



# THE Presbyterian College Journal

VOL. XX—APRIL, 1901—No 6.

## EDITORIAL STAFF

<i>Editor-in-Chief</i>	- - - - -	W. G. BROWN, B.A.
<i>Associate Editors</i>	- - - - -	(H. H. TURNER, B.A. A. G. CAMERON (DONALD STEWART, B.A.
<i>French Editors</i>	- - - - -	(C. F. CRUCHON C. LAPOINTE
<i>Local and Exchange Editor</i>	- - - - -	C. A. HARDY, B.A.
<i>Corresponding Editor</i>	- - - - -	J. H. LAVERIE, B.A.
<i>Reporting Editor</i>	- - - - -	G. C. MACLEAN.

## BUSINESS MANAGERS

<i>Treasurer</i>	- - - - -	H. S. LEE, B.A.
		J. G. GREIG, P. MATHIESON.

The JOURNAL is published about the first of each month from November to April inclusive, under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal.

All business communications should be addressed to the Treasurer, H. S. LEE, B.A. and all other correspondence to the Editor-in-Chief, W. G. BROWN, B.A., 67 McTavish Street, Montreal, Que.

## THE ETHICAL DEVELOPMENT OF CHRISTIANITY.

BY THE REV. PROF. SCRINGER, D.D.

### V.

#### THE PRESENT AND FUTURE.

One of the chief advantages from the study of the past is to be able to catch the trend of events as well as the principles that underlie their development, so as therefrom to forecast the probable future. Our study of the ethical development of Christianity in this series of papers has been of course too slight and partial to enable us to do that with any degree of satisfaction. But a few thoughts on that aspect of the matter may fitly conclude the series.

If there is one lesson that stands out more prominently than others on the past history of morals it is the slowness

with which the great experiments in ethical ideas are actually worked out. The great movements represented by asceticism and casuistry, for instance, have extended over many centuries and have affected the lives of many generations. Their influence is by no means exhausted even yet, but as they no longer command the respect of the educated mind they may be expected to fade out steadily from the world until they are but a memory. The same slowness of movement has been manifest in such matters as the abolition of slavery and the emancipation of women, in which the tendency has been gradually upward, until slavery at any rate has quite vanished from Christendom with little chance of any permanent return. Ethical ideas, whether true or false, make way slowly for the most part and produce their ultimate fruits only after a long period of actual human experience. No doubt with the advance in civilization and general intelligence the tendency of all movements, social, political and moral, is to accelerate, but there is no reason to suppose that the law of human progress will be substantially different in the future from what it has been in the past. The reformer is apt to become impatient at the world's stolidity and inertia. It may be some consolation to reflect that if this unduly retards the reforms in which he is interested, it also conserves the good that has been already gained.

Another lesson that is forced upon us by the past is as to the danger of forward movements fairly initiated still losing their way and settling down into some form wholly alien to their original spirit. Hardly any better illustrations of this can be given than those already mentioned. The monastic movement began in a noble aspiration after an unworldly, self-sacrificing life, and in many individual instances they no doubt realized their aspirations as fully as ever can be the case in this world. But in spite of its initial aim, and the worthiness of individual members of the monastic orders, the movement as a whole ultimately became so corrupt and so corrupting to society that almost every Christian government in the world has been driven to the necessity of putting it

under severe restraint, while not a few have virtually abolished the monastic orders altogether. Instead of ministering to the higher unselfish life of sacrifice, they had become the refuge of the idle and vicious, in which they might indulge their indolence and practise their vices with the greater freedom.

So has it proved with the wholesome discipline of the Church for the maintenance of its purity. Instead of guaranteeing that purity, and stimulating conscience to its highest vigor, the confessional has become a narcotic to the soul and often an instrument of the greatest tyranny. Many of those in a good position to know aver that even more serious crimes must be laid at its door. Tennyson, in a well-known passage, hints at the possibility of one good custom corrupting the world. It is at least true that movements initiated with the best intention may easily be so perverted as to do vastly more harm than good. The pitfalls for human progress are many. There are no institutions which can be pronounced the best for all times, for all circumstances, and for all conditions of society.

And yet in spite both of the dangers which beset all upward movements and the tardiness with which all true development proceeds, we are bound to believe that real progress has been made. The purer forms of Christianity have rejected some of the worst institutions of the mediæval church in the effort to rescue their original spirit, and have cleared the way for further progress by throwing off the claim to infallibility, which, whether expressed or implied, forms the most serious bar to real advance.

When the way has thus been cleared, and assuming always that goodwill which is the essence of all moral life, even when it is most mistaken in its ideas, there are three directions in which ethical development is possible.

First of all, as in the past, we may look to experience to correct the errors with which men, nations, and even churches have fallen as to the detailed application of acknowledged moral principles. This is practically an endless process; for society is continually growing more complex, new relations

are constantly being established, and old ones are made to take on new phases requiring a constant readjustment of ethical ideas. The legislative bodies of the world are kept ever busy with the new legislation which these constant changes demand. But in advance of this legislation there must be the constant education and clarification of public opinion through its natural leaders and instructors. Unsolved problems must be gradually thought out, and when mistakes are made, as they often are, these must be corrected in the light of experience and the best judgment available. This is a kind of work which, from the nature of the case, could not be done for the world once for all by any teacher, however excellent, or even by any revelation from heaven, however full. Experience, and experience alone, can be the teacher, and that experience must go on growing to the end of time.

A second direction in which development must continue to proceed is in the lifting up of still higher ideals of life and character than those which have hitherto dominated the world. In one sense, indeed, we may say that no higher ideal is possible to the world than that which has been already exhibited at the foundation of Christianity. In Jesus Christ the world has had displayed before it the perfect man, the perfect character. There is no prospect that humanity will ever get beyond or above the level which was His habitual pathway. But that ideal has never yet been completely apprehended or appreciated by the Church, still less by the world at large. The tendency has been to seize upon some one or other of its aspects, often those which were incidental and subsidiary, and emphasize these as if they were the whole. Throughout long ages for example, the ideal of sanctity in the Church was, as we have seen, the monastic one, which pleaded as its justification the fact that Christ had formed no voluntary family ties and owned no property, as if these adventitious conditions were the chief ones to be realised in order to be like Him, instead of merely showing that the highest type of life was possible apart from family ties and worldly possessions as well as with them. But one after another the

various essential elements of His character have been discovered in all their beauty, His gentleness, His faithfulness, His heroism, His true cosmopolitanism, His sympathy with all classes, and other like qualities, and one after another they have captivated the imagination of large numbers of followers. At every step the ideal has become loftier, more complete more exacting. Every truly fresh apprehension of it has more or less convulsed society, as we see Russia convulsed by the writings of Tolstoi. The old ideal ever resents the intrusion of the new as fanaticism. Everybody knows that the Christian ideal for conduct is at present far higher in the family than it is in business life or in international relations. Every one feels that the family ideal is the one that should prevail universally, and will ultimately do so. Yet every fresh assertion of its obligation is regarded as a visionary dream.

The third direction in which further development may be hoped for is in the moralization of those areas of life which have thus far resisted the control of moral principles. The absolute supremacy of the moral law in all the relations of life is an axiom of Christianity. But it is an axiom whose validity is far from being universally acted on even by professing Christians. It is acknowledged as binding even when violated in the relations of the family and of ordinary commerce. In the latter field, indeed, it maintains itself with some difficulty, and one often still hears the maxim, that business is business, pleaded as a reason for exempting it from the operation of the higher obligations of Christian duty to love one's neighbor as himself. But there are many other large areas in which the supremacy of moral law is still strenuously disputed. The familiar phrase, "Art for Art's sake," is simply a skilful method of claiming that Art is not bound to have any moral purpose. Literature would fain make for itself a similar claim. Diplomacy has begun to be conscious of moral restrictions only during the present generation. The average politician regards the application of moral principles in the warfare of parties as almost wholly impracticable, and even pious ecclesiastics have been known to resort to devious

methods for the purpose of securing the success of their church's plans without any apparent scruples. And yet it is apparent that the kingdom of heaven can never be realized on the earth until every one of these fields has been brought into complete subjection to moral ends. The old prophet dreamed of a time when even upon the bells of the houses there should be inscribed "Holiness to the Lord." The Christian moralist can never be content until every least thing in life shall be consecrated to God's service and become the willing instruments for working God's will. The evangelization of the heathen is not the only duty resting upon the church. The complete moralization of Christendom is almost equally pressing.

---

Leave God to order all thy ways,  
And hope in Him whate'er betide;  
Thou'lt find Him in the evil days  
An all-sufficient Strength and Guide.  
Who trusts in God's unchanging love  
Builds on a rock that naught can move.

—*Newman.*

## THE RELIGION OF BURNS.

We may safely divide all literature into two classes, that of Knowledge and that of Power. According to Paul all the literature of Knowledge shall pass away. How true this is. All books of science, of investigation, of exploration grow old, become useless and moulder among the dust and cobwebs of the attic. An old book which deals simply with the question of Knowledge is a relic for the curious rather than a help to the student. Who to-day reads the first books on Botany, Mechanics, Medicine or even History? These are numbered with the dead and rightly so, for the tree of Knowledge has grown to such an extent, that we find the latest descriptions of it all we have time to master, and if we undertook to read what men had to say of it each year of its growth, the task would not only be endless, but wearisome and unprofitable. Knowledge as material may be a part of the foundation of Power—but Power is better defined as that which works out Knowledge; in other words, we desire to attain a certain object, Knowledge furnishes us with the way—but Power supplies the life which follows the way.

Now while the literature of Knowledge passes away, the literature of Power maintains its place. It is this literature which gives life its inspiration. From the beginning of books down to the present day it has spoken to the heart. It has searched and appealed to the inner life. It has attempted the explanation of life's mysteries, waved high the banner of hope, wrought all changes, healed wounds and broken promises, delivered the mind from bondage, relieved the distressed, brought out the faded lines, wrote the story anew, clothed the field and forest, brushed away the tear, restored the failing heart, fanned the dwindling fire, mended the bruised reed, filled the storehouse, built the temple, paid the debt and made the dream reality. How necessary this conception of literature is to those who are endeavoring to lift humanity to the vision ground of earth's heaven-painted picture we who feel the woes of mankind and perceive the temptations

to which the race is subject to, know. When we read to the mourning, the sick or the dying, we do not select those portions of scripture which simply treat of some of the facts of history. No, we read in tenderness a 23rd Psalm, a 53rd of Isaiah or a 14th of John, realizing that in these there is not only a word of Knowledge, but also the throbbing pulse of a real life which can never die.

Holding the first place among writers of this literature of Power are the poets of all ages, and while we may consider that these men through their poems have added little to the intellectual progress of the world, yet we have all felt the inspiration of their conceptions of the seen and unseen. Why is the book of Psalms so precious to many of the saints? Why have its selections been the war songs of so many spiritual battlefields? We find the answer in this: It is a book of Power rather than of Knowledge. These books do not die, neither do they grow old. Homer, Horace, Virgil, Chaucer, Dante, Shakespeare, Spencer, Milton, Goethe, Schiller, Keats, Burns, Moore, Tennyson and many more have not in the least passed from our book-shelves and library tables, rather the multitudes are just beginning to discover how new they are, and what real gems their works contain.

This literature of Power has always had and still has a great influence upon religion. I think we may rightly say that it was because of the religious feelings and consciousness which these men possessed, that they thought and wrote as they did. In their writings we may without fail get the general trend of their ideas of God and man's relationship to Him. No matter how vague or undefined their religious feelings may be, yet in them was the power which speaks to us to-day, and which will speak in the centuries to come.

With this introduction, which, in a general way, opens the subject, we turn to speak of Burns and his religion. The tragedy of his life is one of the saddest things of history—but in its very sadness it contains much that is sweet and dear to the hearts of those who wish to look upon a picture which will fill the soul with sorrow. You know many of us like to linger by the rubbish piles which belong to our homes

and cities. Did you ever sit down and brood over one? What a sweet melancholy there was in it all. Old stoves and stove pipes which burned many a cord of wood and ton of coal and cooked dinners for the rich and poor, broken dishes which served meals to family and friends, lamps and lamp glasses which watched many a weary stitch, followed many a line of book and paper, and lighted many a sleepless hour of fever-tossed child and loved one, old shoes the feet which once wore them now stilled and mouldering to dust. No matter how suggestive this backward look, who desires to dwell upon its sorrow laden poetry? Who would not willingly turn from such a scene of desolation to sky, flower, tree, life and all the grandeur of God's creation? Why then should we sit down by the "refuse valley" of a great man's life to brood over what "might have been," or as Bret Harte says of "what is and hadn't ought to be." Why not leave the depressing scene and pass through the portals of a man's greatness with inspiration as our charioteer.

To-night, then, I wish to turn away from the sins and follies of Burns and bring before you some of the gems from the treasury of his recorded thoughts, for surely, if no man is stronger than his weakest point, every man is, at least in some sense, as great as his greatest thought.

Again, I do not wish to approach this subject as the theologian might do, with preconceived systems to maintain and then condemn the poet because we could not discover that by which we might write him orthodox. Neither would I draw near as the critic of philosophy or rhetoric desiring to rend in pieces the whole fabric of his productions, scatter the bits to the four winds and gloat over the ruins. Nay, I would come as one into a great art gallery with plastic mind and impressionable heart. I would tread upon sacred ground with heart tuned by poetic touch and as a poet I would endeavour to interpret the heart of old Scotland's poetic child. This must after all be the right way to find the true life of our author, for no man without roses in his heart can see the beauty of the rose or guess its loveliness.

What then are the characteristics of Burns' poems which claim our attention and make us feel that here is a great spirit, one to whom we might well listen and grow in wisdom? We cannot do better than agree with Carlyle that sincerity—his indisputable air of truth—at the very beginning impresses us that this man has a message and understands it. He paints no false, unreal life. He speaks of no sorrows and joys which might take place: but to him the whole is real. It is that of which he knows he speaks, and from a full heart which has measured it all he gives forth his treasures. Speaking from the heart he reaches the heart, and it is because of this trueness that Burns is a home-name wherever his poems have found their way. That sincerity is one of the greatest elements in religion, I think we can all agree. Religion's first demand is to be real, true, to describe "things as we see them, for the God of things as they are." To be convinced of our circumstances, our own inner nature and our God is one of the great secrets for interpreting the problems of life to our fellow beings. Burns does not seem to know what affectation is. He is an honest man and an honest writer. He borrows no lustre but clothes himself in his own garments. There is no shadowy glory covering up faults and failings. Nothing is put in a false light, no dim distant halo surrounds the head of any hero or spreads hazy outlines over any landscape.

The sympathy of Burns and his naturalness find him subjects where ever his far seeing vision sweeps. It is not his to go back to mythical ages to find a theme for his fancy. He bends over a daisy and it speaks as an angel. He sees the upturned nest of "the wee beastie" and tears fall. He lifts a tethered sheep from the ditch and it becomes a teacher of men. He watches the uncertain way of the creeping insect and a philosopher speaks. He sits in the ingle nook of his father's home and reverence and hero, iness join hands. With rollicking companions he drinks his glass and cracks his joke and fun and frolic stand arrayed in fair garments. He becomes conscious of man's hypocrisy and his words sting like falling lashes. He crosses the path of the misguided prodigal

and sobs and sighs chase each other through the verses. He stands beside the grave of his soul's queen and piteous lamentations fill the air. What a wonderful vision this man possessed! As his physical eye was the striking feature of his countenance so his soul's eye was the marvel of the inner man. Nothing seemed too deep, too broad or too high to be reached. His perception was both microscopic and telescopic. He brought the smallest things into the clearest light and the most distant to the very door. In all he acknowledges the hand divine. Deity is everywhere and all has relationship to the eternal. Through all his disappointments and afflictions doubt does not master his mind or crush his heart. His intuitions gathered, from nature and the soul's whisperings, the reality of God and man's immortality. No man ever thought great thoughts, saw wonderful pictures and called men to great achievements without having a Deity within him. Many men of power have not accepted the God of Israel, and perhaps not one has followed correctly a system of theology, yet we find that their trust is somewhere, and something has been glorified by them until they called it God. The God of Burns is no deified nature or object, but a personal God, who knows, feels, suffers and loves with a great infinite tenderness. A God who does not sit upon a throne judging the nations of the earth in his righteous anger, but a God who is everywhere present. He lives in the home, walks upon the way, holds the hands of the weak, shields the defenceless, and is the God-Man living among men for their good. This God is known among men through the works of nature and also through revelation. The former show the greatness, the design, the majesty and the glory of the creator, the latter reveals his will and his heart. Burns believed the best way to reveal God was through a human life. Speaking of one of his friends he says:

"In the high heaven above was truest shown,  
As by his noblest work the Godhead best is known."

And he also quotes Pope's line, "An honest man is the noblest work of God."

This leads us back to the one great life which was lived as man should live and which was a revelation of the Father, because he came from him and abode with him. In these lines there is a strong exhortation to man to do the will of God, that in a life of righteousness the kingdom of Heaven may appear among men.

This God acts as Providence to all. No sheep upon the mountain side exposed to the driving sleet or raging storm but he knows. The rain and snow and sunshine are his. He says to one "go" and he goes, to the other "come" and he comes. He is the general of Earth's battlefields and as shepherd of his people he "slumbers not nor sleeps."

Side by side with this Providence, but not superior to Him, is the arch enemy of God and the opponent of the human race. Burns' devil is a personal one, who is thoroughly competent to fill his position, his chief characteristics being meanness and deceit. As there is something grand about Milton's Satan in some of his attitudes, so there is something about Burns' devil which is almost loveable. Burns himself could not hate him, but seemed to pity him. He found men who were baser than the Prince of Darkness—but here also man reveals the power of the evil one through his misdeeds, and it is only through man that the Devil is known.

Like many of the other poets Burns saw Heaven as a place of rest, where the weary, toiling soul finds its ingle nook, sheltered from the storm and succoured from the pursuing foe.

"My child thou art gone to the home of thy rest,  
Where suffering no longer can harm ye,  
Where the songs of the good, where the hymns of the blest,  
Through an endless existence shall charm thee."

It is also a place of real worth.

"The poor man weeps—here Gavin sleeps,  
Whom canting wretches blamed,  
But with such as he, where'er he be,  
May I be saved or damned."

While it is a place of rest, there is also progress and development.

“ If honest worth in heaven rise,  
Ye'll mend or ye win near him.”

In regard to Hell, Burns is fairly orthodox. It is a place of uncertain company, the abode of creatures abnormal. The chief punishment does not consist in what might be administered from without, but it is the awful agony of the soul looking backward, and knowing that Hell lies in the nature of the soul itself. This causes remorse, of which he says :

“ O burning hell ! in all thy store of torments  
There's not a keener lash.”

He hints at the possibility of some being too evil to find admittance here. It is hard to say just where he would place them, perhaps annihilate them or turn them like the scape-goat into the wilderness.

“ Be sure her soul is not in hell—  
The de'il could ne'er abide her.”

He had no sympathy with the Hell-fire preaching of his day :

“ The fear o' hell's a hangman's whip,  
To haud the wretch in order.”

Man, the poet's fellow-toiler, is a creature not of circumstances, although those play an important part, and, in many instances, overthrow man and make him the toy of their caprice, but man within himself is born to a rich inheritance, which is his if he but enter in to possess it. It is his to work out his own greatness, not merely to touch the hem of duty's garments, but regally clad in royal purple to reign as king in nature's moral kingdom. Man, although civilized, is yet tainted with the customs of the savage. As the brute beast of the field, as the savage of the forest, one rises against another to the hurt of both. The fine art of Brotherhood has not been mastered. Each thinks and strives for self without counting

the cost to others. What a portrait of this competing, struggling, injuring mass is displayed in the words :

“ Man’s inhumanity to man,  
Makes countless thousands mourn.”

The course through the allotted years is narrow and rough :

“ The losses, the crosses,  
That active man engage,  
The fears all, the tears all  
Of dim declining age.”

One of the hindrances to happiness is the inequality of things, and which if brooded over will sour the heart and lead into the vales of melancholy.

“ It’s hardly in a body’s power,  
To keep at times frae being sour,  
To see how things are shared :  
How best o’ chieles are whiles in want  
While coofs on countless thousands rant,  
And ken na how to wair’t.  
But, Davie, lad, ne’er fash your head  
Though we ha’e little gear,  
We’re fit to win our daily bread  
As lang’s we’re hale and fier.”

Here we see the poet’s independence and honesty. He throws away that which cannot be, and goes out to earn his daily bread.

Man’s real happiness is found within the heart.

