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Our Graduates' Pulpit.

THE POWER OF AN ENDLESS LIFE.

A SERMON BY THE REV. K. MACLENNAN, B.A., B.D., HONAN, CHINA.

Who is not made after the law of a carnal commandment, but after the power of an endless life.—Heb. vii., 16.

This epistle was written to people who were on the verge of apostasy. Persecution assisted the Judaizing teachers in leading the Hebrew converts astray, and away from the simplicity which is in Christ, back to carnal ordinances. It was possible to use very plausible arguments in favor of Judaism. God, they might say, was the author of the old dispensation, and hence there could be no harm in adhering or reverting to it. The author of the epistle is of a different mind. The impending apostasy fills him with anxiety and horror. His elaborate argument is instructive in many ways. It shows us that a religion established by the Lord can become useless and obsolete. The Aaronic priesthood served its purpose, and then, when

another priesthood arose, passed away. Its significance was at an end when He appeared who was after the order of Melchizedek. Thus "the old order changeth, giving place to the new—and God fulfils Himself in many ways, lest one good custom should corrupt the world." Time was when the devout worshipper could render God acceptable service by means of the Levitical priesthood and sacrifices; time was when the neglect of these was judged an impiety worthy of sore punishment. All that has been changed. Worship is only acceptable through the Son, and His sacrifice leaves no place for another. Continuance in the old religion involves everlasting loss, and they who turn back into it have denounced against them, with all the solemnity and earnestness of inspiration, the wrath of God. Death put the stamp of imperfec-

tion and consequent insufficiency upon the Aaronic priesthood, and there arose the need of a better order, of a priest after the power of an endless life who ever liveth to make intercession for us, and who by one sacrifice has forever perfected them who are being sanctified. Endless life implies the perfection of the priesthood, and the all-sufficiency of the Atonement. Had there been imperfection in any part of the Mediatorial work, there would not have been vested in Him all the fulness of the Godhead bodily, and that for us. The contrast suggested in the verse is one between life and death, and it holds good if instead of the Jewish religion we think of any pagan system. The Gospel is a religion of life. It may not always and everywhere be equally prosperous, but it can never die. There is nothing essential to it that can perish, or lose its value to the race. We may not be able to tell what precise form the presentation of it may take in coming ages, still in essence it will be the same old story and its effects will be identical with those we now observe. As a religion of life, it is of its very nature to adapt itself to the varying needs of each age. The Jewish religion which had led up to Christianity, was allowed to turn into empty forms at the last, possibly to make it evident that there was no inherent life in it, and to draw attention more than ever to the need of the higher and better order. The apostles realized that its purpose was served, and hence their earnestness in warning the converts. They declared to those tempted to turn back that, in case they did, there remains no longer any sacrifice for sin, but a fearful looking for of judgment, and fiery indignation which would devour them. Apostates were leaping into consuming fire, and failing guilty into the hands of the living God. It need scarcely be said that, as the apostles looked upon Judaism as dangerous, they looked upon heathen religions as even more so. They could have no hesitancy

in classing them all with Judaism, after the law of a carnal commandment. These systems never had Divine sanction, whereas that of the Jews had. Nowhere does it appear that any of the sacred writers thought paganism sufficient to save sinners, nowhere do they try to get a mutual understanding established between these earth-born systems and that which is of God, and they never hint that paganism was of Divine origin. They would be indignant at the very thought of comparing Christianity with the effete systems of idolatry. Could Christ and Belial be reconciled? What concord has the temple of God with idols? Much that has been said and written of late about heathen religions is dishonoring to Christ, detrimental to His cause, discouraging to His servants, and damaging to the souls of men. Missionaries are charged with giving wrong impressions of the heathen world, though no modern missionary has gone to the root of the matter as directly as Paul, and yet the state of the heathen is no better now than then. What missionary could do justice to the folly and abominations of Paganism? Let us for a little time think of China and its religions in relation to the verse which heads this discourse. Is there any life in Chinese religions? If so, what are the evidences of that life? What are the manifestations? What are the general fruits of paganism in China? To these questions the answer may be given under three heads.

I. The power of an endless life in a country means hope and unlimited progress, and the law of a carnal commandment means stagnation, decay and disorder. Notwithstanding the advanced state of the Chinese in many ways and for a heathen people, it is with the last part of the above proposition that their condition harmonizes at the present time. It need not be denied that they are a very courteous and peaceable people. Perhaps no other people are so courteous as the Chinese, and it may be

doubted if any people attach so much importance to questions of social propriety as they do. In an eminent degree they are thrifty and industrious. This of course is a dire necessity where there are so many depending upon so little. The degree of perfection to which the arts of peaceful life have been brought makes it quite unfair to speak of this people as savages. At the same time they cannot be called civilized. While we admire unstintedly many phases of their character, and much that they have accomplished, it is impossible to be blind to the dark side of Chinese life. The impression made upon one passing through the country is that it is half a millenium behind the time. He will observe that things are as they might have been in England in the Tudor times, or perhaps more correctly, as they were at an earlier period. Of course there is much here of a degrading, barbarous nature that could hardly have been true of that country at any time since the introduction of Christianity, and it must not be forgotten that there must have been a large number of learned, refined and holy men in that land, even in the darkest times. As the power of an endless life became more and more active, England moved forward, and her onward march is still unchecked. China has not during the same period made any progress, rather has she declined. One wonders why the one should advance apace while the other remains, at best, stationary. Confucianism and the wretched forms of religion must be held responsible for it. The Sage teaches China to look with a fond gaze to the past, to find her ideals there. Merit consists in a slavish, timorous following and imitation of the past in all things. Let everything be done as the Ancients did. Improvement, invention and discovery are not encouraged, and would not be rewarded. Had there been a steady stream of life infused into the people from their religions, the impulse would have burst the bonds of hoary

antiquity, and China would have made some progress in spite of the sages. A nation needs more than the memory and traditions of a venerable past. It needs a great, elevating hope for the future. The absence of such a cheering, strengthening hope has put an effective brake upon the wheels of progress in China, and is likely to do so for generations to come. As an illustration of the Chinese habit of looking to the past for their ideals I give a prayer which a friend at Tientsin gave me. There is a tradition that the ancients had a self-going cart, and this prayer has reference to that. The prayer was offered by a convert who had seen a bicycle. "We thank thee, Our Heavenly Father, that our eyes have this day seen the real pattern of the self-going cart of the ancients. What mysterious wisdom is thine! How willing thou art to impart knowledge to men! But our sins hinder thy revelations. How stupid we have become through serving Satan so long! Many years have we lived, and yet to-day for the first time have we seen this marvel of thy skill. Forgive our sins. Restore us to thy favor. Communicate to us also thy mysteries, and let us share in the wonderful inventions by which Thou dost make thy name glorious among those who serve Thee. Let us be entrusted with thy secrets, and possess the power of the ancients. So will all our countrymen come to know that we have found the right way, and are servants of the true God." Very likely China was better in the past than now. The dilapidation, squalor and disgusting filth of a Chinese village or city makes the impression upon one that the country is fast going to ruin. The very temples of the gods are in a tumble-down state as a rule. There seems to be no public spirit at all in the country. What belongs to the public is allowed to take its course, and even the government does not look after affairs that are of general interest. Millions of taels may be spent in re-

pairing the banks of rivers, after which they are not looked after until the country is once more deluged by the breaking of dykes. The worst phase of all this stagnation is that the people have become satisfied with it. They are purposely unprogressive, and vainly think matters are all right. The present war has made a revelation of the inherent weakness of China, such as may well make her best friends despair of her future unless radical changes are brought about very speedily. Never in the world's history was a great country laid low and helpless in such a short time. The Chinese have made a total collapse. The great men seem to have lost mind and heart all at once, and to have given up in despair. Had China but adopted the ways and weapons of more advanced nations, as her clever rival did, there would have been a different story to write now. As I write, soldiers are on their way to Tientsin, who were summoned four months ago. They passed by here a few days ago, cold and hungry, and will not be very formidable when they reach Tientsin, even if their services are wanted. If there had been decent roads, if the canal were kept in decent repair, if there had been a railroad to the heart of the country, all these might have been at the seat of war in a few days. The sons of Ham are proud, prejudiced and patriotic. Patriotism that shall lead a man, readily and bravely and through love, to serve the country, is unknown, or if it does exist, it is so rare that the above statement is practically true. The people here laugh at the calamities that have befallen their country, and they care very little so long as they are left unmolested. They mock the soldiers for their foolhardiness in risking their heads in a losing cause. They evaded the recent proscription by adopting the extra sons into other families where there were no sons. Truly the condition of China, from whatever point of view, is unspeakably sad. The blight of death

rests upon all her institutions. The whole head is sick, the whole heart faint. The nation as a body politic would very soon perish if a more rigorous one were ready to pounce upon it and undertake to set up a new government. Probably Japan will not want to have anything to do with that, yet surely the present status quo will not be of long duration. The good in the Chinese systems was not productive, its force was expended ages ago, and there is now imperatively needed a power that shall put such life into the fainting heart of the nation as shall make the utmost bounds of the empire feel the throb of a new life, and then shall there be solid, satisfactory progress, but not till then. Alas for the Chinese! Between poverty and social and political evil their lot is a hard, hard one. Those who have never been into an ordinary Chinese dwelling, and who do not know how they live, can have no adequate conception of their destitution. Many of them get along with one meal a day, and that of a very poor quality. They have very little fire in their houses, and those not well clad must suffer terribly. It is perfectly certain that there is no such general poverty in any Christian land. While China has been sleeping for ages a sleep of death, other nations have wakened up to newness of life. They have advanced apace. Their progress is astounding. As we think of the improvements made in all departments of life in Britain during the past century, we get bewildered, and still the work of improvement goes on. The condition of the people has been vastly ameliorated. The British peasant is not the helpless, hopeless child of fate that his dusky brother in the Middle Kingdom is. He takes an active interest in the affairs of Church and State, realizing that both have an intimate bearing upon his welfare. He has hope in the future, even if the present be a time of great distress. On the other hand, the Chinaman has scarcely any hope either for

