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Our Graduates' Institute.

THE CHURCH AND THE YOUNG.

By the REV. ROBERT JOHNSTON, B.A., B.D., London, Ont.

If the Presbyterian Church is true to her standards she can never be careless of the young, for she teaches, as she has ever taught, that "the visible Church consists of all those throughout the world that profess the true faith, *with their children.*" To neglect the young is, therefore, to neglect those who by covenant right are within the Church, and to be sinfully careless of the shepherding of those lambs of the flock whom God in covenant has given into her care. The problem of the relation of the Church to the young is one, therefore, which originates at a point far antedating the time when they themselves become conscious of any relationship which they sustain to

the Church. I believe it was Ruskin who was once asked when a child's education should be commenced. "With its grandmother, sir," he replied. So I would say, in its care for the young, the Church must commence her operations and her efforts, whether protective or aggressive, in the hearts and homes of the parents in our congregations.

As lying at the very foundation of this work, should be emphasized as of essential importance, *proper instructions to parents respecting the nature and teaching of the Sacrament of Baptism.*

There are few matters connected with our faith and worship more calculated to stir sorrow in thoughtful souls than the indifference with which even Christian parents regard this Sacrament, and the low views of it which prevail in many minds. That it is a duty which they owe to their children all will confess ; that it is something that should be *done* parents will admit, and it would be uncharitable to deny that many look for and claim God's blessing for their children in the sacrament ; but that Presbyterian parents in general have any clear conception of what, we believe, Scripture warrants us to claim, that the rite of Baptism conferred on the ground of the parents' faith is the seal of the grace of God's Spirit, promised and in God's own time to be bestowed and developed in the heart of the child, and that this grace, whenever so developed, is as really the fulfilment of the terms of their covenant with God as though it were bestowed when baptism is administered—that this conception clearly prevails is something that the writer has yet to learn. A clear grasp of this doctrine, then, on the part of ministers and teachers, the persistent enunciation of its great truths from the pulpit on suitable occasions, and this still further aided by the distribution among the people of popular tracts explaining its privileges and obligations, will do much to lay a foundation upon which the Church may hope to rear the superstructure of a successful work for her young people.

Such teaching can only be consistently followed by results

which need be only mentioned. It will result in the honoring of the sacrament in its administration, the avoidance of its observance in a corner or in the midst of festivities and merry-makings, but the decorous and seemly administration of a rite so fraught with blessing to the Church : it must consistently result, further, in the exercise on the part of the Church of a careful and prayerful oversight of the baptized children, they will often be made the subjects of special prayer in private and in public, and as they come to years when they can be instructed in Divine things, it will be made plain to them that they have been given in covenant to the Lord and have a right to claim for themselves those privileges of the Covenant of Grace into which their parents entered for them in their baptism.

I lay no claim to the views of a sacramentarian. I am not a High Anglican nor a subscriber to the doctrine of Baptismal Regeneration, but I would fain see the time when we shall honor God by entering into our rich inheritance in this Sacrament. Then I believe our Church shall take to herself renewed strength and a richer glory.

Following such an appreciation of our privileges there must be on the part of the Church *an emphatic insistence before parents of the supreme importance of home training and influence.*

The very fact that the Church has to such an extent provided for the religious instruction of the young in her Sabbath Schools and Societies, renders it all the more important that the duty of home training and the recognition of parental responsibility should not be overlooked. All the organizations that the Church can establish can never take the place of the Divinely instituted home. It alone, if faithful in its work, without the aid of any of the societies which are a feature of modern life, can accomplish much to solve the problem that we are considering ; but all such societies together without the coöperation of the home will fail in achieving its solution.

When God would prepare a young man to become the deliverer of a nation, He placed him by a remarkable providence

in a home where he should learn of God. What was it, think you, that sent Moses out into the gaiety and corruption of the court of the Pharaohs to live a life pure; and manly in the midst of so much that tended to make him selfish and slothful? What was it that kept his heart tender and his spirit sympathetic, so that he was ready to respond to the cry of the distressed and down-trodden? I will tell you, it was the influence abiding with him of those boyhood years spent with a mother who feared God, and the memory of the lessons of faith learned from his faithful father. The Church glories in the life and labors of a Paton and a Mackay, but she forgets all too readily the soil from which such lives spring and the influences that mould such characters; she forgets the little Scotch cabin with its "but" and "ben," and its room whither the father went daily to close the door upon himself and his God, aye, and the Sabbath exercises of which the great missionary has written so touchingly; forgets, too, that humble home in Zorra where the future apostle of Formosa was taught to "read the Bible, and believe it, to listen to conscience and obey it, to observe the Sabbath and love it, and to reverence the office of the Gospel Ministry." These were the foundations upon which the heroic lives of our saints have been reared, and it is from such homes and such influences that young men and young women will still come forth with high conceptions of life and duty, and with humble resolve to make of the world a place for service and not a mere play-house for pleasure-seeking. Women to-day in almost countless numbers are clamoring for rights and privileges, scurrying through the world searching eagerly for a sphere: for my part I would close no door against them, but giving free admission to the place of the attorney's brief, of the surgeon's scalpel or the politician's portfolio, I would still point to the cradle and the family circle, and say "there is woman's throne, there she may win and wear a crown more regal than a queen's." Could the Church but duly impress upon the parents of her families the tremendous importance of their position and the increasing character

of their influence upon their children and so arouse them to live for this one thing—their children—she might readily afford to relax largely her efforts in other directions.

“Come,” says the greatest Scotch preacher of to-day, from his throne in Free St. George’s—“Come, all ye who are fathers and mothers, come and let us take counsel together as to how we are to bring up our children to virtue and Godliness and everlasting life. Let us read all holy writ on this subject together, and after holy writ all other good and true books that in any way bear upon this supreme subject. Let us set ourselves to gather together all our experience and all our observation, and let us counsel and correct and comfort one another concerning this one thing that we do, our children. Let us take time to it, and pains and pursue it until we succeed in it. Let us search the Scriptures up to the top and down to the bottom for this pearl of great price. Let us set on one side all the fathers and mothers in Israel to whom God hath ever said “I know him that he will command his children and his household after him, and that they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken of him.” And then let us set on the other side David and all those fathers and mothers on whom the Lord took vengeance and said, “Now, therefore, the sword shall never depart from thine house.” Let us collect into a secret and solemn book all such instances and let us, husband and wife, minister and people, and one anxious parent with another, let us meet together and confer together, and pray together, saying, “This one thing will we ask.” Why do men and women combine and consult together about everything else but the thing in which so many are ignorant, so stupid, and so full of fatal mistakes?

If such exhortations were addressed from all our pulpits to all our people, and if being heard and laid to heart all ministers and parents labored together for the young, the first and most difficult part of the problem of the Church and the young would be solved.

But there is a work for the Church to do for the young outside of and in addition to all that the home can accomplish, and in present circumstances, when home life in general is all too far from ideal, the importance of this work presses more and more upon the Church for attention. Not only are the young people born within the Church, looking to her for religious instruction and oversight, but she is confronted with an ever-increasing multitude of youths and maidens who are but a step removed from complete indifference to things religious. In general it may be said the Church must recognize her responsibility to teach Christ to the young people in the community where her sphere of labor lies. Along what lines and in pursuance of what methods is she to undertake this work? The day has been when the ordinary Sabbath service with the mid-week lecture was all that was regarded as necessary on the part of the Church in her care for either young or old. These were days when sterling character was developed and the spirit of true earnestness and zeal frequently prevailed in communities where to-day under changed circumstances these characteristics seem to have declined. But good as they were, they are past and while we may cherish their memories, it is as useless to dream of applying their methods to the work of to-day as to propose to light one of our great factories with the tallow-candle of our forefathers.

The *spirit* of our fathers must be ours, our *methods* must be our own.

One answer to the question, "What is the Church to do for the young people?" has been given by that magnificent institution of modern days, the Sabbath School. The awful charge that the Sabbath School was an agency of the evil one has long ago been dropped, while by its splendid work it has come to be recognized as one of the mightiest existing forces working for the extension of Christ's kingdom among little ones both within and outside of the Church. Its methods and work I will not to-night discuss, but two matters I will venture to mention which demand the attention of the Church,

and receiving which attention this department of the Church's work will become still more effective. First, the need of a closer and more faithful oversight of Sabbath School work on the part of the Sessions of our congregations. It is one of the questions asked our Sessions from year to year, "how many elders are engaged in Sabbath School work?" And the answers returned from year to year to that question, show that by far too large a proportion of those who should be leaders in all the spiritual work of the congregation are neglecting this most important and most fruitful field. If the Sabbath School has sometimes degenerated into a sort of Sunday Club, with its chief interest centred around the entertainments and exercises in which the interest of the little ones has been aroused and for which their coöperation has been secured, if the teaching ability has been poor and the management unwise, it has often been because of the failure of those who have accepted office in the Church to entertain that true interest in the work, to sustain that hearty appreciation of its power and importance, and to exercise that continued and careful interest in the School which the Church has a right to expect for every department of its work from those who take the oversight.

In the second place we should claim for the Sabbath School a more general interest on the part of Christian fathers in our congregations. The great complaint made concerning Sabbath School work is that in some unaccountable way it suffers the young men to drift out of all connection with the Church. Young fellows between the ages of seventeen and twenty-two are suffered to lapse, and there is thus created or allowed to form a place of leakage which is disastrous to the Church's interests. Now, the truth of this is all too evident to be denied and one means of its cure lies in the recognition on the part of Christian men in our congregations of the duty that they owe to the rising generation. With a strong staff of able and efficient and devoted male teachers, teachers who, while prominent in the professions and in business, are not so absorbed in these as to be forgetful of their profession to be fellow-lab-

orders with Christ, I see no reason why this gulf between the Sabbath School and the Church should not be bridged, and the greatest argument for the creation of other societies for doing this work be removed.

But while this may be a possibility, and perhaps a desirable possibility, the fact remains that there is a work for young people which should be done, but which is not even attempted by the existing Sabbath School. This is a work of systematic Bible study and training and instructing for the more public and outward forms of Christian work in connection with the Church of Christ. For this work there has arisen in our day a multitude of Young People's Societies, the work of which has assumed a variety of forms, and, yielding to the tendency to specialize there has come into existence what sometimes seems to be a congested state of organization, and so a ground of objection has been created by the establishment of what has been declared to be mere machinery. Lord Macaulay, in one of his essays, pointed out that a great element of the strength of Rome lay in her thorough knowledge of the way in which to deal with enthusiasts. "The Church of Rome," he said, "neither submits to enthusiasm nor persecutes it, but uses it. She considers it as a great moving force which in itself, like the muscular power of a fine horse, is neither good nor evil, but which may be so directed as to produce great good or great evil; and she assumes the direction to herself. It would be absurd to run down a horse like a wolf, it would be still more absurd to let him run wild, breaking down fences and tramping down passengers. The rational course is to subjugate his will without impairing his vigor. When once he knows his master, he is valuable in proportion to his strength and spirit. Just such has been the spirit of the Church of Rome with regard to enthusiasts." There is a lesson here for us.

Now, it is not to be denied that there may be over-organization in the Church, just as there may be a fifth wheel to a coach, but it seems evident that our Young People's Societies

have given a reason for their existence by the work that they have accomplished. If organization be of a wise kind and for work for which there is need, it cannot be too complete. Tammany Hall governed the American elections just because of its splendid organization, and it was not until it was met by a counter organization as complete that it was overthrown. Industry and a wise concentration of force in the desired direction is just as desirable in the Church as in the world. To trust to mere organization is to rely upon the cold metal of the water-pipe for the water supply, but to despise it is as senseless as to despise the machinery which gathers and distributes the strength and refreshment of the thundering waterfall.

Now, it is not required of me to defend in particular any one of these societies as specially suitable for operation within the Presbyterian Church, but as a sample of all of them, and as in some senses the greatest of all, I may be permitted to say something about the Young People's Society of Christian Endeavor and the relation of the Presbyterian Church to it. I must confess to something of an original prejudice against this society, to the gradual removal of that feeling and to the admission of a growing admiration for its work, until after returning from the recent San Francisco Convention and marking the increasing realization among the leaders of that great movement of the need of the Holy Spirit's guidance and control, and the decided increase of the evangelistic spirit and of evangelistic and missionary effort in the organization, I returned convinced that Christian Endeavor has within it those elements which make for permanency and power, and which, under God, will ensure it a work in the future to which all that has been accomplished in the past shall be but as the first droppings of the great shower.

This Society has from its inception appealed very strongly to the Presbyterian Church. In all recent international Conventions the Presbyterian Church has been most largely represented of all the denominations. In Canada, out of nine hundred and nineteen Young People's Societies reporting to

the General Assembly's Committee, eight hundred and eighteen are Christian Endeavor. The reason for this is found in the fact that while our Church has never had a definite and recognized form of organization for our young people (other, I should say, than the Young People's Home Missionary Society, which has not yet been received with the favor it deserves) the Christian Endeavor Society comes with a simple form of organization, a constitution ready for adoption, a plan of work and study so elastic that it is suitable for any congregation, and with a record of successful operation that appeals very strongly to ardent souls, and may I not add, with an inter-denominational flavor that is specially attractive to those who have been taught in the liberal spirit that has ever been characteristic of the Presbyterian Church.

Now, this very fact that a Society which, apart from emphasizing evangelical truth, has no distinctive doctrinal or denominational teaching, prevails so largely in our congregations gives anything but pleasure to many. It is worthy of note that at the recent Convention held in San Francisco the Congregational Church was, next to our own, most largely represented, while next to it stood the sect of the Campbellites. Now the former Church, I think it will be acknowledged, is standing more and more for union on the ground of disregard of distinctive doctrine, while the latter, through one of its official organs avowed its purpose of promoting, not *inter-denominational*, but *non-denominational* feeling. With two of the strongest forces in Christian Endeavor, then, laboring in this direction, it is evident that if our young people's study and work are to retain a distinctive Presbyterian character, and our young people themselves to grow up intelligently loyal to their Church, there must be either the substitution of something for the Christian Endeavor Society or the introduction into it of an element generously and yet strongly denominational. Someone may here suggest that this denominational spirit is the very feature of Christian life and work, which we should seek rather to obliterate than to make prominent; from

such a suggestion I would emphatically dissent, and this not because I would in the slightest degree retard or discourage a spirit of true Christian charity and unity, but rather because I would seek by every means to establish and develop such. Charity is a fruit not of ignorance, but of knowledge and of an exercised judgment. The history of our Church's past is too full of glory and of greatness and of God to be carelessly cast aside, it is too redolent with the heroism of sacrifice and service to be buried and forgotten. The distinctive doctrines, the principles and practices of our Church have a message for this age also, and it will be little less than criminal on the part of the Church if she fail to make familiar with her rich heritage the young people whom God has given her.

To do this work and at the same time to train our young people for Christian service we may have either a distinctively denominational society or we may use the existing Christian Endeavor Society in a manner which its elastic character makes easily possible. Along this latter line our General Assembly's Committee is now working, and topics and text-books dealing with the History, Polity, Work and Doctrine of our own Church have been suggested, and to a very large measure adopted. The introduction of these special studies and courses of reading is a work just as advantageous to the Christian Endeavor Society as it is to the Church, for it emphasizes its thoroughly inter-denominational character, and it is interesting and encouraging to know that Dr. Clarke, the founder of the Christian Endeavor Society, has expressed warm approval of the scheme. To secure the best results from them a persevering and sympathetic interest in the work of the Society is required on the part of the minister ; but this is essential to any successful work among the young, and this I will say for our Young People's Societies, I have never known one in which the pastor took such an interest, become a centre from which troubles, such as are sometimes charged against such societies, have arisen.