“ It’s no in titles nor in rank :  
It’s no in wealth like Lon’on bank,  
To purchase peace and rest ;  
It’s no in making muckle mair :  
It’s no in books ; it’s no in lair  
To make us truly blest ;

If happiness ha'e not her seat  
 And centre in the breast,  
 We may be wise, or rich, or great,  
 But never can be blest.  
 Nae treasures, nor pleasures  
 Could make us happy lang ;  
 The heart aye's the part aye  
 That makes us right or wrang."

Like another great poet, Burns realizes the mystery which is in life. Joy and sorrow strangely mingle, they play upon each other's chords, and thus we get our sweetest harmony.

"Dearly bought the hidden treasure,  
 Finer feelings can bestow :  
 Chords that vibrate sweetest pleasure  
 Thrill the deepest notes of woe."

The love of native land was strong in the breast of Burns. He immortalized it in his songs. It's rivers, trees, valleys, mountains, flowers, are all touched with the artist's hand.

"A wish (I mind its power),  
 A wish, that to my latest hour  
 Will strongly heave my breast,  
 That I, for poor auld Scotland's sake,  
 Some useful plan or book could make,  
 Or sing a sang at least.

The rough burr thistle spreading wide  
 Among the bearded bear,  
 I turn'd the weeding clips aside  
 And spared the symbol dear."

Perhaps no song has ever been sung so expressive of patriotism, so full of scathing disapproval of the coward, so majestic in its sense of liberty as Bruce's address to his army :

"Scots, wha ha'e wi' Wallace bled ;  
 Scots, wham Bruce has aften led ;  
 Welcome to your gory bed,  
 Or to glorious victory."

Such are some of the breathings of our author upon the general things which are at the foundation of a religion. We will now try to form some conception of the application of these to the practical results of his creed.

In the first place he has a great pity for every life which struggles against its environment. The perishing flower calls forth his tears, the storm beaten cattle and clattering birds make his heart ache and become the subjects of his prayer. When we consider the hardships of the poet and the misery which filled his own life, we find in these sentiments the voice of mercy itself. He lives in sympathy. He explores every realm of being, and no life is indifferent to him. He pities the very Devil and would like to see him released from his sufferings.

“ But fare you weel, auld Nickie-ben  
 O wad ye tak' a thought an' men' :  
 Ye aiblins might—I dinna ken.  
 Still hae a stake ;  
 I'm wae to think upo' yon den,  
 Even for your sake.”

This pity manifests itself not only in his poems, expressive of love and mercy, but also in those of indignation and humour. Everywhere you may see the bubbling of the spring which gushes from his heart carrying joy and gladness, like the clear water of mountain stream upon its every ripple. To him “ God is love,” and surely in this respect he is a man after “ God's own heart.” He who loves as truly and as universally as did Burns cannot be a bad man.

Second, his hatred of insincerity and narrowness stand out as landmarks in judging his character. The state of the Church at that day was far from perfection. The power of discipline, if used at all, was a sad miscarriage of justice. Men of impure lives and open vices sat as rulers in the house of God, carried the elements of the Sacrament, and frowned on those of holier methods and purer motives. Upon these Burns had no mercy. “ The Holy Fair ” and “ Holy Willie's

Prayer" are scathing rebukes of such hypocrisy. In such abhorrence does he hold them, that in his epitaph on "Holy Willie," he has the following:

" Your brimstane devilship, I see,  
 Has got him there before ye;  
 But haud your nine-tail cat a wee,  
 Till ance ye've heard my story.  
 Your pity, I will not implore  
 For pity ye ha'e nane;  
 Justice, alas! has gien him o'er,  
 And mercy's day is gane.  
 But hear me sir, de'il as ye are—  
 Look something to your credit:  
 A coof like him would stain your name,  
 If it were kenned ye did it."

These and similar sayings carry us back to the days of the Baptist and the Christ, when they hurled their "Woe unto you, Scribes, Pharisees, hypocrites."

Third, the rigid orthodoxy of the day, supported by its hair-splitting arguments found no friend in Burns. "The Kirk's Alarm" and "The Twa Herds" give us an account of a Heresy trial, and a disastrous debate between two ministers. These poems are a protest against narrowing religion to "do's" and "don'ts," against calling one man "orthodox" and another "heretic" because of some small point of difference, against holding certain men priests and saints because of position and acknowledged creed, and others outcasts and sinners, because they saw not the present with the lamp by the past. Burns pleads for freer thought and broader creed. In this he may have been before his day; nevertheless there was a feeling abroad, and among some at least the fruit was beginning to mature of better things, when man would not be a slave to past opinions and customs, but the free-born child of truth gathering ripened clusters upon many hillsides and refusing to abide within the walls of "yesterday."

In the fourth place Burns understood the law of progress. To-day no man has the right to hold anything which he will

not develop. No nation may possess territory or mineral wealth, and leave it unsettled or unworked. No talent may be hid in the earth without losing it to another. This principle Burns saw when his plough-share turned the daisy under and broke through the walls of the mouse's nest. Man in bringing the earth into subjection becomes the master of nature. Before his onward march all things must give way. Simple contentment and happiness must yield to the more sacred things, development and advancement.

Fifth, he was an advocate of the Golden rule. Man's failure to see himself as he saw others rendered him unfit to do to others as he would have them do to him.

"Oh, wad some power the giftie gie us  
To see oursel's as others see us!  
It wad frae monie a blunder free us  
And foolish notion."

Sixth, pure religion and undefiled is the sure foundation of home-life, and a good conscience is the mainstay of the individual. The former of these is beautifully described in "The Cottar's Saturday Night."

"The priest-like father reads the sacred page,  
.....  
Then kneeling down to Heaven's Eternal King,  
The saint, the father, and the husband prays:  
.....  
Compared with this, how poor Religion's pride,  
In all the pomp of method and of art,  
When men display to congregations wide,  
Devotion's every grace except the heart!"

In his "Epistle to a Young Friend" the latter is commended

"The great Creator to revere,  
Must sure become the creature;  
But still the preaching cant forbear,  
And e'en the rigid feature:  
Yet ne'er with wits profane to range,  
Be complaisance extended.  
An Atheist's laugh's a poor exchange  
For Deity offended!"

When ranting round in pleasure's ring,  
 Religion may be blinded :  
 Or if she gi'e a random sting,  
 It may be little minded ;  
 But when on life we're tempest-driven,  
 A conceience but a canker—  
 A correspondence fixed wi' Heaven  
 Is sure a noble anchor.

In the last place Burns had a messianic hope in the Brotherhood of Man. This hope was not degraded to a mere division of wealth and labour ; but it was an estimate of what was in man and what man was able to attain.

“ Then let us pray that come it may,  
 As come it will for a' that,  
 That sense and worth, o'er a' the earth  
 May bear the gree, and a' that,  
 For a' that, and a' that,  
 It's coming yet for a' that,  
 That man to man, the world o'er,  
 Shall brithers be for a' that.”

W. C. CLARK.

Erampton, Ont.

---

Truth, crushed to earth, shall rise again ;  
 The eternal years of God are hers ;  
 But Error, wounded, writhes with pain,  
 And dies amid its worshippers.

—*Bryant.*

## ORDER OF CONVOCATION

Wednesday, April 3rd, 1901

---

### OPENING DEVOTIONAL EXERCISES

Singing, Led by Organ and Choir.

Reading the Scriptures and Prayer by the Rev. Archibald Bowman.

---

### 1.—Presentation of Prizes, Scholarships, Medals and Fellowships

#### A.—PRIZES

##### (1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Walter Paul Prizes for Public Speaking, \$10 in books, Mr. J. H. Sharpe; English Reading, \$10 in books, Mr. E. L. Pidgeon; French Reading, \$10 in books, Mr. C. E. Lapointe; French Essay, \$10 in books, Mr. W. Touchette. Presented by Mr. D. Stewart, B.A., President.

##### (2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), \$10 in books, Mr. A. G. Cameron. The Lecturer's Prize, \$8 in books, Mr. H. H. Turner, B.A. Presented by A. T. Taylor, Esq., F.R.I., B.A., R.C.A., Lecturer.

##### (2) ELOCUTION.

The Rev. W. Russell, B.A., First Prize (2nd year), \$15 in books, Mr. W. G. Brown, B.A. The Rev. W. Russell, B.A., Second Prize (1st year), \$10 in books, Mr. N. V. MacLeod. Presented by John P. Stephen, Esq., Lecturer.

#### B.—SCHOLARSHIPS (Special)

##### (1) UNIVERSITY SCHOLARSHIPS.

Gained after close of Session, 1899-1900.

The Stirling, 2nd year, \$50, Mr. M. Jack. The New Edinburgh, 3rd year, \$50. Mr. A. B. MacLeod. The Erskine Church, 4th year, \$50, Mr. C. A. Hardy,

B.A. Alumni, 1st year, Matriculation, \$50, Mr. A. D. M. Mackenzie. Alumni, 2nd year, Matriculation, \$50, Mr. G. W. Mingie. Presented by Dr. F. W. Kelley.

(2) FRENCH SCHOLARSHIPS.

The Knox Church (Perth) Scholarship, Theological, \$50, Mr. C. E. Lapointe. The William Ross, Theological, \$40, Mr. G. F. Cruchon. The Hamilton (McNab St.) Literary, \$40, Mr. E. Melières. The Emily H. Frost, \$35, Mr. W. T. Touchette. Presented by the Rev. Professor Coussirat, D.D., B.A.

(3) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship, \$25, Mr. W. O. Rothney, Presented by the Rev. W. M. Mackeracher, B.A.

(4) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences, \$25, Mr. S. Lundie, B.A. Presented by the Rev. N. A. MacLeod, B.D., B.A.

(5) THE LOCHHEAD SCHOLARSHIP.

Awarded to Mr. A. W. Lohead.

### C.—SCHOLARSHIPS (Theological and General)

(1) ORDINARY GENERAL PROFICIENCY.

The E. M. Morrice, 1st year, \$50, Mr. A. S. Reid. The G. S. Morrice, 2nd year, \$50, Mr. H. S. Lee, B.A. The Mrs. Morrice, 3rd year, \$50, Mr. S. Lundie, B.A. The Crescent Street, 3rd year, \$50, Mr. A. G. Cameron. The Hugh McKay, 3rd year, \$60, Mr. E. L. Pidgeon. Presented by the Rev. Professor Ross, D.D., M.A.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath, 1st year, \$70, Mr. C. A. Hardy, B.A. The David Morrice, 2nd year, \$100, Mr. W. G. Brown, B.A. The William Brown, 2nd year, \$50, Mr. J. B. MacLeod, B.A. The St. Andrew's (London), 2nd year, \$50, Mr. Don. Stewart, B.A. Presented by the Rev. A. B. MacKay, D.D.

### D.—MEDAL

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

Pass and Honour, Mr. H. H. Turner, B.A. Presented by the Rev. Professor Scrimger, D.D., M.A.

### E.—The William J. Morrice Travelling Fellowship of \$500.

Gained by Mr. H. H. Turner, B.A. Presented by James Croil, Esq.

## 2.—Conferring Degrees of Divinity

### A.—BACHELORS OF DIVINITY (By Examination)

The Rev. D. MacVicar, B.A. Mr. H. H. Turner, B.A.

#### AD EUNDEM GRADUM.

The Rev. W. H. Smith, B.D., M.A., Summerside, P. E. I. The Rev. A. Massie Hill, B.D., B.A., Digby, N. S. The Rev. J. G. MacIvor, B.D., B.A. New Dominion, P. E. I.

### B.—DOCTORS OF DIVINITY

#### BY SPECIAL EXAMINATION.

The Rev. W. M. Tufts, B.D., M.A., Stellarton, N. S. Presented by the Rev. Professor Scrimger, D.D., M.A.

#### HONORIS CAUSA.

The Rev. G. Munro, B.A., Ridgetown, Ont. Presented by the Rev. Robert Campbell, D.D., B.A. The Rev. Principal Wilkie, B.A., Indore, India. Presented by the Rev. S. J. Taylor, B.A. The Rev. A. J. Mowatt, Erskine Church, Montreal. Presented by the Rev. James Barclay, D.D., B.A.

## 3.—Addresses, &c.

1.—Valedictory Address, by Mr. H. H. Turner, B.D., B.A. Presentation of Diplomas to the Graduates of the year, namely: Mr. F. J. Anderson, Mr. A. G. Cameron, Mr. J. D. Campbell, Mr. S. Lundie, B.A., Mr. G. C. MacLean, Mr. E. L. Pidgeon, Mr. W. O. Rothney, Mr. G. W. Thom, Mr. H. H. Turner, B.A., B.D., Mr. Geo. Yule.

Address to the Graduating Class, the Reverend A. J. Mowatt, D.D. Closing Address from the Chair.

## VALEDICTORY.

BY H. H. TURNER, B.A., B.D.

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

The beginning of the end has come. Another academic year, the first of the New Century is fast drawing to a close, another class is about to leave the Presbyterian College, Montreal. It is hard to realize that to-night we must say good-bye, that to-night we must bid farewell to city our abode, to college our home, to friends our wellwishers, to professors our advisers, to students our associates, to exams our delight.

Away back in the last century we all came to see the light, and little did we then think that to-night we should form the century-class. But such has been our happy lot. The occasion is one which affords time for reflection, time for looking back and asking the question, Whence came we ? We lift our eyes, and peering into the far past, we behold us : some playing hide-and-seek among the hills o' heather, some making mud-pies upon the emerald isle, some scattered throughout the length and breadth of this fair Dominion, at what I know not. 'Twas there we began our study, 'twas there we had the first principles of learning instilled into our minds, 'twas there we grew in wisdom and knowledge, as have other men—anyone may see this by glancing at our biographies in the numbers of the College JOURNAL. Graduating after hard and devoted study, from these primary institutions, we betook ourselves to the collegiates and academies, and here perhaps did most of us resolve to become preachers of the gospel of Jesus Christ. As the years rolled on, and in the natural current of events the question arose, Where shall we prepare ourselves most efficiently for this great work ? It was a hard question, but knowing something of the city, the metropolis of Canada, knowing something of McGill and her great advantages, knowing something of this college and of her Principal and worthy Professors, either through their

writings or through the comments of the press, or through her Alumni, common sense and reason with one accord replied, Montreal. To-night, ladies and gentlemen, each one of us can say, *Veni, vidi, vici*, but one half had never been told. I do not wish you to infer that we all spent our entire college course in this institution—the majority have. The minority, as they tell us, hearing of its fame abroad resolved to spend at least their last days within her walls and become her graduates, and indeed we heartily congratulate those, who have exercised such sound judgment in these matters, for it is no unmeaning sound we hear to-day, Whence come these men? Are they of Princeton? No! Are they of Auburn? No! Of Knox? No! Of Queens? No! Of the Presbyterian College, Montreal? Then we'll hear them for well do we know the sound orthodox men graduating from her halls. The lives and characters of the professors are bound to influence the students; we become imbued with the prevailing spirit of a college—it may be for good, it may be for evil—but to-night, ladies and gentlemen, we have no hesitation in declaring that in this college it has been for good. Therefore having confidence in our beloved professors, we would welcome any and all who wish to cast in their lot with us and follow in our train. And here, one might ask, What special advantages does this college offer? Read the curriculum! Behold our building! Consider our Board of Management! Know our Professors! I think I am safe in saying that we have the finest possible location, that we have the strongest Board, that we have a better staff of Professors than has any other college in Canada.

On the pages of our calendar is a course of study—Pass and Honour—higher in standard than that of any other Divinity Hall, either on this continent or in the Old World. I say this not on my own authority but on the authority of one who has taken a great part and much care in the formation of our present curriculum.

One of the strongest drawing cards, however, to this institution is our staff of professors. At the head stands our greatly revered Principal, Professor of Systematic Theology

Many years ago some good and true Presbyterians of this city decided to found a Theological College. When this had been finally settled the next hard problem was to find a man to place at its head. After much careful and diligent inquiry, we believe that they were able in the present Principal to place the right man in the right place. With whole-souled devotion, with unabating zeal, and with ever-increasing success, he has continued in this work during these many years. In the lecture room of the college, in the pulpits of the land, and in the courts of the Church, his voice has been heard with no uncertain sound, and the cause of righteousness in Canada to-day owes much to his earnest and devoted work. In the Professor of Church History and Apologetics, we have a man whom we all delight to honour. His name is known beyond the shores of this continent, and scholars from far and near have gladly sought his opinions as a result of his ripe scholarship and philological research. In him we all find a kind-hearted and true friend. The work of our learned and genial French Professor of Theology is becoming more and more important, and its influence will continue to be more widely felt both in the affairs of Church and State. Long may he be spared to labour in this work. In the difficult and increasingly important chair of Exegesis and Critical Theology, this college has a man who is keenly alive to all that is good and true in this region of investigation; a born teacher, he not only gives the best results of his own research, but inspires his students to cultivate a more critical frame of mind. Our work, however, is the most practical of all callings, and this department requires a man who keenly appreciates the difficulties as well as the best methods of overcoming them, and without this the early years of our ministry might be largely a failure. It is just such a man as we require, who now so worthily fills the chair of Practical Theology.

No wonder then that we sallied forth from the four quarters of the globe to this centre of learning to fit ourselves for our life work. We have now completed our college education extending over six or seven years, and we naturally ask ourselves have we been greatly benefited thereby? If we have

been true students there can be but one answer to such a question. Our rudimentary knowledge, our untrained minds have gradually grown and developed until at last we have some sure foundation on which to build the vast superstructure of life. Our professors have sought to make us strong and independent thinkers, men who realize that the great duty of life is to know the truth, to apprehend the knowledge of God as it is revealed in Jesus Christ. In our search after this knowledge, what storms, what depressions we are called upon to endure, what "stubborn questions of sense and outward things," what "blank misgivings of a creature moving about in worlds not realized," what subtle doubts disturb and jar our faith, yet these but fit us to meet the world, for it were better that "youth should strive through acts uncouth towards making, than repose in aught found made."

It is only as we face the spectres of the mind and overcome our doubts that we gather strength to go on. There must be a breaking up of the old self, before there can be a creation of the new. Education is not the accumulation of facts or of disconnected particulars; all education is self-education, it is the training of the mind so that man is enabled to interpret the mysterious forms in which truth presents itself, and thus rise higher and higher in the conception of Him who is the sole source of Light and Life and Truth. Thus if the truths of Christianity are to be a living force within us, they must be experienced by us, and our creeds can be nothing more than the interpretation of our experience. We may recite the old Confession of Faith, and know all about the creeds of Christendom, but unless their truths find expression in our lives they are dead and tend more to stifle than to quicken the spiritual life. The truth is as old as God himself, yet it becomes fresh to men as the sparkling dewdrops when seen in the ideal life of Him who wrought—

"With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought,  
Which he may read who binds the sheaf  
Or builds the house or digs the grave."

Have we experienced these truths in our lives, have we been truly baptized with the baptism wherewith Christ was baptized? If not, then we are entering upon our life work alone, drawing not our supply from that eternal source, God. We must in our lives be loving, self-sacrificing and long-suffering if we wish to be faithful representatives of the Word. Let us strive to uplift men by true living as well as by faithful preaching. Let us then, fellow students, go out into the world manned with the weapons of truth and conquering we shall win.

Perhaps many here to-night know us personally, but many do not. In number we are ten, an all round class, you see. Two of us are worthy sons of the manse, whose influence I hope has been felt for good among us, four are sons of the soil, two are sons of mechanics and two are sons of Temperance. Strange to say we have but one benedict, six others, if all stories be true, prepared to pass through the trying ordeal as soon as the church deems it fit to extend a call; two others, I am sorry to say, make light of the matter and regard it all as a great delusion. The secret of one other I will not disclose. Generally speaking we are poor and humble. We pray only to be kept humble for we well know that the people will keep us poor. I might say here, as we love the ladies, we advise them never to marry a minister. No doubt honourable positions are in abundance, and the minister's wife is expected to share in the honour, but labours, cares and responsibilities follow in their trail. What is in store? Hon'y Pres. of the Woman's Rights' Movement, Pres. of the W. F. M. Soc'y, Vice.-Pres. of the Ladies' Aid Soc'y, Corres.-Sec'y of the Band of Hope, Active Leader in the W. C. T. U. and a hundred and one other honourable positions. Oh what drudgery! Don't you shudder? We are indebted to our Professor in Practical Theology for his useful and instructive hints on these matters, and should we be able to teach the people the true position of the minister's wife, we may be able to make her life at least a tolerable one.

Soon we depart these halls. Our college life, so strangely woven in gleams of sunshine and shreds of cloud, is over.