time or eternity. The most he can do is to prepare himself by a sullen fortitude to much years of famine, ruinous lawsuits, unjust exactions, civil and foreign wars. In China one misses the many noble public and charitable institutions so common in Christian lands, and because they are Christian. In almost countless ways the living force of the Gospel seeks to alleviate and mitigate sorrow and suffering. The poor are relieved in their distresses. The sick are ministered unto. The insane are tenderly cared for. The treatment meted out to the unfortunate in China can only be consistent with a semi-civilized state, and with the barbarous instincts of an unchristian people. The Divine activity of charity is lamentably lacking here, though the scope for it is infinite. The intellectual state of the people is equally unsatisfactory. Of liberal learning they know nothing. The system of education has fairly strangled intellectual life. Reputation for scholarship depends upon familiarity with the classics, making rapid comments upon them, and writing jejune essays after a set form, and devoid of any trace of originality. True it is that they know what they have gone over very thoroughly, as a rule. A Chinese teacher cares little which side or end of the character is turned to him, he recognizes it just the same. The whole course of instruction is a grind for the memory. Limited as is the course of instruction, only a very few can make any headway. The ideograph is hard to recognize and still harder to write, so that only an exceedingly small portion of the men can read or write. As for other departments of knowledge, they do not pretend to know aught about them. The Chinese mind is torpid and turbid in the last degree. The scholars are not given to extensive reading as foreigners are, and their education has not developed their thinking powers. Without a doubt, one meets with men of great intellect, and it seems sad that they should be "cribbed, cab-

ined and confined" by an antiquated system which never could have been very ennobling and elevating to the mind. The dawn of intellectual day has not come to the people of China yet. They are where the sages left them, and do not desire to go beyond. The light of the sages has left darkness low and dense over the whole extent of China. The great sage was not condescending in his manner of instruction. He cared not to repeat his lessons unless a pupil were bright enough to understand forthwith. Such was not the spirit of the Great Teacher, and such is not the spirit that will make an intelligent people. The baleful ignorance and intellectual death has much to do with the wretched condition of the people. The missionaries are diffusing knowledge with all their might, and it is easy to see how very different the Chinese mind would have been to-day had China been under Christian teachers instead of Confucianists. I have met some converts who take a refreshing interest in history and geography, as well as in many other things of which they have learned from the missionaries. When we think of the progress made by the Christian nations in all useful knowledge, arts and sciences, and reflect that this is the outcome of the Gospel, we see what China misses in not having such a living force working in it. It can scarcely be doubted that Christianity has fostered education, and that the cause of education is now furthered and supported best by Christian men and women. It is of the genius of the Gospel to foster education, to diffuse knowledge. That which withholds and retards knowledge and keeps the people in ignorance is not Christianity. Paganism neglects the minds of the people who are verily dying for lack of knowledge.

II. The moral condition of the Chinese abundantly shows that there is not in paganism the power of an endless life. If there were power in the religions of

China, they would have been a support to morality, would have preserved the ideal of truth and honesty from perishing among the common people. That was a significant saying of a Chinese servant who heard another corrected for telling a falsehood. "Of course he lies.—We all lie.—I lie." It is not doing them any injustice to say that they are a nation of liars and thieves. No Chinaman need be depended upon to tell the truth, and the most honorable among them needs to be watched where there is any temptation to stealing. The difficulty is not merely one of practice. They do not set a high value upon truth. They are well nigh liars by conviction of its superiority to truth. Bribery, "squeezing" and fraud are practised by all who have the opportunity, and those who have not, lament their hard luck, but do not condemn the others. No Chinaman expects to make a straight transaction. He knows that all take advantage of him, and he does the same in turn. The common servant steals a little each time he is sent to market. He charges his own commission each time. The revelation of venality and corruption made during this war is indescribable and sad. Officers had been for years drawing pay for whole regiments, but when the war was declared, the regiments were not forthcoming. Forts were, on examination, found supplied with mud cannon balls, hidden from view by a covering of real ones. A General proposed to defer paying his soldiers until after battle, in hope that many of them would leave their wages in his hands. The money set apart for surgical appliances and medicines was never applied to that end, so that the wounded were not properly treated or cared for. It is all a story of desperate corruption, and knowing of it, no one needs be surprised that China has fared badly. The revelation of dishonesty would, to a country with any self-respect, be more humiliating than the crushing defeat experienced in every

important engagement. Now, there is corruption in the most Christian countries, in spite of their Christianity. At the same time, it is not allowed to run wild as here, until it has laid the country prone before her enemies. There is always a very large number opposed to corruption in Christian lands. Dishonesty and robbery are looked upon as exceptional things to be guarded against. Those who rob the country are punished. Of course the possibility of corrupt practices is a serious reflection upon any country. The wholesale presence of it, as here, proves that the people are practically without conscience. There is no strong public opinion against the men who are enriching themselves to the ruin of China. They are expected to enrich themselves, and they do it too. The memory of integrity and unselfishness is only dimly preserved; that it is preserved at all, is not due to the present generation of Confucianists and Buddhists, who are looked upon as especially venal and avaricious. A proverb, referring to the tonsure of the latter, says, "He who is a villain is bare-pated; he who is not a villain is not bare-pated!" Much has been made of the fine sentiments found in pagan books, and of the fact that the golden rule, in a negative form, is found in the Confucian writings. It remains nevertheless true that the sage was not very scrupulous himself in his regard for truth, and that his followers are the most selfish and deceitful people in a land of selfishness and deceit. Too much has been made of the similarity between Christian and Pagan writings, and too little of the presence of life in the one, and of its absence in the other. Confucius was no doubt a great, good man, and he said many good things—but he could not give what he had not—he could not give life—could not give power which would enable the Chinese to live a virtuous life, even from his own point of view, not to speak of giving power to become sons of God. This

distinction is fundamental. Judged from the standpoint of Christian morality the Chinese have none. They are polygamists. They murder their children when it is not convenient to bring them up. No one seriously interferes with them for it. A father has the power of life and death over his son. He has the same over his wife. A mother-in-law may beat, maim and murder her daughter-in-law with impunity. All that can be done is to fine her a little. Instances of the most revolting abuse and torture are known to us here from week to week. The diabolical cruelties practised in this land proclaims that the spirit of morality is not present. Cases of people coming to the foreign hospitals with their eyes put out for trifling offences are by no means infrequent. A woman came to a mission hospital not long ago to have her eyes treated. It was discovered that her mother-in-law had put quicklime into them, and that it was too late to help her. Social life is anything but ideal where such a state of things exists between the members of one family. As for vice, it certainly is present in every form.

The Chinese conception of sin is a very curious and unsatisfactory one. Sin to them is a peccadillo, a fault, something which will cause them to blush and "lose face," or which will bring some trouble upon them. It is not the wrong-doing that troubles a Chinaman, it is the inconvenience of the thing. Rarely does one of them confess his error directly. They have no idea of a personal God in whom morality inheres, and therefore they have no adequate view of sin, and even those who are converts for years, are often very deficient in moral insight. Confucianism aimed at preserving the vital principle and Taoism at refining it, and whatever meaning we take out of that "principle," it is in sore danger of perishing in this land. These systems have magnified faults of etiquette and custom at the expense of truth and righteousness

and the love of God. They have failed in elevating the people in mind and heart; for in spite of many amiable qualities, it is impossible to have a high regard for a nation so much given to deceit and lies. All the systems of China have left, as their finished product, a race of unscrupulous liars of whom there would be more hope if they were without the conceits inculcated by their sages. Turning from this to Christian lands, we find that at any rate the fundamental notions of right and wrong are clearly understood by the vast majority, and that actions are classed into their proper categories in a manner which shows a good degree of moral penetration. The immoral are classed outside of the Church of God. There are always vast numbers who live a good life, and not a few who have nearly become perfect morally; as far as the affairs of daily life are concerned, there are many who may be so regarded. All the institutions of these countries are founded on moral law. It is undeniable that the condition of Christian countries is incomparably superior to that of this people. The struggle in these countries is after morality, and in spite of discouragements there are great improvements being made. Who ever expects the dead forms of paganism to produce the noble specimens of moral character familiar to us in the home lands? The moral forces at work in Christian lands are many and great. Morality is taught and exemplified in the homes of the people, in public and Sabbath-schools, and in the churches. The example of so many great and good men must also be very potent. All that is lacking in China. The power of an endless life—the Gospel renders a sanction and support to the moral law that can hardly be overestimated. Its doctrines render it desirable that men should be moral—its spirit working in them makes them hate sin, and love holiness, and above all, enables them to keep the commandments of God, not indeed perfectly—but per-

fect in a good degree, so that their neighbors say of them that they are upright in their generation. As its unfinished product Christianity has produced among nations such respect for moral law that their constitutions are founded upon its principles, has produced multitudes who live holy lives, and still greater numbers whose aspirations are holy, and who are not without hope of some day being what they would. The Gospel has established in Christian lands righteousness, and that has exalted them. Let us pray God that these nations may never fall back, but rather that they may go forward to higher and more general attainments.

III. The religions of China have not in them the power of an endless life; they are dead, and merely prove that the people have religious instincts which must be satisfied in some manner. To say that they are dead is not asserting that they have no hold upon the people, and that the people are prepared to give them up. They are dead in the sense that they do not save the people. Probably the Chinese are as fond of their own ways now as in other ages. They certainly do not want the Gospel. There is no general dissatisfaction with their own faiths, such as would lead them to seek a better. Only in a very qualified sense can it be said that China is open to the Gospel. She is open by compulsion; but if she had the power as she has the desire, we should all be ousted very speedily. Some say that Christianity has got such a hold of the people now, that it would live and flourish in the event of foreigners being withdrawn. Whoever reflects upon the history of the Church in the past, will not be too sanguine on this point. In view of the continual struggle that the best have in order to keep upward and onward in accord with the spirit of our faith, it behoves us to look with sympathy upon the young heathen convert, to surround him with all the helpful influences possible, and to hasten slowly

in withdrawing direction, teaching and support.