With the possibility, then, of such complete control, on the

part of the Church, of the Christian Endeavor Society, with leave to introduce into it just as much denominational work and teaching as we desire. I fail to see the need of a distinctively Presbyterian organization. Examples in this direction we know have been set for us by the Methodist and Baptist Churches, and the necessity for such organization must have appeared evident to the leaders in these bodies. What is necessary, however, is that the organization of our young people by whatever name it may be known should be under the full recognition and direction of the Church. It will be unfortunate, and eventually disastrous, I believe, if the yearly convention of any society represented in our Church continues to be under the auspices of a Committee wholly independent and on which our Church is not even officially represented. Last year and again this year the Baptist Young People met as Baptist, the Methodists as Methodist, and the Presbyterians though they had a denominational rally, yet met as Christian Endeavorers. Now I would have them continue so to meet if they desire it, a meeting under such auspices has its advantages, but I would have them meet also as Presbyterians, and that under the auspices and direction and with the sympathy of their own great Church. I would have established a Presbyterian Guild with organization under Presbytery and General Assembly, so broad in its character as to include within its several departments every form of young people's work within the Church, and under the direction of this Society I would have our societies work, and at its call assemble in convention for inspiration, encouragement and conference. Let the young people but feel that they and their work hold a place second to no other in the sympathy and interest of the Church, let the work but be pointed out which they are desired to undertake, and it will be found that in our Church we have those who, in loyalty, love and heroic service for her interests are not a whit behind the foremost of any land.

There remains still a subject requiring special attention, and to which reference has not yet been made—it is the relation of

the Church to young men as a class. It is to be regretted that this subject should demand a separate consideration, but it cannot be claimed that either by our Sabbath Schools or by our Young People's Societies as at present constituted have young men to any great extent been reached or their sympathy enlisted. We may in a spirit of hope encourage ourselves to believe that the estrangement between young men and the Church is exaggerated, and yet the continual call of the Church to this class, as though they were not only outside, but in a position antagonistic to things religious, the ever-recurring magazine article on the subject, and the invariable topic so much in evidence at our conventions of "How to reach Young Men," all indicate an existing condition of affairs far from satisfactory.

Whether the spirit of the age which finds expression in organization should find expression here also and lead us to adopt some such form of effort as is found in the "Brotherhood of St. Andrew" in the Episcopal Church, I am not prepared to say. The mention of the matter may invite discussion and suggestion.

One thing in this connection I venture to suggest, it is that in all our work for young men the spiritual should take emphatic and absorbing precedence of everything else. To make a sort of semi-religious club of our Church and a lecture-platform of our pulpit is to perpetrate a folly the inconsistency and futility of which none will more quickly detect than young men themselves. Their very business training and competition in the world teach them the necessity of fidelity to purpose and loyalty to one's mission. They, therefore, look to the Church for spiritual guidance, encouragement and help, and if, instead of these, they find attempts at amusement, entertainment and social and political education, they are not slow to abandon the Church for places where these can be found in larger measure and in more congenial surroundings. The pulpit has tried too long to win young men by appealing to the head, let us make the trial now of appealing to their

hearts. The Cross still appeals to young men ; magnify it, then, and trust to the Divine Sufferer who hung thereon to rally to Himself hearts true and brave for the conflict with evil ; magnify it in the heroism of the sacrifice and service which it teaches as well as in the salvation that it provides ; magnify it in the call that it utters to young men to rise above the greedy grubbing of a mammon - worshipping age, and above the enervating and corrupt life of luxury and lust ; magnify it in its power to make of men sons of God, and there shall be found to-day, as in former days, the echo responsive to its call in young men's souls. Then, when the Spirit of God for leadership shall fall upon some Gideon of this age, and he shall blow a trumpet, there shall be found rallying at its sound the young men prepared for the battle.

NIGHT.

Beyond earth's rim the spent day drifts and sinks,
Th' expectant lands lift their stilled faces up,
The last hours drip from Night's upturn'd cup
And new wine stains her fingers as she drinks.

ROBERT MacDOUGALL.

Western Reserve University.



THE BIBLE AND EVOLUTION.

By REV. PROF. SCRIMGER, D.D.

V.—ORIGIN OF RELIGION.

As represented especially in the Hibbert Lectures, the new Science of Religion which seeks to classify the faiths of the world according to their leading features, to trace the origin and growth of religious ideas, and to discover the laws that govern their development, has, like all the other sciences, come under the spell of the evolution theory. Admitting that monotheism is the highest form of religion and the only one that can be entirely true, it is held that monotheism is the latest development of religious thought with man, that it was preceded by henotheism, or the worship of one god to the exclusion of others, who were still, however, supposed to exist. Henotheism in turn grew out of an antecedent polytheism, which replaced the still earlier animism or fetishism, now found only among the lowest and most barbarous tribes. Even this was not the earliest form of all, but must have been preceded by some cruder religion still, though the authorities on the subject are by no means agreed what it was. The origin of religion altogether, which is not necessarily contemporaneous with the origin of the race, is variously explained as arising from dreams or imaginary ghosts, or the reverence for departed ancestors. Max Müller would attribute it to the sense-perception of the infinite, the meaning of which, if it has any, need not detain us now. Thus from a religious point of view man started at a stage lower down than the lowest savage anywhere found to-day, and has gradually worked his way up, step by step, to the pure and lofty monotheism represented in Christianity—just as all vegetable and animal life are supposed to have risen step by step from the lowest forms to the highest now existing.

It need not be said that the Bible account of man's religious history is considerably different from this.

That in several very important senses there has been religious development from the beginning until now is, of course, admitted on all hands. Judged by almost any of the tests we can imagine, the religious condition of the world is better now than it has been at any previous time in its history. Pure monotheism counts a larger number of adherents than ever before, and it exercises a more potent influence in human affairs. Within our own day we have seen whole nations raised from the grossest idolatries and superstitions to a high degree of Christian civilization, and authentic history easily carries us back to a time when practically the whole of present Christendom was under the influence of a degrading polytheism. Two-thirds of the world's population to-day adhere to various heathen religions, and our aim is to raise them to a higher and purer faith by our missionary endeavors. We are confident these will yet succeed, and when they do we shall feel that immense advance has been made. The process must go on until the whole world is raised to a higher religious plane. Our ardent hope is that the progress which has marked the past should be projected into the future, and proceed even more rapidly than it has yet done.

But even within the limits of monotheism itself there has been development in religious ideas. The New Testament is an advance on the Old : the Mosaic dispensation is an advance on the patriarchal ; the post-diluvian on the ante-diluvian. The Bible revelation is everywhere supposed to be a progressive one, in which new conceptions on religious matters are constantly being presented by accredited teachers, and old conceptions made more definite as time proceeded and occasion offered. The true religion has gained in extension, being more widely embraced now than ever before, but it has also gained in intension and clearness as the result of that marvellous providence by which God has been leading the church to a fuller apprehension of His character and will.

But while all this is true, the Bible everywhere assumes that from the very outset man had somehow come to acquire a conception of the existence of the one true God, and that in

every age of the world there have been some, however few, who retained that knowledge in their minds and gave to Him alone the homage of their hearts. Moses is the great prophet of monotheism who first gave it enduring form as a national faith, and so guaranteed its perpetuity, but even he only regarded himself as continuing the faith of a line of patriarchs and prophets that reached back to the very origin of the race and joined hands across the centuries. The very first man has a knowledge of God and the first family are represented as uniting in sacrificial worship at His altar. Defection indeed comes early and spreads rapidly, but even in the darkest days Jehovah never left Himself without a seed to serve Him. The true religion never altogether disappeared from the earth, or the knowledge of it from among men. There has been more than enough of polytheism, and of animism, and of fetishism, and even of atheism in the world. But no one of these is the original religion. They are all degradations from a purer monotheism, which formed part of man's spiritual outfit at the beginning of his career. If the modern view is the correct one, we shall have to reverse all these conceptions and write afresh the earliest chapters of man's religious history, so as to bring them into harmony with the new theory.

Now, it is quite possible that we have come to read into these early chapters of Genesis a higher type of monotheism than the writer intended or than is warranted by any of the statements made. We are always apt unconsciously to attribute our own highest ideas to historical characters who have won our sympathy and appreciation in any way. There is monotheism and monotheism. Adam and Abel, and Seth and Enoch, and Noah may all have been monotheists, and yet their conceptions of the one true God be very different in many ways from what we would now understand by that name. Did they for instance understand that God was a purely spiritual being? The narrative is full of anthropomorphisms, and would be quite consistent with a far lower conception. Did they regard Him as being more interested in the moral character of his worshippers than in the ritual by

which they approached Him? The story of the sacrifices of Cain and Abel is at least a puzzling one, and might be consistent with either view. Did they conceive of Him as a loving father or as a just judge only who resented the breaking of His law, and sternly exacted the threatened penalty of disobedience? In the story of the fall there is undoubtedly grace as well as justice. But justice predominates, and there is a wide gap between the protevangel to the first mother of all and the full gospel of grace in the ministry of the virgin born.

But after all reasonable or possible deduction has been made from the completeness of the monotheism attributed to the founders of our race it is quite evident that we are still a long way from the modern theory. It seems much more likely that the ultimate reconciliation will come, when it does come, from a pretty radical modification of the theory. It is not improbable that this will take place in the near future.

To begin with, the theory in its present form is but meagrely supported by facts. There is no evidence at all that man was ever without a religion of some kind. There have, of course, been individuals who were irreligious, all too many of them. There have been multitudes on whom their religion exerted little or no practical influence for good, and there have been a few professed atheists. But no people has never yet been discovered without religious ideas and religious rites of some sort. Apart from the line of Judaism and its historic affiliates, Christianity and Mohammedanism, there is no clear case of a people rising from a lower form of religion to a higher save through outside influence. There have been numerous cases of degeneracy from the higher forms to the lower. If the theory were true, then we would expect to find that the whole world, heathen as well as Christian, now stood religiously at a point far in advance of what it was two or four thousand years ago. It is notorious that the very reverse is the case; and that, not only among savage tribes, but also under the comparatively high civilizations of India and China. If we may

judge from their religious literature, there was a time when both of these great peoples were monotheists, though they have long ceased to be so. Renouf, one of the Hibbert Lecturers, himself admits that the sublime portions of the Egyptian religion are demonstrably ancient, and the last stage by far the grossest and most corrupt. If there is any law at all observable in the religious history of mankind, it is the law of degeneration. Advance is the exception and not the rule, save as the result of outside influence. We may not be able to claim that the earliest religion is the highest type of monotheism, but far more certainly it is not the lowest form of fetishism. From some point between the two there has been a double movement, one upward to Christianity and another, thus far the more general of the two, downward to more degraded forms.

There is little doubt that the strongest recommendation of the modern theory to the minds of many of its advocates is the fact that it seems to make the history of religious progress fall into line with the history of all other forms of life as interpreted by evolution. The thought of there being one law running through all nature is an irresistible one to the scientific mind. It seems almost useless to argue against it, whatever the facts may seem to be. And so far the scientific mind may be right. But the trouble in this case seems to arise from a partial apprehension of the real law of evolution and an erroneous application of it to this department. It is now coming to be better understood than was formerly the case that in no sphere does evolution mean a constant and universal advance from the lower to the higher. There has been advance on the whole, but not at every point. Each new type that appears seems to be at first in a condition of unstable equilibrium. Some of the individuals or some of the variant forms hold their own and ultimately make progress to something higher, but alongside of this there is the degeneracy and ultimate extinction of the rest. The relative proportion of the two classes is by no means a fixed one, but varies according to the conditions at the time. The degenerating element is always a large one. If in the history of religion degeneracy seems to

be the rule, two things have to be borne in mind. In this case the degeneracy is largely a wilful one, due to the prevalence of sin. Because of sin men did not care to retain the true God in their knowledge, but made gods for themselves, more to their own mind. And man's religious history is yet incomplete. In the past, degeneracy has been the more prominent factor. But we are not without good grounds for hoping that the tide has now turned, and that henceforth the upward movement will be more marked through the energetic prosecution of missionary enterprise. When the record is finished it will be clear that on the whole the progress has been decided enough.

Our conclusion as to man's religious starting-point seems to require an explanation of how he attained his primitive religious conceptions, and there has been no little discussion of the subject. A word or two on that point may, therefore, be offered in conclusion. It must be borne in mind, however, that a fact is one thing, the explanation of a fact another, and quite different thing. Our statement as to the fact may be perfectly true, while our explanation may be erroneous or defective. We accept many things as facts which we cannot as yet explain. The appearance of every new type is so far an unsolved problem even to the thoroughgoing evolutionist.

The short and easy answer with many theologians has, of course, been that man obtained his first knowledge of God by a primitive revelation from heaven. In some sense that must be true, God never could have been known by man then or now unless in some way He had revealed His presence and His character. But as an explanation of the fact, that statement never satisfies the scientific mind, because it does not go far enough. We want to know how God manifested Himself to man so that he became aware of His existence. We may attempt to block further inquiry by saying that it was through some supernatural method which we cannot understand at all. But the Bible never seems to take quite that ground. In the nineteenth Psalm, at any rate, and in the first chapter of Romans, as well as in Paul's address at Lystra, attention is

called to the perennial revelation of God in the works of nature and in man's own conscience. Assuming that man had the religious faculty from the beginning that revelation was as open to him then as it is to us now. God is never far from any one of us. We all may find Him if we will.

It is true that many generations to whom this revelation was constantly present have, nevertheless, almost wholly missed Him. But that has been mainly because they did not really care to find Him. God in nature is something like a face in a puzzle picture. We seldom see it until we look for it; but once we have discovered it, it seems so manifest, we wonder how it can ever have escaped us. Primitive man might have missed Him too, but it would seem as if his looking had been early rewarded.

The poet teaches us

“That heaven lies about us in our infancy.”

In childhood there is an artlessness which makes faith easier than to maturer minds. The heart is readily impressed with the Divine. So not improbably there was a directness of spiritual vision more natural in the infancy of the race than when later on it became perverted by passion and self-interest. It might be said that God indeed talked with men, so plainly did they hear His voice; and that men walked with God, for they were ever conscious of His presence. By his very constitution the first man found himself at once face to face with the Divine, and as a genuine son of God his heart bade him worship the Supreme. This simple monotheism was attained, we may say, without reflection and was as yet wholly without definitions of any kind. It was, therefore, unstable, and soon corrupted by vain superstitions. As in so many other things, the world's course is back to its original starting point, only now it brings back with it the experience of failure, conflict and re-conquest, enabling it to hold its heritage by a surer title and with a much keener perception of its worth. The recovered monotheism is likely now to be man's permanent possession.

BROWNING AS A RELIGIOUS TEACHER.

By REV. JAMES BARCLAY, D.D., St. Paul's Church, Montreal.

It is not Browning as a poet, but Browning in one particular aspect, and that only in the way of a suggestive note, that this paper proposes to discuss. Browning must be judged of as a poet, not as a philosopher, or as a teacher of art or science or religion, although in his works he deals with all. Bacon was called the "greatest, wisest, meanest of mankind," and if we were to take the verdict of critics, we might pronounce Browning the strongest and weakest, the most educative, and the most unintelligible of modern poets. A strange estimate of what he is and what he has done might be given by compiling the varied opinions of his critics. "Sense is sacrificed to sound," says one, "pages of absolute nonsense," says another, "obscurity is his prevailing weakness," say many, arising, one says, from his conciseness, another says from his garrulity. And what has happened to his mode of expression has also happened to what he expresses. One entitles him the champion of the purest love, another represents him as the advocate of the most unrestrained licentiousness. Were one only to read about Browning instead of reading Browning himself, one might avoid his writings, on the one hand, as deleterious poison, and on the other, as unedifying rubbish, and one would lose thereby one of intellect's greatest treats and one of religion's strongest bulwarks. It is in his attitude towards religion that I am specially to speak of him in this short paper, and all I can undertake is to allude, in a preface, as it were, to possibly following papers, to the underlying current, or, as the German would put it, the main "motif" of his writings.