As students we clasp hands for the last time and turn our faces to life's work, but let us ever bear in mind, that though we may be separated far, we are part and parcel of our beloved Alma Mater, that our influence, however weak, will help to support the structure, as the tender tendrils do the vine. A man prides himself on his loyalty to his country. To satisfy national honour rivers of blood have flowed. Shall our loyalty ever cease towards these college halls that protected us, listened to our peals of laughter or perhaps to our moans of pain? No, we will be loyal. To-night we are in a position to give advice to those we leave behind. To you, I need not say be loyal to the college, you will be loyal; to you I say, be loyal to the college societies, be loyal to the College JOURNAL, be loyal to student life in general. Our hands are full; every member of the graduating class has his field of labor, let him fill it well! Ere long we may be separated from pole to pole, but may that bond of unity ever bind us together as one, and uniting with those who have gone before may our highest aim be to do the will of Him who sent us.

In his resumé of the history of the college our Principal has told us that from the beginning this college was missionary in spirit. This year proves no exception to this statement; five of our number have already offered their services for the hard mission fields of this land. We hope this spirit will always prevail and that he will ever be proud to tell to generations following, it is missionary still.

A tinge of sadness is mine when I think that to-night means the severing of ties which have been so pleasant to all of us. To say farewell to hearts that have loved us, helped us, instructed us, is no easy matter, even to the most callous mind in our class. If there is one day in a student's life time when he feels remorse for the faults and failings of the past, it is on the day of his graduation. But, forgetting the past, look forward to the glorious future that is before us. We go forth to-night inspired and determined to win in the Master's name; to my comrades then I say:

"On bravely thro' the sunshine and the showers,  
Time has its work to do and we have ours."

Now I have done, there remains but to say farewell, a word, which, when uttered with the full knowledge of its significance, awakens so many memories. No more shall we dwell in the old home place, endeared by its hundreds of quaint experiences, set as gems in the dull gold routine of college life. Others will enter in and fill the places we once filled. The ponderous wheels of time will revolve on as in the past and we must keep apace.

To you, citizens of Montreal, we say farewell. Long may your city increase in wealth, population and influence, and may she more and more realize the great importance of maintaining her educational institutions. Long may you continue to treat the students of the Presbyterian College as kindly as you have treated us. We thank you for your kindness and interest in us, and long shall we cherish fond memories of days spent in Montreal.

To you, our principal and professors, we say farewell. Long may this college prosper and continue as a watch-tower in the midst of this land. Long may your work flourish here and may you have a rich crown of rejoicing in beholding the nobleness of the characters which you have helped to mould.

To you, fellow students, we say farewell. We have watched you long, but our fatherly eye cannot always rest upon you. To you, I say again, be loyal, and do your utmost for the interests of your college, which has done so much for you.

To you, fellow-graduates, we say farewell. We have journeyed long together, but the parting must come. The century class will soon be but a memory, yet a pleasant one we trust, one whose influence will still be felt in years to come. From a wiser and more experienced head we shall hear words of counsel and advice.

Finally, professors, students, citizens of Montreal, friends, all—farewell.

## IS THE MINISTRY A DISAPPOINTMENT?

An Address to the Graduating Class

*Gentlemen of the Graduating Class :—*

The Senate has laid it upon me to address you on this most interesting and solemn occasion, and I count it a privilege and honor to be permitted to do so.

Thirty-five years ago I stood where you are to-night. You are young; I am old. You look forward, and hope beckons to you; I look back, and the tears want to come. You gird on your sword, and it is bran' new, bright and keen-edged, a real Damascus blade of the very latest style; mine, on the other hand, is worn with the years, dented and dulled with hard usage, of a pattern too that is fast going out of fashion and now terribly rusty in some things. And still I love my old sword. Perhaps it is vanity on my part, but I would not exchange it for yours. It suits me—that is it. And I flatter myself—it is an old man's weakness—that I am as strong to wield it as I was thirty-five years ago, and stronger—as strong for the work and war, as another put it, both to go out and come in.

What will I say to-night? What can I say that has not been better said, many times over, by your own professors? But I have this advantage over them, and it is something, that I can speak as from the actual field. Perhaps I cannot do better, therefore, in the little while at my disposal, than try to answer some imaginary questions you might put to me. And I think of you putting a question like this:

IS THE MINISTRY A DISAPPOINTMENT?

And the answer I give you is: "Yes, and no!"

Take the first preachers; the twelve. They had their dream. He is not much a preacher, I want to tell you, who has not his dream. They dreamed of success, power. It was of a kingdom they dreamed. Well, it fell through. Their dream never materialized. It was all a disappointment. But

taking their ministry as a whole, it was not a disappointment. One indeed went to the bad. Another, and he was one of the most ambitious, died young. Others dropped out of sight. Only a very few attained distinction, came to power—but not the power they dreamed of. And so my answer to your question is: "Yes, and no!"

I was one of a class of ten. Thirty-five years bring their changes, their ups and downs. Their wear and tear demoralize a class. One is with me in the Presbytery. Some went far a-field, seeking pastures green. Some have passed into the heavens, leaving the promise of life unfulfilled. The only scholarly student among us, the walking encyclopædia of the class, never got beyond a mission-field, and his sword has long been rusting in its scabbard, while he is trying to be literary. Some have dropped out of the ranks. Some are shining in quiet places, doing good work. A few are called successful—if plenty to do is success. One of these, whose membership-roll is a thousand, writes me: "Do you know Mowatt, I am a better man to-day, both for work and war, than I ever was?" He is a Caleb Strong. No dead-line for him! Disappointment in the ministry, boys? Yes, and no!"

Forty years ago two students, arm in arm, walked over the hills in the light of a lovely spring sun-set, and they talked as they walked. One had dreams, but he could not talk of them. He could only listen to the dreams of his brilliant companion. That other dreamed of a great city-charge, and the work he would do. Well, he was eagerly sought after and greatly admired. But life was a disappointment. He often sighed for the rest of heaven. In twelve short years, he ministered to four charges, one of them a town, the others city charges. And then God took him, his dream fulfilled there. Twenty-five years of Heaven for him! What is Heaven?

As to the other, he still plods on, meeting disappointment at every turn in the road, and yet his answer to your question is: "There is nothing under yonder high stars, young men, so worth living for, and living long for, and so coming late to heaven, as God's Blessed Ministry. If it has its

disappointments and defeats, and it has, and they will meet you as they have met others; still, it has also its rewards, its joys, its triumphs. Hear then its call, and fling yourselves into the fight, dreams and all, for fight it is, and do battle for the Lord, and it will not, need not, disappoint—not greatly.

#### IN THE PULPIT.

You would like me to give you a little of my pulpit experience. The pulpit is a minister's throne, and a throne that is worthy of all he is, the best that is in him. That is my feeling about it. If a minister is weak there, he is weak everywhere. Seek the best things there.

Little things have their place in the pulpit as well as everywhere. It is the little things that make perfection, and perfection is no little thing. Little things make the ideal preacher, the ideal Christian, the ideal business-man, the ideal any man. Look to the little things. They can annoy as well as help.

I was preaching just the other night in a strange pulpit at a week-night service. I lifted myself up to a passage in my sermon, when, without a moment's warning, something gave way. I felt as if I was all going to pieces. Still, I kept on as well as I could, but my fire was quenched. At home I learned a button-hole had given way. Look to such little things as buttons and button-holes. And a good wife is a great convenience, although not an absolute necessity, to pulpit success, in that, and some other respects.

Look to other little things. I never saw myself in the pulpit. If I did, perhaps I would hold my tongue about it. But no minister can afford to neglect his personal appearance, and be indifferent as to his coming in and going out, his sitting down and rising up, the use he puts his hands to, the modulation of his voice, and a thousand other things. Pray that your whole body as well as spirit be to the glory of God. Look to your eating. Look to your drinking. Look to your health. Look to your sleeping and waking. Be abstemious even to fasting. To be in good physical condition, I hold, is as much to the preacher as to the athlete.

PULPIT PREPARATION.

You ask me about that. Well, I would say, I emphasize it. I do nothing else. I live and work and pray for one thing—the ministry. It is worth it all. Tuesday morning before the city is astir, finds me in my study at my Sunday morning sermon—toiling, drudging, struggling, often all but agonizing. Three mornings, of from six to nine hours each, I give to one sermon. The other two mornings I give to the evening one.

Spurgeon, in the days of his great power, said: "If I had a month to get up a sermon, I would give twenty-nine days and twenty-three hours and a half to something else, and then I would give the last half hour to the preparation of my great sermon." But, young men, we cannot all be Spurgeons. And so careful preparation is with me and others a long and serious business, week in and week out. I keep my nose to the grindstone, and grind away.

They talk about working-men and working-men's hours. I am, young men, a working-man. Many a day, when the swing of the work is on, my hours are long—twelve, fourteen, sixteen, sometimes nineteen, with scarcely a let-up. I am not ashamed to say that I know what it is to be a working-man. I have followed the plough. I have swung the scythe. I have wielded the axe. But I work now, I need hardly say, as I never worked, and I look into your young faces to-night, filled with the light and promise of the coming day, and say: "There is plenty of hard work in the field you have chosen, but, sirs, it is glorious work."

If you ask me how I prepare my sermons, I have this to say, that I write every word. I write and re-write. I waste more paper than I use. I think with my pen; it has come to be a part of me. Others think on their feet. That is where their best thoughts come to them, flashing as if with inspiration. If you have that power, cultivate it. But I have never had it. I sit at his feet who has it; it is a noble gift.

I used to memorize in my student days. The first half dozen sermons or so, I had them pat. Wake me up at any

hour of the night, and I could swing them off in grand style. But one day I made a most humiliating break-down. I was to be called, and I wanted, 'of course, to appear to advantage. Well, perhaps I was over-confident. At all events I went all to pieces. All the starch was melted out of me, I made my way to my room, and flung myself on the floor, and felt like Elijah under the juniper-bush. I was sure the people would call the other man, for there were two of us. But they did not. My failure drew forth their sympathy, and they called me, and their faith in me made me.

I was thus led to read, and I have read ever since. But as one who reads his sermons, I would say: "Do not read." It suits me. But there is a better way, and your people have a right to the very best you can give them, and in the very best way you can give it. Let your pulpit preparation, however, be most thorough. Come to your people with a message from God, your soul all on fire, and whether you read, or memorize, or speak in the words that leap to your lips at the moment, the people will hear. Prepare as well for a dozen people in a backwoods log school-house as for a thousand people in a great city church. Your master and mine preached some of his best sermons to less than a dozen hearers.

#### OUT OF THE PULPIT.

You are in the pulpit, perhaps three hours a week, or counting week-day services, let us say six or eight hours a week. You are out of the pulpit, then, one hundred and sixty hours a week. You can see at a glance what a preacher ought to be when out of the pulpit six days, if he is to be a power in it God's one. Off duty! You can never be off duty. You may undo on Monday all you have done on Sunday. The Lord gives you six days to live among your people what your preach on His one, and thus living and preaching you can be a spiritual force in your parish. It is not in the pulpit but out of it where so many preachers fail. They preach well, but they do not live well, and they can only preach as well as they live. Live the sermons you preach.

Live them in your own home, and in the homes of your people. Live them on the street. Live them in the cars. Live them everywhere. It is only in so far as you live them out of the pulpit they will tell in it.

And here opens up a field I cannot so much as touch on, namely, pastoral work, the preacher in society, his recreations, his business transactions, and such like things. Out of the pulpit—that is a big field.

#### HOW TO SUCCEED.

A word on that. Everybody asks: "How can I succeed?" The merchant asks it. The plough-boy asks it. The maid of all work asks it. The student asks it. The beggar pulling at the door-bell asks it. The burglar cracking the safe asks it. They are all asking it.

And what is success? You say of one—he is a success. You say of another—he is not a success. Success is a curious sort of thing. Success may be failure, and failure success.

You see the beggar pulling at the door-bell of the world's success. The next you see of him he is tumbling down the steps with a stone after him. A stone for bread—is that success? And yet, if, gathering himself up out of the mud, he gives begging up for honest hard work, his failure, in that case, is true success.

Here is a student, a brave plodding fellow. He deserves to succeed. But he is plucked perhaps, and what makes it all the harder, a fellow-student, cribbing before his eyes—but he cannot speak—passes first-class. Oh it is hard! You call it failure—do you? Heaven has another name for it—success.

You see the Christ sinking under the cross in the streets of Jerusalem, and the popularity that made so much of Him all turned against Him. You see that, and yet you say: "Let me be the popular idol." Ah! the popularity that crucified Christ will crucify you too, when you cease to serve its interests.

What is a preacher's success? Is it to attain eminence in learning, to fill the world with a loud popularity, to climb

step by step to the topmost rung in the ladder of fame, to be rich and all that? Oh! my young brother, crucify all that. There is only one thing worth living for, and that is to win souls.

Did Paul succeed? If he did not succeed, who has? And yet, you see him, an old man, poor, friendless, forsaken, hacked to pieces by persecution's sword, and flung into a nameless grave. Do you call that success? Yes, it is the success of the cross. Go forth to it, then, and win souls. The twentieth century expects much of you. You are the vanguard of a great host. Be strong. Quit you like men. Be faithful unto death, and you will receive the crown of life.

DAVID MORRICE HALL,

April 3rd, 1901.

---

Though scoffers ask, Where is your gain?  
 And mocking say your work is vain,  
 Such scoffers die, and are forgot:  
 Work done for God, it dieth not!

Press on! Press on! Nor doubt nor fear;  
 From age to age this voice shall cheer—  
 Whate'er may die and be forgot,  
 Work done for God, it dieth not.

—*Thomas Knox.*

## THE PRINCIPAL'S ADDRESS

In closing convocation the principal said :

Ninety-four volumes were added to the library during the past session, thirty-four of which were the gift of Mr. David Morrice, chairman of the board of management.

Diligent and satisfactory work was done in all our classes, and there were but few interruptions from illness or otherwise. Ten men have completed their theological curriculum.

In response to the urgent request of the General Assembly's committee on Sunday-schools I delivered a course of lectures on pedagogics, which was attended by the students of the three years and by some teachers in city schools.

The William J. Morrice travelling fellowship has been awarded this session for the first time. The generosity of the founder and the benefits which he thus confers upon our college and country have been suitably characterized by Mr. Croil, whose words I cordially endorse. In this connection I cannot but think that there are other large-hearted members and adherents of our church who will render similar aid to the cause of theological education. The openings for such munificence are varied and inviting. We would hail with delight and gratitude, for example, the endowment of additional fellowships and scholarships, and more ample provision for training in sacred rhetoric and elocution. Were funds available we should greatly enrich the already valuable contents of our library, and could readily secure the services of eminent men from other colleges to deliver special courses of lectures. Possibly some of our friends are thinking of these things and may meet our wishes in the near future.

The facilities for thorough culture in arts in the great university, with which we are affiliated, which is undeniably in the front rank among institutions of secular learning in the Dominion, are steadily advancing, and I feel confident that loyal Presbyterians will not fail to enable us to keep pace in our own departments.

In this connection I think it proper to direct attention to the inadequate number of men now in training for the ministry. Dr. Robertson, Superintendent of Missions in the North-West, who has recently returned from Britain, reports "that in the theological colleges there the attendance has fallen off greatly, some of the classes being the veriest skeletons." This is not our experience in Canada, but it is possible that we may be on the eve of a similar state of things unless the spiritual life of the Church is decidedly quickened. According to Dr. Robertson, the number of missionaries and ministers we are now sending out is quite insufficient, and he concludes that "under present conditions it is not likely that many men of efficiency will volunteer for the Canadian field from the British churches." He says, respecting the destitution referred to: "Last summer eleven of our missions were vacant, because missionaries were not available; last autumn fifty-three missions were without supply and the great majority of them have continued so all winter. There are over two hundred mission stations without means of grace. Apart from them there are a hundred thousand English-speaking settlers in the west without ordinances."

Such is the situation. Surely we cannot look upon it with indifference. Our sons, at the call of duty, rushed with heroic courage to South Africa to fight the battles of the Empire, and millions upon millions of money have been spent in that struggle. Why is it that so few of them hear the voice of the blessed Saviour saying, "Go ye into all the world and preach the gospel to every creature?"

This college originated in a missionary spirit, and it has in the last thirty-four years accomplished good and great things in relieving spiritual destitution in the east and west as well as in supplying pastors for influential churches. Let us therefore continue true to our historic past. In name of the needy fields of which you have now heard, where thousands of our fellow-countrymen and hundreds of thousands of foreigners from European countries are famishing for lack of the bread of life, I humbly and earnestly entreat our students, alumni, friends and pastors throughout our land to be importunate

and incessant in prayer that the Spirit of God may infuse new life into the churches, and call many to become ambassadors for Christ.

I had just finished writing these sentences when a letter by the British mail brought me a cheque for one thousand four hundred dollars from Mrs. Peter Redpath, of the Manor House, Chiselhurst, England, for the endowment of "The Peter Redpath Scholarship" in memory of her late honoured husband.

I need hardly remind you that it is to the liberality of Mr. and Mrs. Peter Redpath we owe the costly, unique patristic department of our library, as well as the Parker Society publications, the Bampton Lectures from the beginning, and an admirable new edition of the works of the Reformers of the sixteenth century.

For all these benefactions and especially for that which I have just announced, we are truly grateful.

DAVID MORRICE HALL,  
April 3rd, 1901.

---

I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and whose life  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause.

—*Cowper.*

---

Tears, idle tears, I know not what they mean.  
Tears from the depth of some divine despair  
Rise in the heart, and gather to the eyes  
In looking on the happy autumn fields,  
And thinking of the days that are no more.

—*Tennyson.*

## Poetry

---

### A PILGRIMAGE TO SCOTTISH SHRINES.

The Sabbath bells ring sweetly  
O'er woodland moor and fell,  
Proclaiming loud to Scotland's sons  
The day they love so well.

And thousands through the House of God  
With peaceful, reverent mien,  
And thankful hearts in joy are raised  
To Him the Great Unseen.

Yet Scotia! 'twas not ever thus,  
For, when in other years,  
Our fathers tuned their simple song,  
'Twas oft mid grief and tears.

But with undaunted front they stood,  
Nor feared the oppressor's rod,  
But sternly claimed, despite the sword,  
Freedom to worship God.

They faced the scaffold and the rack,  
They dared the scoff and jeer,  
The bloody tyrant and his troop  
They met, and knew no fear.

While others seek some stately pile  
Where pilgrims meet for prayer;  
Old Scotland's shrines are heath and tarn,  
Or glen, or hillside bare.

I've climbed the slopes of Loudon Hill;  
And Drumclog lone and drear,  
Where Clavers, with his troopers wild  
Retired in rout and fear.

By Clyde's clear streams, at Bothwell Brig,  
A pilgrim I have strayed;  
At Magus Moor, and Rullion Green,  
Bass Rock by waves besprayed.

And old Dunedin tells the tale,  
That quaint historic town,  
Of those who died a martyr's death  
To win a martyr's crown.

They signed the covenanting bond  
In Greyfriars' Churchyard old;  
And wrote in blood a solemn pledge  
Their birthright to uphold.

Freedom, a sacred heritage,  
So nobly, dearly bought,  
We'll guard till death, a holy trust  
For which these heroes fought.

Down, down with every tyranny  
That would the soul enslave,  
The despot's power may God destroy,  
But shield the true and brave.

J. PORTEOUS ARNOLD.

Montreal, February, 1901.

---

It is well!  
God's ways are always right,  
And love is o'er them all,  
Tho' far above our sight.

—Sel.

## GRADUATES' INSTITUTE.

The Re-Union and Institute held from April 1st to the 3rd was very satisfactory. The programme was wide and varied. The Committee took special care to secure themes of living interest, and were admirably successful. The interest deepened as the meetings proceeded, and the closing paper was a splendid effort. The attendance of the Graduates was very satisfactory, but not to such an extent that no improvement could be desired. Among those present were: Rev. W. T. D. Moss, B.A., Picton, N.S.; Rev. G. Munroe, M.A., D.D., Ridgetown, Ont.; Rev. James Taylor, B.A., Aylwin, Que.; Rev. P. H. Hutchinson, M.A. Huntingdon, Que., and many others. It is safe to say that no Graduate within a radius of 200 miles of this city can afford to treat this annual gathering with indifference.

The Committee were fortunate in having Rev. Dr. T. S. MacWilliams of the American Presbyterian Church, Montreal, open the Institute with a paper on "How may the Pulpit Maintain and Increase its Power." The paper was worthy of the occasion and the man. It was searching, scholarly, brilliant. The discussion that followed was frank and courteous.

Rev. James Taylor, B.A., Aylwin, Quebec, took for his subject, "The Weapons of our Warfare." We hope to see this article appear in the columns of the JOURNAL where it will reach a wider constituency.

"The Doctrine of the Holy Spirit," by Rev. Prof Scrimger, D.D., was appreciated by all present. It was a sane treatment of a much abused theme. It is a matter of congratulation that this subject is not necessarily connected with fanaticism and deceit. It is associated in the minds of many with the most chimerical extravagances. Dr. Scrimger has rescued it from this position. We only hope this paper will soon appear in permanent form.