Coming to the matter of Chinese religions, let us note the attitude of the Chinese towards their gods. This attitude is certainly not one of spiritual worship in which the creature is lost adoring the great creator. There is no such reverence shown to the gods in China, as Christians show to the true God. It seems to be settled that there is no distinct conception of a supreme being. Chinese teachers admit as much; but they say that the god named Old Heavenly Grandfather, approaches closest to our conception of Deity. I was told last summer that a man abused this divinity in the following strain, during the great rains,—“You are a queer old fellow. Have you no sense? This is not a rain you are sending us, it is a flood. Don't you know enough to stop before our houses tumble down, and our harvest is ruined.” Such a sentiment as that is inconsistent with respect or reverence, and there is not an atom of adoration in it; for in adoration one is not in the mood for criticism, far less sarcasm. There is no submission to the will of the gods. When calamities come, the gods are judged, condemned and chastised. It is no uncommon thing to beat the gods, and often they are completely pulverized. When the people long for rain, the gods are exposed to the scorching rays, so that their own sufferings may compel them to send it. There is no trust in the gods; for they are often accused of cheating and betraying the worshippers. Neither can there be any love, for if there were, the foregoing would not be so. Now adoration, submission, confidence and love are essentials of true religion, and where they are lacking there is really no religion. A keen observer has said that the attitude of the Chinese towards their gods is one of great indifference. The mocking and reviling of the gods, and the irony and jokes indulged in at their expense, not only re-

veals the hollowness of the people's faith, it shows the falsehood of idolatry. Though bound by habits of age-long continuance to these vanities, the people feel now and again that these gods are unworthy of respect and confidence. I have seen a farmer crowding his grain into a small temple until the ugly, old gods were all covered up and there was no protest on their part. Chinese religions do not gladden the people in sorrow, do not help them in trouble, do not give them hope in death. Confessedly they are silent on what is to us the very core of our faith, the resurrection and the life to come. They know not of resurrection. They have not a solitary satisfactory word to say on immortality. These are only brought to light in the Gospel. The views which the Chinese have of all matters connected with eschatology are so unsatisfactory and vague, that one knows not what to say of them. After death a man may be a devil or he may be a god. He may have three souls, and he may have seven. The fact that these religions give no certain sound on man's destiny, man's immortality, declares plainly that they are after the law of a carnal commandment. Is it conceivable that a man going from China to Canada should find it difficult to make out what the views and hopes of the people are on the question of the future life? The matter is too dear to the hearts of men to be left in such an undefined manner. That such should be the state of matters in China is sad. Heathen religions do not then give to man the strength and joy which comes from faith in immortality. They do not strengthen morality by carrying the consequences of action into the future world, and making glory on high the incentive to a noble, holy, heroic life here below. No wonder if the list of heroes is short in China at this day. Alas for the country whose religion neither begets faith in an ideal life, nor puts man in the way of its attainment. To hear the Chinese wail at their graves is to

know that they sorrow as those who have no hope. The dawn of better days has come in this respect. Already there are many thousands whose hearts rejoice with joy unspeakable in the hope of eternal life. Supposing the religions of China did reveal a future life, they do not point out the way whereby man is to get it. They do not convict of sin, and do not point to a sacrifice for sin. They do not convert the soul dead in sin because there is no regenerating Spirit. Neither do they justify and sanctify. In short, they do not save. The Chinese are as lost as sinners can be, and these religions cannot save them. A Mohammedan priest comes to see us here occasionally, who says he and the Christians are about the same in beliefs; but he says that his religion is doing the Chinese no good. He is an honest man in that matter. It is the Spirit that quickeneth, and the flesh profiteth nothing. When we turn to the Christian religion, a different state of matters meets us. At no time has it ever been dead as these are. In the darkest times there was life and power in it for many a soul. In no age has the Lord been without witnesses to the saving power of the Gospel. Christ who is our life has been in the Church all along. Tens of thousands have obeyed and loved Him in every age, and professed that they were getting life and help from Him. It is so still. His name shall endure for ever, and that not as the name of a philosopher or historian endures, but as a living presence with His people always, even to the end of the days. It is the power of an endless life that is now at work among Christian peoples, converting so many from the error of their ways and making them meet for the inheritance of the saints in the light. In a thousand ways it seeks to make mankind good and happy forever, and in no case does it fail when men allow themselves to be permeated by its spirit. Nor need we fear that the Gospel ever will become

such a dead, useless form as paganism. Its Author lives, and therefore it shall live, and all who believe it. To conclude, let those who know the power of the Gospel rejoice in it, cling to it fonder and fresher than ever. Let them be forever thankful that they were not born in heathen lands where there is not a ray of hope for the life to come. While thus glad and thankful, let them think of the vast multitudes who are at this day without God and without hope in the world, and who are not to be evangelized by any sudden spurt. It will take the long, sustained effort of an adequate number of faithful men who have absolute faith in the Gospel to make any impression upon the solid phalanx of heathenism which has scarcely taken the alarm yet. As for talk about the goodness and sufficiency of heathen religions, its folly is only surpassed by its impiety. The heathen are haters of God, and so far as they have had opportunity, despisers and rejecters of the Gospel. The fruits of the flesh are painfully obtrusive among them, and those of the Spirit are conspicuous by their absence. In no way can these systems further the Gospel or be its allies. As the Gospel advanced by opposition to Judaism, so it must advance in China by stern uncompromising antagonism to all the horrid idolatry and rites of this land. This antagonism need not be unnecessarily demonstrative, but it must be there. The Christian faith can never admit that these have any standing—not even such as Judaism had, and the refusal is not only because the title-deeds of our faith declare it so, but also because the comparison proves them to be of a different origin, spirit and tendency. The one makes children of God and the others do not. Instead of men putting out their eyes, searching for dried-up grains of truth in heaps of rubbish, it would be more in the interests of the heathen to make known and magnify Him who is the life and light of the world. Let His life be

poured into the hearts of the people of China, and this shall be a glorious empire once more. The sons of Ham will then be an honest, happy people, reaping the rewards of their boundless industry in the peace of Messiah's reign, and contented in their little homes as they have never been before. The grim idols and the gruesome customs shall then be set aside, and the people in the myriads of villages throughout the Flowery Kingdom shall assemble weekly to praise the mighty God. This may be far off, and yet it will surely come. Often walking in the fields and among the cypress groves which mark ancestral graves, the thought of the untold legions who have died in this land for two hundred generations has amazed me, and I have mused sadly, wondering at their fate. They are, however, in God's hand, and the Judge of all the earth shall do right. Meantime the same process goes on, the same capacious, unsated and unwearied maw devours by the million, year by year, and shall we look on unmoved and inactive although in possession of the means appointed of God for the salvation of sinners? He who loved us and washed us from our sins in His own blood, calls upon us to preach the Gospel to the Chinese. If we have any real appreciation of so great a salvation, if we are grateful to God, if we love His only begotten Son, we shall not neglect the heathen, and elaborate arguments shall not be needed to make the duty plain to us and to stir us up to its performance. We may prove recreant, but China shall yet be evangelized notwithstanding. The wilderness and the desert shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. May the happy time soon come when all nations shall remember and turn unto the Lord, when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their

heads, when the kingdom of Christ shall be established among this great people, attracting those who now can see no form or comeliness in ideal goodness, in the Son of God, the Saviour of the world. This is the consummation of the

ages for which we work and wait, and sometime and somewhere we shall see it accomplished, and be glad for evermore. Amen.

Pang Chuang, 16th Dec., 1894.



PSALM 120.

In trouble did I call upon Jehovah,
How long, O Lord, how long?
In my distress I cried unto Jehovah
And He doth heed my wrong.

O God of truth, do thou my soul deliver
From the deceitful tongue!
O just Jehovah, take me, and forever,
From lying lips among!

What shall be given to thee, what meed more weighty,
O thou deceitful tongue?
Thy wound is with sharp arrows of the mighty,
Thy woe as coals of broom!

Ah, woe is me, that I have sojourned ever
Rude Meshech's tribes among!
That I have dwelt beside the tents of Kedar,
Fierce Kedar's tents, so long!

My soul too long, too long hath had her dwelling
Haters of peace among.
I am for peace, but when my voice I utter,
Their souls to war belong.

In my distress I cried unto Jehovah,
How long, O Lord, how long?
From lying lips do Thou my soul deliver,
From the deceitful tongue!

JOHN MacDOUGALL.
Beechridge Manse, Holton, Que.

HARD SAYINGS OF CHRIST.

v.

"And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge His elect which cry to Him day and night, and He is long-suffering over them? I say unto you that He will avenge them speedily. Howbeit, when the Son of Man cometh, shall He find faith on the earth?" Luke xviii., 6-8.

To most readers these queries at the close of the parable of the unjust judge probably appear to come in somewhat abruptly without much point, as if a fragment of some other discourse had been interpolated here by accident. The difficulty as to the connection, however, arises solely from mistaking the point that is intended to be illustrated by the parable. It is commonly read simply as an encouragement to perseverance in prayer. If by her importunity the poor widow prevailed upon the unjust judge to attend to her case, much more may the good God be expected ultimately to hear those who continue to plead with Him, even if He may seem to delay an answer. With our division of the chapter, this view of the parable is natural enough, especially when we take into account the sentence with which it is introduced. "He spake a parable unto them to the end that they ought always to pray and not to faint." But the theme is really much more specific. The whole passage stands in the closest connection with the preceding chapter, in which Christ discusses the second advent. Being asked by the Pharisees when the Kingdom of God cometh, He gives in reply a description of His own coming for judgment. It would be sudden and unexpected like the coming of the flood or the overthrow of Sodom and it would sever between the right-

cous and the wicked, however closely linked together. But whether it would be soon or late He gives no hint, beyond the fact that to the wicked it would seem all too soon, while to the righteous it might seem too late. Despised, oppressed, and persecuted by the world they would be weary for its arrival and pray that it might be hastened, since it meant their deliverance. Yet, however slow in coming, let them not despair but keep on praying. He would certainly avenge them in due time. In His long-suffering He bears with wicked men in the hope of their repentance, so far that the faith of the righteous might fail; but when things should come to the worst and hope be ready to die, He would stretch out His Hand to help. As He puts it elsewhere, "In such an hour as ye think not the Son of Man cometh." The lesson of the parable finds a close parallel in the words of II. Peter iii., 9-10. "The Lord is not slack concerning His promise as some count slackness; but is long-suffering to you-ward, not wishing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief." The prayer in which they are encouraged to persevere, is prayer for the coming of the Lord to judgment and vengeance on their oppressors, and so the rhetorical questions fall naturally into their place. The doubt as to the existence of faith has no reference to any possible defection of the Church in the last days, only to the heartsick weariness of hope deferred until they could endure no longer.