Browning is essentially an optimist in religious faith and teaching—yet his optimism is of such a kind that even a fairly orthodox Christian of the old school has little reason for complaint. Various views have been taken with regard to Brown-

ing's religious teaching and his own personal faith. One thing can be safely and strongly said, that everything he wrote is pervaded by a deep, reverential, sacred sentiment. If he ever speaks or makes any of his characters speak, disparagingly, slightingly, sneeringly of religion, it is only of its fictitious and false forms, and its hypocritical and Pharisaical expressions—the true spirit of religion he treats throughout with respect and reverence. Indeed, the main drift of all he wrote was religious, intensely religious. How could a writer be anything but religious whose master theme is the human soul—the human soul, with its infinite wants and its infinite capabilities. Browning is a very varied writer, he goes into all fields, and not superficially, but deeply, into all fields, and into whatsoever field he goes—nature, history, science, art—one and all he views from the side of the human soul—its origin, its growth, its development, its destiny. To give any fair idea of his religious teaching at all would take not one but many papers. A very good course might be given in any of our theological colleges from the works of Browning, and such courses from the writings of several modern prophets might prove highly helpful. All I propose to do in this paper is to try to strike the key note of his creed and teaching, and that key note undoubtedly is optimism. It has been questioned, and it is open to question, whether this optimism is compatible with what we call sound Christianity. There is a great tribute paid to Browning's religious faith from a quarter from which we would have least expected it—from one who does not hail with welcome, but wonders over with flippant regret, Browning's Christianity. He marvels that such a great mind can be Christian, and yet that it is so he admits—that he is Christian he says is as clear as noonday, to the most purblind vision.

And is it not a matter of profound thankfulness, when so much to-day is hostile to Christianity, to religion, that the greatest of our modern poets is religious—religious, certainly, and Christian, though not perhaps conforming altogether to the particular tenets of any one church? There is scarcely

one, if any, of the essential facts and the outstanding doctrines of Christianity, which he does not touch upon, and touch upon in such a way as to carry the conviction of his own believing acceptance. His faith may be somewhat differently expressed; you do not expect a poet to put his creed in dogmatic theological form. His hope may be larger than that of any church, or perhaps than that of all the churches, his interpretation of evil and atonement somewhat different and his belief in Divine forgiveness somewhat broader; but there is a deep, beautiful religious atmosphere breathing throughout all his poetry; indeed, you can scarcely get away from religion in anything he wrote. Religion, in all its forms, in its darkest bigotry, and in its most priestly superstition, and in its most rationalistic license, has been treated by him. Judaism, Mohammedanism, Paganism, Christianity in all their developments, skepticism in all its phases, coarse and refined, materialism, spiritualism, humanitarianism, scientific evolution, have all been taken up and treated, so much so that one might construct a fairly inclusive history of religious development and manifestation from his works. I only wish in this paper to emphasize what runs through and is really the deepest ground-work of all he writes. Optimism is the key-note, as I have said, and yet an optimism which I feel sure the church would be slow to condemn. It may conflict—it does conflict—with certain cherished doctrines and traditions of the Christian church; but, on the other hand, it is in harmony with and powerfully supports many others. Browning teaches, and have we no reason to welcome such teaching from such a source, that there is a God, that He is immanent in nature and in human nature, that there is a Providence, that everywhere are traces of the wisdom and watchfulness—of the righteousness and the love of God, that there is an immortality, a life beyond this life, and which explains this life, that there is Eternal Righteousness and Infinite Love, and that the whole universe is in the hand of Infinite Love. Speaking generally, that is Browning's creed. He may seem to leave out of his creed a personal

devil, although that is debateable ; he does leave out an eternal hell—eternal punishment can have no place in Optimism. But the whole tendency of his writings is highly moral and elevatingly spiritual, and with the high platform of thought and feeling to which he raises us may be pardoned a few theological and ecclesiastical deficiencies. If a man can be considered a religious teacher who believes profoundly in God, in Providence, in the Divine origin of man, in immortality, in the sacredness of duty, in self-sacrifice, then Browning is eminently a religious teacher, and that of a very high order. No earnest reader can rise from a perusal of his works without deepened, if, perhaps, chastened self-respect and increased reverence. He is an optimist, but his optimism is founded on God, and leads always to God. Nature without God finds no place in his poetry. "Though Master keeps aloof, signs of His presence multiply, from roof to basement of the building." In his creed God not only created all, but is immanent in all. "He dwells in all from life's minute beginning, up at last to man, the consummation of this scheme of being, the completion of this sphere of life," "and in completed man begins anew a tendency to God."

Everything in nature reveals to Browning the effort of God, of the Supreme Intellect, "From whom all being emanates, all power proceeds," "In all conceived or felt or known I recognize a mind, not mine, but like mine—for the double joy—making all things for me and me for Him."

With Browning God is present alike in the order and beauty of nature and in the world of will and thought. He makes Pampilia say "Let us leave God alone—why should I doubt, He will explain in time what I feel now but fail to find the words." His optimism never discards nor discountenances the Divine righteousness, on the one hand, nor ignores or makes light of human sin on the other. He believes implicitly in a final reconciliation, but that reconciliation is not bought at the expense of holiness or the condoning of sin. With Browning God is all-powerful, all-wise, all-righteous, yet

withal, all-loving ; and if his doctrine of God is high, so also is his doctrine of man and of the relation between God and man. Love is supreme, the ultimate essence and end of all, the true nature of God and man. Browning might inscribe as motto over his religious teaching, "God is Love." There is no pantheism, however, in Browning's teaching. "Man is not God, but hath God's end to serve—a master to obey—a course to take—somewhat to cast off—somewhat to become."

God is the Ideal and man is ever moving forward towards it—man's life begins from God and returns to God.

No writer has so magnified the sacredness of duty, the necessity and significance of effort, of endeavour. One of Christ's most scathing judgments was passed on the "unprofitable" who had buried his talent unused. And the unused talent, or, as he puts it, "the ungirt loin and the unlit lamp," are amongst life's most heinous sins. Not the number of talents, but the faithful use of talents, many or few is what makes life true and high and acceptable to God. Man is made for progress. Man is made to work, not to mourn, as Burns puts it. To see and feel is to suffer. His is the truest existence who enslaves his sufferings and makes their strength his own. He who yokes them to his chariot shall win the race. He admonishes youth to sigh even for the impossible, and if need be, blunder in the endeavour to improve what is. He intimates frequently that every man's task is to leaven earth with heaven, by working towards the end to which His master points, without dreaming that he can ever attain it. None great or small in the sight of God, there should be nothing great or small in the sight of man. "All service ranks the same with God—whose puppets, best and worst, are we—there is no last nor first." How beautifully Browning brings out this thought in "The Boy and the Angel," showing how God missed the service of the poor boy who worked at his daily craft and praised God as he did so. Creation's chorus was weakened by the silence of that one weak voice.

Man must work—man must grow—man must aim, and "his reach must exceed his grasp."

"What is left for us, save, in growth of soul, to rise up
From the gift, looking to the Giver,
And from the cistern to the River,
And from the finite to Infinity,
And from man's dust to God's Divinity."

Browning has a lofty idea of what man is in himself in his relation to others, in his relation to God. No one can read his works through, and self-complacently or self-excusingly ask, "Am I my brother's keeper?" There are few more powerful lines in literature than those in which Browning makes David rise in his song to the true conceptions of God and man :

"Have I knowledge ? confounded it shrivels, at wisdom laid bare ;
Have I forethought ? how purblind, how blank, to the Infinite care ;
And, thus looking within and around me I ever renew
(With that stoop of the soul, which in bending upraises it too)
The submission of man's nothing-perfect to God's all-complete,
As by each new obeisance of spirit, I climb to His feet."

I do not allude here to the beautiful passage in "Saul," in which he makes David in lofty inspiration anticipate the Incarnation, because I am not even touching in this paper on Browning's special views of Christianity. God and man—God's revelations, man's gropings after and graspings of these, is one of our author's favorite themes.

"Souvello, wake, God has conceded two sights to a man—one of men's whole work, time's completed plan—the other, of the minute's work, man's first step to the plan's completeness," and he holds that man's life is advanced by every experience that comes in his way. Very clearly and very frequently the poet intimates that in every blessing which attaches a man to this earth, he may hear the Divine voice which bids him renounce it.

Browning teaches strongly what was taught to Peter, and, through Peter, to the Jews, that God is no respecter of persons. "All service ranks the same with God."

"So let him wait God's instant—men call years, meantime hold hard by truth and his great soul—do out the duty. Through such souls alone—God stooping, shows sufficient of His light For us i' the dark to rise by—and I rise." Yes, Browning is a religious teacher, at whose feet it will elevate anyone to sit. Righteousness, duty, sacrifice, charity are amongst his themes, but, as I said before, what runs through everything, what explains all, past, present, future—God, man, time, Eternity—is "Love."

"There shall never be one lost good—
 What was shall live as before ;
 The evil is null—is naught—
 Is silence implying sound.
 What was good shall be good,
 With, for evil, so much good more
 On the earth, the broken arcs
 In the heaven a perfect round."

Browning never ignores wretchedness, never ignores sin, nor does he call them by other names, but deep down in the heart of the deepest human wretchedness, and the deepest human wickedness, he sees the loving touch of God, and in that is his faith, his hope, his interpretation of the world and life. Evil is part of the Divine scheme, and the whole scheme is "love." Gain is enhanced by loss, ignorance leads to higher knowledge, truth springs from error. That life here should end all would be a thought absolutely impossible to Browning, for it would mean injustice to men, and injustice with God. Soaring far beyond this earth and time, he weaved his song of hope right amid the wail and woe of wretchedness, and sin, and in the love of God found assurance that "Heaven's shall be" comes from "Earth's has been." His creed is optimism, failing perhaps in many a solution, and leaving, though greatly sweetened, many a difficulty unexplained ; but if his

creed errs, it certainly does not err in want of reverence towards the Infinite Love, or in want of charity to man. Let me close with a challenge which it has never been easy satisfactorily to answer, save as the poet answers it himself :

“ Wherefore should any evil hap to man
 From ache of flesh to agony of soul,
 Since God’s all-mercy mates all-potency ?
 Man’s sin accounted such ? Suppose a world
 Purged of all pain, with fit inhabitant,
 Man pure of evil thought, word, and deed—
 Were it not well ? Then, wherefore, otherwise ?

“ All that is, at all,
 Last ever, past recall ;
 Earth changes, but thy soul and God stand sure :
 . What entered into thee,
 That was, is, and shall be :
 Time’s wheel runs back or stops ; Potter and clay endure.”

BROWNING, *Rabbi Ben Ezra.*



College Note-Book.

REPORTER'S FOLIO.

A regular meeting of the Philosophical and Literary Society was held on Feb. 25th. This meeting was a strictly business one, the reports of the Treasurer, etc., being received. The Auditors reported the books as being correctly and neatly kept. The report of the Society's Treasurer, Mr. Fraser, was given, and proved a very encouraging one. He showed a substantial balance in the treasury. Mr. D. N. Coburn, Treasurer of the "Journal," submitted his report, which was also encouraging. Both of these reports were adopted.

The awarding of Mr. Baikie's prize of \$5.00 was then put to the vote of the Society, and although the vote was much divided at the first cast, the prize was finally awarded to Mr. S. McLean, B.A.

The election of officers for the ensuing year resulted as follows :—

For the Philosophical and Literary Society :
 President—Mr. J. C. Robertson, B.A.
 1st Vice-President—(To be elected).
 2nd Vice-President—Mr. J. B. McLeod.
 Recording Secretary—Mr. Geo. W. Thom.
 Secretary of Committee—Mr. N. V. McLeod.
 Treasurer—Mr. J. L. Johnston.
 Corresponding Secretary—Mr. Don. Stewart.
 Councillors—Messrs. D. M. McLeod, B.A. H. H. Turner,
 P. Mathieson, H. G. Crozier, W. P. Tanner.

For the "Journal" staff :
 Editor-in-Chief—Mr. J. T. Scrimger, B.A.
 Associate Editors—Messrs. R. J. Douglas, B.A., Geo. McGregor, Hector MacKay.

MISSIONARY SOCIETY.

French Editors—Messrs. L. Abram and Ag. H. Tanner.

Local and Exchange Editor—Mr. H. H. Turner.

Corresponding Editor—Mr. G. W. Thom.

Reporting Editor—Mr. Don. Stewart.

Treasurer—Mr. W. D. Turner.

Associate Managers—Messrs. A. G. Cameron and N. V. McLeod.

Mr. Cameron was appointed to audit the books and to report at first meeting next session. A vote of thanks was then tendered to the present "Journal" staff, and to the retiring officers of the Society, for their efficient services, during the session now ended. The meeting adjourned with the singing of the Doxology.

MISSIONARY SOCIETY.

The last meeting of this Society was held on March 11th, The nominations by the Executive of appointments for the coming summer in the mission fields were received and accepted by the Society. The appointments are as follows :

Mr. L. Abram, Cacouna, Que.

" A. G. Cameron, Rockliffe, etc., Ont.

" J. B. McLeod, Rutherglen, Ont.

" W. T. B. Crombie, B.A., Lochaber Bay, Que.

† " F. J. Worth, Killaloo, Ont.

" Hector MacKay, Portneuf, Que.

" Hugh Ferguson, Commanda, Ont.

The singing of the Doxology brought the proceedings to a close.

G. W. T.

OUR GRADUATES.

The Home Mission Committee has appointed Mr. J. A. MacGerrigle B.A., to a field in the West.

Mr. G. D. Ireland, B.A., has been studying at Chicago University during the winter, taking up B.D. work in New Testament Exegesis.

The French Board has given Rev. P. E. Beauchamp charge of our work in Edmundston, N.B. Mr. Beauchamp did good work for the past few years, both in French and English at Perkin's Mills and L'Ange Gardien.

Mr. Hambartsoom Dseronian continues his travelling and lecturing in Western Ontario, where he has met with considerable success. His desire is to get back to Armenia, his native land, as a Missionary.

Mr. W. B. Bremner, B.A., B.D., has accepted a call to Sonya and Cresswell in the Presbytery of Lindsay. We congratulate both Mr. Bremner and the congregation. Knowing, as we do, something of the estimable qualities of Mr. Bremner, we predict large things from this settlement.

Encouragement and prosperity are evidently following the labors of Rev. J. J. L. Gourlay. A few weeks ago his congregation in Dauphin, Manitoba, presented him with an address, accompanied with a purse containing seventy-five dollars.

Under the guidance of Mr. W. W. MacCuaig, the Mission Church of St. Paul's at Point St. Charles has been making steady progress.

On a recent Sabbath, during the absence of the Pastor the Rev. Dr. Barclay, Mr. MacCuaig conducted morning and evening services in St. Paul's Church.

Mr. H. T. Murray has accepted a unanimous call extended to him from the congregation of Birtle, Manitoba. Birtle is an interesting town with bright prospects ahead. Our cause

is in a hopeful condition there. With a leader who has energy and perseverance, such as has been manifested in Mr. Murray, we will expect to hear of still greater things from their united labors. Mr. Murray follows Rev. R. Frew, a graduate of '91.

