefiled is, next to living it out, as noble a task as man could set himself, being a picture of the realization, however partial, of the mind of Christ in the world. As for the theology of it, you cannot tell what a man's mechanical system of theology is from any number of essays or character sketches. Even the apostles were given different aspects of divine truth to bring into prominence. Nevertheless, it appears that even the critics who have taken exception to Ian Maclaren's doctrine are satisfied with that of "Heather from the Brae."

Gilbert Parker's "Seats of the Mighty" is his most finished and interesting story. It is founded on fact, the narrative of a certain Captain Stobo of the English colonies, who was taken prisoner during the war of the conquest of Canada. The hero being made prisoner and carried to Quebec, falls in love with a beautiful Canadian lady on whose hand a handsome and brave, but unscrupulous son of the French King has intentions. Plot and counterplot between these actors, the governor, the intendant, and many minor personages, hair-breadth escapes, adventures, disappointment of hopes, and the hero's final aid in the capture of Quebec, are all admirably told, with a fidelity to historical circumstance which shows how patient and thorough must have been Mr. Parker's study of his period and characters. The tone of the book, as happily may be said of almost all our Canadian works of fiction, is lofty and pure.

"Barabbas," by Marie Corelli, is a powerful but unpleasant book. The author is paradoxical. She makes Barabbas out a fine character, and Judas Iscariot hardly his inferior. The romance of the book, however, centres in the sister of the traitor, Judith, a woman of wonderful beauty and demon pride, beloved alike by Barabbas and Caiaphas, and false to all the world. The story of our Lord's crucifixion and resurrection is told graphically, with reverence and no little awful dignity, yet one experiences a shock in finding the most sacred facts



in the most sacred of all narrations set forth alongside of pure fictions, many of which are revolting, and some quite inconsistent with what history reveals. As I have said before in these talks, Marie Corelli's great merit in this age of doubt in the supernatural is her intense conviction, frequently expressed, that God is over all, that spirits good and bad are all about us, and that evil is the work of a personal devil. If she can succeed in bringing these lessons home to the minds of doubters, she will not have lived and written in vain.

"The Master Craftsman," by Sir Walter Besant, is a wholesome story, if somewhat exaggerated, of the change in life of two young men, distant relations and equally descended from the founder of an ancient firm of boat-builders. One of them, whose side of the house has stuck to the old trade, is a handsome, skilful, well-read, but uncultivated radical. His clerk is a well-favoured young woman whom he coldly intends to marry when he has time. The other, belonging to a more ambitious branch of the family, is a man of high society, possessed of little means, but with a lady of title waiting to espouse him and push him in the world. Void of ambition himself, he visits his boat-building cousin, dresses him, takes him into society, teaches him manners, gets him the lady of title to wife and leaves him a cabinet minister. For his part, he takes to boat-building, and, in course of time, becomes a master craftsman, but not before he has brought happiness to his kinsman's secretary, whom he at last marries. The story begins and ends with the tale of an ill-gotten treasure in precious stones, which the new-made mechanic discovers and hands over to his political relative. The story is full of those pleasant little benevolent touches in which Sir Walter's novels abound, illustrations of the ways in which, at small cost and trouble, life's labours may be lightened and its joys multiplied. Some very religious people think little of these, and thus cast discredit on their piety.

The Presbyterian Board of Publication of Philadelphia publish a very neat volume of 255 pages and several illustrations,

entitled "As Queer as She Could Be," by Jessie E. Wright. It is the story of Miss Hilary Barlow, a maiden lady who earns her living, on the look out for a benevolent holiday. In the purlieus of Boston she nicks up five gutter-waifs of different ages, boys all of them, and takes them away to a country tumble-down shanty at Cape Cod. There she trains her household by the law of kindness out of their former habits and dispositions into those more worthy of commendation. Her struggles, trials, and successes are all pleasantly narrated, and so naturally as to give the story a thoroughly truthful air. There is nothing mawkish or namby-pamby in the book, nor, while Miss Wright seems well acquainted with the Boston boys' slang, is there anything of the Chimmie Fadden monstrosity of speech in her conversations. She has been wise not to overburden her Crusoe tale with theology, and her aim to inculcate the blessings of mutual helpfulness has been satisfactorily attained.