Principal Brandt discussed "The School as a Factor in French Evangelization." It is gratifying to know that much is being done in the Province of Quebec in the way of giving

the Gospel to the French Canadians. The school as was shown in this paper, is an important factor in this work.

Rev. W. T. D. Moss, B.A., gave a subtle treatment of "The Spirit of Modern Romanticism." This paper was able and scholarly and is worthy of the highest praise.

"The Church in Relation to some of the Problems of the New Century" received a brilliant treatment at the hands of Rev. P. H. Hutchinson, M.A., Huntingdon, Que. Mr. Hutchinson is widely and favourably known for his scholarly attainments. The paper was listened to with the greatest interest and provoked a vigorous discussion.

The last paper read at the Institute was "Law and Theology," by His Honor Recorder Weir. It is difficult to find words to express our admiration of this paper. His Honor certainly went to the root of the matter. It would be useless for the writer to attempt to characterize this paper. Suffice it to say that seldom has ever a Montreal audience the privilege of listening to such a logical and thorough discussion of this theme.

The officers elected for the following year are :

President .....	Rev. E. A. MacKenzie, B.A., B.D.
1st Vice-President.....	Rev. Arch. Lee, B.A.
2nd Vice-President.....	Rev. E. H. Brandt.
Sec'y-Treasurer.....	Rev. D. J. Graham.
Necrologist.....	Rev. S. J. Taylor, B.A.
Bibliographer.....	Rev. Prof. Scrimger, D.D.
Executive Committee.....	{ Rev. C. E. Amaron, D.D.
	{ Rev. J. L. Morin, M.A.
	{ Rev. J. R. Dobson, B.D.

The representative on the Senate in place of the Rev J. F. McLaren, D.D., who retires, is Rev. J. Matheson, B.A., Summerstown.

F. J. W.

## College Note Book.

### STUDENT LIFE.

We take this opportunity of thanking the professors and their wives for their kindness and hospitality towards the students during the past session. These times of social intercourse help to bring professors and students more in touch with one another than do the more formal meetings in the class rooms. We wish them long to continue.

It may be interesting to some to know that every member of the graduating class has found work congenial to his taste. F. Anderson is awaiting a call to the foreign field; J. D. Campbell will undertake mission work at Andover in New Brunswick; A. G. Cameron succeeds the Rev. E. J. Shaw at Bearbrook; S. Lundie, B.A., has received and accepted a call to Chateauguay, N.Y.; G. C. Maclean supplies for the Rev. J. Bennett, B.A., of L'Original, Ont.; E. L. Pidgeon has accepted the charge of Markham, Ont.; W. O. Rothney engages in mission work in Manitoba previous to his taking a post graduate course in Manitoba College; G. W. Thom will labor in a mission field at Deseronto; G. Yule has been chosen to assist the Rev. Dr. Torrance, of Peterborough, who had the misfortune to fracture his leg a short time ago; H. H. Turner, B.D., B.A., will in all probability undertake a journey to Dawson City to supply for the Rev. A. S. Grant, B.D., during the summer months, prior to his post graduate course in the colleges of the Old World.

Our sincerest good wishes follow them in their spheres of labour.

Mr. E. Turkington, now of the 2nd yr. Theology, left for Ireland on April 12th to spend a few months at his old home.

## REPORTER'S FOLIO.

Officers of the Philosophical and Literary Society for next year :

President—Mr. Don. Stewart, B.A.

1st Vice-President—Mr. Walter Tucker.

2nd Vice-President—Mr. W. A. Fraser, B.A.

Recording Secretary—Mr. Geo. Mitchell.

Corresponding Secretary—Mr. E. Turkington.

Treasurer—Mr. J. H. Woodside.

Secretary of Committee—Mr. E. McGougan.

Counsellors—Messrs. Brown, Laverie, Reid, McLeod (N.V.), and Touchette.

The following have been elected as officers of the JOURNAL Staff for next session :

Editor-in-Chief—Mr. H. J. Keith, M.A.

Associate Editors—Mr. J. H. Laverie, B.A., Mr. W. A. Fraser, B.A., Mr. J. A. Mowat.

French Editors—Mr. C. F. Cruchon, Mr. E. Melières.

Local and Exchange Editor—Mr. J. H. Woodside.

Corresponding Editor—Mr. J. G. Greig.

Reporting Editor—Mr. A. S. Reid.

Treasurer—Mr. P. Mathieson.

Assistant Managers—Messrs. E. Turkington and O. F. McCutcheon.

The following men have been appointed by the Students Missionary Society to take charge of its several fields :

Kensington and Verdun, Que.—Mr. J. H. Sharpe.

Bonfield, Ont.—Mr. A. S. Reid.

Lochaber Bay, Que.—Mr. Walter Ross.

Portneuf, Que.—Mr. Peter Mathieson.

Killaloe, Ont.—Mr. J. G. Greig.

Saguenay and Lake St. John District, Que.—Mr. C. E. Lapointe.

## TALKS ABOUT BOOKS.

Specimens of the Higher Criticism have been noticed, from time to time, in these pages, but the subject as a whole has not been under consideration. An opportunity for reviewing it is now presented in "Modern Criticism and the Preaching of the Old Testament," eight lectures on the Lyman Beecher Foundation, Yale University, U. S. A., by George Adam Smith, D.D., LL.D., Professor of Old Testament Language and Literature, United Free Church of Scotland Glasgow College. This volume of 325 pages, 12 mo., cloth, price a dollar and a-half, is sent by the Fleming H. Revell Company of Toronto, Chicago and New York. The Lyman Beecher Lectureship is homiletical and the object of the lecturer is to show that, in spite of the critics, something is left in the Old Testament to preach. As there have been, and still are, many preachers who favoured, and do favour, the Old Testament beyond the New in the choice of texts, Dr. Smith's decision will be consolatory to them and their surviving friends. His lectures constitute a history, analysis and defence of the Higher Criticism, and as such are, within small compass, the completest and most interesting statement of the case for the higher critic that the Talker has seen. With many dicta of the book he cordially agrees; from many, he as cordially differs. The case, pro and con, is not one for dogmatism, but for inductive reasoning, and for the test of its sufficiency.

The first lecture is on "The Liberty and Duty of Old Testament Criticism as proved from the New Testament." In this Dr. Smith shows that, while Christ and the Apostles had the Old Testament Canon, neither they nor any other author sheds light on its growth or formation, while the writers of the New Testament treat its text with great freedom and quote apocryphal fragments with equal authority. He also declares that Christ criticised its teaching, and annulled many of its enactments. For these and similar reasons, he maintains that Old Testament criticism is an

imperative duty on the part of a thinking Christian man. Speaking of Rome's spirit of persecution and the slavery that prevailed in the Southern States, he says that from these "we may partly understand why—not the Old Testament, as Professor Goldwin Smith has ignorantly judged but—the literal enforcement of the Old Testament, in disloyalty to Christ, should be called 'a millstone about the neck of Christianity.' From the first generation of the Church to the last but one, the theory of the equal and lasting divinity of the Jewish Scriptures has been fertile in casuistry, bigotry and cruel oppression of every kind." The author thus continues his arraignment of the verbal inspirationists, whom he does not spare: "The advocates and agents of Biblical Criticism have often been charged with the creation of sceptics, and we may fully admit that where criticism has been conducted in a purely empirical spirit and without loyalty to Christ, it has shaken the belief of some in the fundamentals of religion, distracted others from the zealous service of God, and benumbed the preaching of Christ's gospel. Yet any one who has had practical dealings with the doubt and religious bewilderment of his day can testify that those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme. The dogma of a verbal inspiration, the dogma of the equal divinity of all parts of Scripture, the refusal to see any development either from the ethnic religions to the religion of Israel, or any development within the religion of Israel itself—all these have had a disastrous influence upon the religious thought and action of our time. They have not only produced confusion in some of the holiest minds among us; they have not only paralyzed the intellects of those who have adopted them, as every mechanical conception of the truth must do; but they have been the provocation to immense numbers of honest hearts to cast off religion altogether. Men have been trained in the belief that the holiest elements of our creed, nay the assurance of the existence and love of God Himself, are bound up with the literal acceptance of the

whole Bible, of which the Old Testament forms by much the greater part; so that whenever their minds awoke to the irreconcilable discrepancies of the Old Testament text, or their consciences to the narrow and violent temper of its customs, and they could no longer believe in it, as the equal and consistent message of God to men, their whole faith in Him, suspended from their earliest years upon this impossible view of it, was in danger of failing them, and in innumerable cases did fail them for the rest of their lives." Dr. Smith illustrates this from the correspondence of the late Professor Drummond. Should any biographer ever inflict upon himself the dreary task of wading through the letters received by the Talker, he will find not a few of the same description. Yet as it was in the days of our Saviour, so it is now; those who call themselves teachers of men fail to discern the signs of the times. Mental indolence is the chief cause of this. Biblical discrimination is hard work; uniformitarianism, even with stichomancy added, is as easy as floating is to a fat boy. "Take it easy!" is a worldly maxim, but one that has not even an Old Testament sanction, while the New forbids it expressly.

The second lecture is on "The Course and Character of Modern Criticism," and contains an admirable summary of its history, beginning with Richard Simon in 1680 and coming down to the present day, enumerating all the most eminent scholars who have taken part in it. Dr. Smith maintains that, while there have been minor differences of opinion among the critics, there is complete consensus as to the documentary character of the Hexateuch and of most of the books of any size, and in the places assigned to the two Elohist, the Jahwist, the Deuteronomist, and the Priestly documents. He contends that the evidence for these is not only linguistic, but also historical; this latter is, of course, internal, and at first sight appears trivial, but closer examination of the historical passages cited from Genesis, Joshua, &c., leaves the impression that their inconsistencies could hardly have proceeded from the same pen. Even Professor Sayce admits the likelihood of the documentary hypothesis being

correct. What is the age of the original documents, or were they oral traditions and not documents at all? Dr. Smith does not enlighten us on this point, but he does attempt to deny the literary character of the ancient Hebrews, and to disparage the evidence of general literary culture in the ages before Moses, founded on the Tell el Amarna letters and similar documents. He insists that the deutero-Isaiah is no dogmatic presumption, but a necessity of criticism, saying, "What has compelled critics to date Isaiah xl. and following chapters from the close of the Babylonian Captivity has been the historical evidence furnished by the chapters themselves." Daniel does not appear in the lecture, but it is well known that Dr. Smith surrenders it, body and bones, to Porphyry; and Jonah he makes a parable. There are casuistical religionists whom nothing can startle out of their unreasoning dogmatism, else would the following words make them tremble for the Ark: "It is sufficient to point out that, when the parallel narratives in Samuel-Kings and in Chronicles are compared, it is found that the chronicler has increased the number of the troops engaged in the campaigns described, of the men slain, and of the slaves, the cattle, and the objects of value taken captive, or brought as tribute to the victors; that he has enhanced the characters of some of the leading personalities like David and Solomon; and that he has imparted to the period of the Monarchy the establishment and elaboration of all the ritual and the law enforced by the Priestly document." I give this statement for what it is worth. If it means that the writers of Samuel-Kings and Chronicles were not inspired with absolute truthfulness of historical diction, this is clear and undeniable; if, that one was guilty of fraud, that is by no means proved. No two eye-witnesses of a complex event, much more no two relators of a near at hand tradition, ever yet agreed as to particulars. Many books were written on the battle of Waterloo, widely differing, and the Duke of Wellington declared that they were all wrong, although many were written by participants in the fight. Dr. Smith's critical zeal carries him too far, and involves his whole process in uncertainty. He says: "The

life which the story of Joseph portrays was the life of Egypt not only in Joseph's time. In the same moulds it persisted for centuries after the Exodus, and under the Monarchy Israel had many opportunities of becoming acquainted with it. So that the vivid and accurate descriptions of Egypt, which surround the figure of Pharaoh's Hebrew vizier are no conclusive proof of the ancient origin of the document which tells his story. On the contrary, the only Egyptian data in that story to which archæologists can attach an approximate age, appear to offer some confirmation of the late period to which critics have assigned the Jahwist-Elohistic document. The Egyptian names Zaphenath-Pa'aneah, Potipherah, and Asenath, belong to types of names which do not appear, or are not frequent, on the Egyptian monuments till some centuries after the Exodus." However learned Dr. Smith may be in Semitic philology and in acquaintance with the writings of the German destructive critics, in history he is an ignoramus, as his Historical Geography of the Holy Land makes evident. He does not possess a scintilla of historical genius.

Brugsch is one of the most eminent Egyptologists. In his "Egypt under the Pharaohs," pp. 120-125, he homologates the story of Joseph. The readers of the JOURNAL who live near libraries can consult Brugsch, but its pages are read in the studies of manes that are far from miscellaneous book collections; hence a partial quotation, relative to 1730 B.C.: "The *many years of famine* in the days of Baba must correspond to the *seven years of famine* under Joseph's Pharaoh, who was one of the Shepherd Kings. The account of the elevation of Joseph under one of them, of his life at the court, of the reception of his fathers and brothers in Egypt with all their belongings, is in complete accordance with the pre-suppositions connected with the persons and also with the place and time. Joseph's Pharaoh resided at Zoan (Avaris) with his court in the thorough Egyptian fashion, yet without excluding the Semitic language. He gave orders to proclaim in the Semitic language an *abrek*, that is 'bow the knee,' a word which is still retained in the hieroglyphic dictionary,

and was adopted by the Egyptians to express their feelings of reverence at the sight of an important person or object. He bestowed on Joseph the high dignity of a *Zaphnatpa 'neakh*, i.e., 'governor of the district of the living one,' or Sethroite name. The name of Joseph's wife, Asenath (Snat), was pure Egyptian, and is seldom met with except in the Old and Middle Empire. His father-in-law, the priest of Ou, was an Egyptian whose name, Puti-pera, meant 'the gift of the sun.' The chamberlain who bought Joseph from the Midianites bore also the same designation; yet his titles are given in the Semitic language, although the word *sari*, or chamberlain, is found written in Egyptian characters. The Tale of the Two Brothers in the D'Orbiney Papyrus is of great value for the special relation in which it stands to the history of Joseph." Here follows the story, too long to quote. "The reader will at once perceive that Potiphar's wife and Anpu's wife precisely resemble each other, and Joseph's and Bata's temptations and virtue appear so closely allied that one is almost inclined to suppose a common origin of the two stories." The D'Orbiney Papyrus belonged to Seti II. of the nineteenth dynasty, and is thus older than Moses.

The third chapter sets out with the almost impertinent crow, that "the battle of modern criticism with the traditional theories of the Old Testament has been fought and won," and proceeds to discuss "The Historical Basis in the Old Testament." There is no history before the Song of Deborah, and after her comes Gideon as a real personage; then Samuel and the Kings of Israel and Judah. All the early part of the Bible story is myth and parable, and Israel and Edom, Moab and Ammon, are tribal names for which fabulous eponyms were invented. Why so? Because no contemporaneous record has been found to vouch for them. I don't know of any contemporaneous record of Ananias and Sapphira, but I am as surely convinced of their historic reality as I am of that of Dr. George Adam Smith and his purblind sceptical mythologists. But there is historical evidence for Moab and Ammon, and for Ahuzzath (Gen. xxvi, 26), the contemporary of Isaac, as may be seen by reference to my article

on the Sinaitic Inscriptions, entitled "The Oldest Written Records of the League of the Iroquois," published in the Translations of the Canadian Institute, 1900, vol. The Hebrew story of Creation and Deluge could not possibly be derived from the Chaldean and similar traditions, which were evolutionary, and made cosmogony precede theogony, after the fashion of Sanchoniatho and Hesiod. There was once a connection of mine who could talk on everything with wonderful fluency and the appearance of infallibility. He overawed me with his wealth of knowledge, until he ventured on a field I happened to be acquainted with. Then I found him wrong on every point, a shallow pretender, a man of baseless assumptions. There are matters Dr. Smith and his friends no doubt know better than the Talker; but when they begin to meddle with history, he deems it no presumption to tell them that their pretended wisdom is the lazy man's folly of sceptical generalization based on ignorant prejudice. In matters of history these higher critics are so manifestly unfair and treacherous that one is tempted to doubt their methods altogether, and to class them with the "all men" of David's haste. Of course, according to Dr. Smith, King David never wrote a psalm that has survived, in spite of the testimony of David's Son and Lord.

After the sledge-hammer blows of the preceding chapters it is refreshing to find a discussion of "The Proof of a Divine Revelation in the Old Testament." This Dr. Smith finds in the view it contains of the character and ethical purpose of God, and he holds that even the most advanced critics admit the reality of this special revelation. "The Spirit of Christ in the Old Testament" is the subject of the fifth chapter, which at times justly criticises, at others unduly minimizes, researches in typology and Messianic prophecy. In opposition to Matthew Arnold and the pantheists, Dr. Smith insists upon, and beautifully illustrates, the personality of God, fully revealed in the person of Christ. The next subject is "The Hope of Immortality in the Old Testament," of which he gives a gloomy account. Now, the oldest book in the world is the so-called Egyptian Book of the Dead, really entitled

"The Book of the Manifestation to Light," which asserts a future life and immortality; and a copy of which was buried with every mummy. Polytheism, which is a form of ancestor worship; arose out of this universal belief in the soul's survival of the body; and the Old Testament no more thinks of stating it categorically than of proving the existence of God. Yet in a certain sense it is true that Christ brought life and immortality to light through the Gospel.

A valuable lecture is the seventh on "The Prophets as Preachers to their own Times; with their Influence on the Social Ethics of Christendom." It contains a useful epitome of the employment of Old Testament themes in the preaching of the Fathers, the Schoolmen, and the Reformers. The last chapter deals with "The Christian Preacher and the Books of Wisdom," in which Dr. Smith includes Job. These he makes post-Exilic in compilation, while admitting that parts of them may have pre-existed in oral tradition. The pessimism and scepticism which marks them in a measure, the author is inclined to exaggerate, and his view of the evolution of religious feeling and expression run counter to the teaching of acknowledged ancient hymns, prayers, and proverbs of Egyptian and Babylonian origin. I have spent much time over this volume in the endeavour to be fair to its author and theme and to the readers of the JOURNAL. I would not commend it to the youths of a Bible class, but every minister and Christian teacher, who ought to search the Scriptures and know the spirit of the time in religious research and thought, should have an acquaintance with its contents. That the ordinary believer in the Scriptures has much to revise in his faith, is undoubtedly true. That verbal inspiration is a myth, and progressive revelation a reality; that there is an earthen vessel as well as a heavenly treasure in the Bible; that many books of the Old Testament are compilations, containing glosses, and revisions, and recastings of many dates; these and more decisions of the evangelical higher critics may be received, *cum grano salis*. Their ignorance of history is lamentable; but any one who has sought to know the workings of the Jewish mind in religious matters, as expressed

in the Talmuds and other rabbinical writings, will not wonder that they, the higher critics, should impute to the redactors of the Canon the use of partial statement and pious fraud, even in intimate relation with passages concerning which every honest heart is bound to say "Never man spake like this man!" After the critics have done their worst, the Old Testament is still the Word of God. Wherever, in the course of time, documents contemporary with the historical statements of the Bible have been found, they have confirmed in the main its essential truthfulness. The present lack of these for the confirmation of earlier and later statements, is no proof that such documents do not exist; yet this is the absurd evidence on which the critics build their negations. The believer can afford to wait, till time, which tries all things, brings to light something more substantial than German subjectivity. Dr. Smith believes that there was such a person as Moses, even earlier than Deborah's Song, and that there is reason to respect the personality of Joshua, probably because heathen writers testified to their existence. Wolff denied the Iliad and the Odyssey to Homer, as the higher critics deny the Pentateuch to Moses; but Wolff passed away and Homer remains. Dr. Smith is a Christian man, and of necessity a believer in miracle, but there is no doubt that the school he follows is actuated by a distinct prejudice against the miraculous in all its forms, and judges according to preconception. There are other dogmatisms than that of Systematic Theology; and a large book might be written on "The Dogmatisms of Unbelief," including some phases of evolution and the higher criticism.