Rev. E. A. MacKenzie, B.A., B.D., of Chesley, Ont., is favored with the joy of seeing marked success attending his labors in that congregation. During 1897 thirty-five new members were added to the church roll. Under his charge are four hundred Sabbath School scholars and forty teachers. In the four years that Mr. MacKenzie has labored there the contributions have doubled, and the outlook along every line of work is most promising.

Rev. M. L. Leitch, of Knox Church, Stratford—a graduate of '85—is permitted to see his congregational work flourish abundantly. In 1897 there were seventy-five new members in his church; forty-eight of these were admitted by certificate and twenty-seven on profession of faith.

The Sabbath School is in a flourishing condition, and their contributions all through are most satisfactory.

Preparations are being made for enlarging their church at a cost of about \$6,000.

D. J. S.

THE ALUMNI ASSOCIATION.

The regular meeting of the Alumni Association was held in Class-room No. 1 on the morning after Convocation, with the Vice-President, D. MacVicar, in the chair.

Interesting reports were received from the various Committees, and were adopted by the Association.

The election of officers for the ensuing year resulted as follows :—

President—Rev. J. A. MacFarlane, M.A.

1st Vice-President—Rev. C. E. Amaron, D.D.

2nd Vice-President—Rev. J. R. Dobson, B.D.

Sec.-Treasurer—R. J. Douglas, B.A.

Necrologist—J. C. Robertson, B.A.

Bibliographer—Rev. Professor Scrimger, D.D.

Executive Committee—Rev. S. J. Taylor, B.A., Rev. D. MacVicar, B.A., Rev. W. T. Morison

Members of the Senate—Rev. J. R. Dobson, B.D., Rev. D. Currie, B.D., Rev. R. Whillans, B.A.

The question of the Alumni taking steps to secure scholarships for the College was discussed, and it was decided to leave the matter in the hands of Rev. Dr. Amaron and the other members of the Executive resident in Montreal, with a view to making definite arrangements which could be published in the College Calendar for next session.

The Institute and Re-Union to be held next October then came up for a full discussion. The programme as far as completed at present is as follows :—

Monday, October 3rd, 1898. 8 p.m.—Rev. Dr. Mackay or Rev. Dr. Torrance.—“The Sabbath Question.”

Tuesday, October 4th, 10 a.m.—Rev. Prof. Coussirat, D.D.—“Modern French Theology.”

2 p.m.—Rev. R. Frew.—“Indian Missions.”

8 p.m.—Rev. W. D. Reid, B.D.—“The Semitic Question.”

Wednesday, October 5th, 10 a.m.—Rev. Professor Campbell, LL.D.—“The Evolution of Theology.”

2 p.m.—Rev. Professor Scrimger, D.D.—“The Theology of Browning.”

8 p.m.—The Opening Lecture of the College.

Thursday, October 6th, 10 a.m.—D. Hutchison, B.D.—(Subject to be selected.)

2 p.m.—Professor J. Clark Murray, LL.D.—“The Poetry of Tennyson.”

8 p.m.—Rev. J. R. Dobson, B.D.—(Subject to be selected.)

Friday, October 7th, 10 a.m.—Rev. G. C. Pidgeon, B.D.—(Subject to be selected.)

2 p.m.—Rev. John MacDougall, B.A.—“The Ritschlian Theology.”

8 p.m.—Rev. Principal MacVicar, D.D., LL.D.—“Fundamental Principles of Sociology.”

Annual Convocation,

WEDNESDAY, 6th APRIL, 1898.

OPENING DEVOTIONAL EXERCISES.

Singing (Led by Organ and Choir), Reading the Scriptures and
Prayer by the Rev. T. W. Winfield, of Westmount.

1. Presentation of Prizes, Scholarships and Medals.

A—PRIZES.

(1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Senate Prizes for—

Public Speaking,	\$10 in books,	Mr. N. D. Keith, B.A.
English Reading,	“	“ H. Mackay.
French Reading,	“	“ J. E. Coulin.
English Essay,	“	“ R. J. Douglas, B.A.
French Essay,	“	“ C. F. Cruchon.
Mr. Baikie's Special Prize	- . .	“ S. MacLean, B.A.

Presented by Mr. J. C. Robertson, B.A., President.

(2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only),

\$10 in books, Mr. N. D. Keith, B.A.

The Lecturer's Prize. . . . \$ “ “ J. M. Wallace, B.A.

Presented by A. T. Taylor, Esq., F.R.I.B.A., Lecturer.

(3) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year),

\$15 in books, Mr. H. Mackay.

The Dr. F. W. Kelley Second Prize (1st year),

\$10 in books, Mr. G. McGregor.

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

B—SCHOLARSHIPS (Special.)**(1) UNIVERSITY SCHOLARSHIPS.**

GAINED AFTER CLOSE OF SESSION 1896-97.

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

Presented by the Rev. Professor Murray, LL. D.

(2) FRENCH SCHOLARSHIPS.

The Knox Church (Perth) Scholarship, Theological,	\$50	Mr. E. Curdy.
The William Ross	40	" V. di Genova.
The Hamilton (McNab St.) Literary	40	" Ag. H. Turner
The Emily H. Frost,	35	" H. Joliat.

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

(3) GAELIC SCHOLARSHIPS.

The Osnabruck,	Mr. Hector Mackay.
The Ronaldson,	" F. MacInnes.

Presented by the Rev. Robert Campbell, D. D., M. A.

(4) THE NOR'-WEST SCHOLARSHIP.

The James Henderson Scholarship,	\$25	{ Mr. R. J. Douglas, B. A. Mr. F. Worth.
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Presented by Professor MacGoun, B. C. L.

(5) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences,	\$25	Mr. D. N. Colburn, B. A.
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Presented by Dr. F. W. Kelley.

(6) THE LOCHHEAD SCHOLARSHIP.

Awarded to	Mr. A. W. Lochead.
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Presented by the Rev. J. A. Macfarlane, B. A.

C—SCHOLARSHIPS (Theological and General.)**(1) ORDINARY GENERAL PROFICIENCY.**

The Walter Paul,	1st year,	\$50	Mr. D. M. MacLeod, B. A.
St. Andrews, London,	2nd year,	50	" Samuel MacLean, B. A.
The Crescent Street,	3rd year,	50	" J. M. Wallace, B. A.
The Hugh McKay,	3rd year,	60	" N. D. Keith, B. A.

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

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath, - 1st year, - \$70 -	Mr. Geo. McGregor.
The David Morrice, - 2nd year, - 100 -	" J. C. Robertson, B.A.
The William Brown, - 2nd year, - 50 -	" W. T. B. Crombie, B.A.

Presented by the Rev. James Barclay, D.D., M.A.

D—MEDALS.

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

Pass and Honour, - - - - -	Mr. N. D. Keith, B.A.
The Silver Medal for second standing in the same, -	" J. M. Wallace, B.A.

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

2. Conferring Degrees in Divinity.**A—BACHELORS OF DIVINITY.**

Rev. D. Hutchison, B.A. - - - - -	Mr. N. D. Keith, B.A.
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Presented by the Registrar.

B—DOCTORS OF DIVINITY (Honoris Causa.)

The Rev. J. L. Murray, M.A. - - - - -	Kincardine, Ont.
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Presented by the Rev. Robert Campbell, D.D., M.A.

The Rev. P. Wright, B.D., - - - - -	Portage La Prairie, Man.
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Presented by the Rev. Professor Scrimger, D.D., M.A.

The Rev. W. Gillies, M.A., - - - - -	Kingston, Jamaica.
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Presented by the Rev. D. Paterson, D.D., M.A.

3. Addresses, &c.

1.—Valedictory Address, - - -	By Mr. N. D. Keith, B.A.	
2.—Presentation of Diplomas to the Graduates of the Year, namely :		
Mr. Laughlin Beaton.	Mr. S. D. Jamieson.	Mr. D. J. Scott.
" D. N. Coburn, B.A.	" N. D. Keith, B.A.	" E. J. Shaw.
" E. Curdy.	" M. J. Leith.	" J. M. Wallace, B.A.
" J. R. Elmhurst.	" J. E. Menançon.	" H. Young, B.A.
" V. di Genova.	" James Nairn.	" S. Young, B.A.

By the Reverend the Principal.

Address to the Graduating Class, - The Reverend J. L. Murray, D.D., M.A.

VALEDICTORY ADDRESS.

By N. D. KERR, B.A., B.D.

Reverend Principal and Professors, Members of Convocation,
Fellow-Students, Ladies and Gentlemen :

It falls to my lot to bespeak the thoughts and feelings of my classmates—not altogether an unpleasant task, you may say, for is not this the day to which you have been looking forward with anxious eye, and now that it has come and the goal has been reached, your feelings doubtless are those of unmixed joy, and, as such, pleasant to express? But, sir, I hold my lot a hard one, and I have been at a loss to know why the fates should have been so cruel, for during the last two or three days, since the ordeal of examinations passed, and others have been enjoying a well-earned relaxation and disporting themselves at will, I have found it necessary to turn the grindstone still. I awoke at the dawning, it was valedictory ; I walked abroad at noonday, it was valedictory ; I lay me down at night, it was valedictory.

And naturally I cast about to find the reason why mine should be so hard a lot. This one came and that, but I waved my hand and they had gone. At last I thought I hit it. The reason was found in the class itself. We come from far and near ; from east and west, from north and south. We have the genial son of fair Italy, and another from rugged Switzerland. France, that gave us an esteemed professor capable of conversing with Adam or Abraham in their mother-tongue—not the Gaelic, sir—has also given us an esteemed student. Scotland, that gave us John Knox and George Buchanan—pardon me, gentlemen, these are names in Church History—that also gave us our beloved Principal, has also given us a sturdy student.

In our own land, all roads lead to Rome, and so we have the country Gael from Cape Breton, and to balance that off, our

friend from Scotland comes to us by the round-about way of British Columbia. Thus, you see, we are here from the ends of the earth, and it would seem that the class wished the centre of the earth represented, and so they chose your humble servant, for who has not heard it said the centre of the earth and the capital of the world are in Ontario ?

Mr. Principal, it is a far cry from Sept. 21st, 1891, to April 6th, 1898. Seven years is a long time, and if we have been faithful in the duties that have come to our hand, we should have our girdle, by this time, fairly well tightened for the race before us.

Nor, sir, have we found the time too long ; it was all but too short. Nay, more, now that the illustrious class of '98 has safely passed beyond all danger in this regard, you may, perchance, find some of us advocating an extension of the course. We are rather inclined to think that another session might be of vast benefit to some of our successors ; and, in time to come, they would rise up to call us blessed.

The students of this college, coming from the east, from Prince Edward Island and New Brunswick, from Nova Scotia and Cape Breton, and those of us, like the speaker, coming from Western Ontario, are often asked the question, Why go so far as Montreal ? The reply is easy, without casting reflections on any other institutions, for, as a Canadian people, we should be proud of our colleges—woe worth the day when we lose our pride in them—the answer, I say, is easy, we want the best. Montreal, we believe, offers educational advantages second to none on this continent. There is an education that is not imparted in class-rooms, and is not found in books, and this Montreal is singularly well fitted to bestow.

As has often been pointed out, the situation of our city is unique. It stands on the dividing line between the east and the west. Here two types of civilization and two types of the Christian religion meet. With one hand Montreal receives the West, with its broad expanses, its great possibilities, its

spirit of progress ; with the other she welcomes the East, with its older civilization, its time-tried institutions, its less buoyant conservatism, born of wider experience. Here these meet and blend.

Montreal, moreover, is a commercial city, and its commerce is of a distinctive type, not the jostling, bustling, bargain-day type, that hurries and scurries, and to-morrow invests in whirligigs and merry-go-rounds ; not the kind, I am told, that speculates in wheat pits ; nay, it has a decided preference for Bank of Montreal bonds. That is to say, there is a solidity and a stability and a permanency that, like her architecture, is characteristic of Montreal and her commerce. Would you see a specimen ? Go down St. James, or St. Francois Xavier or St. Paul Street and meet an unassuming man—his face tells you he's of British breed—he turned over \$20,000 that morning, and thought it an ordinary item of business.

Sir, I hold that these things have their influence upon the student who has the eye to see them. They form no inconsiderable part of his educational equipment. For, living in a city like this, solidly built architecturally, and firmly established commercially, no student will be content unless his education and the products of his education partake of those same qualities. It must be solid, firm, true, foursquare.

Another point : Our city is large enough for a student to feel that he counts for only one—no more. Most students come from country homes or small hamlets, where the chances are ten to one that he has been pampered and spoiled by over-attention, until, perhaps, he comes to believe that his existence is an essential part of modern society.

He was the pride of his parents and they foolishly told him so. At the public school he was a marvel ; at the high school, a prodigy. His teachers, too, were indiscreet, and things have come to such a pass that the little town can scarcely hold him any longer. He has outgrown it. He comes to Montreal, and he learns that there are other people in the world besides himself, and that there are a few things that he does

not know. In other words, he comes to himself, and becomes a student. His education begins, and, once begun, it never ends.

This, then, is our answer to those who say, "Why go to Montreal?" We probably could get as much book knowledge elsewhere, but we are glad to have breathed Montreal's cosmopolitan air. In a provincial town one may touch the pulse, but in the metropolis we feel the great heart-throb of the Dominion, and, through the great arteries of commerce centring here, we find ourselves in touch and sympathy with the great world beyond.

But, enough. To-night, as a class, we step out from our college home. We have no apology to make to the world as we leave these halls and enter upon our profession. We shall endeavor to realize the sublimity and grandeur of that profession. It shall be the lot of some of us to work side by side with the doctor, and the lawyer, and the engineer, and if they be honest men, their work will, with ours, tend to the advancement of men and the glory of God. And yet we feel that our work goes deeper and reaches farther. It has to do not with passing superficials, but with great fundamentals; it touches eternal verities. The world has become very practical; this age is nothing if it is not utilitarian. Even judged from the standpoint of utility, listen to what an authority says. Dr. Robertson, supt. of Missions in the North-West and British Columbia, quoting the remark of Major Walsh, said that one minister in the Yukon gold fields was as promotive of law and order as seven mounted police, "and," added the Major, "I am a policeman myself."

It remains for me to say the customary farewells. "If you have tears, prepare to shed them now."

We take our leave of you, the pastors and the people of Montreal. You gave us a welcome to your churches; you preached sermons to us; you prayed for us. You gave us a welcome to your homes, and your firesides we found warm and bright. You gave us a welcome to you hearts. For all

we thank you. Our thanks are sincere in proportion to their brevity.

We take our leave of you, our principal and professors. You have given us richly of your best thought. You strengthened our faith and broadened our view. We have seen your love for truth and devotion to duty, and it set us thinking.

We take our leave of you, fellow-students who remain. It was no light task we undertook, but now we think we have your education fairly well under way. Follow our lead. Stand by the "Journal" and write for it, if you can. The two college societies, the Missionary and the Philosophical and Literary, are worthy of your best support, but you only get out of them what you put in.

We take our leave one of another, fellow-graduates. We have journeyed long together, and our intercourse was sweet; now we have come to the parting of the ways. And ere we separate we would wave a united farewell to the past, and welcome the future with hope and courage.

It is ours to labor in critical times. The powers of evil are massing their forces; we need to put on the whole armour of God, that we may be able to withstand and overcome. The problems of life are becoming more perplexing. We go forth convinced that Christ and His Gospel alone can solve them. The Lamb slain, the Lion of the tribe of Judah alone can break the seals.