But if this explanation of the connection relieves one difficulty felt about the passage, it only creates another. The idea of praying for the speedy coming

of the Lord to judgment is one that does not suggest itself very readily to the ordinary Christian of the present day. He rather feels like praying that it may be delayed as long as possible. The assurance of His speedy coming brings no joy. The fear is rather that He will come too soon, and any suggestion of the approaching end of the world is apt to fill him with anxiety, or even dismay. There is hardly any point on which the modern Church has shifted further from the attitude of the early Christians than on this. The change is all the more remarkable when we consider the very prominent place which the subject holds in the New Testament. Apart from the eschatological discourses of Christ Himself, which are pretty fully reported in the Gospels, there are frequent references to it in the Acts and in the Epistles. The discussion of it forms the main purpose of Paul's two letters to the Thessalonians, and it is almost the sole theme of the Apocalypse. It seems to have been proclaimed constantly by the Apostles as the great hope of the Church, and though they were confessedly ignorant of the time, the attention of believers was kept persistently fixed on it as an event that might happen in the immediate future. Needless to say, this is no longer the case. Apart from a limited circle holding a special view regarding the time and manner of it, the subject is seldom referred to by the modern preacher, and when he does refer to it, the subject awakens little interest beyond curiosity as to the side he will take in the discussion.

It is not enough to say by way of explaining this changed attitude, that the lapse of so many centuries has naturally blunted the keenness of the Church's expectation, and led men to regard it as indefinitely postponed. That is no doubt true, but we are at least nineteen centuries nearer it than they were. On the other hand, it would probably be going too far to say that the modern Christian is more in sympathy with the divine for-

bearance towards evil-doers than his early co-religionist. The reason for the altered sentiment is to be found more in the essential change of the situation. The Church of the first century was a small minority exposed to persecution in all its forms, compelled to submit to wrong without any hope of redress, save by the direct intervention of God on their behalf. To-day, Christianity is the ruling faith of the world. If it does not lead in numbers, it at least leads in prestige, influence and real power. Individuals may still suffer wrongfully and not find redress, but there is at least hope of obtaining it from earthly powers as well as from heaven. It were unreasonable to expect that even earnest believers should long for a radical change with the same eagerness under such circumstances. The world is still full of evil, but it is no longer hopeless evil. There is always the chance of betterment by educating public opinion, by improved legislative enactments, or by other methods equally effective for attaining the practical application of Christian principles. Wherever the cry for justice is heard, even from the heart of distant continents, it finds an echo in an increasingly large number of earnest hearts, and it keeps on echoing until a remedy is found somehow. Rarely does such an appeal prove altogether vain.

Now, it is useless to seek the restoration of the early eagerness of expectation as to the second advent, by presenting, as some do, a pessimistic view of the world's progress, asserting that it is ever growing worse, and bewailing its evil as hopeless. It is perfectly true there is a sense in which it may be said the world is ever growing worse, but paradoxical as it may seem, it is equally true that just because of that the world is ever growing better. Special wrongs and forms of iniquity have their day during which they flourish more and more, ever becoming more bold and virulent, until they mature and are ripe for judgment. But sooner or later the judg-

ment comes, and they are swept away. To be sure they only give place to other forms which run their course in turn. But the world learns something by the experience, and the lessons of history are not all lost. The evolution of society is a slow process, its onward course strewn with many a wreck and failure, but it is none the less surely onward, and a divine purpose runs through the ages, not for evil but for good. Pessimism is at bottom the philosophy of unbelief, though sometimes avowed by professed Christian men. The Christian faith bids us look for a golden age in the future—a new heaven and a new earth wherein dwelleth righteousness. No manipulation of Scripture texts can ever make the Bible belie the keynote of Christ's first message to the people:—"The Kingdom of Heaven is at hand." Like His own advent, it seems to be long delayed, but it is sure to come, nay, is visibly coming even now, all signs to the contrary notwithstanding.

Nor do I believe it necessary to the permanent revival of interest in the Lord's advent that we should make the establishment of that kingdom dependent on the fact of Christ's visible appearance again on the earth under startling circumstances of great splendor. The effort of a certain school of thinkers in this direction is well-meant and honestly made. Nor is it without some good result. It certainly does seem in the case of some, for a time at least, to give a fillip to the theme, and one is bound to respect their assertions that it invests the thought of the advent with a charm altogether fresh. But it seems airy and extravagant. Of course Scripture can be quoted in support of it. But in the last analysis it ever rests upon a literal method of interpreting apocalyptic passages which is foreign to their whole character. Some find no difficulty in such interpretations, though they involve the occurrence of a series of incidents out of all analogy with anything that has been hitherto known in history

—sounding trumpets, heavenly portents, saints and angels flying through the air, with much else of the same character. They rather revel in these, because they are so different from anything furnished by ordinary experience, and are impatient that any should seem to question the exact truth of Scripture language. But the sober, common sense of mankind, draws back from such a surrender of all the probabilities. From the very nature of the case these descriptions must have been intended to appeal to the imagination, rather than to the reason. Couched in figurative or poetic language, it seems a violation of all sound canons of exegesis to treat them as plain prose. By all means let them kindle the imagination as they were meant to do, but do not insist that the actual facts must correspond at every point, or even at many points. The more precise and detailed the picture is, the larger must be the margin allowed for the play of the seer's fancy. The prophecies of the Old Testament were not literally fulfilled in the first advent, save with a large deduction—so large that no one could have told beforehand how the Messiah would actually appear. There is no greater reason to think that the prophecies of the New Testament will all be literally fulfilled in the second advent. The actual fact, when it comes about, will differ widely from all our conceptions of it, without being untrue to the essential elements of perhaps any of them.

It is a further objection to this mode of presenting the advent, that it apparently throws discredit upon the preaching of the Gospel and the energy of the Spirit, as effective means for bringing about the Kingdom of God upon the earth. The progress of the Gospel sometimes, indeed, seems disappointingly slow, but too much has been accomplished already to warrant despair for the future. The Church is so far only being trained for her work of evangelizing the world. When that training is finish-

ed, and she enters upon this task with the same energy that nations display in going to war, we may look for better results. Here again the future is bright with hope. Less and less as time goes on will be felt the need for a visible appearing to accomplish the enterprise which the Church has been set to carry out by the Lord Himself. The cure is not to be found in that direction.

Avoiding all such factitious sources of interest, the one thing needed to create a genuine enthusiasm over the advent and a hearty desire for it on the part of all morally earnest souls is to enlarge our view of what it really is, so as to make it embrace all that the New Testament conception of it contains. The tendency hitherto has been to rest in partial pragmatic views which are soon exhausted. The complete view is inspiring. To find it we have only to go back to the teaching of Christ Himself.

In the twenty-fourth chapter of Matthew we have a portion of one of His discourses on the subject. It is represented as arising out of three questions instead of one as in the case of this discourse reported by Luke. The three were: as to the time of the destruction of Jerusalem, the sign of His coming, and the sign of the end of the world. But instead of answering these three questions separately, in order, as if they were distinct, He is represented as answering them all together as if in some sense they were one and the same thing, as though He were to come at the destruction of Jerusalem, and also at the end of the world. Hence it may be said that the great judgment which was poured out upon the Jews when their city was laid waste by the Romans, was a coming of Christ to them. If so, then in like manner every judgment that falls upon men is essentially a coming of Christ. They are but types and precursors of the final judgment in which they reach a climax. This is borne out by the analogy of Old Testament speech. In the deluge, at the confusion of

tongues, at the destruction of Sodom and Gomorrah, and on many other occasions, God is said to have come down and visited the earth. Every crisis in which sin meets with its due recompense and right is made to triumph, is a coming of Christ, and more or less forms a part of the advent. Just as a war is a succession of battles that tend to become more and more decisive until the final victory is reached, so His advent is a succession of judgments that become more and more conclusive, until evil is wholly subdued, and the cause of right vindicated for ever.

The same comprehensive aspect of the matter is presented when we turn to the other side of the picture. Look at the fourteenth chapter of John's Gospel where we have Christ's consolatory discourse to His disciples on the eve of the crucifixion. What is the consolation He offers them? "I will pray the Father and He shall give you another Comforter that He may be with you for ever, even the Spirit of Truth;" and then almost immediately adds: "I will not leave you desolate; I come unto you," as if in some sense the gift of the Spirit were His own coming again to the Church. Following this suggestion, not only Pentecost but every spiritual movement in history, every religious revival and every moral enterprise whereby spiritual life has been quickened and the cause of righteousness promoted has been a coming of Christ. Just as the tide rises by a succession of waves, or the storm by a succession of blasts, until the climax is reached and there comes a lull, so Christ comes in a succession of movements until His Kingdom fills the world. It is a process embracing a multitude of details rather than an isolated fact, a climax rather than a step, an evolution rather than an event.

To some, this may seem like evacuating the advent of all real meaning, explaining it away into nothing. But it does not follow by any means that this exhausts all that is in it, and certainly

it does not exclude the possibility of a visible appearing at some particular time or times, under circumstances of special solemnity or force. But it is not necessary that such visible appearing should be anything essentially different from the rest of the movement. We have all many a time looked up to the sky after sunset, when the dusk was beginning to come on, and have seen there for the first time the crescent moon already more than midway in its daily course. It had been rising for hours before, but under the sun's glare was all unseen, save it may be by some astronomer who knowing it was there had searched for it with his glass and caught the outline of its face. But now, with the deepening darkness, every eye can discern it. So all along Christ has been coming, but only the eye of faith could see Him. The day is approaching when all shall behold Him, and none can mistake the vision.

At first sight such a view seems inconsistent with the idea of a sudden unexpected coming, like a flash of lightning shining from one end of heaven to the other. But unless literalism is pushed unduly, there need be no difficulty on that score. Every individual judgment partakes of that character. From the deluge on, they have ever come suddenly, and taken the guilty unawares. In every decisive battle there is a time dur-

ing which the issue is uncertain, and suddenly comes the break, the rout, the carnage on one side which they had hoped to mete out to the other. The suddenness is characteristic of the whole series, and in each case it is none the less unexpected because it has been so often repeated. Each one is a coming; all of them together constitute the coming of the Lord to judgment and victory.

Taken in this wide sense, the Church has never lost its interest in the second advent, and never can do so, as long as it remains the Church of Christ at all. For thus understood, it becomes practically identical with the cause of truth and righteousness. Every prayer for the success of the Gospel is a prayer for the coming of Christ, and every attempt to spread that Gospel, an effort to bring it about. When it finally triumphs Christ will be here. Every petition for the restraint of evil and every cry for justice from the wronged and oppressed, in whatever terms it may be couched, is a prayer for the speedy coming of the Lord to judgment. When the last enemy of truth is overthrown and the last form of iniquity is swept away in righteous wrath the world's judgment will be completed. Then, and only then, the Lord will have fully come.