A very different Revell book is "Studies of the Man Paul," by Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions in the U. S., 303 pages, long 16 mo., cloth, price seventy-five cents. This is a very learned little book, quoting, as the preface says, almost the whole of F. W. H. Myers' poem of "St. Paul," and innumerable other authorities, such as Conybeare and Howson, Stalker, Iverach, Farrar, Lightfoot, Sabatier, Ramsay, Matheson, Whyte, Somerville, DuBose, Drummond, Ritschl, etc., etc. It is a perfect mine of

authorities, and they are quoted aptly. When the Talker was a young writer, he thought it his duty to indicate his learning by abundant quotation and reference, such as he would now regard as pedantic. There is no pedantry in Mr. Speer. There are eight divisions of his well planned book: Paul: Youth and Education: his Development: the Holy Spirit in his Life: his Opinion of Himself: his Motives, Aims, and Methods: his Intellectual Characteristics and Some of his Leading Opinions: his Moral Characteristics: and the Apostle at Work. The volume closes with 72 questions for Bible Classes. The references to Paul's writings are so numerous as almost to disfigure some pages with their oft recurring figures, exhibiting the exhaustive study of the epistles made by Mr. Speer. But his work is lit up with extracts in prose and verse from those of great writers of all lands and ages, proving the author's extensive culture. Every here and there, the reader notes Browning, Milton, Cowper, Wordsworth, Kingsley, Maurice, Amiel, Ruskin, George Herbert, Wither, Fuller, Whittier, Emerson, Matthew Arnold, and a host more familiar names, whose gems are taken to adorn the life and work of the Apostle of the Gentiles. To peruse the book is to combine a valuable Bible study with a polite education. It is the completest epitome of Paul's life, character, and teaching I have ever seen; and although a long 16 mo. in shape, the book is far from narrow in spirit. While neatly got up, it is worthy of a better dress.

Mr. Chapman, of 2407 St. Catherine St., sends five volumes, one of which is "The Mantle of Elijah" reviewed in January's JOURNAL, which places the sender thereof behind the age. Another bears the title "Is there a God for man to know?" Its author is James Carmichael, D.D., D.C.L., Dean of Montreal, and it is a 113 page 12 mo. in illuminated white imitation calf, published by the Church of England Publishing Company, Toronto, for a sum that Mr. Chapman has not seen fit to indicate. Dean Carmichael's apologetic starts off with the Consensus Populorum or universality of worship, which he illustrates with great wealth of ethnographic detail. Among theistic arguments this is sometimes classed in the historical

division, being called the Historical Consensus; but it may also be taken in its details as illustrative of the Instinct of Worship in the Intuitional Class. His second argument is that from origination which, while cosmological, trenches on the teleological, which latter the Dean calls the argument from object and order in originated things. In this, he shews that even in inorganic nature, atoms and molecules are manufactured products; and in organic nature illustrates the argument by the villi of the small intestine, the mimicry of animals, Paley's structure of the eye, and the general evidence of intention. Objections of the evolutionist are met, first in connection with the formation of the eye, and then by opposing to Natural Selection the laws of Natural Protection and Equalization. Finally, the moral argument in its simplest form is introduced and illustrated. Dean Carmichael's natural theology is by no means a complete setting forth of all possible arguments for the being of God, and clever infidels could pick holes in some of his logic in the case of those stated. But his work betokens much research, and is written for popular purposes free from the technicalities of the schools. His setting forth the laws of protection and equalization in opposition to that of natural selection, reminds the Talker of a summer acquaintance who opposed evolution on mathematical grounds, because it contravenes probability or the doctrine of chances. He was no theologian, but a layman of liberal views, and an honour mathematician.

Another Chapman book is "Here Lies," being a collection of Ancient and Modern, Humorous and Queer Inscriptions from Tombstones, compiled and edited by W. H. Howe, 197 pages 12 mo, cloth illuminated, with a frontispiece representing the death of Ananias, published by the New Amsterdam Book Company, and sold by Mr. Chapman for seventy-five cents. The tombstone on the illuminated cover bears the inscription:

"Here lies  
Joseph Reeves  
Buried at Sea."

On page 145 a New Hampshire man wrote over his deceased wife: "Tears cannot restore her—therefore I weep."

A churchyard in Wales contributes a similar epitaph:

"This spot is the sweetest I've seen in my life,  
For it raises my flowers and covers my wife."

In Cheltenham churchyard:

"Here lies I and my two daughters,  
Killed by drinking Cheltenham waters;  
If we had stuck to Epsom salts,  
We shouldn't be lying in these here vaults."

In a Devonshire churchyard:

"Charity, wife of Gideon Bligh,  
Underneath this stone doth lie,  
Naught was she e'er known to do  
That her husband told her to."

In the Methodist cemetery, St. Louis:

"Here lize a stranger braiv,  
Who died while fightin the Suthern Confederacy to save  
Piece to his dust.  
Braive Suthern friend  
From iland 10  
You reached a Gloryus end  
We place these flowers above the stranger's bed  
In honer of the shiverless ded  
Sweet spirit rest in Heaven  
Ther'l be know Yankis there."

From an old tombstone in Scotland:

"Here lies the body of Alexander Macpherson,  
He was a very extraordinary person;  
He was two yards high in his stocking feet,  
And kept his accoutrements clean and neat.  
He was slew  
At the battle of Waterloo;  
He was shot be a bullet  
Plumb through his gullet;  
It went in at his throat  
And came out at the back of his coat."

From Glasgow comes the following :

“ Approach and read, not with your hats on,  
For here lies Bailie William Watson ;  
Who was famous for his thinking,  
And moderation in his drinking.”

From New Jersey :

“ She was not smart, she was not fair,  
But hearts with grief for her are swellin’ ;  
All empty stands her little chair ;  
She died of eatin’ water melon.”

In Burlington Churchyard, Iowa :

“ Beneath this stone our baby lays  
He neither cries nor hollers  
He lived just one and twenty days  
And cost us forty dollars.”

Mr. Howe’s collection of epitaphs embraces authentic ones of ancient kings, and well known historical personages in both hemispheres, but his frontispiece of the death of Ananias is significant. More than forty years ago, the editor of Harper’s Monthly, on his table, or in his drawer, made the statement that there was in the Potter’s Field, Toronto, a grave surmounted by the inscription :

“ Here lies my two babies as dead as nits,  
The Lord he kill ’em with his ague fits ;  
When they was too good to live with me,  
He took ’em up to live with he :  
So he did.”

Living in Toronto at the time, and having some leisure, I scoured the Potter’s field from end to end, but failed to discover any such inscription. When I was a boy, my father, who had occasion to travel through the south of England, occasionally took me with him for a pleasure trip. In Hertford and elsewhere, while he was otherwise engaged, I visited churchyards, and was struck with the frequency on humble tombstones of the familiar inscription :

"Affliction sore long time he bore,  
Physicians were in vain,  
Till God did please, death should him seize,  
And rid him of his pain."

In Hertford also I found this cheering *memento mori* :

"Parents and children, do not lament ;  
For unto you I was but lent ;  
It was God's will, as such you see,  
And soon, please the Lord, you'll follow me."

In my father's library were the volumes of the Percy Anecdotes, several of which were redolent of the dust. One inscription, I remember, was on the tomb of a musician, done to death by a musical critic named Miré. It was in musical notation, and, thus interpreted, read :

mi re la mi la,

or, in English, "Miré has put him there." Some such inscriptions are fit causes for libel suits, and remind one of the illiterate plaintiff who accused the defendant, before the police magistrate, of "calling him opprobrious epitaphs." Mr. Howe's collection is historically instructive as well as Ananiasly amusing. Happy is the hearer who has never listened to a sermon, after which he was compelled to say, "Here lies the preacher." The father of lies often disports himself in the pulpit and in religious literature. When Gideon's thirty-two thousand were weeded out, only three hundred were left. If the same weeding out process obtained in the ministry, how many preachers of experimental and scientific truth, as opposed to traditional and professional balderdash, would remain? This is not written in jest, God forbid, but because it is high time to awaken out of sleep, and in the pulpit "be sincere, with conscience as the noonday clear."

How the world mocks us with its kaleidoscopic changes, even as exhibited in Mr. Chapman's parcel! Here is "Herod, a Tragedy in three acts," by Stephen Phillips, 126 pages 16 mo, illuminated cloth, published by John Lane, London and

New York, and sold by Mr. Chapman for a dollar and a half. Mr. Phillips, the spelling of whose name is a contravention of Greek orthography, is the author of Paolo and Francesca (Dante's hackneyed theme), Christ in Hades, Marpessa, and other poems, which have been highly lauded. His drama of Herod was produced at Her Majesty's Theatre, London, by Mr. Beerbohm Tree, and its appearance was more than favourably greeted by the stage critics of the Times, the Daily News, the Spectator, and other leading journals. It is founded on Josephus' history of Herod the Great, and his wife Mariamne, through whom he allied himself with the royal line of Judea, the Maccabees or Asmoneans, and whom, through jealousy, he put to death. Herod's love for Mariamne, and his ambition, fed by interested enemies of the queen, are well rendered, and there is a liveliness or verve, an expression of deep feeling, that those who admire stage acting, which the Talker has not witnessed these forty years past, cannot fail to admire. The poetry seems faultless; and the moral of a lost soul, unable to enjoy, because it is lost, the fruits of ambition, purchased at the expense of love, is faithfully taught. The scheming, pharisaical, theocratic Jew, now turbulent, now obsequious, is well portrayed. But the wily, crafty, cruel Idumian, the father of him whom the tender, loving Christ called the fox, is glorified, amid all his faults, by the dramatist into something of a hero and a lover, neither of which he was, but an unmitigated royal blackguard. Macrobius, in his Saturnalia, Lib. II. Cap. IV., De jocis Augusti, relates: "Cum audisset inter pucros quos in Syria Herodes Rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum: ait: *Melius est Herodis porcum esse quam filium.*" One might almost better make a hero out of Nero, because the two words rhyme. It is a grand thing to condone faults and be magnanimous, but the whitewashing of tyrants, whether they be men tyrants or book tyrants, is a poor, untruthful business, such as can neither glorify God, nor be of lasting service, either to sinners or to honest people. If we whitewash the characters of Augustine and Aquinas, Calvin and the Synod of Dort, the Westminster Divines and Jonathan

Edwards, why should we not allow others to kalsomime Herod and Tiberius, Simon de Monfford and Torquemada, Bloody Mary and Archbishop Sharp? Neither party cares for the truth. Each is Jewish, in the desire to glorify its own traditions.

"The Cardinal's Rose," by Van Tassel Sutphen, is a novel of 271 pages 12 mo, with 18 full page illustrations, in illuminated paper, published by Harper and Brothers, New York and London, and sold by Mr. Chapman for a sum unwisely unindicated. This is not Mr. Sutphen's first literary venture, for the title page mentions "The Golfcide and other tales of the Fair Green," as a previous work of his pen. The present book is a sort of an Anthony Hope story, only its narrator is a New York journalist, who is led to his European quest by the pictures of a cinematograph, which accidentally betray a robbery that took place at the Dover pier on the departure of the Calais Mail-Packet. Finding the clue to the parties, he discovers them in Paris, and learns that the object stolen is the "Cardinal's Rose," the great ruby belonging to the crown jewels of Ætolia, a mythical kingdom. The heir to the throne is a fine ingenuous young prince, Infelix, who is in charge of the loyal General, Count Czareska, and his beautiful daughter Irma, whose companion, Mrs. Verriker, is the wife of a broken Captain Coventry. The latter is at first on the side of the Soulian principality, which holds Ætolia in subjection, and his wife is a spy on the Infelix party. Coventry seeks to obtain the Cardinal's Rose, as its value, turned into war material, will decide the supremacy of the contending powers, which are poor. The Countess Irma is betrothed to Prince Infelix. To give an account of the various adventures of the newspaper man, Mr. Nicholas Cary, by land and sea, in his search for the rose, and in escape from arrest, would be almost to rewrite a novel of rapid action, full of plot and incident. In the end, Infelix comes to his throne through bloodshed, involving Coventry and others, but he dies soon after, and Cary is rewarded with the hand of the Countess Irma. The novel is replete with improbabilities, but not more so than are those of Anthony Hope, Robert Barr, or Stevenson's Prince Otto.

Its story is well told, and its combination of romance with modern science, while distinctly American in flavour, is by no means unpleasing. It contains no moral in particular beyond this, and this is something, that if a man, loyal to truth, unflinchingly pursues it, careless of all risks, he will, should he survive, inevitably find it. I have known a great many people in my day. Many of them, I suppose, once set out to look for the truth, but there were few that did not weary in the quest. Cary pursued the Cardinal's Rose, a valuable ruby, but wisdom, so says the wise man, is more precious than rubies, and wisdom is truth. "What is truth?" asked Pilate, and did not wait for an answer from Him who is the Truth. It is the way of the world. "Grip," in the old days, after the manner of "Punch," figured himself as a schoolmaster with a class of two, Sir John A. Macdonald and George Brown. The dominie asked them to spell "Purity" on the blackboard. Sir John declared that there was no such word in the English language; but George Brown wrote it out as "Pairty." Theologians do the same thing at times, but, when such face the Talker before the judgment seat, I sincerely hope they will have no cause to blame him for it. May God's blessing rest on all his winter's readers in their summer days; and may the years to come make his Talks more worthy of their perusal, because more intensely dominated by the almighty, though oft suffering, principle of Truth.

A handwritten signature in cursive script, likely belonging to J. M. Campbell, written in dark ink on a light background.

## Editorial.

---

### THE JOURNAL.

Another busy session is over, another class leaves our college halls, and another volume of the College JOURNAL is to be laid upon the shelf.

It is with a feeling of relief that we write these few words for the last number. The ready support, as well as the kind words of appreciation and favourable criticisms that have been received, all seem to say that the JOURNAL has been a help to some, and if this be true we are fully rewarded for any time or labour that has been spent upon it.

Will it help men to love and to seek the truth? Will it promote the interests of our College? These are the questions that should be kept before the mind in undertaking a work of this kind. In whatever measure we have succeeded we owe it to those who have contributed so readily to these columns; for the failures we have made we bear the blame ourselves.

In no formal way, but in a very real sense, we desire to thank all who have contributed in any way, financially or otherwise, to this volume of the College JOURNAL. We would especially thank Professor Campbell for his large and interesting contributions in the several "Talks About Books." These reviews have been independent and critical in the best sense of the word, and are recognized as a valuable guide both to the readers and authors of the books reviewed. Our thanks are also due in a special manner to Professor Scrimger for his instructive discussions on "The Ethical Development of Christianity."

We repeat what has been said before, that those who have not received the JOURNAL regularly, and who would like a full set, should write to the Treasurer, and the missing

numbers will be forwarded as soon as possible. The JOURNAL has a history of nearly twenty years, and before handing it over to Mr. Keith and his staff we would ask for them the same hearty support that has been given during the present session.

---

### SABBATH SCHOOL WORK.

Those who have had experience on the frontier mission fields realize the importance of the Sabbath School in the work of these districts. The nearest way to the parents heart has often been through the heart of the child.

Few have taken a deeper or more practical interest in this work than one of our own alumni, Rev. R. Douglas Fraser, editor of the Sunday School supplies for the Presbyterian Church in Canada. Those, however, who have followed the lectures delivered during the past session by Dr. MacVicar on the subject of Pedagogics will readily give a preference to the method followed by the Principal. Let every teacher strive to be his own help by pursuing the proper method has been the key-note of these lectures. We trust that the Principal will see his way clear to continue and complete the remaining topics that come within the limits of this interesting and useful course.

## Partie Française.

### LE DOUTE DE THOMAS.

Le langage d'un homme dans un moment critique de sa vie révèle presque toujours le fond de son caractère. Ceux qui voudront apprendre à connaître l'apôtre Thomas feront bien de l'étudier, je crois, dans les paroles qu'il prononça la veille du dernier voyage de Jésus à Jérusalem, et qui nous ont été conservées par l'apôtre saint Jean : " Allons-y aussi afin de mourir avec lui ! " (Jean xi, 16.)

Cette parole est une décision de mélancolie ; elle est aussi l'expression de la confiance que le Sauveur exige de tous ceux qui se réclament de son nom.

\*  
\* \*

I.—Lazare est mort. Lorsque cette triste nouvelle parvint aux disciples qui, jusque là, avaient espéré avec Marthe et Marie que Jésus guérirait le malade, ils ne comprirent pas cette rassurante parole de leur Maître : " Je me réjouis à cause de vous de ce que je n'étais pas là." Et lorsque Jésus leur dit : " Allons vers lui," ils crurent qu'il les invitait à mourir. Ils veulent détourner leur Maître bien-aimé de ce sombre projet, mais sans oser pourtant l'en blâmer. " Il n'y a que peu de temps, lui disent-ils, les juifs cherchaient à te lapider, et tu retournes encore vers eux ? " Jésus ne répond pas à leur question et il s'apprête pour ce périlleux voyage. Les disciples sont irrésolus et discutent entre eux, à l'écart sans doute, la question de savoir s'ils accompagneront leur Maître à Jérusalem. Thomas prenant alors la parole leur fait part de sa détermination héroïque : " Alons-y aussi afin de mourir avec lui ! "

Vous connaissez la nature, le caractère, les dispositions de Thomas. Tout ce qui rebute son esprit, tout ce qui surpasse sa raison, tout ce qui échappe à sa pénétration, il ne peut pas,

il ne veut pas, il n'ose pas l'accepter : " Si je ne mets pas mon doigt dans la plaie, je ne croirai point." Gardons-nous pourtant de croire que Thomas proteste par humeur belliqueuse, et parce qu'il se complait dans le doute. Non, il est d'une nature mélancolique. La mélancolie détruit l'espérance ; c'est la raison de ses doutes. C'est la mélancolie qui lui fait estimer la résurrection impossible.—Ce serait trop beau, trop réjouissant dans un monde où il y a tant de pleurs.—C'est la mélancolie qui lui fait tenir ce lagage lorsqu'il apprend le départ prochain du Maître : " Seigneur, nous ne savons où tu vas, et comment pourrions-nous en savoir le chemin ? " Tandis que l'optimiste et impétueux Pierre s'écrie : " Quand même tous les autres t'abandonneraient, moi, je ne t'abandonnerai pas," Thomas, non moins brave, non moins fidèle, non moins aimant, mais mélancolique, Thomas s'écrie avec quelque dépit : " Allons-y aussi afin de mourir avec lui ! Il est le Messie promis, sa sainteté nous a enchainés à sa personne, il porte notre vie avec lui. Il devait délivrer Israël, il devait s'asseoir sur le trône de David ; mais maintenant ses plans sont frustrés ! Le peuple le méconnaît, le repousse et va le mettre à mort. Il ne pourra pas accomplir sa tâche ; il devra descendre au tombeau des prophètes. Eh bien ! cette vie ne vaut pas la peine d'être vécue. Mourons avec lui ! "

Quel rayon de confiance et d'amour se montre dans l'abattement de Thomas, et comme sa détermination devrait couvrir de honte les chrétiens égoïstes qui ne veulent servir Dieu que pour le bien qu'ils comptent en recevoir et pour éviter le châtement !

Chez bien des membres de l'Eglise chrétienne, la vie entière est le soupir de Thomas, mais sans être accompagnée de l'amour héroïque que ce disciple portait au Maître. Toutes les difficultés leur paraissent des obstacles insurmontables à l'accomplissement des desseins de Dieu. Ils cherchent l'espérance et ne rencontrent que des occasions de doute. Cet état d'esprit est dangereux et ce qui leur manque souvent, Thomas le possédait : la confiance en Jésus-Christ. Il est hors de doute que la foi de Thomas était mal éclairée. Mais son attachement invincible au Maître allait le conduire à la pleine lumière.

L'humiliation de Jésus-Christ, loin de lui paraître nécessaire, se dressait devant son esprit abattu pour ruiner son espérance. Il ne comprenait pas que Jésus-Christ devait être humilié pour entrer dans la gloire, pour être aimé de tous les hommes. Et nous, comprenons-nous les luttes de son Eglise et de sa Parole ? Savons-nous que toutes choses ont été préordonnées par une main qui ne se trompe jamais ?

Quand je veux me faire une idée du caractère de Thomas pendant la vie de Jésus-Christ, je me figure un homme qui a faim et soif de justice, qui souhaite ardemment le triomphe du bien, qui l'appelle par toutes les voix de son être, mais qui ne peut pas, ou plutôt qui n'ose pas l'espérer à cause du mal qu'il voit partout à l'œuvre. Thomas a été longtemps un pessimiste. Saint Pierre qui, jugé par l'énergie communicative de sa foi et ses étonnantes défaillances, eût toujours plus d'élan et de promptitude que de réflexion,—saint Pierre disait un jour à Jésus-Christ : " A qui irions-nous qu'à toi ? tu as les paroles de la vie éternelle." Thomas avait sans doute appuyé de grand cœur ce discours : " Oui tu es en personne la Parole de vie ; mais où se trouve maintenant la certitude de la vie éternelle ? Lazare est mort, Jésus va mourir ; tout se précipite dans la nuit du tombeau. Eh bien ! mourons avec Jésus-Christ ! " O Thomas ! l'accomplissement de la promesse viendra en son temps. Il faut que la Parole de Dieu ait son accomplissement ; il faut que le bien s'accomplisse, que la vérité triomphe ; il faut que Dieu règne. En attendant espère, espère contre toute espérance.