Again, farewell! Let us cherish the high ambitions and noble aspirations of our collegiate and boyhood days. They come, at times, to us, stealing in like truant school-boys. Would that we could ever receive them and welcome them, and hold them, until they grow up into the stronger manhood of high achievement.

REV. DR. J. L. MURRAY'S ADDRESS.

Gentlemen,—It is with pleasure, and yet with diffidence, that I venture to address a few words to you on this interesting occasion. The occasion itself is eloquent with pathetic suggestions, and your hearts are now deeply stirred with them. You view the close of your college life with mingled feelings of regret and hope. It is with deep emotion you contemplate your separation from each other and from this distinguished college, with its happy and hallowed associations ; and especially from your gifted, cultured, Christian professors, whom you have learned to love and revere.

In looking back on the happy years which you have spent together here, you see many causes for joy and gratitude, and, perhaps, some causes for regret. Most of all, from the consciousness, perhaps, that you did not take full advantage of your opportunities for the deepening of your own spiritual life and that of your fellow-students. In future you will see more clearly than you now do what a spiritual power one signally consecrated young man may become among his companions.

Enough about regrets. The past is past ; and it is irreparable. The future is before you ; and you rightly look forward to your life work with the ardent hopes of devoted Christian young men. May such hopes be realized in full measure.

The department of service in the church of God to which you feel you are called is of the highest importance. A commission from God to preach the gospel of salvation is the greatest charge received by man. It is from the highest source, and it is related to the highest interests—God's message of mercy to man. There, in the broadest sense, it is the privilege of all to receive the message, and it is the privilege of all to carry the message to others. "Let him that heareth say, come." Yet the history of the Church clearly proves that all who receive the message are not to take the responsibility of publicly preaching it. It has been the will of God from the

beginning to call a small percentage of the human family to teach publicly and officially the will of God for man's salvation. The preacher of righteousness has always been a prominent factor in the church's progress and in the general advancement of society ; and, as years pass, he is becoming not less, but more important and influential. If he is God's accredited messenger, how could it be otherwise ?

Soon the Church will solemnly and officially set you apart by the imposition of hands as Christ's ministers ; but the Church will do so only on the presumption that you have long ago set yourselves apart as such, and that, long before your personal decision, the Holy Spirit set you apart as separated for the service. When you properly appreciate the call from Christ himself, you will not despise the imprimatur of Christ's Church, which solemnly ordains you in His name. This needs to be emphasized at the present time, since many in the pulpit and in the pew lightly regard an ordination service such as you all have in prospect. Ordination to the gospel ministry has special significance because it has' divine sanction. When stripped of all the barnacles of superstition which cleave to it in certain quarters, the ordination of a gospel minister still means more than a decent, conventional, time-honored initiation ceremony. The man whose one supreme end in life is soul-winning and soul building, and who is ordained to that one supreme end, is not to be regarded merely as a member of one of the " learned professions."

As ministers of Christ you are to serve both as preachers and as pastors ; and in both capacities you anticipate pleasure and success.

When the time is judiciously divided and the energies are judiciously expended, these two departments are found to be so inter-related as to be mutually helpful. The pastor aids the preacher and the preacher aids the pastor. The preacher whose character and message move his hearers will be welcomed to his hearers' homes ; and the sympathetic, spiritually-minded pastor who wins the hearts in the homes will be doubly

effective in moving these hearts when, as a pastor, he appeals to them in their pews.

Of necessity, the gospel minister is first estimated and appraised according to his efficiency as a preacher. Can he speak to edification? Is he mentally and spiritually qualified to proclaim his Master's message? The first essential to his success is that he be convinced that it is his Master's message and not his own. God must speak to us before we speak to men. When we are duly impressed with the thought that the Lord Almighty has laid his message on our hearts and on our lips, we shall speak out and cannot keep silent. Then we shall speak with a note of earnestness which cannot be mistaken and which cannot be counterfeited. Then we shall be like Jeremiah of old, who said that the word of God in his heart was as it were a burning fire shut up in his bones. It must find expression. The truth of God is the message; and the whole man of the speaker must be open to truth until the whole man is vocal with truth. Our earnestness then will be self-evidencing; and our hearers will feel it. But if we look on our work as irksome or professional, or as a perfunctory service, however well simulated, we will not long deceive our hearers. The sermon whose composition and delivery indicate deep, strong heart-cries, is usually the sermon that moves and uplifts, and that is instrumental in soul-awakening and character-building.

Week by week the recurring question with many a minister is, "What next shall I preach from?" It should first be, "What shall I preach for?" When the soul is alive to that question, it soon finds what to preach from. Then the message of God, uttered with the cry of man's heart, is apt to touch the heart of the hearer. Men will listen, almost in spite of themselves, to those convictions which they feel to have been generated, or at least clarified and confirmed, in the laboratory of the speaker's own soul. The hearer is influenced by the preacher as well as by the preaching; for the preacher's personality speaks to him as well as the preacher's voice.

But is not personal piety in the preacher the first requisite to be considered? Certainly. A regenerated heart and a life of piety are taken for granted. The absence of such would rule him out of consideration as a preacher of the gospel. But there is also wanted a weight of personal character, together with a heart aglow with fervor in seeking the betterment of his fellow-men and the glory of his Lord and Master. Luther's heart helped the Reformation as well as Luther's head.

In thus emphasizing the necessity of heart preparation, there is no intended reflection on the mental discipline and scholastic attainments and professional equipment which you have sought and found in this college. To be a properly furnished gospel minister one needs all the instruction which can be imparted to him during the few years of a college course. Both you and your professors feel that the time and curriculum of study should be extended in order that the preachers of the future should be men of God more "thoroughly furnished unto every good work."

Nor is the knowledge imparted in a college intended to be the stock-in-trade for the whole ministerial career. There is, and there always will be, an extensive course of reading and study before you to reveal to you the thoughts of others and to stimulate you to thoughts of your own. The true student need not fear senility—need not fear "the dead line of fifty—for he will be always intellectually young and always abreast of the age. The late Chas. Spurgeon shrewdly remarked that "vacant congregations are not afraid of grey hairs in the head, but of grey hairs in the sermon."

The present age is impatient of mere repetitions of the traditional; impatient, too, of mere verbiage and of jugglery with Scripture and inaccuracies of interpretation. But this age delights in the man of honest convictions, especially when his convictions have manifestly passed through the crucible of his own investigations. Further, this age delights in hearing convictions expressed not in a timid, apologetic manner, but in the positive tone of one who knows whereof he affirms.

But to teach positively we must believe positively ; and to believe positively we must be more than the mere echo of tradition. We must be, and be known to be, fearless investigators who are confident of our ground.

The temptations to ignore this warning will be many and strong. Temporary popularity of a certain kind can be cheaply secured otherwise ; and many a young clergyman is not proof against the bewitching attractions of popular applause. When kindly parishioners chant his praises and swing their little censor-bottles of flattery before his face, he is apt to become intoxicated with vanity and to grow more anxious to please than to profit. Certain pulpit mountebanks pursue the glittering bubble of cheap popularity ; but on seizing it they find that it suddenly disappears and leaves nothing behind it but the clammy drop of disappointment. " Verily, they have their reward."

Let it be taken for granted that not one of you, my dear young brethren, will yield to these base temptations. Let it be yours on all occasions to come fresh from the presence of the Lord into the presence of your hearers, carrying the aroma of the divine presence with you ; then, your souls being charged with the Lord's message, your eloquence will be kindled with a fire not of this world, and, by God's blessing, it will touch the deepest emotions of the heart. Thus, with the Holy Spirit working in and through you, you will become truly " fishers of men."

" So, the All-Great were the All-Loving too—
 So, through the thunder comes a human voice
 Saying, " O heart I made, a heart beats here !
 Face, my hands fashioned, see it in myself !
 Thou hast no power nor mayest conceive of mine,
 But love I gave thee, with myself to love,
 And thou must love me who have died for thee ! "

BROWNING, *An Epistle.*

TALKS ABOUT BOOKS.

The Fleming H. Revell Company, of Toronto, Chicago and New York, contributes four volumes this month. Of these the foremost in theological interest is "The Ritschlian Theology," by James Orr, M.A., D.D., Professor of Church History in the United Presbyterian College, Edinburgh, published by Hodder & Stoughton, London, foolscap 8vo., pp. 276. An excellent article on "The Religious Factor in Ritschl's Theology," from the pen of Professor Falconer, of Halifax, appeared in the "Journal" of February of last year. Dr. Orr's volume is naturally a much fuller review of the dominant Protestant theology of Germany. Albrecht Ritschl, the son of a General Superintendent of the Evangelical or Lutheran Church in Pomerania, was born at Breslau in 1822, and died in 1889, professor of theology at Göttingen. He has thus been ten years in his grave, but the school which, with manifold variations represents his teaching is a numerous one, the best known exponents of which are Herrman and Kaffan, Harnack, Schultz, Weiss and Wendt. A born theologian, Ritschl was influenced by Kant, Schleiermacher and Hegel, and fell for a time under the spell of the historico-critical school of Tübingen. Like Hofman, he maintained that "if we have rightly designated the essence of Christianity, we may comfort ourselves by saying that the nearer the system of a systematic theologian approaches to a metaphysic, the farther it removes itself from Christianity." He accused the evangelical theology of his day of scholasticism, in doing which he did not stand alone; nevertheless, Ritschl distinctly philosophizes and that often. He refuses to regard natural theology as a God-revealer, but allows Kant's practical or ethical proof of the divine existence to set forth an ethical as distinct from a religious end of Christianity. What is his religious end?

Dr. Orr says, "The derivation of religion from man's relation to the world is on the following lines. Man, it is held, as a spiritual being, a personality, cannot but make the claim to be of higher worth than the whole natural world, on which, in numberless ways, he yet feels himself dependent. He ought to rule the world; yet, on his physical side, he is part of nature, and feels himself continually thwarted, opposed, hindered, by natural (including social) conditions in the attainment of his spiritual ends. Hence the fundamental problem of his existence—to find a solution of this contradiction which will enable him to realise what he feels to be his destiny. But such a solution he can only find in the thought of a Higher Power who has created and now governs the world for the ends of the spiritual life, i.e., in the idea of God." Such is Ritschl's genesis of all religion among all peoples, but in Christ and in the kingdom of God established by Him the idea becomes objective, and appeals to the consciousness of the Christian. Dr. Orr, quoting him freely, says, "Christ is, to begin with, the perfect 'Revelation' of God to men—the Revelation, above all, of 'grace and truth,' the specifically divine attributes. The mind, will, purpose of God are manifest in Him. Knowing Him, we know the Father. So inseparably are the knowledge of Christ and the knowledge of God related, that without the one we cannot have the other. In this respect Christ has to us 'the religious value' of God." Christ, then, is the centre and substance of the Ritschlian theology, and his supremacy over the world, even at last, through death, is the means of man's attaining the kingship or dominion that the religious end of God has in view for him. Now, the miracles attest Christ's supremacy and the casting out of devils and raising the dead, and especially His own resurrection; but Ritschl will have no miracle, in which he is followed by Herrman, though Kaftan dissents. The miraculous conception and the resurrection he passes by, and fails to explain the incarnation.

Ritschl magnifies the love of God, and denies His punitive justice; nevertheless, he believes in the annihilation of the

finally impenitent. He refuses to allow that calamities should be regarded as divine judgments, and in so doing has Christ's authority ; but neither he nor Dr. Orr tells us where these calamities come from, nor hints at the kingdom of wrath, whose angels, principalities and powers would fain separate the soul from the love of Christ. In his anthropology, he denies original sin, and does not allude to common grace. Much of sin he regards as ignorance, but by no means all. Guilt he makes purely subjective. The atonement is the revelation in Christ of a forgiving God, the sight of whom melts the heart and leads to the acceptance of His law of love. The significance of Christ's death is found as the perfection of His obedience to the Father's will, and not as a bloody sacrifice, which could not be pleasing in any way to the Godhead. In fellowship with Christ sinners have access to God, and are received into communion with Him. Yet, fellowship with Christ has only to do with His historical manifestation. "To seek a more immediate relation, or direct communion, with the exalted Christ is, in Ritschl's eyes, 'mysticism' and 'fanaticism' (Schwärmerei)—something to be abhorred almost as the plague!" In like manner he esteems prayer as of subjective value only, and as incapable of exercising any influence on the mind and will of God. Ritschl does not understand the divine limitations consequent on the existence of evil, and few theologians do, the limitations set forth under the figure of the unjust judge with whom importunity prevailed, the bonds of which are yet to be broken by the vows of Christendom. The great German has no theory of inspiration at all, but receives the Old Testament as shedding much light on the New. He leaves a great many religious problems in uncertainty, and touches others with disappointing vagueness. Still, he emphasizes many important truths, and his doctrine of the kingdom is especially valuable.

Dr. Orr has prepared this book with great care and fulness of reference, as his many quotations testify. His work is very complete, eminently fair and appreciative, and his criticisms

as a rule are just. Yet one feels painfully that, in connecting the world of wrath and condemnation with God's holy nature, save in a secondary way, as Christ stated it, the professor loses sight of an important truth. "The wages of sin is death" is true; or, as Christ said, "He that committeth sin is the servant of sin." Paul again puts it thus: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This is law indeed, but it is natural, not arbitrary nor even moral law apart from the natural. Dr. Orr is inclined to conservatism in theology, and in his case it cannot be called the common conservatism of ignorance, for he is an accomplished divine. Probably the very license of the German theologians drives him back to what he deems more scriptural ground. I do not wish to delude anyone into the belief that, save to the critical theologian, "The Ritschlian Theology" will prove very entertaining reading. It is too much broken up with comment and reference, which give it scientific value, to please one who enjoys the smooth flow of language. Those, however, who desire to know the form of religious thought that fills Protestant Germany, and affects more or less the students of the same faith in other lands, will willingly avail themselves of Dr. Orr's complete statement and judicious criticism. I must not omit to mention that the price of the book is ninety cents.

The Fleming H. Revell Company's second volume belongs to the International Theological Library, published by T. & T. Clark, of Edinburgh. It is entitled "Christian Institutions," and its author is Alexander V. G. Allen, D.D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge, Mass. It has 577 large octavo pages, and its price is not indicated. Dr. Allen's work covers to a certain extent the creed and doctrine, as well as the organization and ritual of the Church, and its method is historical. The first book, on the "Organization of the Church," has twelve chapters, of which the first is an historical survey of the Divine

Right of Episcopacy. The second deals with Apostles, Prophets, Teachers ; the third with Presbyters, Bishops, Deacons. Then follow the Age of Transition ; The Ignatian Episcopate ; Theories regarding the Origin of the Episcopate ; The Christian Ministry in the Second Century ; The Age of Cyprian ; Monasticism in relation to the Episcopate and the Catholic Church ; The Greek Church—Nationality and the Episcopate ; The Episcopate and the Papacy ; and The Organization of the Churches in the Age of the Reformation. The second book treats of "The Catholic Creeds and the Development of Doctrine," under five chapters : The Catholic Creeds ; The Doctrine of the Trinity ; The Historical Significance of the Miracle ; The Life of the Spirit—The Doctrine of the Atonement—The Relation of the Divine to the Human ; and The Person of Christ in Modern Theology. The third book is concerned with "Christian Worship," in four chapters, which set forth Baptism ; The Development of Principles which affected the Cultus ; The Christian Cultus ; and the Lord's Supper.