JOHN SCRINGER.

Presbyterian College, Montreal.



Wear your velvet within : show yourselves amiable to those, above all, who live with you.

—Selected.

CHRISTIAN MANLINESS.

A LECTURE DELIVERED TO THE Y.M.C.A. OF DALHOUSIE COLLEGE, HALIFAX,
BY THE REV. D. J. FRASER, M.A., B.D., OF WOLFVILLE, N.S.

It will be my aim in what I am about to say, to show that the Christian religion makes special claims upon youth; because manly strength is the ideal of youth, and Christianity is essentially a strong thing. Now this is not the opinion of many young men; indeed, they frankly tell us that they are not religious because religion is a sign of weakness; they hold aloof from Christian Associations because the members thereof are supposed by them to be lacking in true manliness, and that as the result of their profession of Christianity. And much of the religion—so-called—which is current, goes to justify this prejudice. Mawkish sentimentality is abroad in the land, the self-constituted representative of religion; and high-minded and generous-hearted youths have been turned against all religion by such sickly pietism. They have received the impression that Christianity, however suitable for effeminate natures, and for folk who are dying, is too weak a thing to find any place in the programme of vigorous youth; that it may appeal to the fears of the timid or to the feebleness of age, but has nothing in it which can lay any claim to the strength of early manhood. Now, it is possible that Christian people are largely responsible for this erroneous impression. If religion is regarded by young men as a sign of weakness, the guilt lies at the door of every minister of the Gospel who appeals mainly to the motive of fear in his preaching, of every member of the church who is not honest or true to his profession, of every society which teaches that abstinence from any of God's gifts is a higher Christian virtue

than temperance instead of an expedient for those natures which are too weak for self-control; especially does the blame rest on the effeminate youth, who, although he professes to be a follower of the most manly Man that ever lived, yet,

“Would he a woman if he could,
And since he can't, does all he can
To show the world he's not a man.”

Goody-goodyism, be it never so sanctimonious, can only produce religious nausea in young men. They crave healthful food for their spiritual natures. They will never be attracted to Christ but by the magnet of His perfect manliness, and by the strength of His followers. They admire, and they rightly admire, only that religion which is unaffected, healthy, strong in its naturalness. And it is the business of the Young Men's Christian Association to show that Christianity does not unman, devitalize, dwarf those who accept it, but builds them up into all-round strength; to present the Christian life as a strong, manly life; to preach a religion which is not one whit better adapted to the death-bed than to the campus or the country house or the social gathering. If our associations give the impression that religion appeals to what is timid and shrinking in our natures rather than to what is courageous and outspoken, they will only repel the best class of young men. We must make it clear that sentimental pietism which disgusts so many, is only a burlesque of religion, a caricature of the Christian life, and that a merely prudential religion lacks the highest elements of Christian-

ity. Our religion appeals to that which is highest in men's natures. It asks us to be Christians not merely that we may enjoy certain rapturous emotional experiences, but merely to save our souls from hell, but in order that we may be men. I have known young men to make the boast, after having attended a series of revival meetings, that they did not "get religion," as people say; and one could scarcely blame them; for the appeals had been made almost altogether to their emotional natures—to their fears and selfishness; and many who professed to have "got religion" were spoiled; they were no longer good companions, joyful and generous, but had been converted into sanctimonious gloom and religious cant. Such conversions are a poor recommendation of religion to youth. "The glory of young men is their strength." Feats of strength in the gymnasium or football field; intellectual skill in the classroom or debating society; moral backbone in danger or temptation; these draw forth their cordial admiration. Manly strength is their ideal; and Christianity will never attract the best class of young men, until they realize that it is a strong thing—appealing to what is highest and best in men and developing nobility of character. Now, the Christian life, as set forth in the Bible and in the career of Jesus Christ—however much the followers of Christ sometimes give the lie to the statement—is essentially a strong thing. The Christianity of Christ develops robust manhood rather than soft effeminacy; it is a rational life rather than a sentimental experience. Too long have the claims of Christianity been presented to youth on the ground of prudence—as a luxury for old age or as an insurance against future hell-fire; but the Bible teaches that our religion makes special claims upon youth because youth is vigorous and courageous. "I have written unto you, young men, because ye are strong." We recommend Christianity to you, because

manliness is your ideal; and Christianity develops all-round manhood, requiring nothing which is against nature, but demanding the symmetrical development of the individual. It aims at evolving the full-grown man—true to his whole being, possessing a nature robust in every part. If any young man, therefore, is not a Christian—in the true sense of the word—he is untrue to nature—he practically refuses to develop perfect manhood, and is to that extent unmanly. His irreligion is something to be ashamed of rather than to glory in.

"The glory of young men is their strength,"—physical, intellectual, moral and spiritual. Now, this all-round strength which constitutes manliness or manfulness, is exactly the aim of Christianity. Some one has said that "Training which is exclusively physical develops the bully; mental refinement alone, the intellectual prig; culture which is only spiritual, the emotional pietist; but Christianity seeks to produce the full-grown man, symmetrical, perfect. It evolves manfulness; and, therefore, appeals to what is highest and strongest in men—to the loftiest ideals of youth." Now, it has often seemed to me that the reason many young men refuse to profess Christianity is that they have radically erroneous conceptions of what constitutes manliness. They are not consciously cowardly and base in rejecting Christianity, but they wish to be and to appear manly, and they have false ideals of manliness. Although manly strength is the glory of young men, they often mistake the counterfeit for the genuine ideal, and they actually regard something which is in itself a mark of weakness, as a strong thing—worthy of their pursuit.

The glory of young men is their physical strength. Now, our religion seeks to promote bodily culture—to develop the physical side of men's natures. The self-control which Christianity teaches is the sign and condition of a healthy body. Sensual sin is not only injurious to phy-

sical well-being, but is the sign of a diseased body. This is often lost sight of by young men; and there is a stage in their career when they regard "sowing wild oats" as a more manly thing than virtue. There is a truth underlying every fallacy which meets with wide acceptance; and the truth which gives rise to this heresy is that those natures which are capable of feeling strong temptation are the natures which are capable of attaining to the highest manhood; and many men, therefore, who have sunk deeply into sensual vice, have afterwards risen to eminent saintliness in the Church, and usefulness in society. So much evangelistic advertising has been done through reformed prize-fighters and reclaimed drunkards, that the opinion seems actually to have gone abroad that a sinful youth is after all not a bad training for a saintly manhood, and that sensual indulgence is the condition of evolving a sympathetic nature. Dipping into carnal delights, indulging the animal passions just to learn the taste of sin, is believed by many to be the condition of developing robust manhood. It is the Devil's lie—the same as was spoken at the beginning when he said: "If you eat, you shall have the knowledge of good and evil." Now, assuredly there is a knowledge of good and evil which results from eating forbidden fruit, but it is an unhappy and guilty knowledge—not the healthy knowledge, the sound moral consciousness, which may be acquired by resisting temptation. Temptation resisted, strengthens; yielded to, it weakens, it cannot but weaken the whole man. "Whatever a man sows, that shall he also reap" is the universal law in the natural and spiritual worlds alike. If a young man sows wild oats, in the nature of things he shall reap the harvest of a debilitated manhood—a diseased body, a weakened intellect, a depraved moral sense. Vice, instead of developing, destroys the very capacity of manly sympathy; it blights and blasts all generous

affections and lofty aspirations. Sin of every form is unnatural—antinatural—prohibiting the true development of the individual. Sowing wild oats is unmanly and unmanly. Is it a noble thing to dethrone reason as the guide of life and to crown animal passion lord of all? Which is the conduct worthier of a true man—to stunt one's all-round development by sin, or to recognize the requirements of Christianity for a robust nature? Is it a stronger thing to float like a cork with the stream of passion than like the swimmer to breast the current? To yield to every enticement of carnal lust, to be completely dominated by sensual desires, is the meanest kind of slavery; while to hold a firm rein on passion, and by self-control to guide the whole nature toward the goal of perfect manhood, is the only true freedom. Many young men look forward to accepting religion as an insurance for the future life; that is the meanest conception of religion one can possibly have. Now, is it manly, is it honorable to spend the vigor of youth in serving self and the Devil, and to give the wreck of old age to Christ? Is that conduct worthy of a young man with any sense of decency, to say nothing of lofty ideals? Sowing wild oats is the sign of moral weakness and the precursor of physical debility; and is, therefore, something no young man should glory in.

The Christian religion, on the contrary, guards jealously the best interests of the body. Physical strength is God's gift; Christianity prizes it and aims at its development. It would be a great blessing to the rising generation if a magnificent bonfire were kindled of all those morbidly sentimental Sunday-school books which teach the heresy that good boys always die young, and that pious folk must look weak, and sickly, and heavenly! On the contrary, Christ wants in His army young men with strong arms, stout lungs, iron muscle. The Bible teaches us that our bodies are the temple of the Holy Ghost, and demands

that they be kept pure, healthy, well-developed. Our religion forbids anything which is according to nature; it only forbids immorality which breeds disease, over-indulgence in meat or drink which destroys health, habits which are injurious to physical well-being. It requires nothing which is against nature; but asks for temperance, cleanliness, systematic exercise, which are essential to bodily health. It offers no protest against manly sports; it only forbids overtraining which endangers life, and acts of brutal violence which are inconsistent with manly courage, but it demands that we observe those habits and participate in those exercises which produce robust physical manhood.

The glory of young men is their intellectual strength. Youth takes an honest and pardonable pride in any achievements which show their superior intellects. And our religion encourages intellectual refinement. "A sound mind in a sound body" is one of the aims of Christianity. But here again some young men grasp at the shadow. They think that to be religious is to be credulous, to stifle the reason, to swallow in the lump without inquiry certain statements of the Bible and creeds of the Church. And because some inquiring men of intellectual power have been led to reject Christianity, they think that unbelief is a sign of mental strength. Skepticism is thought by some young men to be a mark of strong-mindedness; and they who wish to be considered very intellectual, too clear-minded to be deceived by the superstitions of credulous folk, often pose as doubters of God and Revelation. Now, I readily admit that honest doubt has its place in the course of intellectual and spiritual development. It is the birth-day of the higher life. It is the outcome of independent thinking and untrammelled search for truth. The man who never thinks for himself, of course never doubts. He is content with a merely inherited traditional belief; the faith of his fathers is good enough for

him. But the honest, fearless inquirer, the man who is dissatisfied with a creed which is other than a matter of personal conviction, the really independent thinker, can only reach the solid ground of faith by passing through the slough of doubt.