II.—Si les paroles de Thomas nous dépeignent son abattement, elles nous montrent aussi son admirable attachement à Jésus-Christ.

Comme l'oiseau voyageur, éloigné quelque temps de sa patrie, est sans inquiétude sur la certitude du retour, quoiqu'il n'ait ni route tracée ni carte géographique ; ainsi en est-il pour ceux qui connaissent Dieu. Ils ont des besoins, des souffrances, des épreuves ; mais ils surmontent tout par l'Évangile. Ils ont une confession de foi qui les satisfait pleinement : " Allons-y aussi afin de mourir avec lui ! " Ils portent dans leur corps la mort du Seigneur Jésus, mais sa vie a été manifestée à leur

âme. Qu'est-ce qui faisait la force de saint Paul, de saint Pierre et de tous les apôtres ? de Luthér, de Calvin, de Zwingli et de tous ceux qui ont honoré l'Eglise de Jésus-Christ par leur vie de dévouement et de sacrifices ? C'est cette profession de foi toujours victorieuse : "Allons-y aussi afin de mourir avec lui !"

Vous vous dites peut-être que pour vous ranger du côté de Jésus-Christ et de sa Parole, vous devriez faire des démarches humiliantes auprès de certaines personnes auxquelles vous avez fait tort par vos froideurs, par vos paroles ou par vos actions. Il vous semble que vous compromettriez ainsi votre honneur, et vous n'osez pas vous compromettre. Vous vous dites peut-être que pour vous ranger du côté de Jésus-Christ et de sa Parole, vous devriez exposer vos intérêts, que votre position serait en danger, que la paix de votre ménage serait menacée, que votre pain de chaque jour ne serait plus assuré et vous n'osez pas vous compromettre. Vous vous dites peut-être que pour vous ranger du côté de Jésus-Christ et de sa Parole, vous devriez perdre la considération dont vous jouissez dans le monde et que vous ne pourriez jamais obtenir celle que vous désirez, et vous n'osez pas vous compromettre. Vous vous dites peut-être que pour vous ranger du côté de Jésus-Christ et de sa Parole, vous devriez renoncer à une partie du luxe dont vous vous entourez et auquel vous tenez autant qu'à la vie.

Eh bien ! Je le demande, que dirait, que ferait à votre place l'apôtre Thomas, celui que vous aimez à appeler "Thomas l'incrédule !" Il m'autorise à vous répondre en son nom : "Mourons avec Jésus-Christ !" Pour lui, il vaut la peine de vivre, de lutter, de souffrir, de mourir.

Si au lieu d'appuyer notre foi sur ce qui nous paraît évident, nous nous arrêtons de préférence à ce qui nous est moins clair, nous verrons nos doutes s'accroître graduellement. Semez à plaisir le doute, et vous récolterez infailliblement le scepticisme. Il n'y a qu'un chemin pour sortir du doute et s'avancer dans la foi ; c'est celui que Thomas suivit : éclairer notre vie par la lumière que nous possédons, mettre en accord

notre conduite avec nos connaissances, en un mot obéir, et les nouveaux devoirs pour lesquels nous avons des doutes nous seront bientôt clairement révélés.

“Allons-y aussi afin de mourir avec lui.” Celui qui a prononcé ces tristes paroles a pu s’agenouiller dans la suite devant son Maître ressuscité pour lui dire avec un cœur débordant de joie : “Mon Seigneur et mon Dieu.” Ce bonheur peut être aussi le vôtre.

“Allons-y aussi afin de mourir avec lui.” Celui qui veut sauver sa vie la perdra.” “Si nous mourons avec lui, nous ressusciterons avec lui.” Celui qui vaincra, je le ferai asseoir avec moi sur mon trône.”

ED. CURDY.

---

## UNE PAGE INCONNUE DE L'HISTOIRE DU PROTESTANTISME FRANÇAIS AU CANADA.

On nous a toujours dit que la première tentative d'évangélisation des Canadiens-Français remonte à 1815, alors que M. de Putron, sous les auspices de l'Eglise Wesleyenne, vint prêcher à Montréal et à Québec.

Mais d'après certains documents que j'ai trouvés dans les *Archives canadiennes* et dans le *Bulletin des Recherches historiques*, on aurait pensé à donner l'Évangile aux Canadiens presque au lendemain de la cession. C'est ce que je voudrais maintenant établir brièvement, quitte à revenir plus tard sur ce sujet qui doit intéresser les lecteurs de cette Revue.

Pendant la domination française, les huguenots, chassés de leur patrie par des dénis de justice et des persécutions sanglantes, ne demandaient pas mieux que de venir s'établir au Canada, et même plusieurs fois ils faillirent imprimer à la colonie le cachet de leur nature entreprenante et de leur fervente piété; mais toujours ils en furent bannis ou exclus par l'intolérance du clergé catholique. Cependant, malgré cela,

il se trouvait encore quelques huguenots au Canada en 1759 ; et cette poignée de chrétiens évangéliques, protégée après la conquête dans l'exercice de son culte et les autres manifestations de ses sentiments religieux, dut être en bénédiction pour plusieurs de ceux qui en avaient été les persécuteurs. Ce qui est certain, c'est que l'influence de ces huguenots fut un grand facteur dans la conversion de celui qui devait le premier entrer dans le champ de l'Évangélisation française au Canada. Il s'agit de Léger-Jean-Baptiste-Noël Veyssière, récollet, connu sous le nom de père Emmanuel.

M. Veyssière, ordonné prêtre à Québec, le 27 décembre 1758, déservit, en l'espace de sept ans, trois importantes paroisses de la Nouvelle-France. L'exercice de son ministère le mit en contact avec les huguenots, et voulant les convertir aux doctrines de son église, il fut amené à faire une étude sérieuse de l'Écriture Sainte et du protestantisme. En 1766 il abjura publiquement le catholicisme et se consacra à la prédication de l'Évangile dans sa patrie d'adoption.

Voici comment la *Gazette de Québec*—le plus ancien journal du Canada—raconte cet épisode, dans son numéro du 27 octobre 1766 : " Mardi passé, le Rév. M. Veyssière qui depuis quelques jours a quitté l'ordre des récollets (où il était connu sous le nom de Père Emmanuel) et s'est déclaré protestant, fit les serments ordinaires de fidélité envers le roi George, d'abjuration du pouvoir du pape dans le royaume de la Grande-Bretagne, et d'abjuration du prétendant à la couronne de ce royaume, et souscrivit la déclaration ordinaire contre quelques dogmes du papisme. Il a pris ce parti rigoureux et honorable pour des motifs de conscience, après un examen sérieux de la controverse entre deux modifications de la même religion.

Il était fort estimé parmi les siens avant qu'il les quitta ; et le Rév. Père Emmanuel, commissaire des Récollets, lui a fait la justice, dans le moment même qu'il allait le perdre, de témoigner qu'il était un homme bien réglé, et de très bonne conduite, et fort exacte dans ses devoirs : témoignage qui fait également honneur à la candeur du Père commissaire et au caractère de M. Veyssière.

Ce nouveau prosélyte, animé d'un zèle ardent pour la gloire de son divin Maître et le salut de ses compatriotes, traversa l'océan presque aussitôt après sa conversion, pour attirer l'attention de l'Angleterre sur les besoins religieux du Canada. A cet effet, il présenta un mémoire à la cour, où il disait qu'il y avait déjà un noyau considérable de protestants français au Canada et que le meilleur moyen de s'assurer de la fidélité et de la loyauté de ses compatriotes, c'était de les convertir au protestantisme, non par la violence, mais en leur donnant l'Évangile et en les soustrayant à l'influence néfaste de leurs prêtres. Cet appel trouva un écho dans le cœur des Anglais qui, par patriotisme autant que par zèle religieux, résolurent de répondre aux vœux de M. Veyssière ; et en conséquence furent nommés par lettres patentes royales, en date du 12 février 1768, les trois premiers pasteurs protestants français du Canada. Ce furent 1er à Québec, David-François de Montmollin, originaire de Suisse, mais résidant en Angleterre depuis vingt ans ; 2me à Trois-Rivière, M. Veyssière, originaire de Limoges, France ; 3me à Montréal, David Delisle, huguenot d'origine, qui avait reçu son éducation à Genève et qui était depuis deux ans chapelain de la garnison à Montréal.

Ces premiers missionnaires du Canada se mirent à l'œuvre avec ardeur et non sans succès. On conserve encore dans la ville de Trois-Rivières le registre contenant les actes d'état civil inscrits par le pasteur Veyssière. Voici les paroles qu'il y écrivit en tête et qui nous font connaître l'esprit qui animait ce serviteur de Dieu : " C'est à la plus grande gloire de Dieu que je me destine et à l'édification de mon cher troupeau."

Mais l'influence bénie de ces pasteurs ne s'était pas plus tôt fait sentir qu'éclatèrent les troubles qui devaient aboutir à l'indépendance des États-Unis, et qui devaient devenir l'occasion, pour les ennemis de l'Évangile, de faire taire la voix de ces pasteurs ou du moins de la renfermer dans des limites étroites.

Le gouvernement purement militaire que le gouverneur Murray établit aussitôt après la conquête n'était pas de nature à faciliter l'adhésion des Canadiens français au nouveau régime. Ceux qui connaissaient les Canadiens, commencèrent

à craindre les suites de ce mécontentement profond, lorsqu'ils les virent critiquer tout haut les actes du gouvernement et montrer une hardiesse qu'on ne leur avaient jamais vue. Quoique appuyées par une foule d'excellentes raisons, leurs réclamations n'auraient probablement jamais été accueillies par le gouvernement de la Métropole, si les premiers grondements de l'orage qui s'amassait du côté des colonies anglo-américaines, n'avaient, mieux que tous les arguments, convaincu l'Angleterre de la nécessité de faire des concessions aux Canadiens français, afin qu'ils ne se rangeassent pas avec les rebelles qui les invitaient à s'unir à eux dans la lutte pour l'indépendance.

C'est alors que les hommes d'Etat anglais eurent la sagacité de comprendre quelle arme puissante l'influence du clergé catholique pouvait leur fournir, afin de s'assurer, dans les hostilités imminentes, de la fidélité et du concours de la population canadienne, qui n'était pas certes un élément à négliger dans ce prochain conflit, puisqu'elle ne comptait pas moins de 80,000 habitants!

Mais, toujours aux aguets pour saisir tout moyen d'établir sa puissance, le clergé ne promit son influence qu'en échange de faveurs et de largesses, et qu'après avoir reçu l'assurance que les biens religieux et les dîmes seraient à l'abri de toute atteinte, et qu'on ne lui disputerait pas son contrôle sur la foi des Canadiens.

Comme résultat de cette politique inspirée par l'urgence des conjonctures, l'évêque de Québec, à qui le gouvernement anglais venait d'accorder une pension de 200 livres sterling, adressa un mandement aux catholiques de son diocèse pour les exhorter à soutenir la cause de l'Angleterre, menaçant d'excommunication tout ceux qui se montreraient rebelles.

Un autre résultat de cette politique, ce fut que pour plaire à la hiérarchie romaine, qui s'était vendue à ce prix, les autorités civiles cessèrent de favoriser l'évangélisation des Canadiens, et donnèrent à entendre aux pasteurs français de ne s'occuper plus que de leurs troupeaux protestants.

Mais l'œuvre de ces hommes, bien qu'entravée de la sorte dès son début, ne fut pas nulle. Jusqu'ici les documents nous

font défaut pour en connaître toute l'étendue. Elle eut cependant des résultats dont quelques-uns nous sont connus pour avoir eu leurs retentissements jusqu'à nos jours. J'aime à rappeler ici un de ces résultats, fruit du travail de M. de Montmollin, et auquel je suis fier de rattacher la conversion au protestantisme de ma propre famille, à guère moins d'un siècle de distance.

Jean-Baptiste Pain habitait la paroisse de St-Roch des Aulnaies, située sur la rive sud du St-Laurent, à soixante milles en bas de Québec. Pendant qu'il défrichait sa terre ou tendait ses filets dans les eaux du grand fleuve, Jean Pain repassait dans son esprit les vérités qu'il avait lues dans les pages d'un Nouveau Testament que lui avait donné M. de Montmollin, pendant une course missionnaire. Le grain répandu dans son champ ne prit pas racine et ne crût pas plus rapidement que les vérités évangéliques dans son cœur. En 1786 il abjurait publiquement les erreurs du romanisme, et faisait de sa maison un lieu de culte, où le fidèle missionnaire de Québec venait de temps en temps proclamer le message divin. Un de mes ancêtres, Jean-Baptiste Morin, voisin de ce nouveau converti, assista quelquefois à ces services, et en reçut une impression si forte qu'elle resta comme une tradition dans ma famille; et quoiqu'il ne fit pas ouvertement profession de protestantisme, il en conserva une trempe de caractère et un libéralisme qui donnèrent souvent du fil à retordre à son curé; ce qui s'y perpétua aussi, ce fut un exemplaire du Nouveau Testament que mon aïeul reçut des mains de Jean Pain lui-même. Mon père hérita de ce précieux volume et tous les dimanches—c'est là un des plus chers souvenirs de mon enfance—mon père ou ma mère en lisait en famille quelques fragments, que nous trouvions toujours plus édifiants qu'une messe dite en latin ou les vaines redites du chapelet. En 1867 deux jeunes missionnaires colporteurs, fatigués par une longue course de plusieurs milles à travers les paroisses du bas du fleuve, où ne se trouvait pas alors une seule famille protestante, frappèrent à notre porte pour nous demander le gîte d'une nuit; ils trouvèrent une terre si bien préparée à la réception de la semence divine, qu'avant même leur départ

mon père "se réjouit de ce qu'il avait cru en Dieu avec toute sa famille", et de ce qu'il pouvait maintenant marcher à la lumière de ce flambeau que lui avaient transmis ses ancêtres.

MM. Veyssière, de Montmollin et de Lisle étant morts ou mis à la retraite furent remplacés par des pasteurs anglais ou écossais.

Alors la main de fer du clergé catholique put en toute liberté pressurer, plus que jamais, la population canadienne française, au point d'en exprimer toute la vie et la sève. Il y eut en ce temps là de profondes ténèbres sur la Province de Québec: le prêtre dominait.

J.-L. MORIN.

## WISE WORDS.

"An idle life is death anticipated."—Goethe.

"The best way of being taught is to teach."—Seneca.

"The great secret of success in life is, for a man to be ready when his opportunity comes."—Disraeli.

"A page digested is better than a volume hurriedly read."  
—Macaulay.

"Buy what thou hast no need of and ere long thou shalt sell thy necessaries."—Franklin.

"Injure nobody" says the heathen proverb. "Do good to all men" is the New Testament maxim.

"Justice and impartiality to all is what we all have a right to expect from government."—John Bright.

"A mother's prayers never miss the road to God. It is the mothers that make the domestic hearth the nursery of heroes."—Dan Webster.

"The faculty of selecting truth at first-hand and appropriating it for one's self is a lawful possession of every Christian."—Henry Drummond.

"Woman's influence in politics lies in the home—her natural sphere. In the home alone she can leave her stamp on the destiny of nations, on the platform she is not herself."  
—Mrs. Gladstone.

"I made a vow to God to look upon every child as one that would have a right to complain against me at the Great Day if I did not do all I could to afford each an adequate education for the work of life."—Prof. Eder of Germany.

"No other book is more intensely realistic than the word of God. It teaches us to honour life, men, society, occupation and the homely virtues which have their sphere in secular duties; and surely it cannot be so inconsistent with itself as then to undervalue all these things."—Beecher.

## INDEX

## FRONTISPICES :

"The Twentieth Century" - - - - -	Facing page 173
"Our Late Queen" - - - - -	Facing page 271

## CONTRIBUTED ARTICLES, English :

Augustine Birrell ; Anna M. Scrimger, B.A., - - - -	366
Does God Answer Prayer? Rev. J. F. McLaren, D.D., -	20
Doukhoborts and the Galicians of the Canadian North-West, The ; Rev J. T. Reid, M.D., - - - - -	207
Duty of the State to the Criminal, The ; Rev. W. D. Reid, B.A., B.D., - - - - -	378
Elder and his Work, The ; Rev. J. F. McLaren, D.D., - -	276
Ethical Development of Christianity, The ; Rev. Prof. Scrimger D.D., I. The Starting Point - - - - -	97
II. The New Elements - - - - -	173
III. Early Experiences - - - - -	271
IV. Church Discipline - - - - -	355
V. The Present and Future - - - - -	441
First Impressions of Princeton, H. J. Keith, M.A., - -	118
Hebrew Sabbath, The ; Rev. D. J. Fraser, LL.D., - -	361
In Defense of Xanthippe, Rev. W. T. Herridge, D.D., - -	115
Ministerial Assistantships, On ; An Octogenarian - - -	233
Mission Work in the Mountains, Rev. Hector Mackay, B.A.,	38
Religion of Burns, The ; Rev. Wylie C. Clarke, B.A., B.D.,	447
Sermon, The ; Rev. P. H. Hutchison, M.A., - - - - -	289
Spirit Filled Life, The ; Rev. Walter Russell, B.A., -	104, 193
Spiritual Vision, Rev. W. T. D. Moser, B.A., - - - -	178
Some Social Problems for the New Century, Rev. Geo. H. Smith, Ph.D., D.D., - - - - -	32
Thoughts on the Roman Forum, Mrs. D. H. MacVicar, -	302

## CONTRIBUTED ARTICLES, French :

A Quoi Sert Le Latin, Rev. Prof. Coussirat, D.D., - - -	81
Jules Bourgoïn, Rev. R. P. Duclos, - - - - -	155
L'Erable, Rev. J. L. Morin, M.A., - - - - -	431
Le rôle de la France dans l'étude de la philosophie, Rev. Prof. Coussirat, D.D., - - - - -	260

## Index

517

Premier Dimanche du Siècle, Rev. R. P. Duclos, - - -	343
Une heure dans une galarie de tableaux, Rev. R. P. Duclos. -	83
Le doute de Thomas, Rev. E. Curdy, - - - - -	505
Une page inconnue de l'histoire du Protestantisme Français au Canada, Rev. J. L. Morin, M.Ã. - - - - -	509
<b>POETRY :</b>	
A-Field in Winter, Prof. R. MacDougall, M.A., Ph.D., - -	204
A Song for the Heart of Man, Prof. R. MacDougall, M.A., Ph.D.	288
A Pilgrimage to Scottish Shrines, J. P. Arnold. - - -	480
Love and the World, Prof. R. MacDougall, M.A., Ph.D., -	29
Psalm VIII., Rev. W. M. MacKeracher, B.A., - - -	30
Psalm XLVI., - - - - - - - - - - - - - - -	377
The Old King and the New, J. P. Arnold. - - - - -	205
Time in Flight, J. M. Harper. - - - - - - - - -	206
The Passing of the Year, Rev. W. M. MacKeracher, B.A., -	113
To The Queen, Alfred Tennyson. - - - - - - - - -	287
<b>OPENING LECTURE :</b>	
The Nations of Canaan, Rev. Prof. Campbell, LL.D., - -	1
<b>CONVOCATION :</b>	
Valedictory Address, H. H. Turner, B.A., B.D., - - -	463
Address to the Graduates, Rev. A. J. Mowatt, D.D., - ;	470
Principal's Address. - - - - - - - - - - -	477
<b>THE INSTALLATION OF REV. E. H. BRANDT., - - - - -</b>	
The Charge by the Rev. Principal MacVicar, LL.D., - -	217
<b>OUR GRADUATES' INSTITUTE.</b>	
Rev. F. J. Worth, B.A., - - - - - - - - - - -	482
<b>COLLEGE NOTE BOOK - - - - -</b>	
	43, 122, 222, 305, 398, 484
<b>EDITORIALS - - - - -</b>	
	76, 151, 252, 339, 428, 503
<b>PARTIE FRANÇAISE - - - - -</b>	
	91, 169, 260, 343, 431, 505
<b>TALKS ABOUT BOOKS ;</b>	
Rev. Prof. Campbell, LL.D., - - - - -	54, 132, 232, 316, 407, 486
<b>STUDENTS' DIRECTORY - - - - -</b>	
	94
<b>WISE WORDS - - - - -</b>	
	96, 171, 270, 354, 439, 515

# The Sun Life of Canada is "Prosperous and Progressive"

KINCARDINE, ONT.

THE SUN LIFE ASSURANCE COMPANY  
OF CANADA, MONTREAL.

Gentlemen,

I beg to acknowledge the receipt of your cheque in full settlement of claim under my Ten Payment Twenty year Endowment Policy No. 1406, and I desire to express my satisfaction with the result of the investment. I paid to the Company an annual premium of \$69.00, for ten years, making a total of \$690, for which I now receive a cheque for \$1,364.70, being a return of all I have paid the Company and, in addition, \$665.70, besides having my life assured for \$1,000 during the 20 years. This I consider very good indeed, and I have pleasure in giving my testimonial to that effect.