"Christian Institutions" is a large book, so that I have not been able to read it all, but what I have read has pleased me very much. To begin with, it is the work of a scholar familiar with the work of the Fathers and later theologians, such as the Schoolmen, as well as with modern English, French and German writers on ecclesiastical and historical themes. Next, its author is pre-eminently fair and moderate in his views as a historian should be, and recognizes in the primitive bishop a simple parish minister. How the Council of Trent in its Decrees, and the xxxix. Articles of the Church of England could, in the face of the *Corpus Juris Canonici*, maintain the existence in the church from the beginning of three separate orders of bishops, priests and deacons, has always been to me a mystery, to be accounted for only by the perpetuation in the Church of the spirit of Ananias and Sapphira. Finally, Dr. Allen has a pleasing style, well fitted to attract other readers beside professed theologians who take an interest in

the development of present religious institutions. Were it at all practicable, it would be greatly to the advantage of students to have such a book as this somewhere in the Arts curriculum, so that all professing to be possessed of a liberal education might know something definite about the greatest force in the world. I cordially recommend Dr. Allen's work as one of permanent value, his numerous references and full quotations taking its matter out of the realm of mere passion, argument and opinion into that of genuine science. It is withal the production of a man whose spirit is as reverent and earnest as it is full of charity.

The next volume from the same publishers is, "The Ministry of the Holy Ghost," by the Rev. John Morgan, of Viewforth Free Church, Edinburgh; London, Hodder & Stoughton, 8vo., pp. 323, price one dollar, seventy-five cents. It consists of twenty good solid sermons, dedicated to the author's congregation. When I was a student in Edinburgh, more than thirty years ago, I preached one night at Viewforth, in a small hall or large room to a congregation of which Mr. Morgan's is no doubt the outcome. My sermon was well received, but I should hardly compare it with those of the present incumbent. There must be ability in Mr. Morgan, for Dr. Robertson Nicol would hardly encourage an inferior man to come before the public with sermons. The reality of the Holy Ghost's work in man and in the world, and the variety of that Divine Person's ministrations, constitute the author's themes, which are subdivided in old-fashioned style, yet lightened up by liveliness of diction and frequent illustration. He admits that he has nothing new to say, and that his teaching is "rather old and severe and conservative." The latter is true; he presents the extremest view of total depravity and divine sovereignty, as if God were not magnified more by common grace and the Kenosis. But the old doctrines, though false to fact, are logically easier. Here is a characteristic piece of harshness: "One day the saintly John Flavel preached from the text, 'If any man love not the Lord Jesus Christ, let him

be Anathema Maranatha.' He dismissed his congregation without the benediction, after holding up his hands to give it. 'How can I bless those,' he said, 'whom God may have cursed?'" This is horrible! Even at the last judgment, the righteous are called "blessed of my Father," but the wicked are simply called "cursed." If this be not wounding God in the house of His friends, it is hard to give it a name. And this is the dear old orthodox theology that some people lament the decay of. To them I recommend Mr. Morgan's tastefully got up volume. Let them, however, remember, the precept, "Bless and curse not." Do you think God claims exemption from His own laws, like a despot? Are they not the rescript of His holy nature, unlike that of men, concerning whom it is said, "Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." Yet Flavel and Morgan would have men in this respect better than God. It is sin that curses! I confess that I lose all confidence in the ability of a man to guide me in spiritual things who has a low conception of the nature of God. How can such an one lead another to a Being whom he does not only not know, but whom he ignorantly misrepresents? God and His Church are wonderfully longsuffering to these creatures, to whom God shews Himself froward, as a necessary result of their frowardness or inability to understand Him.

Finally, the Fleming H. Revell Company send a publication of their own, entitled "Christianity and the Progress of Man." It is a neat small octavo of 250 pages, the price of which is a dollar and a quarter, and its author is W. Douglas Mackenzie, Professor in the Chicago Theological Seminary. The volume is dedicated to John and Ellen Mackenzie, missionaries in South Africa for the past forty years, and parents of the writer. This is a missionary book, but of a distinctive character, its object being to shew what great things are being wrought through missions. The introductory chapter disposes of the anti-theological bias in the philosophy of sociology, and reveals the mighty force of living Christianity. Next,

Mr. Mackenzie treats of the Universalism of Christianity, or its adaptability to the wants of the whole human race. The Missionary as Pioneer exhibits him as opening up dark places of the earth to the knowledge of the civilized world. The Missionary as Translator not only sets forth his great services to the cause of philology, but, through the subject of his translation, namely, the Bible, the elevation he brings to language and thought, with consequent world-wide unification of moral and religious ideal. The Missionary and Education enters into the particulars of the movement thus inaugurated, and which common secular philanthropy would never have undertaken. The Missionary and Self-Sacrifice is a most important chapter, as it mirrors the human reflection of the heart of the Eternal. The Missionary and Civilization tells of the debt which not only commercial interests but humanity generally owes to the subduing of savage instincts by the power of the Gospel. The Missionary and Other Religions is a thoughtful chapter, which regards other faiths as a foundation for that which is true, and without the existence of which the missionary's work would be hopeless. The missionary rejoices in every good feature in heathen religions. Best of all is The Missionary as Saviour. His work is to seek and save the lost, and this he can only do through personal character as an epistle of Christ. This is well fitted to wake so-called Christian workers up with the question, What is the saving power of your life? Never mind your words, for without your character behind them, they are sounding brass and a tinkling cymbal. The power of some ministers' lives is damning not saving, repellant not attractive; and some nominal missionaries may live like them, unsaved from selfishness and policy, and so unsaving. But, as a rule, the missionary exhibits the self-devotion and heroism of the Church, and thus the Mind of the Master. The missionary can't afford to be cold, censorious, pharisaical. He must of necessity be kind, self-denying, charitable, loving, or he will accomplish nothing. Why, in this sense, can we not all be missionaries? It would

be worth while to try. Professor Mackenzie concludes his thoughtful and inspiring volume with a chapter bearing the name of its title, summing up results, and giving promise of victories in the near future, yet hardly of a time of perfection on earth. This he relegates to another sphere, the Kingdom of Heaven. I have been almost insensibly led into a longer than usual analysis of his book by, as it seems to me, its great merit as a picture of vital Christianity.

From the Riverside Press of Messrs. Houghton, Mifflin & Co. of Boston and New York, comes an elegant volume of 205 pages and eleven etchings by the author, called "Gondola Days." The author and artist is J. Hopkinson Smith, with whose versatile pen and pencil the readers of the "Century" are familiar, as the creator of Colonel Carter of Cartersville and other notable characters. A prefatory note informs the reader of "Gondola Days" that it contains the text of "Venice of To-day," a subscription book in large quarto and folio form, with over two hundred illustrations by the author, in color and in black and white. The eleven illustrations in the smaller volume are reductions from some of the latter, and are genuine works of art. Most readers of high-class literature are familiar with Ruskin's "Stones of Venice," and have had their attention called to the city by the sea. Mr. Hopkinson Smith in his preface writes: "If I have given to Venice a prominent place among the cities of the earth, it is because in this selfish, materialistic, money-getting age, it is a joy to live, if only for a day, where a song is more prized than a soldo; where the poorest pauper laughingly shares his scanty crust; where to be kind to a child is a habit, to be neglectful of old age a shame; a city the relics of whose past are the lessons of our future; whose every canvas, stone, and bronze bear witness to a grandeur, luxury and taste that took a thousand years of energy to perfect, and will take a thousand years of neglect to destroy." In fourteen bright descriptive chapters, redolent of cultured enjoyment, and illustrated with biographical and historical incident, Mr. Hopkinson Smith guides his readers,

who are ten thousand, through the quaint old city, introducing them to scenes, works of art, and all sorts and conditions of men, until they feel that they know Venice, and are thankful to their cicerone for the delightful manner in which he has enabled them to share his knowledge and appreciation. One is often at a loss to know what sort of inexpensive volume to give to a friend who possesses culture without any definite literary taste. For such a purpose "Gondola Days" would be very appropriate. It is a bright, yet restful book, that could be taken up at any moment, and confer the luxury of European travel upon the reader with none of its discomforts and annoyances.

The Proceedings of the Royal Society of Canada is a large octavo of 193 pages, including many illustrations, giving an account of the Cabot Celebration, held last year in Halifax, under the patronage of the Governor-General and the presidency of Archbishop O'Brien. To this is added the Archbishop's Address on Cabot's Landfall, and thereafter follow papers by two Bristol delegates, "Modern Bristol," by W. Howell Davies, and "Bristol in the Days of the Cabots," by W. R. Barker. The Proceedings are thus of more than usual interest, though containing mere abstracts of the other papers read, which will be published later in the Transactions. Professor M. M. Curtis to whose attentions I have been introduced by our ancient alumnus, Dr. Robert MacDougall, sends me two Bulletins of the Western Reserve University of Cleveland, Ohio. Their contents are very varied. Professor Curtis himself contributes "An Outline of Philosophy in America," which is a valuable monograph, together with "A Select Bibliography for the Study of Locke," and a paper on "The Intellectual Development of Cleveland." All sorts of subjects, philosophical, scientific and literary, are dealt with in the Bulletins, which are well-printed small quarto brochures of an average of 50 pages. From my friend, Mr. James Croil, I have received "The Continental Presbyterian" for the current year, edited by the Rev. J. E. Somerville, B.D., F.S.A.

Scot., of Mentone. It contains 71 8vo. pages and four illustrations. Mr. Somerville reminds his readers that seven years have passed since the "Continental Presbyterian" first appeared, and, after some interesting editorial matter, proceeds to set forth "France and Scotland in the Old Days," and a review of the work of the Reformed Churches in France and Belgium, Austria, Italy, Spain, Greece, Turkey, Algiers, Egypt, Syria and Palestine, ending with a list of Presbyterian Services in English on the Continent. In the latter, Berlin is vacant, but this is surely a mistake, since the Rev. Dr. J. F. Dickie, formerly of Berlin, Ont., and Detroit, is minister there. The Editor adds variety to this number of his Annual by inserting a paper on "Love and Love of Nature in the Song of Solomon," by the Rev. T. Johnstone Irving, M.A., of Naples, who seems to be a good Hebrew scholar and a lover of Scotch songs. By some oversight, such as will occasionally happen when a study table is thickly covered, a Lecture on "Christian Patriotism," delivered before the Sir William Wallace Society, Victoria, B.C., by the Rev. W. Leslie Clay, has been deprived of mention hitherto in the pages of the "Journal." Externally it is a neat 8vo. twelve-page pamphlet, and internally it is a manly, reasonable, eloquent, and above all, Christian address upon its important subject. Mr. Clay is doing yeoman work in Victoria.

A friend has lent me "Wee Willie Winkie," by Rudyard Kipling. Now, this is a clear piracy, so far as name goes, from Lady Marjory Gordon, but neither she nor her contributors would be capable of writing the last story in the book, which incapacity would no doubt be to them a matter of profound gratitude. Mr. Kipling says it is hard to draw babies correctly, yet he has written four capital juveniles. Wee Willie Winkie, who broke his arrest and saved a young lady from the Affghans, is good; but the Black Sheep, who was made such or very near it, from being a good little soul, by ultra-evangelical and vinegary Aunt Rosa, is better. The Drums of the Fore and Aft, which is the name of the last story

above alluded to, abounds in language such as rarely assails ears polite, and that somewhat smirches the valour of the lads, who, with drum and fife, rallied their broken regiment, themselves to fall. The nominally pious person, whose self-imposed duty it is to frighten little children by picturing God as a policeman ever on the watch for their offences, is having a hard time of it in popular literature just now, but not a particle more than such an auxiliary fiend deserves. As for "The Drums," they may be true to nature, but they do not make a pretty story, either from a euphemistic or from a temperate standpoint. Profanity and drunkenness are poor things to bring face to face with death, even in a story.

Miss Cornelia Horsford, daughter of the late Professor Horsford, of Cambridge, Mass., and his literary executor, has favored me with a twelve-page illustrated extract from the National Geographic Magazine of Washington, entitled "Dwellings of the Saga-Time in Iceland, Greenland and Vineland." Miss Horsford engaged the services of several explorers, in particular of Dr. Gudmundsson, of Copenhagen, to examine ancient Norse structures and report on the results of their examination. Of such results the pamphlet before me is a brief summary, and tends to shew that the remains of ancient buildings in the vicinity of Boston are of the same character as those of Iceland, thus denoting that Boston's site lay within the Vineland of the Sagas. I have quite an extensive collection of treatises on the Northmen in America, from which I culled the possible records of those who fled before their persecution, and incorporated them into an article called "Culdee Colonies in the North and West," published in the British and Foreign Evangelical Review for July, 1881, my copy of which has mysteriously disappeared.

The following notices of books contributed by Messrs. Drysdale & Co. were crowded out of the last number of the "Journal," and now, by a seeming paradox, do appear in the last number. Here is an illustration of Abelard's Sic et Non,

and of many antinomies of language in the English Bible, sometimes even in the Hebrew and Greek.

"At the Siege of Quebec," by James Otis, is a 362 page 12mo., illustrated by F. A. Carter, and published by the Penn Publishing Co. of Philadelphia for a dollar and a-quarter. Mr. Otis's style is simple historical English, or rather autobiographical English, that is, of Conan Doyle, Stanley Weyman, *et hoc genus omne*. It is not American, although the story he tells is American, being an account given by a Maine boy of Arnold's march to Quebec in 1775. The horrors of the expedition, which was without commissariat, are chiefly dwelt on, and, in connection therewith, the treachery of a river-driver engaged as a guide, who from envy first seeks to murder the teller of the story, and finally perishes after being convicted as a traitor to the cause of the Colonies. The failure of Montgomery and Arnold's invasion is well known. The former fell before the walls of Quebec, and, while some of the command of Arnold found their way into the city, they did not find their way out. Among these was the narrator, Jason Bartlett, whose story purports to have been written in the Quebec jail. As a matter of fact, the American prisoners had fairly free quarters in the Seminary of the Recollets, along with Du Calvet and other doubtful Canadians. Mr. Otis has told an interesting tale without any of the Anglophobia that many American authors deem it patriotic and financially profitable to indulge in, so that a Canadian may read it with pleasure and benefit. I have tried to read "Weeping Ferry and Other Stories," by Margaret L. Woods, a 307 page 12mo. in Longman's Colonial Library, published at one dollar by the Copp, Clark Co. of Toronto. The chief story, which covers 226 pages out of the 307, is placed somewhere in England (it might have been placed anywhere the English language is spoken), and it is such a tangle of small talk as female American authors indulge in in feeble imitation of Rosa Nouchette Carey, without her obvious morals. One has sometimes to listen to this sort of thing without the possibility of

escape ; to seek it out in a book and read it betrays vacuity of intellect, such as might come over a Klondyker after exhausting the Bible and Shakespeare, and finding nothing else to exercise not his mind but his eyes on. There are many people of more leisure than the Talker, perhaps of greater charity and larger daring ; but, like the Americans in Quebec, he has to surrender to "Weeping Ferry." It is too much for him.

John Kendrick Bangs has appeared at least twice in the Talks. "Coffee and Repartee" and "A Houseboat on the Styx" have been noticed with approbation. His present work is "Paste Jewels," and is a 16mo. of 202 pages, published by Harper & Brothers, of New York and London, at a dollar and a-quarter. In seven chapters, Mr. Bangs tells the story of Thaddeus and Bessie (he says it is a true story) and their domestic servants or hired help. Some of these had been recommended by employers, anxious to get rid of them, as jewels, but they turn out to be paste of the worst description. I did not find the book very entertaining, but members of my household were moved to mirth by it. Most domestic establishments are the scenes of such peculiar experiences in connection with the servant question that it would require a powerful imagination to beggar them. Yet, Ellen, and Mary, the English nurse 'Arriet, and Jane are very amusing characters to contemplate, though tiresome enough in real life. This would be a good book for a sewing or similar circle, not too evangelically superior to vanities, to have read to it, in order for a half-hour to convert the Willing Workers into the Cheerful Cherkers. There is something explosive in the very name of Bangs. Good students don't care for bangs, whether in the form of slamming doors or of any other noisy demonstration. Noise and thought cannot work together favourably.