"You tell me doubt is devil-born,
I know not; one indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first.
But ever strove to make it true:

Perplexed in faith, but pure in deeds.
At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts, and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own."

Doubt, indeed, is often the mark of true faith.

"You call for faith;
I show you doubt, to prove that faith exists.
The more of doubt, the stronger faith, I say,
If faith o'ercomes doubt."

Doubt is not always to be met with denunciation.

"What matter though I doubt at every pore,
Head-doubts, heart-doubts, doubts at my fingers' ends,
Doubts in the trivial work of every day,
Doubts at the very basis of my soul,
In the grand moments when she probes herself—
If finally I have a life to show?"

Doubt is one of the marks of the awakening of the higher manhood.

"When the fight begins within himself,
A man's worth something. . . . The
soul wakes
And grows. Prolong that battle through
his life!
Never leave growing till the life to
come!"

To many a truthful and truth-loving man, doubt is simply an intellectual necessity. The man who is uncertain of some of the dogmas of our religion may be a manly thinker; but he may be—alas! too often is—an immoral unbeliever. Now, the test I would apply to the doubt of any man, by which to find out whether it is manly or not—praiseworthy or to be condemned—is the question of Browning:—

"What think ye of Christ, friend?
When all's done and said,
Like you this Christianity, or not?
It may be false, but will you wish it
true?
Has it your vote to be so, if it can?"

If a man is in the right attitude toward truth, earnest in his search for it, open-minded to receive it from whatever source, hoping in his heart that Christianity may be the truth, we may have no fear of such an one; because his doubt really springs from his devotion to truth. But such a man never flaunts his doubts before his fellows. He knows by sad experience the agony of his present skepticism, the blessedness of his former faith; and, if manfully tender, he will spare the pain of those now happy in their belief. Blatant skepticism is a coarse, unmanly thing, indicative of superficiality and want of sympathy. The loud-mouthed unbeliever who seeks to destroy the faith of others is not a man of strong conviction; for the deep thinker, like deep water, is never noisy. His unbelief has its root in sin, in intellectual pride, in presumptuous impatience of authority; nay, it may even spring—as it oftentimes seems to do—from the devilish delight of wound-

ing sacred feelings. Call you that a mark of strength? Call you that a manly thing? In this age of scientific discovery, of research into all departments of truth, of critical testing, it is inevitable that many forms and formularies, long regarded as essentials of our faith, shall be swept away; and in the sifting process, many earnest souls are being perplexed. Such perplexity is no sin. Such doubt is the mark of faith, the evidence of disinterested search for truth which will stand the test. It is not unbelief; we should meet it not with denunciation but with kindly sympathy. But how many young men there are who simply ape the honest doubter, making their unbelief the subject of boasting and wantonly wounding the holy feelings and destroying the blessedness of the faith of others by their pretended doubt or by their unbelief, which really results from immoral living! Is that a mark of tenderness, of sympathy, of strong manliness? Such unbelief is cruel, brutal, diabolical.

Hear the words of one who knew well in his own soul the agony of skepticism and the joy of faith:—"Young men are prone to consider skepticism a proof of strong-mindedness, a something to be proud of. Let Pilate be a specimen, and a wretched one he is. He had clear-mindedness enough to be dissatisfied with all the views he knew; enough to see through and scorn the squabbles and superstitions of priests and bigots. All well, if from doubt of falsehood he had gone on to belief in a higher truth. But doubt—when it left him doubting—why, he missed the noblest opportunity man ever had, that of saving the Saviour: he became a thing for people to despise and after ages to pity. And that is skepticism. Call you that a manly thing? To believe is to be happy; to doubt is to be wretched. To believe is to be strong. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully or do anything that is worth the doing. I

speak to those that have learned' to hold cheap the threats wherewith priests and people would terrify into acquiescence—to those who are beyond the appeal of fear and can only yield, if at all, to higher motives. Young men, the only manly thing, the only strong thing, is faith. It is not so far as a man doubts, but so far as he believes, that he can achieve or perfect anything. All things are possible to him that believeth."

That strong faith which is the mark of a vigorous intellect, Christianity encourages. Our religion does not ask for blind judgment or superstitious credulity, but for calm, clear judgment and rational faith. It challenges investigation which requires and develops clear-mindedness and intellectual vigor. Its message to educated young men is: "Prove all things: hold fast that which is good. Come now and let us reason together." It only asks that we be rational. "What think ye of Christ?" We are not to rest content with traditional opinions, with anything short of convictions earnestly and personally thought out. Christ, His unique personality, His wonderful claims, His lofty teachings, are to be investigated, and only after careful examination to be accepted or rejected. That faith which is blind, which forbids questioning, which only answers with denunciation the earnest seeker of its grounds, is not Christian faith. It is a cowardly thing, afraid of the light, fit only for the timid and the lazy. That faith alone which seeks the light of investigation, which is able to give a reason for itself, is manly and worthy of thoughtful young men. But blind credulity, however weak, is no more unmanly than the refusal of many youths to study the life and teachings of Christ. Religious indifference indicates mental weakness and indolence. He who refuses to investigate the almost audacious claims of this Wonderful Personage who professed to give the true philosophy of life—to do so much to make existence more tolerable and

happy—to present principles which, if applied, would ennoble the individual and regenerate society—can scarcely be said to be taking an intelligent interest in human life. Young men, what think ye of this thing called Christianity? What answer does it give for itself at the bar of your reason? What apology does it offer for its existence and its claims? Does it pay? Is it reasonable? Is Godliness profitable for the life that now is and for that which is to come? Such are the questions you must not lazily shirk but truthfully strive to answer, if you be worthy of the name of men. Such are the questions the highest and strongest minds of all ages have asked, and to-day, as the result of scholarly research and honest study, Christianity occupies a higher place and wields a more potent influence in the world of thought than ever before. Its claims simply demand that earnest investigation which shall evolve intellectual power. Its themes are the loftiest and most inspiring which the human mind can soar to and revel in.

The glory of young men is their moral strength. Now, moral strength consists in courage and truthfulness, and devotion to duty. And we must be careful to distinguish between physical courage and moral courage. The former is often regarded as the essence of manliness, whereas, if we look closely, we shall find that it is not even a distinctively human quality. The physical courage which shines in athletic contests is the test of manliness in the opinion of many students; but athletic skill does not necessarily involve true manliness whose essence is moral courage. Now, physical courage consists in the determination to have one's own way, and involves contempt for safety and ease, and the readiness to suffer and die rather than yield. While we recognize the value of such courage, we cannot allow that it constitutes manliness; it is not even a peculiarly human quality, for we find it in the lower animals; the bull-dog exhibits it

as strikingly as any athlete. Far from constituting a manly nature, such courage may lead to those actions of savage and brutal violence which sometimes disgrace our contests on the campus. Athleticism is a good thing in its place. I should be sorry to be interpreted as saying anything in condemnation of college sports—so long as our games are manly and our contests conducted honorably; but there is a possibility of athletic skill being unduly exalted in our universities. The university exists to turn out men, not athletes. The athlete may be manly or otherwise. He may only represent animal courage—physical force and training. Indeed, a delicate constitution, incapable of athletic skill, does not imply the lack even of animal courage. Nelson was a courageous man; for when only fourteen years of age he attacked a polar bear with a handspike, and, when scolded by his captain for so doing, replied that he did not know Mr. Fear. But with his slight frame and weak constitution, he could never have excelled in many college sports. True manliness, too, may be found in a weak body; for its essence is not self-assertion, so loudly applauded in these days, but self-sacrifice, which is too often unrecognized. Thomas Hughes, in his admirable little work on "The Manliness of Christ," has drawn this distinction between courage and manliness, and has illustrated it by several incidents recorded in Napier's "Pennisular War." I cite some of these to make the distinction clear to you. At the battle of Coa, the "Boy" Stewart—nineteen years old and of gigantic stature and strength—would not recognize the French as victors. "So this is the end of our brag" he said, "this is our first battle and we retreat! The boy Stewart will not live to hear that said." Then, although all others had retreated, he fell upon the nearest enemy with his bayonet, and, refusing the quarter they seemed desirous to give, he died fighting in the midst of them. What a man he would have been

on the campus, with his indomitable will, his intense self-assertion, his defiance of pain and danger and death! But was his courage,—valuable and admirable though it was—was it after all the highest type of courage? Is not the following an example of nobler courage? During the same war, Sergeant-General MacQuade saw two men level their muskets on rests against a high gap in the bank, awaiting the up-rising of an enemy. Brown, a lad of sixteen years, attempted to ascend at the fatal spot. MacQuade—himself only twenty-four years of age—pulled him back, saying in a calm voice: "You are too young, sir, to be killed;" and then offering his own person to the fire, fell dead, pierced with both balls. Was not his a higher type of courage? And wherein lay the difference? The former is an example of proud self-assertion; the latter of sublime self-sacrifice. You all know, too, the story of the wreck of the "Birkenhead," when, rather than endanger the lives of the women and children in the boats, at the command of their captain, four hundred men fell in on deck by companies, knowing that the sea below them was full of sharks and that the ship could not float until the boats returned; but they stood calmly in line, and uttered not a word until the ship keeled over and they found a watery grave. Napier, admiring as he did physical prowess which shone in actual fight, yet gives the palm to these men when he said: "The records of the world furnish no parallel to this self-devotion." It was such an exhibition of self-sacrifice, self-restraint, in which rather than self-assertion all true manliness consists. Self-assertion is so useful in the contests which are becoming an important factor in university life that many are inclined to regard it as the essence of manly courage, and to look upon the youth as lacking in manliness whose physical constitution will not allow him to engage in the harder games. But let us remember that bodily strength

may be degraded by being used savagely and cowardly ; while a delicate frame may enclose a brave, true heart. Contempt of pain and danger, however useful and admirable, is an animal and not a distinctively human, much less manly, quality. A successful athlete may be a coward and a brute, while the truly manly man can be neither.