Yours sincerely,

(REV.) J. L. MURRAY.

Mr. Murray received back all the money he invested, with over 4 per cent. compound interest and had his life assured for \$1,000 for twenty years free of charge.

## Excellent Investment Policies for Young Men

HEAD OFFICE, MONTREAL.

R. MACAULAY,  
*President.*

HON. A. W. OGILVIE,  
*Vice-President.*

T. B. MACAULAY, F. I. A.,  
*Secretary and Actuary.*

## A USEFUL COMPANION

IS A

# Camera

ALL PRICES AND STYLES  
AT

## W. B. BAIKIE'S

2257 St. Catherine St.

MONTREAL.

## H. JOHNSON

IMPORTER AND EXPORTER



Wholesale Manufacturer of  
all kinds of Furs for Men,  
Ladies and Children.

Coats, Mantles, Col-  
lars, Robes; and also  
a specialty made of the  
exportation of skins.

The highest prices  
in the market will be  
paid for all sorts of  
Raw Furs and Ginseng.

Our Cutter is a great success.

494 ST. PAUL ST., MONTREAL

## Wm. Currie

CLOTHIER

1967 Notre Dame Street.

Our Ad. is directed to one item:

# CLERICAL

# CLOTHING

Inspection Permitted.

POPULAR PRICED

CANADA'S

LEADING DRY

GOODS STORE



A complete assortment of High Class DRY GOODS and  
CARPETS at Low Prices. Write to us for Samples.



Full Range of Scotch Clan Tartans.



**JAMES A. OGILVY & SONS,**

Box 2378.

MONTREAL, QUE

**STEVENS  
CRACK SHOT RIFLE.**



A new rifle. 20-inch barrel.  
Weight 4 pounds. C. B. caps  
and .22 short R. F. Has an  
**AUTOMATIC SAFETY** and  
cannot be discharged accident-  
ally.

**Price Only \$4.00**

If these rifles are not carried in stock  
by your dealer send price and we will  
send it to you express prepaid.

Send stamp for catalog describing com-  
plete line and containing valuable in-  
formation to shooters.

**THE J. STEVENS ARMS AND TOOL CO.**

P. O. Box 2370 CHICOPEE FALLS, MASS.

**Presbyterian...  
College Journal**



AN EIGHTY PAGE MAGAZINE.

**Collegiate, Religious and Literary**

Published Monthly during the Session.

Under the Auspices of the Philosophical and  
Literary Society of the Presbyterian College,

67 McTavish Street, Montreal,

Subscription Price, \$1. 20 Cents a Copy.

ON SALE AT BRYSPALES, CHAPMAN'S AND  
METHODIST BOOK ROOM.

THERE IS A GREAT SATISFACTION

In knowing that you are eating food that has been prepared in clean utensils.  
This is the case when

FAMOUS  
IMPERIAL  
or WHITE

**Steel Enamelled Ware**

\* IS USED \*

It will not burn and blister, and thus affords  
no lurking places for uncleanness.

Every hurried washing cleanses it thoroughly.

IT IS THE BEST MADE. TRY

If it is not all we say we will refund the money.



سولڈ ہر جگہ

SOLD

BY ALL

DEALERS

سولڈ ہر جگہ

LOOK FOR THE LABELS.

MADE BY **McClary Mfg. Co.**, Head Office: LONDON, ONT.

Branches: MONTREAL, TORONTO, WINNIPEG, VANCOUVER.

**BIBLE HOUSE** 2175 ST. CATHERINE STREET ;  
PHILLIPS SQUARE, MONTREAL

Students' and Teachers' Bibles at Lowest Rates.

Hebrew, Latin and French Bibles, Greek Testaments.

ON SALE RETAIL CHEAP.

*Alexander's*

CAFE and  
CONFECTIONERY

2358

St. Catherine St.

**UPPER CANADA  
TRACT & BOOK  
SOCIETY....**

102 Yonge St.  
**Coronto**

The Evangelization of the World in this  
Generation.

JOHN R. MOTT. Paper; net, 35c.

Studies of the Portrait of Christ.

REV. GEO. MATHESON, D.D. 2 vols.; ea. \$1.50.

F. W. Robertson's (of Brighton) Sermons.

Five-vol. Edition; Cloth, \$2.00.

*SENT POST-PAID.*

**THE MUTUAL LIFE OF CANADA**

FORMERLY

**THE ONTARIO MUTUAL LIFE**

SHOWS THE LOWEST DEATH AND EXPENSE RATE,  
SHOWS THE HIGHEST RATE OF INTEREST EARNED,

CONSEQUENTLY

Shows the Largest Dividends paid to policy holders of  
all Companies doing business in Canada.

Of total payments to policy holders during past 20 years,  
*24.91 was Dividends.*

PROVINCE OF QUEBEC AGENCY:

STANDARD BUILDING,

157 St. JAMES ST.,

*MONTREAL.*

R. PINKERTON,

MANAGER.

W. L. LEE,

ASST. MANAGER CASHIER.

**McGill Students**

My Pharmacy is close to the  
College, and is well supplied  
with . . .

**Drugs & Toilet Articles**

I shall be pleased to have  
a share of your custom . . .

City Councillor Street Branch Post Office

Money Orders cashed and Savings Deposits  
received.

Mail Orders receive prompt attention.

**T. H. ROBINSON,**

Phone Up 942.

736 SUMMERS ST.

**THE D. H. HOGG CO.**

HEADQUARTERS FOR

**Amateur**

**Photographic**

**Goods**

662 CRAIG ST.

Mail Orders Promptly Filled.

If you wish to save money\_\_\_\_\_

In buying any of the following articles,  
and at the same time to get the best,  
be sure to see our stock . . . . .

Hosiery and Underwear  
Flannel Shirts

White Shirts, Night Shirts  
Dressing Gowns

Gloves, Ties, Cuffs, Collars, Etc., Etc.

JOHN MURPHY & Co.

TERMS *CASH*

2343 St. Catherine St., Montrea

The Young Men's Christian Association, Dominion Square

GYMNASIUM CLASSES from September to May.

SWIMMING BATH and SHOWERS.

EDUCATIONAL CLASSES in fourteen Branches.

Religious and Social Work. Employment Bureau. Boarding House Register.

Work on behalf of Young Men carried on throughout the whole year. Strangers always welcome.

Send for Prospectus. SPECIAL TICKETS FOR STUDENTS.

THE STUDENTS HEADQUARTERS

Mackerrow Bros.

2246 St. Catherine Street

TEL. UP 966

Gentlemen's  
Fine  
Furnishings

CLUB SHOE CO.

Fine Footwear



3 STORES

Opp. Victoria  
Cor. Stanley  
Cor. Plessis

ST. CATHERINE STREET

The most useful and the proper Sanitary Bedstead of to-day is the . . . . . METALLIC

We have a full range both in "All Brass"  
and also "Enamel and Brass." Our prices  
range from \$3 to \$200.00 for a Bedstead

OUR BEDDING IS ALSO HIGH CLASS.

The Ostermoor Patent Elastic Felt Mattress, \$15.00

The Health Mattresses for \$3, \$4 or \$5 are our specials.

THE LOCKHART BEDDING CO.

2243 ST. CATHERINE STREET, MONTREAL.

Special discounts to Clergymen.

Write us for Catalogue.

# Your Money's Worth



Every Time in

# Stewart's Shoes

New Styles Now in Stock

## W.H. STEWART

2295 St. Catherine St.



## McLoed & Hawthorne

### Trunk Manufacturers

1819 Notre Dame St.

... MONTREAL

Tel. Main 1226

TRUNKS==See Our Wall Trunks before purchasing

## S. H. & A. S. EWING

Proprietors and Manufacturers of

### VIENNA BAKING POWDERS

MONTREAL

### COFFEE AND SPICE STEAM MILLS

55 COTE STREET

Tel. Main 155

MONTREAL

## The Wardrobe Repair Concern

J. C. BURNETT, MANAGER.

54 BEAVER HALL HILL,

Telephone Up 2501

We Press, Clean and Sponge your Clothes, Sew on Buttons, and make all Minor Repairs for \$1.00 per Month, or

CLEAN, MEND AND PRESS PANTS, - 25c.

" " " SUIT, - - 50c.

" " " OVERCOAT, 50c.



Dyeing, Cleaning and Pressing,  
a Specialty

WORKS: ST. CATHERINE STREET,  
COR. ST. URBAIN

Office: 191 St. Urbain Street

Bell Tel. East 1372

Merchants Tel. 72



## A GOLDEN OPPORTUNITY

Knoc's at every man's door at least once. Business men believe that the year 1901 will be rich with GOLDEN OPPORTUNITIES. Those who can take advantage of them will reap a substantial harvest. We call attention to the OPPORTUNITY YOU HAVE of securing an ample supply of First Class Stationery and Printing at prices that are right and will involve little outlay and bring Golden Returns.

### THE HERALD PRESS

603 Craig Street  
MONTREAL

## NOTMAN

SPECIAL RATES TO STUDENTS  
STUDENTS' PORTRAITS  
CLASS GROUPS  
PRIVATE GROUPS  
PORTRAITS OF PROFESSORS  
COLLEGE VIEWS, ETC.

14 PHILLIPS SQUARE = MONTREAL

## St. Lawrence Dye Works

Tel. Main 1549

31 BLEURY STREET  
AND  
2298 ST. CATHERINE STREET

M. & M. McDONALD  
SILK AND WOOLLEN DYERS

Gentlemen's Clothes Cleaned and Dyed  
KID GLOVES CLEANED

ADVERTISEMENTS.

---

WILLIS & CO., 1824 Notre Dame Street, Montreal  
For High Class PIANOS AND ORGANS

---

**COLONIAL  
HOUSE**  

---

**Gentlemen's Department**

A full line of Clothes and Overcoats, Hosiery,  
Underclothing, Collars and Cuffs, Scarfs and  
Ties, Gloves, Etc., always on hand . . . .

ESTABLISHED 1843

**Henry Morgan & Co.**

IMPORTERS OF  
FANCY AND STAPLE DRY GOODS, CARPETS, OIL  
CLOTHS AND UPHOLSTERING MATERIALS

SPECTACLES AND SEWING MACHINES

SAMPLES SENT BY POST

ONLY FIRST-CLASS CUTTERS EMPLOYED

---

**RENAUD, KING & PATTERSON** 

**FURNITURE  
AND  
BEDDING...**

Tel. Main 757 650 and 652 CRAIG ST., MONTREAL

BRANCH STORE, 2442 St. Catherine St. Tel. Up 2477

Special Inducements to Clergymen

Mention this Paper

---

**We're in the Field**

FULLY EQUIPPED WITH THE MOST COMPLETE LINES OF

**Sporting Goods, Bicycles, Motor Cycles, Etc.**

And can quote you rock-bottom prices on goods of sky-high quality

A. MARTINEAU, 2413 St. Catherine St.

---

---

The New **Knabe Pianos**

**GRANDS AND UPRIGHTS**  **KNABE PIANOS** Are Imitated  
But Never Equalled  
Are the realized ideals of perfection  
in Piano manufacturing.  Special terms to the Clergy and  
Church institutions.

**WILLIS & CO., 1824 Notre Dame St.**

Sole Contractors Knabe, Newcombe, Dominion Pianos and Organs  
and other leading makes.

...The **Auer Light**

FOR NIGHT WORK IS A  
NECESSITY TO STUDENTS

**WHITE = STEADY = BRIGHT**

Yet Easy on the Eyes.  
\$1.00 a Year to Students.

**1682-84 Notre Dame St.**

**Victoria  
Manfg.  
Co. . . .**



42 Victoria Street

A REVOLUTION IN THE PRICE OF

**White Shirts**

**Unlaundered White Shirts**

Straight from the needle to the consumer,

AT WHOLESALE PRICES



**Makers of Shirts, Collars and Cuffs, Sporting Costumes of all kinds**



**SHIRTS MADE TO MEASURE**

IN THREE QUALITIES

- |                                               |         |              |
|-----------------------------------------------|---------|--------------|
| No. 1.—Pure Linen Fronts; a wonderful! Shirt, | - - - - | 6 for \$3.75 |
| No. 2.—A still more wonderful Shirt,          | - - - - | 6 for \$4.50 |
| No. 3.—A record breaker,                      | - - - - | 6 for \$6.00 |

All goods made to your order in any desired style

**A PERFECT FIT GUARANTEED**

**Gordon & Egan, Plumbers, Gas and  
Steam Fitters**

120 MANSFIELD STREET, MONTREAL

Phone Up 1115

ADVERTISEMENTS.

R. E. JONES

D. HENRY

JONES & HENRY

Decorative  
Painters

Wall Papers, Relief Ornaments  
Stained, Bevelled & Plate Glass

5 McGill College Ave., Montreal

BELL TEL. UP 2452

G. HUZHERG

149 St. Lawrence St.

AND

2306 St. Catherine St.

MONTREAL

Importer and Merchant Tailor



Suits to Order from \$12.00 up  
Overcoats " " \$10.00 "  
Pants " " \$ 3.00 "

STRATHCONA

Hair Dressing Parlor

A. G. DESJARDINS

Haircutting and Shampooing  
Razor Setting and Hair Singeing

Choice Stock of Perfumes, Cosmetics, etc.,  
always on hand

53 University Street

J. DENNISON

Photographer

2264 St. Catherine St.

MONTREAL

C. W. H. RONDEAU, L.D.S., D.D.S., Surgeon Dentist

4211 St. Catherine Street, Westmount, Montreal

Telephone Mount 277



**WEBSTER'S  
INTERNATIONAL  
DICTIONARY**

# WEBSTER'S



Hon. D. J. Brewer, Justice of U. S. Supreme Court, says: "I commend it to all as the one great standard authority."

It excels in the ease with which the eye finds the word sought; in accuracy of definition; in effective methods of indicating pronunciation; in terse and comprehensive statements of facts and in practical use as a working dictionary.

*Specimen pages, etc., sent on application.*

G. & C. Merriam Co., Publishers, Springfield, Mass., U. S. A.

## INTERNATIONAL DICTIONARY

**LORD STRATHCONA—All the Students know him**

But all of you have not got the riches he has, otherwise you would not be interested in reading this ad. This is for those who require to practise economy, and they can do so very much to their own interest and benefit if they buy their . . .

**Hats, Clothing and Furnishings**

At **Allan's** 2299 ST. CATHERINE STREET  
and Cor. of CRAIG and BLEURY STS.

N.B.—An extra discount of ten per cent. of all Hats and Clothing, and 5 per cent. of all Furnishings deducted off our already very moderate prices—To ALL STUDENTS.

**Flowers**  
**Seeds** — **Bulbs, Plants**

THE FINEST AND LARGEST STOCK IN THE CITY

Largest range of Greenhouses to grow plants and flowers. Two STORES.

Cut Flowers, Bridal Flowers, Floral Designs of every description.

DECORATIONS—Everything Up-to-Date in Flowers.

STORES—2357 St. Catherine St. Tel. Up 2486  
66 Beaver Hall Hill. Tel. Up 1020

Greenhouse Phone, Main 730

**S. S. BAIN**

Nurseryman, Seedsman and Florist  
MONTREAL

**R. A. DICKSON & CO.**

**Diamond Importers**

... JEWELLERS AND OPTICIANS ...

2261 St. Catherine St.

Montreal

SOLE AGENTS FOR EMPIRE WATCHES.

Write us for Catalogue.

**MUSIC!**

Teachers, Schools, Colleges, Convents.

We carry a full line of the LATEST and BEST EDITIONS of STANDARD CLASSICS and TEACHING MATERIAL. Write for Catalogues.

THE CANADIAN FOREIGN MUSIC CO.  
2351 St. Catherine St., MONTREAL, QUE.

**CHARLES E. SCARFF**

**DISPENSING CHEMIST & PHARMACIST**

2262 St. Catherine St.

Opposite Victoria St.

MONTREAL

**W. H. HOPE**

2255 ST. CATHERINE STREET

Importer of Fine Engravings,

Carbon Photographs, Etc.

Framing at Low Prices.

Regilding as good as new.

NO DOUBT WANT THE BEST  
WE HAVE THEM—WE MAKE THEM  
WE GUARANTEE THEM  
PHONES  
UP. 1028  
MAIN 3327.

**Umbrellas**

RE-COVERING  
AND REPAIRING.

THE DOMINION  
UMBRELLA STORE  
139 ST. PETER ST. & 2305 ST. CATHERINE ST.

ADVERTISEMENTS.

THERE IS A GREAT SATISFACTION

In knowing that you are eating food that has been prepared in clean utensils.  
This is the case when

FAMOUS  
IMPERIAL  
or WHITE

**Steel Enamelled Ware**

\* IS USED \*

It will not burn and blister, and thus affords  
no lurking places for uncleanness.

Every hurried washing cleanses it thoroughly.

**IT IS THE BEST MADE. TRY IT.**

If it is not all we say we will refund the money.



SOLD  
BY ALL  
DEALERS



LOOK FOR THE LABELS.

MADE BY **McClary Mfg. Co.**, Head Office: LONDON, ONT.

Branches: MONTREAL, TORONTO, WINNIPEG, VANCOUVER.

**BIBLE HOUSE** 2175 ST. CATHERINE STREET  
PHILLIPS SQUARE, MONTREAL

Students' and Teachers' Bibles at Lowest Rates.  
Hebrew, Latin and French Bibles, Greek Testaments.

ON SALE RETAIL CHEAP.

*Alexander's*

CAFE and  
CONFECTIONERY

2358  
St. Catherine St.

**UPPER CANADA  
TRACT & BOOK  
SOCIETY....**

102 Yonge St.  
**Coronto**

The Evangelization of the World in this  
Generation.

JOHN R. MOTT. Paper; net, \$5.00.

Studies of the Portrait of Christ.

REV. GEO. MATHESON, D.D. 2 vols.; ea. \$1.50.

F. U. Robertson's (of Brighton) Sermons.

Five-vol. Edition; Cloth, \$2.00.

SENT POST-PAID.

**THE MUTUAL LIFE OF CANADA**

FORMERLY

**THE ONTARIO MUTUAL LIFE**

SHOWS THE LOWEST DEATH AND EXPENSE RATE,  
SHOWS THE HIGHEST RATE OF INTEREST EARNED,

CONSEQUENTLY

Shows the Largest Dividends paid to policy holders of  
all Companies doing business in Canada.

Of total payments to policy holders during past 20 years,  
*24.91 was Dividends.*

PROVINCE OF QUEBEC AGENCY:  
STANDARD BUILDING,  
157 ST. JAMES ST.,  
**MONTREAL.**

R. PINKERTON,  
MANAGER.  
W. L. LEE,  
ASST. MANAGER CASHIER.

**McGill Students**

My Pharmacy is close to the  
College, and is well supplied  
with . . .

**Drugs & Toilet Articles**

I shall be pleased to have  
a share of your custom . . .

City Councillor Street Branch Post Office  
Money Orders cashed and Savings Deposits  
received.

Mail Orders receive prompt attention.

**F. H. ROBINSON,**

Phone Up 942. 736 SHERBROOKE ST.

**THE D. H. HOGG CO.**

HEADQUARTERS FOR

**Amateur  
Photographic  
Goods**

Mail Orders Promptly Filled.

**If you wish to save money**

In buying any of the following articles,  
and at the same time to get the best,  
be sure to see our stock . . . . .

Hosiery and Underwear

Flannel Shirts

White Shirts, Night Shirts

Dressing Gowns

Gloves, Ties, Cuffs, Collars, Etc., Etc.

**JOHN MURPHY & Co.**

TERMS CASH

2343 St. Catherine St., Montreal

**The Young Men's Christian Association, Dominion Square**

GYMNASIUM CLASSES from September to May.

SWIMMING BATH and SHOWERS.

EDUCATIONAL CLASSES in fourteen Branches.

Religious and Social Work. Employment Bureau. Boarding House Register.

Work on behalf of Young Men carried on throughout the whole year. Strangers always welcome.

Send for Prospectus. SPECIAL TICKETS FOR STUDENTS.

**THE STUDENTS HEADQUARTERS**

**Mackerrow Bros.**

2246 St. Catherine Street

TEL. UP 966

Gentlemen's

Fine .....