A book that should have been noticed last session, but which was not because of the accident to the last number of the "Journal," is by a respected minister of our Church who for some years has retired from active service. Many know the Reverend Duncan Anderson, M.A., as a poet by his "Lays of Canada" and other productions, but he now appears before the public as the author of "Scottish Folk Lore or Reminiscences of Aberdeenshire from Pinafore to Gown." There are 245 pages in this well-printed book, published by J. Selwin Tait & Sons, New York. It is dedicated by permission to the Governor General and the Countess of Aberdeen. Sillerton is Mr. Anderson's Drumtochty, and his sketches are drawn from life. Some of them are personal, of the nature of an autobiography, such as Dr. Robert Burns, senior, commenced but did not carry on. The genial humor of the former minister of Levis sparkles in every page, and fun, pure unmitigated fun, here and there crops up in the midst of apt quotation, philosophical reflection, and pathetic sigh of the heart. Reminiscences of Aberdeenshire life half a century ago must be full of interest to the many Aberdonians who have made a

home and not a few of them a name for themselves in Canada. They will value this volume as few others may be able to do, but readers who are not strait-laced, all the world over, will find the means of passing a pleasant hour or two in the perusal of our veteran friend's lively pages.

*J. M. Campbell*



## STUDENTS' DIRECTORY, 1896-97.

## I.—STUDENTS IN THEOLOGY.

## POST GRADUATE.

	NAME.	ADDRESS.	
		Home.	City.
1	W. M. Townsend, B.A.	Traveller's Rest, P.E.I.	Room 27

## THIRD YEAR :—

	Name.	Home.	City.
2	Bremner, W., B.A.	Ottawa East, Ont.	Room 31
3	Cleland, J. A.	Enniskillen, Ireland.	" 26
4	Dseronian, H.	Tabriz, Persia.	" 20
5	Ervine, Jas.	"May's Corner," Rathfriland, Ireland.	" 12
6	Graham, A. A., B.A.	Glencoe, Ont.	" 30
7	Graham, D. J.	Montreal, Que.	2 Tara Hall Ave.
8	Gilmour, F. W.	Almonte, Ont.	Room 8
9	Ireland, G. D., B.A.	Alberton, P.E.I.	" 26
10	Leitch, Hugh D.	Strathroy, Ont.	" 23
11	McCuaig, W.	Bryson, Que.	15 University Street.
12	McGregor, A., B.A.	St. Andrews, Que.	Room 32
13	McGerrigle, J. A., B.A.	Ormstown, Que.	" 11
14	McIntosh, M. H., B.A.	Summerside, P.E.I.	" 29
15	MacKeracher, W. M., B.A.	Howick, Que.	" 9
16	Murray, H. T.	Belleisle, N.B.	" 22
17	Tanguay, G. B., M.D.	Montreal, Que.	529 Beaudry Street.
18	Walker, P. A.	Camlachie, Ont.	Room 33
19	Weir, Geo., B.A.	Eastwood, Ont.	" 28

## SECOND YEAR :—

	Name.	Home.	City.
20	Coburn, D. N., B.A.	Melbourne, Que.	Room 1
21	Curdy, E.	Port Valais, Switzerland	" 7
22	Crombie, Geo. L.	Fort Coulonge, Que.	" 3
23	Douglas, R. J.	Mount Lehman, B.C.	" 6
24	Elmhurst, J. E.	Peterborough, Ont.	" 10
25	Jamieson, S. D.	Inverness, Que.	" 18
26	Keith, N. D., B.A.	Glencoe, Ont.	" 17
27	Leith, M. J.	Orillia, Ont.	" 14
28	Menançon, J. E.	Stoke Centre, Que.	" 5

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	Name.	Home.	City.
29	Scott, D. J	Martintown, Ont.	16
30	Shaw, E. J.	Avonmore, Ont.	15
31	Wallace, James M., B.A.	North Gower, Ont.	21
32	Young, Henry, B.A.	Blakeney, Ont.	13
33	Young, Stephen, B.A.	Blakeney, Ont.	19

FIRST YEAR :