Now, moral courage—which consists in self-sacrificing devotion to what is right—it is the aim of Christianity to develop. Decision of character, the ability to say “no” to Satan, and “I will” to the voice of duty—moral backbone—is a noble quality in any youth. Such Puritanism is the moral product of our religion ; for Puritanism is not dead to-day—never will die so long as God and conscience live. It seems the fashion in these days for people to speak slightingly of the Puritans ; but there was more moral gristle in the little finger of the true Puritan than in the whole constitution of his aesthetic critics. By the modern Puritan I do not mean the man who clings tenaciously to all the opinions for which the seventeenth century Puritans fought and bled, and which may be to us meaningless inherited prejudices, not worth contending for ; but I mean by the nineteenth century Puritan the man who has personal conscientious convictions, and the moral muscle to defend them. The religion of the Bible is the religion of conscience—it sends forth men with highly sensitive moral consciousness, quick to discern between right and wrong, truth and falsehood, and ready to hear and to obey the unconditional commands of duty. Pleasure, convenience, expediency, all yield to right—the “everlasting yea.” The effeminate Christian, the prudential religionist, the emotional pietist,—how sickly in comparison with the robust Puritan ! Christianity is the best producer of moral strength the world has ever seen.

The glory of young men is their spiritual strength ; and this, although the

highest side of man's nature, is the one which is too often neglected. Our spiritual nature is that part of our manhood by which we realize the things of the spiritual world ; by which we exercise faith and gain the assurance of things hoped for, the firm persuasion of things not seen. Now, faith has been well defined as “sanctified imagination,”—it consists in seeing what is invisible to the physical eye, hearing what is inaudible to the natural ear, grasping what is intangible to bodily sense. It is the intuitive faculty by which we realize God and spiritual things. It is akin to the poet's intuition—for the poet is a seer—one who sees through the veil of the material and grasps spiritual truth—“knowledge absolute,” as Browning calls it, and the appreciation of poetry may always be taken as one mark of a spiritual nature. How many there are who give no time to the cultivation of this side of their manhood. Many young men indulge in recreations for bodily culture, but seem to forget that the spiritual nature needs to be recreated too. Many develop clear mental vision, but allow their spiritual eye to become blind ; they can solve knotty intellectual problems, but they fail to find God by intuition, by spiritual communion. Their reverence does not grow with their knowledge ; they give their whole attention to mental culture, and allow their spiritual nature to suffer atrophy. How often do we find that men, who have devoted themselves exclusively to the study of natural science, sacrifice their spiritual manhood ! Ever looking down at the earth—hammering its rocks, examining its fossil remains, studying its laws,—forgetful that they are “thinking God's thoughts after Him”—they have no time to look up and to study the phenomena of the spiritual kingdom ; until they lose the desire and the ability to raise their eyes and minds from the material. Seeing only present existences and handling only material realities, they lose the power of seeing the invisible and of

grasping future and eternal realities. I was told not long ago by a friend who had for some years been an enthusiastic and successful student of natural science, that he was gradually losing all relish for poetry, and that the spiritual world in which he used to believe in early life was becoming more and more an unreality to him. He made the frank confession with sorrow. Charles Darwin was too busy in scientific research to look up—to raise his eyes to God and to the spiritual world; and what was the result? He lost his spiritual receptivity; he forfeited the capacity to appreciate the beauty and the truth of spiritual things. On his own confession, Milton's lofty poetry was unintelligible to him, and God was an uncertainty. Others there are, again, who acquire moral strength—who are truthful, honest, temperate, energetic in works of social reform—but they do not cultivate their spiritual natures—they do not recognize God and train their hearts to feel His presence; and they are really further from the Kingdom of God than are the publicans and harlots whom in their zeal they seek to reclaim. There is a very possible danger that men may forfeit their spiritual natures through lack of exercise and nourishment; so that the appeals of the Bible are to them in an unknown tongue—they cannot feel the claims of Christ. Just as blind Tom laughed at the description of the sunset, because he had not eyes to see it; just as Macaulay thought mathematics a senseless study, because he had not a mathematical mind to appreciate it; just as Darwin could not understand poetry, because he had lost his poetic capacity by neglect; so there are men to whom God and eternity, heaven and hell, Christ and the judgment day, have no meaning—no existence. They may be strong physically, mentally, morally, but spiritually they are dead. They are no more responsive to the voice of God, and to the realities of the unseen world, than is the eye of a corpse responsive to

the beauties of nature, or the ear of a dead man to the harmony of sounds. God calls them, but they hear not His "still small voice;" visions of the spiritual world are everywhere about them, but they have no spiritual eye to see them; eternal realities press upon them, but they cannot feel them, for their capacity to perceive spiritual truths has suffered atrophy—wasted away for want of nourishment and exercise. I speak in all earnestness a sober fact when I say that there is danger lest in your worthy pursuits of physical culture and intellectual refinements and moral strength, you forfeit your spiritual nature by simply neglecting it. Now in youth is the time to nurse it into strength. Never therefore neglect your prayers, and the devotional reading of the Bible, and meditation on spiritual truths. Keep looking up to God and heaven; and your spiritual vision will improve. The spiritual, remember, is the completing side of your nature—that which crowns and unifies the whole; without which you are not a real man, symmetrical, perfect. Rest content with no lower aim in life than complete manhood—the measure of the stature of the fulness of Christ.

From what I have said, we must all realize the responsibility which rests upon us who are engaged in religious effort among young men to present in our lives a strong Christianity—attractive and impressive. Quit you like men; be strong. Remember that what Christ asks of His disciples primarily, is to be men. Set forth religion as an intensely real thing—not slavish adherence to dead creeds, but an every day working theory of life—not make-belief, but personal conviction—not conformity to traditional opinions, but a living experience. If your religion consists only in subscribing to theological statements for policy's sake,—assenting to the formulas of the Church, not inquiring what they mean, in order to save your souls,—it can never be attractive to truth-loving youth. Only profess what you actually believe. O

for moral muscle to shatter the brazen serpent of effete orthodoxy ! O for heroism to discard the unreal conventionalities of religion, the lifeless ritualism, the chilling formalism ! O for reformers to smite the shams and falsehoods of religion—to strip off the artificial trappings which only conceal its natural form—and to call men back to the “ eternal verities ! ” Pledge yourselves to undying warfare against religious affectation, sentimentalism, make-belief ; and take your stand like men upon conviction, naturalness, the realities of the spiritual life.

And let it be clearly seen that your religion is not merely a restraint—a straight-waistcoat—a catalogue of prohibitions—but an inspiration—a producer of ripe manhood—sending the currents of manly life coursing through your whole being. This is what youth craves.

“ ’Tis life of which our nerves are scant ;
 ’Tis life, not death, for which we pant ;
 More life, and fuller, that we want.”

Present a Christianity that does not devitalize, but which brings with it a fuller life—attractive to liberty-loving youth. And to this end throw open the doors of your whole nature to the life-giving Spirit of God. Consecrate your complete manhood to Christ—your bodies to be the temple of Christ—your intellects to be devoted to the service of Him and His needy brethren—your moral powers to be used in extending His kingdom of righteousness—your spiritual natures to be made partakers of His likeness. Fling yourselves unreservedly upon His altar, all you have, and are, and ever hope to be, saying : “ Lord Jesus, receive me ; I am thine now, wholly thine and thine forever, Amen.”



We older children grope our way,
 From dark behind to dark before ;
 And only when our hands we lay,
 Dear Lord, in Thine, the night is day,
 And there is darkness nevermore.

Reach downward to the sunless deep,
 Wherein our guides are blind as we,
 And faith is small and hope delays ;
 Take Thou the hands of prayer we raise,
 And let us feel the light of Thee.

—John Greenleaf Whittier.

INDIRECT TAXATION VIEWED FROM AN ETHICAL STANDPOINT.

The problem of Indirect Taxation may be viewed either from a political, from an economical or from an ethical standpoint. It really has an ethical or moral aspect, although from this standpoint it has not, until quite recently, been considered. The time, however, has come when many politicians and economists are beginning to realize that a system of taxation must not be adhered to simply on the ground that it is convenient --that it can be carried out in practice without much trouble, that by it the largest revenue can be procured with the least possible discontent on the part of the persons taxed. The important question now is, or ought to be, Is such a mode of taxation just, as well as convenient? The vindication of any system, in any other light, is inadequate. Can Indirect Taxation be vindicated on the ground that it is a perfectly legitimate mode of raising a revenue? It would certainly imply much rashness to make the sweeping assertion that it is either just or unjust in every particular; but, to any thoughtful person, there are many phases of Indirect Taxation that savor more of injustice than justice. These it is my purpose to consider in this essay.

Probably there is no claim put forward more frequently in favor of this mode of raising a revenue than that it is not felt keenly by the tax-payer; and, consequently, not followed by as much discontent as direct methods are. Let us consider this plea. Why does the tax-payer, who contributes, in this indirect way, a due share to his country's revenue, not feel it and consequently manifest discontent? No one, not even the strongest advocates of Indirect Taxation, can say that it is because he is

convinced of his moral obligations in respect to his action. The only reason that can be fairly advanced is, that the person taxed is kept in ignorance of the fact that he is, in any way, contributing to the public revenue. From a purely economical point of view, this may be quite satisfactory; but, to the moralist, it is certainly a violation of the principles of right. The transaction is one in which the success of the government is measured by the success of its deception. The government, we admit, may have a perfect right to exact the tax; while the individual, on the other hand, may be under a solemn obligation to pay it. So the wrong is not, of necessity, either in the receiving or the giving; it is rather in the method of exacting—in the deception.

A man may owe me a sum of money, which I have a right to collect. If he does not pay when he should, it is my duty to convince him of his obligations in the matter by an appeal to his moral consciousness. If, even then, he fails to comply, it is perfectly right to compel him; but, under no consideration, am I justified in obtaining my deserts in any indirect way for the sake of peace or the avoidance of discontent. So, in like manner, the government, that is entitled to a certain annual sum from those who claim its protection, can never be justified in raising that amount in a way calculated to deceive. Its duty is rather to make its claims frankly and candidly; to use every legitimate means to convince the subject of his obligations; and, if that fail, to compel him as the creditor does the negligent or dishonest debtor. From a calm consideration of these facts, we are forced, once for all, to abandon our defence of Indirect Tax-

ation on the ground that it is not felt, and, as a consequence, not followed by discontent.