"Shrewsbury," by Stanley Weyman, has 410 12mo. pages and 24 illustrations by Claude A. Shepperson, and is published in Longman's Colonial Library, represented in Canada by the Copp, Clark Co. of Toronto. This book teaches the

uninitiated the genesis of the historical novel. Take Macaulay's History of England, Vol. IV., and read up chap. xxii., so far as it relates to the Earl of Shrewsbury, Sir John Fenwick and Matthew Smith. Add thereto the same author's description of that picturesque Scottish villain, Robert Ferguson, and supplement the story of Shrewsbury with what history has to say regarding his abandoned mother, and you have all your material, save the actual hero and heroine. Mr. Weyman finds his hero in a farmer's son called Richard Price, who had received education enough to be a schoolmaster, and who by mere accident was ludicrously like the Earl of Shrewsbury, save in the quality of his courage. This Richard Price, falling under the spell of an artful Abigail, afterwards the wife of Matthew Smith, becomes a thief, and would have gone to the gallows but for the Earl of Shrewsbury. Gravitating to London, he falls under the power of Ferguson, and Smith, and of the wicked old countess. Yet, abject as he is, he saves Shrewsbury from Ferguson at an interview in the latter's lodgings, and thereafter becomes a dependent of the Duke's household. He is made a tool of by Smith and the countess, in personating his master, whereby accidentally he reaches Dunkirk. There he finds the heroine, Ferguson's niece Mary, whom he had known in London, and whom he had once enabled to escape justice. She puts heart into the craven, who returns to England in time to justify the Duke before King William and his council. Thereafter he lives as the Duke's secretary at Eyford in the country, with Mary Ferguson for his wife. How she, a woman of spirit, came to marry such an abject coward as Richard Price, is among the matrimonial mysteries of the world. Perhaps her uncle Robert's diabolical temper had disgusted her with brawlers, and made her sigh for what a certain masculine literary lady of to-day sought and found, "a mild man." The reader is annoyed with the cowardice of Price, a tall, distinguished-looking, lusty fellow, yet cowering in chattering terror before every new tyrant, bellowing out his lamentations like a bull-calf, and

weeping when he is looked at a little hard. Yet, don't condemn him too hastily. Wait till you have been through the mill yourself. How many men have resisted unto blood? In what proportion do the cowardly bullies stand to the patient long-suffering bullied? Carlyle said something about the population of Britain consisting of some thirty millions, mostly fools. My personal experience of men is that they are mostly cowards, and often the bigger the blusterer the bigger the coward, because he is destitute of the unselfishness that made even Richard Price, on more than one occasion, brave. Some ministers are valiant men, thank God, and by dint of hard mission fields more ought to be so; but most are not. They are the creatures of tyrannical circumstance, cringers and panderers to what they deem public opinion, pot valiant in a big crowd and terrified to stand alone. Let such men read their own moral portraiture aright before they condemn Richard Price. Take him all through, his may have been the stouter heart. "Shrewsbury," like all Stanley Weyman's books, is well written, and it is a valuable psychological study.



“For life with all it yields of joy and woe
 And hope and fear,—believe the aged friend,—
 Is just our chance o' the prize of learning love,
 How love might be, hath been indeed, and is;
 And that we hold thenceforth to the uttermost
 Such prize despite the envy of the world,
 And, having gained truth, keep truth: that is all.”

BROWNING, *A Death in the Desert.*

Editorials.

With the printing of this number of the "Journal" the College session comes to a close, and the editorial staff lay aside pen and inkstand, symbols of their authority, and emerge from the shelter of that mysterious and potent pronoun, "We." Our work is done, and we bow ourselves from your presence in our true characters. Yet, before doing so we wish to thank you all for your support during the past session, and to express a hope that your support will not end with us, but be given to those who next year shall take up the work where we have laid it down.

The time to separate has come, and a few days will find us widely scattered. Our practical work now begins. The student of Applied Science has his practical experiments and tests, the student of Medicine has his clinics to attend, and the Theological student his work in the mission field. In our case the work is no less practical, and it is more lasting.

Some of our number go to begin their life work and others go to try whether what they have learned is what men need to know, and whether the truths they hold are such as will stand the proving.

You will understand, therefore, that the vacation which begins will not be a time of idleness. The lectures cease, the class-rooms are deserted, yet this is more truly a beginning than an ending.

Those who were assembled, now go forth with the truth they have gathered in the past months, to teach it unto others. Thus what was spoken unto the few is made known unto the many.

And that truth will be presented in the way men most need it, earnestly and sympathetically.

We have not gained from the months behind us merely an

accumulation of notes — the gain would be little enough if that were all—but we have gained new zeal. We have a fuller knowledge than we had, and with it a greater power of knowing God. Our eyes have been opened to see more clearly his working in the world. We have learned from those above us the meaning of faith and its fruit, which is true Christian manhood.

Now we are bidden go forth and carry unto all at this Easter season that message which is the foundation of all Easter hope.

It is a message instinct with the gladness and peace for which men yearn.

No time is more fitting to proclaim it than now, when in the world about us the Creator reveals to us the Comforter and Redeemer.

The stainless white of the Easter lily is to us a symbol of the purity of manhood which is found in Jesus Christ alone. And the new springing life on earth a sign of the life which shall be in heaven.

The promise of the season is a seal to a promise yet more dear which seems to bring clearly to us across the years the voice of the Master saying, "I am the resurrection and the life. Go ye and preach it unto all men, and in your going know that I am with you."

THE COLLEGE OUTLOOK.

There is an old saying that the darkest hour is just before the dawn, and frequently it is strikingly verified in everyday life.

When it had been decided by the Governors of McGill University to increase the fees of Arts students to \$60 per session, it was felt that our college had received a severe blow, for even the special inducements to study at Montreal would scarcely counterbalance such an extra tuition fee. especially

when no similar change had been made by other leading Universities.

The "powers that be" at McGill evidently also realized this, and by increasing the number of scholarships for students entering Arts to twenty, twelve of which are open for competition only to students outside of Montreal, they have in a very practical way offered free education to those who are in a position to take advantage of their generosity.

The Senate of the Presbyterian College has supplemented this by offering twelve additional scholarships to Arts students preparing for the ministry, which, with the four more being arranged for by the Alumni, will place our College on a better footing in regard to drawing the best students from all parts of Canada than at any time in the past.

Perhaps the most encouraging lessons which this crisis has taught us are the sturdy loyalty of the Presbyterians of Montreal to their own College, and the increasing interest of the Alumni in her welfare. The citizens of Montreal have indeed frequently proved their interest in our work, but it is a special source of gratification that they should now be so heartily and unanimously agreed to place our College in a position second to none in Canada in the advantages which she can offer to intending students.



Partie Française.

PHÉDON, OU DE L'ÂME.

Par M. LE PROFESSEUR COUSSIRAT, Officier d'Académie.

(Suite).

III.

L'immortalité de l'âme, d'après Socrate, tel est le sujet du Phédon.

N'y cherchez pas un exposé didactique, à la manière des modernes, ou même des anciens, comme dans les *Tusculanes* de Cicéron. C'est sous forme de dialogue, au milieu de digressions assaisonnées de plaisanteries d'un sel attique, malgré le sérieux de la situation, que se déroulent des preuves de valeur inégale, dont la plupart reposent sur des théories particulières à certaines écoles de philosophie, mais qui ne trouvent plus créance depuis longtemps.

Au lieu de les mettre en forme, à la suite de Victor Cousin, dans l'Argument qui précède le livre, j'aime mieux reproduire en abrégé la discussion qui s'engage entre Socrate et ses amis, sans toutefois le suivre dans tous les méandres où il lui plaît de la prolonger. Le résumé y perdra le charme de l'original ; mais qu'attendre d'autre d'un résumé ?

La mort, dit Socrate, est un voyage. Ce voyage qu'on m'a ordonné me remplit d'une douce espérance, et il fera le même effet sur tout homme qui croit que son âme est préparée, c'est-à-dire purifiée. La mort est donc un bien, car nulle part que dans l'autre monde le philosophe ne rencontre la pure sagesse qu'il cherche.

A cela Cébès répond : " Il semble que lorsque l'âme a quitté le corps elle n'est plus : que, le jour où l'homme expire, elle se dissipe comme une vapeur ou une fumée, et s'évanouit sans laisser de traces.

“Veux-tu,” reprit Socrate, “que nous examinions dans cette conversation s’il est vraisemblable que l’âme survive à la mort de l’homme, ou si cela ne l’est pas ?”

La première preuve qu’allègue le philosophe est tirée du dogme pythagoricien et même orphique de la métempsychose. Les âmes reviennent dans ce monde et retournent à la vie après avoir passé par la mort. Si tout ce qui vit venait à mourir sans survivre, toute production cesserait, toutes choses finiraient à la longue.

La deuxième preuve se fonde sur la théorie de la réminiscence qui elle-même suppose celle de la préexistence. Apprendre en effet n’est que se ressouvenir, et il l’établit longuement. Il faut donc de toute nécessité que nous ayons appris dans un autre temps les choses dont nous nous ressouvenons dans celui-ci, et cela serait impossible si notre âme n’existe pas avant que de venir sous cette forme humaine. L’âme vit donc indépendamment du corps.

Les amis de Socrate lui accordent que notre âme existe avant notre naissance. Mais, dit Simmias, qu’elle soit après notre mort, c’est ce qui ne me paraît pas à moi-même assez prouvé.

Les vivants, répond le maître, naissent des morts, ce qu’il a montré précédemment pour tout organisme ; l’âme doit exister après la mort, puisqu’elle retourne à la vie.

Ce qui se dissout, c’est le corps composé de parties qu’on peut voir, toucher, percevoir par quelque sens. Les choses qui sont toujours les mêmes et dans le même état ne sont pas composées ; elles ne peuvent être saisies que par la pensée, car elles sont immatérielles et on ne les voit point. Or, c’est là le propre de l’âme ; elle est invisible, immatérielle et n’est donc point sujette à la décomposition.

L’âme en outre commande au corps ; elle ressemble ainsi à ce qui est divin, immortel, simple, indissoluble, toujours le même et toujours semblable à lui-même.

L’âme donc, qui est immatérielle, à peine sortie du corps,

se dissiperait et périrait ! Il s'en faut de beaucoup. Si elle est pure, elle se rend vers ce qui est semblable à elle, immatériel, divin, immortel et sage, et là elle est heureuse, délivrée de l'erreur, de la folie, des craintes, des amours déréglés et de tous les autres maux des humains.

Mais si elle se retire du corps souillée et impure, entraînée de nouveau vers le monde sensible par l'horreur de l'immatériel et de cet autre monde, elle va errant, à ce qu'on dit, parmi les monuments et les tombeaux, jusqu'à ce que l'appétit naturel de la masse corporelle qui la suit la ramène dans un corps, et alors elle rentre vraisemblablement dans les mêmes moeurs qui ont fait l'occupation de sa première existence. Elle anime des loups, des éperviers, des faucons, ou des abeilles, des guêpes, des fourmis, ou même un corps humain, suivant les circonstances.

Mais pour arriver au rang des dieux, que celui qui n'a pas philosophé et qui n'est pas sorti tout-à-fait pur de cette vie, ne s'en flatte pas ; non, cela n'est donné qu'au philosophe. C'est pourquoi le véritable philosophe s'abstient de toutes les passions du corps, leur résiste, et ne se laisse pas entraîner par elles ; et cela, bien qu'il ne craigne ni la perte de sa fortune et la pauvreté, comme les hommes vulgaires et ceux qui aiment l'argent, ni le déshonneur et la mauvaise réputation, comme ceux qui aiment la gloire et les dignités.

Socrate confesse que ces preuves donnent lieu à beaucoup de doutes et d'objections, si on vient à les examiner en détail, et il invite Cébès et Simmias à exposer franchement leur opinion.

Simmias : " Nous désirerions bien t'entendre résoudre nos doutes, mais nous craignons que cela ne te soit désagréable dans ta situation.

" Eh ! mon cher Simmias," reprit Socrate, " vous me croyez donc bien inférieur aux cygnes, pour ce qui regarde le pressentiment et la divination. Les cygnes, quand ils sentent qu'ils vont mourir, chantent encore mieux ce jour-là qu'ils n'ont jamais fait, dans leur joie d'aller trouver le dieu qu'ils

servent. Et moi, je pense que je sers Apollon aussi bien qu'eux, que je suis consacré au même dieu, que je n'ai pas moins reçu qu'eux de notre commun maître l'art de la divination, et que je ne suis pas plus fâché de sortir de cette vie.

Fort bien, Socrate, répartit Simmias, je te proposerai donc mes doutes, et Cébès te fera ensuite ses difficultés.

C'est à quoi ils s'appliquent avec tant de succès que les auditeurs se sentent tout perplexes.

Socrate résume leurs objections dans les termes suivants :

Simmias, je crois, craint que l'âme, quoique plus divine et plus belle que le corps, ne périsse avant lui, comme l'harmonie avant la lyre ; et Cébès a accordé, si je ne me trompe, que l'âme est bien plus durable que le corps, mais qu'on ne peut nullement savoir si, après qu'elle a usé plusieurs corps, elle ne périt pas en quittant le dernier, et si ce n'est pas là une véritable mort qui anéantit l'âme. N'est-ce pas là ce qu'il faut que nous examinions ?

Ils en tombèrent d'accord tous les deux.

Socrate n'a pas de peine à dissiper les doutes de Simmias en s'appuyant sur ce qui avait d'abord été accordé. Si apprendre n'est que se ressouvenir, comme vous en convenez, et que notre âme ait existé quelque part avant d'avoir été renfermée dans le corps, elle n'est pas semblable à l'harmonie, qui n'existe pas avant la lyre.

Si, de plus, l'âme est une harmonie, il n'y a pas d'âmes vicieuses, car le vice est désaccord.

Enfin, l'harmonie est un résultat nécessaire de l'arrangement des cordes de la lyre, mais l'âme résiste au corps et le domine, elle n'en est donc pas le produit.

La réponse de Socrate à Cébès, encadrée dans de longs et beaux développements, peut se condenser ainsi : Qui fait que le corps est vivant ? C'est l'âme. L'âme apporte donc avec elle la vie partout où elle entre. Mais la mort est le contraire de la vie. L'âme n'admettra donc jamais ce qui est contraire à ce qu'elle apporte toujours avec elle, c'est-à-dire à la vie. Elle est donc immortelle.

Ses amis n'ayant plus rien à dire, bien que Simmias avoue que la grandeur du sujet et le sentiment de la faiblesse naturelle à l'homme lui laisse toujours malgré lui un peu d'incrédulité, Socrate continue son discours en les exhortant à prendre soin de l'âme, non seulement pour ce temps que nous appelons le temps de la vie, mais encore pour le temps qui la suit ; et peut-être trouvera-t-on, ajoute-t-il, que le danger auquel on s'expose en la négligeant est très grave. Car si la mort était la cessation absolue de toute existence, ce serait un grand bien pour les méchants après leur mort d'être délivrés à la fois de leur corps, de leur âme et de leurs vices, mais puisque l'âme est immortelle, elle n'a d'autre moyen de prévenir les maux qui l'attendent, et il n'y a d'autre salut pour elle, que de devenir éclairée et vertueuse.