	Name.	Home.	City.
34	Abram, Louis	Montecheroux (France), Douls.	Room 4
35	Byron, M. W.	Wakefield, Que.	56
36	Brunton, J. N.	Marvelville, Ont.	50
37	Crombie, W. T. B., B.A.	Fort Coulonge, Que.	3
38	Crozier, H. G.	Grand Valley, Ont.	45
39	Houghton, C.	Montreal, Que.	671A St. Lawrence.
40	Mahaffy, F. W.	Toronto, Ont.	Room 54
41	MacKay, H.	Ripley, Ont.	
42	McLean, A. S.	Scarp, Harris, Scotland.	59
43	McLean, L.	Bolsover, Ont.	55
44	Robertson, J. C., B.A.	Robertson, N.B.	24
45	Rey, Jean.	France	
46	Scrimger, J. T., B.A.	Montreal, Que.	24 Summerhill Ave.
47	Stephens, J. G.	Swansea, Wales.	Room 49
48	Turner, W. D.	Appleton, Ont.	52
(53)	Worth, Fulton	Wellington, B.C.	29 Victoria Street.

II.—UNDERGRADUATES IN ARTS.

FOURTH YEAR .

	Name.	Home.	City.
(23)	Douglas, R. J.	Mount Lehman, B.C.	Room 6
49	McBurney, Chas.	Sawyerville, Que.	24 Union Avenue.
(43)	McLean, S.	Bolsover, Ont.	55
50	McLeod, D. M.	Springton, P.E.I.	55

THIRD YEAR :

	Name.	Home.	City.
(47)	Stephens, J. G.	Swansea, Wales	Room 49
51	Thomson, Jas. R.	Leeds, Que.	13 Burnside Place.
52	Turner, Henry H.	Appleton, Ont.	Room 52
(48)	Turner, W. D.	Appleton, Ont.	52
53	Worth, Fulton.	Wellington, B.C.	29 Victoria Street.

## SECOND YEAR :

	Name.	Home.	City.
54	Brown, W.	Athelstane.	158 Drolet Street.
55	Keith, Henry J.	Smith's Falls, Ont.	143 Mansfield Street.
56	Lee, Henry S.	Prince Albert, N.W.T.	Room 62
57	McLeod, J. B.	Springton, P.E.I.	" 35
58	Robertson, L.	Marshfield, P.E.I.	"
59	Stuart, J. T.	Athelstane, Que.	" 51
60	Stewart, D.	Dunbar, Ont.	" 61
61	Luttrell, Percy.	Montreal, Que.	423 Drolet Street.

## FIRST YEAR :

	Name.	Home.	City.
62	Zondic, G. D.	Lancaster, Ont.	175 Guy Street.
63	Labbe, H. J.	Sudbury, Ont.	Room 58
64	Greig, J. G.	Westmount, Que.	400 Cote St. Antoine Road.
65	Hardy, C.	Fortune Cove, P.E.I.	Room 38
66	McInnis, F.	Lacknow, Ont.	" 39
67	Rowat, T. A.	Athelstane, Que.	158 Drolet.
68	Horsfall, Frank.	Montreal, Que.	31 Shuter Street.

## III.—STUDENTS IN LITERARY COURSE.

## THIRD YEAR :

	Name.	Home.	City.
(42)	MacLean, A. S.	Scarp, Harris, Scotland.	Room 59

## SECOND YEAR :

	Name.	Home.	City.
69	Cameron, A. G.	Montreal, Que.	Room 53
70	Campbell, J. D.	Toronto, Ont.	" 57
71	MacGregor, G.	Manchline, Scotland.	148 St. Luke Street.
72	Pack, E. W.	Toronto, Ont.	Room 44
73	Thom, G. W.	Appleton, Ont.	" 46
73	Anderson, F. J.	Montreal, Que.	128 Paris Street.

## FIRST YEAR :

	Name.	Home.	City.
75	Forsythe, S.	St. John's, Nfld.	Room 40
76	Johnston, J. L.	Toronto, Ont.	" 41
77	Demole, J.	Montreal, Que.	" 63
78	Rondeau, A.	Ottawa, Ont.	" 42
79	Lapointe, C.	Montreal, Que.	" 63
80	Tanner, Ag. H.	Joliette, Que.	71A Argyle Ave.