Furnishings

**CLUB SHOE CO.**

**Fine Footwear**



3 STORES

Opp. Victoria

Cor. Stanley

Cor. Plessis

ST. CATHERINE STREET

# Your Money's Worth



Every Time in

# Stewart's Shoes

New Styles Now in Stock

## W.H. STEWART

2295 St. Catherine St.



## McLeod & Hawthorne

### Trunk Manufacturers

1819 Notre Dame St.

... MONTREAL

Tel. Main 1226

TRUNKS==See Our Wall Trunks before purchasing

FINE  
**Boots, Shoes & Slippers**

IN EVERY STYLE  
AND A FULL ASSORTMENT OF

Rubbers, Overshoes  
and Indian Moccasins

ALWAYS IN STOCK AT

**G. H. FEATHERSTON'S**

2371 St. Catherine St.  
Between Metcalfe and Peel Sts.

## S. H. & A. S. EWING

Proprietors and Manufacturers of

### Vienna Baking Powders

MONTREAL

### COFFEE AND SPICE STEAM MILLS

55 Cote Street

Tel. Main 155

MONTREAL



Dyeing, Cleaning and Pressing,  
a Specialty

WORKS: ST. CATHERINE STREET,  
COR. ST. URBAIN

Office: 191 St. Urbain Street

Bell Tel. East 1372

Merchants Tel. 72

**We Make  
Type Talk**

PRINTING THAT HELPS YOUR  
BUSINESS.

JUDGMENT PUT INTO PRINT-  
ERS' INK.

YOU WILL BE PLEASED WITH  
OUR PROMPTNESS.

A CREDIT TO YOU AND TO US.

**The Herald Press**

Montreal - Tel. Main 1919

**NOTMAN**

SPECIAL RATES TO STUDENTS

STUDENTS' PORTRAITS

CLASS GROUPS

PRIVATE GROUPS

PORTRAITS OF PROFESSORS

COLLEGE VIEWS, ETC.

14 PHILLIPS SQUARE - MONTREAL

**St. Lawrence  
Dye Works**

Tel. Main 1549

31 BLEURY STREET

AND

2298 ST. CATHERINE STREET

**M. & M. McDONALD  
SILK AND WOOLLEN DYERS**

Gentlemen's Clothes Cleaned and Dyed  
KID GLOVES CLEANED

**WILLIS & CO.,** 1824 Notre Dame Street, Montreal

For High Class PIANOS AND ORGANS

**FINE...**

# BOOTS, SHOES & SLIPPERS

IN EVERY STYLE

AND A FULL ASSORTMENT OF

**Rubbers, Overshoes and Indian Moccasins**

ALWAYS IN STOCK AT

**G. H. FEATHERSTON'S**

Between Metcalfe and Peel Sts.

2371 ST. CATHERINE STREET.

## COLONIAL HOUSE

ESTABLISHED 1843

**Henry Morgan & Co.**

IMPORTERS OF

**FANCY AND STAPLE DRY GOODS, CARPETS, OIL  
CLOTHS AND UPHOLSTERING MATERIALS**

**Gentlemen's Department**

A full line of Clothes and Overcoats, Hosiery,  
Underclothing, Collars and Cuffs, Scarfs and  
Ties, Gloves. Etc.. always on hand . . . .

SPECTACLES AND SEWING MACHINES

SAMPLES SENT BY POST

ONLY FIRST-CLASS CUTTERS EMPLOYED

## RENAUD, KING & PATTERSON



**FURNITURE  
AND  
BEDDING...**

Tel. Main 757 650 and 652 CRAIG ST., MONTREAL

BRANCH STORE, 2442 St. Catherine St. Tel. Up 2477

Special Inducements to Clergymen

Mention this Paper

## We're in the Field

FULLY EQUIPPED WITH THE MOST COMPLETE LINES OF

**Sporting Goods, Bicycles, Motor Cycles, Etc.**

And can quote you rock-bottom prices on goods of sky-high quality

**A. MARTINEAU, 2413 St. Catherine St.**

# The New **Knabe Pianos**

**GRANDS AND UPRIGHTS**



**KNABE PIANOS**

Are Imitated  
But Never Equalled

Are the realized ideals of perfection  
in Piano manufacturing.

Special terms to the Clergy and  
Church institutions.

**WILLIS & CO., 1824 Notre Dame St.**

*Sole Contractors Knabe, Newcombe, Dominion Pianos and Organs  
and other leading makes.*

# Cochenthaler

...Diamond Jeweller

The proper man to call upon when

Jewellery or Watches are Required

Elegant Stock. Fine Diamonds.  
Satisfaction Guaranteed.  
Beautiful Selection of Novelties.

149 St. James St., - Montreal

BELL TELEPHONE MAIN 2130

Presbyterian College Students cordially invited.

# ...The Auer Light

FOR NIGHT WORK IS A  
NECESSITY TO STUDENTS

WHITE = STEADY = BRIGHT

Yet Easy on the Eyes.  
\$1.00 a Year to Students.

1682-84 Notre Dame St.

# Victoria Manfg. Co.

42 Victoria Street

A REVOLUTION IN THE PRICE OF

## White Shirts

Unlaundered White Shirts

Straight from the needle to the consumer,

AT WHOLESALE PRICES



Makers of Shirts, Collars and Cuffs, Sporting Costumes of all kinds



## SHIRTS MADE TO MEASURE

IN THREE QUALITIES

- |                                              |         |              |
|----------------------------------------------|---------|--------------|
| No. 1.—Pure Linen Fronts; a wonderful Shirt, | - - - - | 6 for \$3.75 |
| No. 2.—A still more wonderful Shirt,         | - - - - | 6 for \$4.50 |
| No. 3.—A record breaker,                     | - - - - | 6 for \$6.00 |

All goods made to your order in any desired style

A PERFECT FIT GUARANTEED

# Gordon & Egan, Plumbers, Gas and Steam Fitters

120 MANSFIELD STREET, MONTREAL

Phone Up 1115

R. E. JONES

D. HENRY

# JONES & HENRY

Decorative  
Painters

Wall Papers, Relief Ornaments  
Stained, Bevelled & Plate Glass

5 McGill College Ave., Montreal

BELL TEL. UP 2452

# G. HERZBERG

149 St. Lawrence St.

AND  
2306 St. Catherine St.

MONTREAL

Importer and Merchant Tailor



Suits to Order from \$12.00 up  
Overcoats " " \$10.00 "  
Pants " " \$ 3.00 "

STRATHCONA

# Hair Dressing Parlor

A. G. DESJARDINS

Haircutting and Shampooing  
Razor Setting and Hair Singeing

Choice Stock of Perfumes, Cosmetics, etc.,  
always on hand

53 University Street

# J. DENNISON

Photographer

2264 St. Catherine St.

MONTREAL

# C. W. H. RONDEAU, L.D.S., D.D.S., Surgeon Dentist

4211 St. Catherine Street, Westmount, Montreal

Telephone Mount 277



WEBSTER'S  
INTERNATIONAL  
DICTIONARY

## WEBSTER'S INTERNATIONAL DICTIONARY

NEW EDITION JUST ISSUED  
NEW PLATES THROUGHOUT

Now Added **25,000 NEW WORDS**, Phrases, Etc.

**Rich Bindings • 2364 Pages • 5000 Illustrations**

Prepared under the supervision of W. T. Harris, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists.

**BETTER THAN EVER FOR GENERAL USE**

Also Webster's Collegiate Dictionary with Scottish Glossary, etc.  
"First class in quality, second class in size." *Nicholas Murray Butler.*

Specimen pages, etc., of both books sent on application.

**G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.**



GET  
THE  
BEST

A  
Q

**LORD STRATHCONA—All the Students know him**

But all of you have not got the riches he has, otherwise you would not be interested in reading this ad. This is for those who require to practise economy, and they can do so very much to their own interest and benefit if they buy their . . . . .

**Hats, Clothing and Furnishings**

At **Allan's** 2299 ST. CATHERINE STREET  
and Cor. of CRAIG and BLEURY STS.

N.B.—An extra discount of ten per cent. of all Hats and Clothing, and 5 per cent. of all Furnishings deducted off our already very moderate prices—To ALL STUDENTS.

**Flowers**  
**Seeds** & **Bulbs, Plants**

THE FINEST AND LARGEST STOCK IN THE CITY

Largest range of Greenhouses to grow plants and flowers. Two Stores.

Cut Flowers, Bridal Flowers, Floral Designs of every description.

DECORATIONS—Everything Up-to-Date in Flowers.

STORES—2357 St. Catherine St. Tel. Up 2485  
66 Beaver Hall Hill. Tel. Up 1020

**S. S. BAIN**

Nurseryman, Seedsman and Florist  
MONTREAL

**R. A. DICKSON & CO.**

**Diamond Importers**

... JEWELLERS AND OPTICIANS ...

2261 St. Catherine St.

Montreal

SOLE AGENTS FOR EMPIRE WATCHES.

Write us for Catalogue.

**MUSIC!**

Teachers, Schools, Colleges, Convents.

We carry a full line of the LATEST and BEST EDITIONS of STANDARD CLASSICS and TEACHING MATERIAL. Write for Catalogues.

THE CANADIAN FOREIGN MUSIC CO.  
2351 St. Catherine St., MONTREAL, QUE.

**CHARLES E. SCARFF**

**DISPENSING CHEMIST & PHARMACIST**

2262 St. Catherine St.

Opposite Victoria St.

MONTREAL

**W. H. HOPE**

2255 ST. CATHERINE STREET

Importer of Fine Engravings,

Carbon Photographs, Etc.

Framing at Low Prices.

Regilding as good as new.

NO DOUBT WANT THE BEST  
WE HAVE THEM—WE MAKE THEM  
WE GUARANTEE THEM  
PHONES  
UP 1028  
MAIN 3327

**Umbrellas**

RE-COVERING  
AND REPAIRING  
THE DOMINION  
UMBRELLA STORE  
139 ST. PETER ST. & 2305 ST. CATHERINE ST.

CANADA'S

LEADING DRY  
GOODS STORE



A complete assortment of High Class DRY GOODS and  
CARPETS at Low Prices. Write to us for Samples.



Full Range of Scotch Clan Tartans.

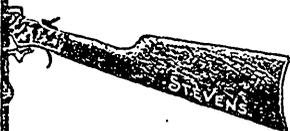


JAMES A. OGILVY & SONS,

Box 2378.

MONTREAL, QUE.

ALL  
STEVENS RIFLES AND PISTOLS  
ARE GUARANTEED TO BE  
SAFE, DURABLE AND ACCURATE.  
THE FAVORITE RIFLE



is an accurate rifle and puts every shot  
where you hold it. Weight 4½ pounds.  
Made in three calibers—.22, .25 and .32  
Rim Fire.

PRICE:

- No. 17, Plain Sights, . . . \$6.00
- No. 18, Target Sights, . . . 8.50

Where these rifles are not carried in  
stock by dealers we will send, express  
prepaid on receipt of price. Send stamp  
for catalog describing complete line  
and containing valuable information to  
shooters.

THE J. STEVENS ARMS AND TOOL CO.

P. O. Box 2370 CHICOPÉE FALLS, MASS.

Presbyterian...  
College Journal



AN EIGHTY PAGE MAGAZINE.

Collegiate, Religious and Literary

Published Monthly during the Session,

Under the Auspices of the Philosophical and  
Literary Society of the Presbyterian College,

67 McTavish Street, Montreal,

Subscription Price, \$1. 20 Cents a Copy.

ON SALE AT DRYSDALE'S, CHAPMAN'S AND  
METHODIST BOOK ROOM.

THERE IS A GREAT SATISFACTION

In knowing that you are eating food that has been prepared in clean utensils  
This is the case when

FAMOUS  
IMPERIAL  
or WHITE

**Steel Enamelled Ware**

\* IS USED \*

It will not burn and blister, and thus affords  
no lurking places for uncleanness.

Every hurried washing cleanses it thoroughly.

**IT IS THE BEST MADE. TRY IT.**

If it is not all we say we will refund the money.



SOLD  
BY ALL  
DEALERS

LOOK FOR THE LABELS.

MADE BY **McClary Mfg. Co.,** Head Office: LONDON, ONT

Branches: MONTREAL, TORONTO, WINNIPEG, VANCOUVER.

**BIBLE HOUSE** 2175 ST. CATHERINE STREET  
PHILLIPS SQUARE, MONTREAL

Students' and Teachers' Bibles at Lowest Rates.  
Hebrew, Latin and French Bibles, Greek Testaments.

ON SALE RETAIL CHEAP.

*Alexander's*

CAFE and  
CONFECTIONERY

2358  
St. Catherine St.

PPER CANADA  
RACT & BOOK

OCIETY....

102 Yonge St.  
Toronto

The Evangelization of the World in this  
Generation.

JOHN R. MOTT. Paper; net, 35c.

Studies of the Portrait of Christ.

REV. GEO. MATHESON, D.D. 2 vols.; ea. \$1.50.

F. W. Robertson's (of Brighton) Sermons.  
Five-vol. Edition; Cloth, \$2.00.

SENT POST-PAID.

THE MUTUAL LIFE OF CANADA

FORMERLY

THE ONTARIO MUTUAL LIFE

SHOWS THE LOWEST DEATH AND EXPENSE RATE,  
SHOWS THE HIGHEST RATE OF INTEREST EARNED,

CONSEQUENTLY

shows the Largest Dividends paid to policy holders of  
all Companies doing business in Canada.

Of total payments to policy holders during past 20 years,  
*27.91 was Dividends.*

PROVINCE OF QUEBEC AGENCY:

STANDARD BUILDING,

157 ST. JAMES ST.,

MONTREAL.

R. PINKERTON,

MANAGER.

W. L. LEE,

ASST. MANAGER CASHIER.

McGill Students

My Pharmacy is close to the  
College, and is well supplied  
with

Drugs & Toilet Articles

I shall be pleased to have  
a share of your custom.

City Councillor Street Branch Post Office

Money Orders cashed and Savings Deposits  
received.

Mail Orders receive prompt attention.

F. H. ROBINSON,

Phone Up 942.

736 SHERBROOKE ST.

THE D. H. HOGG CO.

HEADQUARTERS FOR

Amateur  
Photographic  
Goods

662 CRAIG ST.

Mail Orders Promptly Filled.

# If you wish to save money

In buying any of the following articles, and at the same time to get the best, be sure to see our stock . . . . .

Hosiery and Underwear  
Flannel Shirts

White Shirts, Night Shirts  
Dressing Gowns

Gloves, Ties, Cuffs, Collars, Etc., Etc.

## JOHN MURPHY & Co.

TERMS CASH

2343 St. Catherine St., Montreal

### The Young Men's Christian Association, Dominion Square

GYMNASIUM CLASSES from September to May.

SWIMMING BATH and SHOWERS.

EDUCATIONAL CLASSES in fourteen Branches.

Religious and Social Work. Employment Bureau. Boarding House Register

Work on behalf of Young Men carried on throughout the whole year. Strangers always welcome.

Send for Prospectus. SPECIAL TICKETS FOR STUDENTS.

### THE STUDENTS HEADQUARTERS

## Mackerrow Bros.

2246 St. Catherine Street

TEL. UP 966

Gentlemen  
Fine  
Furnishing

## CLUB SHOE CO.

Fine Footwear



3 STORES

Opp. Victoria  
Cor. Stanley  
Cor. Plessis

ST. CATHERINE STREET

The most useful and the proper Sanitary  
Bedstead of to-day is the . . . . .

## METALLIC CO

We have a full range both in "All Brass"  
and also "Enamel and Brass." Our prices  
range from \$3 to \$200.00 for a Bedstead

OUR BEDDING IS ALSO HIGH CLASS.

The Ostermoor Patent Elastic Felt Mattress, \$15.00

The Health Mattresses for \$3, \$4 or \$5 are our specials.

## THE LOCKHART BEDDING CO.

2243 ST. CATHERINE STREET, MONTREAL

Special discounts to Clergymen.

Write us for Catalogue.

# Your Money's Worth

Every Time in

# Stewart's Shoes

New Styles Now in Stock

## W. H. STEWART

2295 St. Catherine St.



## McLeod & Hawthorne

### Trunk Manufacturers

1819 Notre Dame St.

... MONTREAL

Tel. Main 1226

TRUNKS==See Our Wall Trunks before purchasing

## S. H. & A. S. EWING

Proprietors and Manufacturers of  
**VIENNA BAKING POWDERS**  
MONTREAL

## COFFEE AND SPICE STEAM MILLS

55 COTE STREET MONTREAL

## The Wardrobe Repair Concern

J. C. BURNETT, MANAGER.

BEAVER HALL HILL,

Telephone Up 2501

Press, Clean and Sponge your Clothes. Sew on Buttons, and make all minor Repairs for \$1.00 per Month, or

CLEAN, MEND AND PRESS PANTS. - 25c.  
" " " SUIT. - - 50c.  
" " " OVERCOAT, 50c.

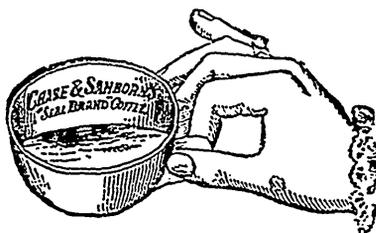


Dyeing, Cleaning and Pressing  
a Specialty

WORKS: ST. CATHERINE STREET  
COR. ST. URBAIN

Office: 191 St. Urbain Street

Bell Tel. East 13  
Merchants Tel.



## A GOLDEN OPPORTUNITY

Knocks at every man's door at least once. Business men believe that the year 1901 will be rich with GOLDEN OPPORTUNITIES. Those who can take advantage of them will reap a substantial harvest. We call attention to the OPPORTUNITY YOU HAVE of securing an ample supply of First Class Stationery and Printing at prices that are right and will involve little outlay and bring Golden returns.

### THE HERALD PRESS

603 Craig Street  
MONTREAL

## NOTMAN

SPECIAL RATES TO STUDENTS  
STUDENTS' PORTRAITS  
CLASS GROUPS  
PRIVATE GROUPS  
PORTRAITS OF PROFESSORS  
COLLEGE VIEWS, ETC.

14 PHILLIPS SQUARE = MONTREAL

## St. Lawrence Dye Works

Tel. Main 15

31 BLEURY STREET  
AND  
2298 ST. CATHERINE STREET

M. & M. McDONALD  
SILK AND WOOLLEN DYE

Gentlemen's Clothes Cleaned and Dye  
KID GLOVES CLEANED

# W. DRYSDALE



Has pleasure in inviting the students of McGill and of the Presbyterian College to make his

## Book Shop

their rendezvous.

He has furnished a *Saints and Sinners' Corner*, where one can meet a friend, write a letter or address an envelope.

All the Latest Books in THEOLOGY—GENERAL LITERATURE  
**HELPFUL BOOKS FOR BOOKISH MEN**

*A few Special Bargains.*

EXPOSITOR'S BIBLE, Complete Series, in 25 Volumes, for \$25.00, net cash.  
*English edition at special figures.*

Rev. Geo. Matheson's Works. Spurgeon, Moody, Meyers, J. R. Miller, and others

SUP. POST OFFICE DRYSDALE

*Note New Address:*

**W. DRYSDALE & CO., 2365 St. Catherine St., Montreal**

EVERYTHING IN THE  
STATIONERY LINE



**Morton, Phillips**

**& Co.**

Stationers  
Blank Book Makers  
and Printers

1755 & 1757 Notre Dame Street  
Montreal

MENTION THE JOURNAL

**RICE**

**Photographer**

STUDIO

2261a St. Catherine St.

**J. H. Bazin, D.D.S.**

DENTIST

AND

ORAL SURGEON

2248 ST. CATHERINE STREET  
Opp. Victoria Street

Montreal

Phone Up 2451

**Our Specialties:**

Neckwear  
Colored Shirts  
Dress Shirts  
Hats and Caps  
Suspenders



**Up-to-Date Goods  
at Lowest Prices**

Underwear  
Hosiery  
Raincoats  
Umbrellas

**JOHN W. REID & CO.,**

Importers of Men's Hats and Furnishings  
2095 ST. CATHERINE ST., Cor. BLEURY

**Hasley Bros.**

**Fur Repairing**

In all its Branches. Charges Moderate.

2252 St. Catherine St.

For **Headwear** in FUR  
or FELT

Fur Garments Remodelled  
and Repaired

Usual Discount to Students.

**McGILL FOUNTAIN PEN**

Made Expressly for A \$2.50 Pen for \$1.00

**Chapman's Book Store**

2407 ST. CATHERINE  
STREET

**Montreal**

**Brodie & Harvie**

**George B. Sadler**

Family and Pastry Flour  
Breakfast Cereals of all kinds  
Whole Wheat Flour for Brown Bread  
Rye Flour Rye Meal  
Self-Raising Griddlecake Flour  
Etc., Etc.

**MERCHANT  
TAILOR**

**1986 Notre Dame St. Montreal**

Telephone Main 346  
**10 BLEURY ST.**

Special Discounts to Students  
N.B.—All work done on the premises  
Telephone Main 2356

THE STANDARD RELIABLE

**COOK'S  
FRIEND**

Up to date in all real improvements

**Baking Powder**

Best Value in the Market

Buy only the Genuine with Trade Mark on every package