Et là-dessus il explique la cosmologie enfantine de son temps, une belle fable, dit-il, qui mérite d'être écoutée. Il montre comment la terre, de forme sphérique, est au milieu du ciel et soutenue de tout côté uniquement par le ciel ; — comment nous croyons habiter le haut de la terre, à peu près comme quelqu'un qui, faisant son habitation dans les abîmes de l'Océan, s'imaginerait habiter au-dessus de la mer ; — comment est fait le séjour des morts ; — où se rendent les âmes après la vie, le jugement qu'elles subissent, le système de punitions graduées qui est en même temps un système d'expiation et de purification ; — le retour des âmes à la vie sous des formes plus ou moins parfaites.

Ce que je viens de vous dire suffit, Simmias, pour nous convaincre qu'il faut tout faire pour acquérir de la vertu et de la sagesse pendant cette vie ; car le prix du combat est beau et l'espérance est grande.

Soutenir que toutes ces choses sont précisément comme je les ai décrites, ne convient pas à un homme de sens ; mais que tout ce que je vous ai raconté des âmes et de leurs demeures, soit comme je vous l'ai dit ou d'une manière approchante, s'il est certain que l'âme est immortelle, il me paraît qu'on peut l'assurer convenablement, et que la chose vaut la

peine qu'on hasarde d'y croire ; c'est un hasard qu'il est beau de courir, c'est une espérance dont il faut comme s'enchanter soi-même : voilà pourquoi je prolonge depuis si longtemps ce discours.

Qu'il prenne donc confiance pour son âme, celui, qui, pendant sa vie, a rejeté les plaisirs et les biens du corps, comme lui étant étrangers et portant au mal ; et celui qui a aimé les plaisirs de la science ; qui a orné son âme, non d'une parure étrangère, mais de celle qui lui est propre, comme la tempérance, la justice, la force, la liberté, la vérité ; celui-là doit attendre tranquillement l'heure de son départ pour l'autre monde, comme étant prêt au voyage, quand la destinée l'appellera.

IV.

Ne sont-ce pas là de fortes et belles paroles ? Et ne paraissent-elles pas plus belles et plus fortes encore quand on se souvient qu'elles ont été prononcées 400 ans avant notre ère, dans l'étroite enceinte d'une prison, le jour même où une exécution injuste, éternel opprobre de l'Aréopage, allait mettre fin pour jamais aux doux chants du cygne athénien ?

Que toutes les raisons de Socrate en faveur de la vie future aient la même solidité, nul certes ne le prétendra. Ils sont peu nombreux de nos jours, en pays civilisés, ceux qui croient à la réminiscence et à la préexistence des âmes, et par suite aux arguments qu'on en tire. Il est clair aussi que les preuves tirées de la simplicité de l'âme, de la distinction de l'âme et du corps, établissent plutôt l'immatérialité de l'âme que l'immortalité personnelle. S'il réfute victorieusement les matérialistes, par cette considération surtout que l'âme est maîtresse du corps qu'elle anime, et que par conséquent elle n'en est pas le produit nécessaire, il ne montre pas assez clairement qu'elle subsiste douée de mémoire, de sensibilité, de volonté. Néanmoins son argumentation est le plus noble effort de l'esprit humain dans les siècles qui ont précédé Jésus-Christ.

Il n'entre pas dans mon plan de compléter les preuves de Socrate par celles des philosophes postérieurs. Rappelons-en seulement quelques-unes. En traitant cette question, on invoque le consentement universel, ou témoignage unanime de l'humanité, et cet argument, bien compris, ne manque pas de force.

On constate le voeu du coeur. Nous avons soif d'un bonheur infini dans sa durée. Cette soif ne sera-t-elle point apaisée ? Comment l'être infiniment bon, infiniment juste, infiniment sage nous aurait-il laissé voir le vide et les imperfections de cette vie, si nous ne devions pas en trouver une autre ? Aurait-il allumé dans nos coeurs l'amour de l'infini et l'espérance de l'immortalité, pour nous laisser, après quelques jours d'angoisses et de misères, retomber tout entiers dans le néant ? (Ad. Franck). Notre âme aspire à l'infini; or, cette aspiration n'est point satisfaite sur la terre ; notre âme doit donc trouver cette satisfaction au-delà de la vie présente, dans une vie future. (Th. Jouffroy).

Ecoutez un poète exprimant la même idée :

....J'aime, il faut que j'espère;
 Notre faible raison se trouble et se confond.
 Oui, la raison se tait; mais l'instinct vous répond.
 Pour moi, quand je verrais dans les célestes plaines
 Les astres, s'écartant de leurs routes certaines,
 Dans les champs de l'éther l'un par l'autre heurtés
 Parcourir au hasard les cieus épouvantés;
 Quand j'entendrais gémir et se briser la terre;
 Quand je verrais son globe errant et solitaire,
 Flottant loin des soleils, pleurant l'homme détruit,
 Se perdre dans les champs de l'éternelle nuit;
 Et quand, dernier témoin de ces scènes funèbres,
 Entouré du chaos, de la mort, des ténèbres,
 Seul je serais debout: seul, malgré mon effroi,
 Être infallible et bon, j'espérerais en toi;
 Et, certain du retour de l'éternelle aurore,
 Sur les mondes détruits je t'attendrais encore!

(Lamartine Premières Méditations.)

On s'appuie sur le caractère obligatoire du bien. Le bien est ce qui doit être, dit M. Er. Naville. La nécessité que ce qui doit être soit, nous garantit l'existence au-delà de la tombe. En effet, le premier de nos devoirs, c'est de devenir bons, afin de pouvoir faire le bien. Or, sur la terre nous n'arrivons jamais à réaliser le bien dans sa plénitude. La conscience nous tromperait donc si tout finissait à la mort, puisque le bien qui doit être ne serait pas.

On fait surtout appel, avec Kant, à l'intérêt de la morale. Il faut à la loi morale une sanction proportionnée au mérite ou au démérite de chaque homme. Or, sur la terre, ni l'opinion publique, qui s'égare souvent ; ni les lois, qui n'atteignent que les crimes commis contre la société, qui frappent quelquefois les innocents et laissent échapper les coupables ; ni la conscience dont on peut étouffer la voix et qui ne répare pas le mal qu'on a injustement souffert ; aucune de ces sanctions terrestres n'est suffisante pour satisfaire notre instinct de justice. L'immortalité personnelle, consciente, accompagnée de peines et de récompenses est donc un postulat nécessaire de l'obligation morale.

Voilà pourquoi un autre poète s'écrie :

Oui: vous qui, de l'Olympe usurpant le tonnerre,
Des éternelles lois renversez les autels,
Lâches oppresseurs de la terre,
Tremblez, vous êtes immortels!
Et vous, vous, du malheur victimes passagères,
Sur qui veillent d'un Dieu les regards paternels,
Voyageurs d'un moment aux terres étrangères,
Consolez-vous, vous êtes immortels!

(Delille, L'Immortalité de l'âme.)

Toutes ces considérations forment comme un faisceau imposant, fortement lié, solide. Bien des esprits, et des meilleurs, s'en contentent. Mais nous avons mieux encore.

Socrate, prisonnier à Athènes pour avoir enseigné une morale plus pure que celle de la mythologie païenne, me fait penser à Saul de Tarse, prisonnier à Rome pour avoir prêché

une doctrine plus excellente que la religion judaïque. Le philosophe, au terme de ses raisonnements sur la vie future, n'aboutit qu'à une espérance dont il faut comme s'enchanter soi-même. L'Apôtre exprime une certitude inébranlable : " Je suis assuré que la mort ne me séparera pas de l'amour de Dieu en Jésus-Christ. J'ai combattu le bon combat... la couronne de justice m'est réservée ; le Seigneur, juste juge, me la rendra... J'aime mieux déloger de ce corps pour être avec le Seigneur... Nous savons que si cette tente où nous habitons sur la terre est détruite, nous avons dans le ciel un édifice qui n'est pas fait de main d'homme."

D'où vient cette différence d'accent et de langage ? Saul, que l'Eglise chrétienne appelle saint Paul, n'ignorait pas les idées grecques. Il cite des vers d'Aratus, d'Epiménide, de Ménandre ; il discute sur l'Agora d'Athènes avec des philosophes épicuriens et stoïciens. On peut supposer qu'il connaissait les idées de Platon ; peut-être avait-il lu le Phédon. Mais il ne tente pas de prouver par la raison la vie future. Quand les Corinthiens émettent des doutes ou des négations à cet égard, il en appelle à un fait : la résurrection de Jésus-Christ. Et ce fait, il l'établit par le témoignage des Apôtres, par celui de plus de cinq cents personnes dont plusieurs vivaient encore, et enfin par son propre témoignage : Jésus, dit-il, m'est apparu et m'a parlé sur le chemin de Damas. De sorte que son argumentation en est bien simplifiée : si Jésus-Christ est ressuscité, les morts ressusciteront aussi.—Et il voit—second fait—un autre gage de la résurrection des croyants dans la vie spirituelle que le Sauveur communique par son esprit dès ici-bas et qui s'épanouira en vie éternelle.

Les chrétiens d'aujourd'hui,—sans repousser les preuves philosophiques,—trouvent encore, comme saint Paul, dans le double fait de la résurrection de Jésus-Christ et de leur résurrection spirituelle avec Jésus-Christ, la plus ferme base de leur foi dans l'immortalité personnelle.

Le philosophe Platon m'a conduit à l'apôtre Paul, la sagesse païenne à la science chrétienne, le dialogue moral à

l'épître religieuse, la spéculation rationnelle à la révélation divine. C'est la croissance de l'aurore à la pleine clarté du soleil à son zénith.

NOTES DE LA REDACTION.

Nos corridors ont répercuté le refrain : " Tu t'en vas et tu nous quittes ! " La séparation distille son ennui. La cloche ne tinte plus ; les salles de classe sont solitaires : un morne silence plane sur le collège.

Quinze d'entre nous avons achevé les premières études. A cette étape de la vie, il est presque impossible de ne pas s'examiner. " Si notre individualité se modifie successivement par tout ce que nous éprouvons, si nos pensées sont une partie de nous-mêmes, si pour chacun de nous sentir d'une manière c'est être d'une manière," jusqu'à un certain point, nous ne sommes plus les mêmes. Notre foi n'a pas changé mais, comme celle d'un chrétien bien connu dans l'Eglise, elle s'est déplacée.

En quittant cette belle ville de Montréal où les étrangers de toutes les nuances se sentent chez-soi, nous emportons plus d'un regret. Nous remercions les familles hospitalières qui ont bien voulu nous inviter à leur foyers, et nous implorons la bénédiction du Père, du Fils et du Saint-Esprit sur les maîtres savants et pieux qui nous ont communiqué, nous l'espérons, chacun une parcelle de leur individualité.

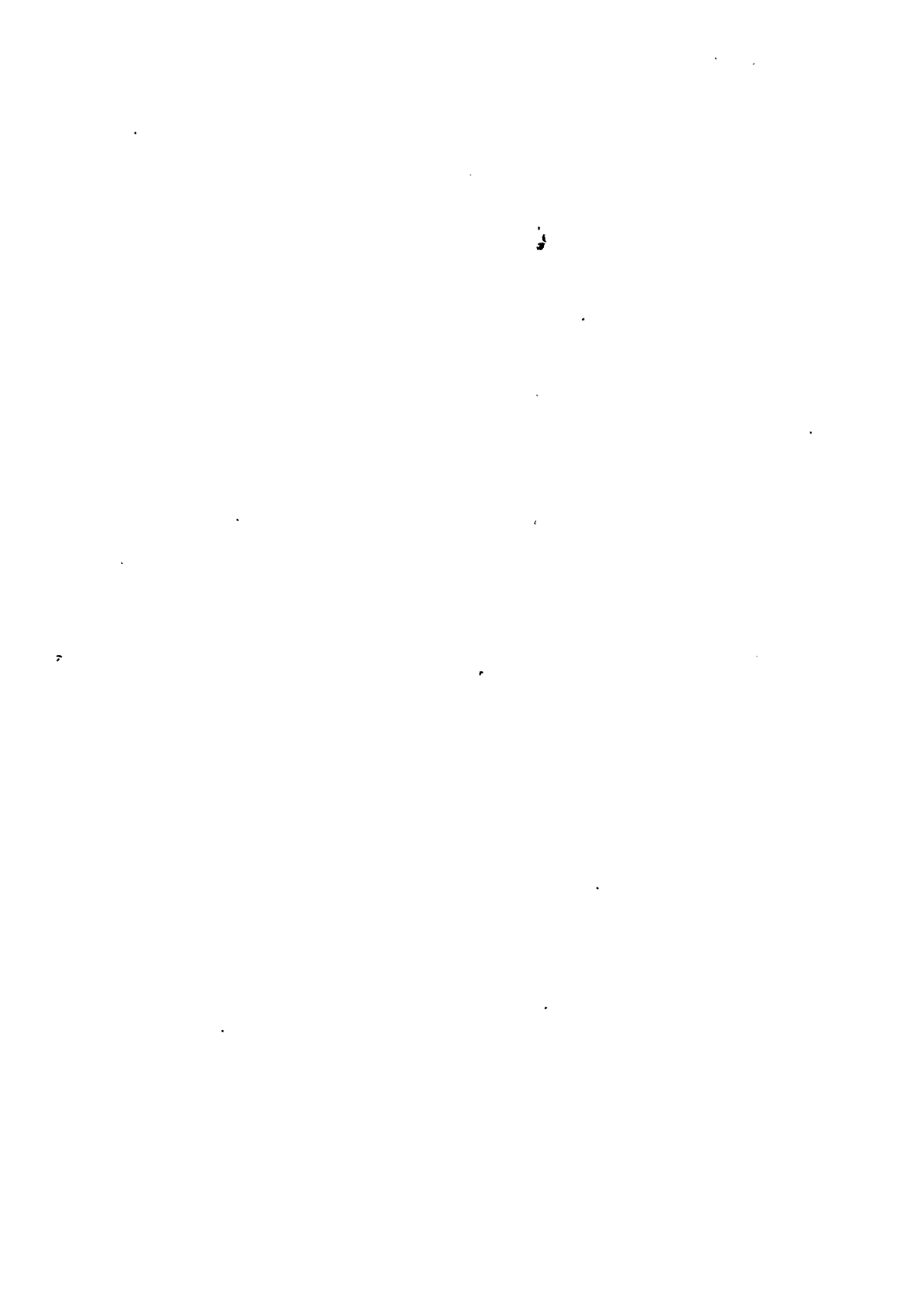
A quel degré notre vie, objet de tant de calculs, sera-t-elle à l'humanité ? Nous l'ignorons, mais notre devoir n'a rien de douteux ; puis la victoire n'est ni indécise ni incertaine, car elle appartient tout entière au Dieu des armées, qui emploie la perversité des uns et la vertu des autres à l'accomplissement de ses desseins.

Avis aux rimeurs !—Un des gradués de l'année crayonne des vers à ses heures, non pour le public, mais par délassement. Dernièrement le vent emporta une de ses productions, qui se trouvait être signée en belle et due forme. La pièce tomba entre les mains d'un inconnu qui la renvoya à l'auteur en l'accompagnant de la critique fort peu grammaticale que voici :

“ Dans le second vers il y manque une syllable, tous les noms terminés en ier comptent pour une seule syllable. Ceux qui font des vers devraient savoir les règles avant.”

La critique doit se sentir à l'aise dans une tête si vide.





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