The tendency referred to above, namely, that of keeping the tax-payer in ignorance of the amount he contributes, is manifest wherever this method is employed: still it is by no means necessary that it should be so. When politicians and economists learn to consider what is right in regard to taxation rather than what is expedient, there is every reason to believe that they will deal with the tax-payer in a juster way—they will no longer strive to deceive, but unhesitatingly teach the subject his duties in respect to taxation. Then, but not till then, will men fully realize that they are helping to rule themselves, and that they should take a deeper interest in public affairs.

It has also been urged in favor of Indirect Taxation, that it is the easiest method whereby a revenue can be raised—that it causes little or no inconvenience. This is certainly a desirable feature in any system; but, if the absence of inconvenience can be traced, in a large measure at least, to a corresponding absence of justice, will the ease with which the system can be carried out justify us in adhering to it?

The man who advocates taxation on the ground of ease rather than justice will tell us that the best way to raise a revenue is by placing a uniform duty on certain quantities of any particular article of consumption. His line of argument will be much as follows:—Every individual in this country must use tea, therefore, by imposing a duty of ten cents per pound on it, you will raise a certain amount of tax from everybody, and thus secure a good revenue. Moreover, by fixing the duty at so much per pound, you will obviate the necessity of custom-house officers perplexing themselves regarding the prices of different grades of tea. Such reasoning, if intended to prove the ease with which a system of Indirect Taxation can be car-

ried out, is unanswerable. But what does this absence of inconvenience imply? Nothing less than a corresponding absence of justice. By such a free and easy method, the poor man, who invests a dollar in twenty-five-cent tea, pays exactly four times as heavy a tax as his rich neighbor who invests an equal sum in that which costs one dollar per pound. The injustice of this is most apparent; and we may ask, whence does it arise? Is it not from adhering to a method in virtue of its simplicity? Remove the injustice connected with many forms of Indirect Taxation, and you will find their complexity increases to such an extent that no one would think of vindicating them, on the ground that they are more easily worked than direct methods.

Again, those with a greater regard for justice claim that, if duties be imposed, not according to the quantity, but according to the value of all articles of consumption, the injustice referred to above is got rid of, and still this method of raising a revenue is comparatively simple. Simple it certainly is; but how about its justice? Is it really equitable?

Under such an arrangement, the poor man, who finds he has to spend all his income, is taxed on all; while the rich man may not spend one-tenth of his, and thus be freed from taxation on the other nine-tenths. Here, again, the injustice is evident. Why should the man with an income of \$1,000 be asked to pay as much tax as he who receives \$10,000? This is but another case of ease usurping the throne of justice.

Another phase of Indirect Taxation, that is characterized by its lack of fairness, is that in which a government imposes a protective tariff for revenue purposes. A better example of this cannot be found than when a government imposes a heavy duty on imported goods, with the two-fold aim of raising a revenue and protecting home manufactures. What are the evident results

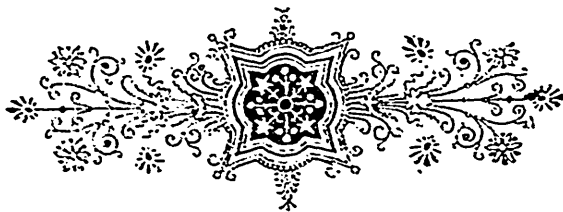
of such a measure? If it proves a real protection of home manufactures, it must discourage importation; and if, on the other hand, it discourage importation, it must, as a consequence, fail to attain its other aim, namely that of raising a revenue. By the very nature of the case, it is impossible to attain both ends. One, however, may be attained; and the likelihood is that it will be the protection of the manufacturer. The reason is apparent. The home-manufacturer, finding himself thus protected, cleverly adjusts his prices so as to undersell the foreign manufacturer to an extent that will secure the ready sale of his own goods. For example, supposing the manufactured article cost \$90.00, and the duty imposed upon it were \$15.00, then the home manufacturer, by selling his article for \$100.00, could secure a ready buyer. Nor would the purchaser fully realize that, on the \$100.00 spent, he had actually paid \$10.00 tax, to go, not into the public treasury, but into the pocket of his rich manufacturing neighbor. Even here, the injustice is but in its first stage. A year passes during which the revenue has fallen

short, most appreciably, from the fact that the fountain, from which it was expected to flow, was checked at its source or turned aside to enrich those who needed it least. And now there is but one way out of the difficulty. A direct tax must be imposed; and the purchaser of home-manufactured goods must be punished for "encouraging home-manufactures" by being forced to pay another tax—this time, however, into the public treasury, not to the wealthy manufacturer. We thus see that a protective tariff for revenue purposes is not only impracticable but in the highest measure unjust—tending to make the rich, richer; the poor, still poorer.

Other objections, from an ethical stand-point, might be advanced against Indirect Taxation; but these will suffice to show wherein it falls short of the standard of justice. However satisfactory it may prove to the economist and the political scientist, to the moralist it displays an array of defects that demand correction.

J. S. GORDON.

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Ask God to show you your duty, and then do that duty well; and from that point you mount to the very peak of vision.

—Edward Everett Hale.

THE FISHERMEN.

On the shore of Galilee's sea,
 Made classic by divinity,
 Walk'd Christ the incarnate Son of God,
 Lonely, yet grand, the path He trod ;
 Creator of all worlds and spheres,
 Heaven's Lord, as man, 'mong men ap-
 pears,

Revealer of God's boundless grace ;
 Great teacher of our fallen race.
 His voice creation called from naught,
 So vast His power, with wisdom fraught,
 And numerous worlds at His command
 Came into being—sea and land.

This wond'rous voice on Galilee's shore,
 In words sublime, ne'er heard before,
 He spake in accents soft and sweet,
 Gentle and lofty tones to greet
 Some toiling fishermen on the sea,
 Whose harvest field was Galilee.

To these rough men He gently spake :
 "Follow Me, and boats and nets forsake,
 "And fishers of men I will you make."
 With one glad impulse void of fear,
 They leave their ships and kindred dear ;
 His words of life their hearts inspire,
 Their lives renewed with holy fire,
 They follow Him where'er He goes,
 'Midst kindred, friends or bitter foes.
 They saw what kings desired to see,
 And prophets long foretold should be,
 Who spake in history's dawning light,
 But passed away without the sight.
 They saw Christ's wonder-working
 power.

They heard His words each day and
 hour,
 With grateful reverence they sat,
 Honored disciples at His feet.

'Midst days of darkness, doubt and
 gloom,
 Hope shattered in an earthly tomb,
 "We thought," said they, "that this
 was He.

"By whom we all redeemed should be."
 The cross to them was death's sad dawn,
 End of their faith, their hope forlorn.

"I go a-fishing," Peter said,
 "Now that our fondest hopes are dead."
 "We also go along with thee,
 "To fish again in Galilee."

And so they went with boat and net,
 And toiled, and toiled the fish to get,
 And all night long they toiled in vain,
 The harvest of the sea to gain.
 And when the glorious morn was come,
 And in the east the rising sun,
 The risen Lord on shore appeared,
 With words of joy their hearts He
 cheered :

"My children, have ye any meat ?"
 The Master's words with which to greet
 The dull disciples as they toiled,
 Their skill defied, their efforts foiled,
 In plaintive words came answer, "No !"
 "We've toiled all night ; yes, even so,
 "And though experienced men are we,
 "Our nets are empty in the sea."
 With words, divine from off the shore,
 From Him whom all Heaven's hosts
 adore,
 His words who heaven and earth com-
 mand,

Spake to the toilers from the land :
 "Cast in the net, right side of ship,
 "And ye shall find." Their nets they
 dip,

And lower into the sea's deep trough,
 A multitude ! more than enough
 Of fish to fill their nets, they take ;
 So great the catch their nets they brake.
 With such result from spoken word,
 Disciples said : "It is the Lord ;"
 And Peter, as by impulse led,
 His fisher's coat, so it is said,
 Girt round his loins, in sea did cast
 Himself, and to the shore as fast
 As his great strength could speed,
 Swam to his Lord, in time of need.
 An act of penitence and love,
 Outweighs his faults, as it did prove ;
 For men are weak when sorely tried,
 And Peter had his Lord denied.

The other disciples slowly came,
For they were not so much to blame,
Though they had been deserters, too,
Had not denied their Lord is true.

And now re-union great and strong,
Disciples with their Lord among,
Lasting as time, firm as God's word,
Their faith confirmed by risen Lord.
The great command to them was given,—
The great command to earth, from
heaven,—

“Go ye, as fishermen and take,
“The Gospel net, which cannot break,
“And fish for men on every shore,
“Till all mankind shall Christ adore.”

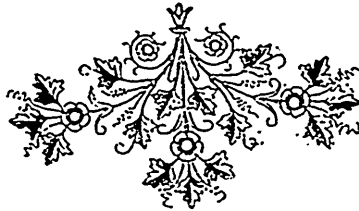
This great commission still remains,
Fishers of men seek heavenly gains ;
The sea of life is open wide,
And ebbs and flows—eternal tide,

And fish innumerable are there,
Then, why are Gospel nets so bare ?

Are we like Christ's disciples dear
Fishing without Christ's presence near ?
No wonder that we fail to win,
Men from the fishing-sea of sin.
Christ ever speaks from heaven's shore,
Clear, gentle, loving, evermore :
“Let down your net, right side of ship,
“And ye shall find.” Our net we dip,
And lower into the sea's deep trough
A pentecost ! Yet not enough
Of fish ! Our net is firm and strong,
Wide as the world, and deep and long.
And while within the tide of time,
Our boats and nets in every clime,
We'll drop our net at His command,
And land our fish on every strand.

GEO. W. ARMSTRONG.

London, Ont.



Pleasures are like poppies spread,
You seize the flower, its bloom is shed ;
Or like the snow-flake in the river,
A moment white—then melts forever ;
Or like the borealis race,
That flit ere you can point their place ;
Or like the rainbow's lovely form,
Evanishing amid the storm.

—Burns.

Convocation of April 3rd, 1895.

DEVOTIONAL EXERCISES ; SINGING, READING THE SCRIPTURES AND
PRAYER BY THE REV. JAMES MYLES CROMBIE.

1. Presentation of Prizes, Scholarships and Medals.

A—PRIZES.

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

Dr. MacVicar's Bible Class Prizes for Public Speaking, \$10 in books, Mr. F. W. Gilmour.
 English Reading, " " W. Patterson, B.A.
 French Reading, " " E. Curdy.
 English Essay, " " A. Graham, B.A.
 French Essay, " " E. Curdy.

Presented by Mr. J. S. Gordon, B.A., President.

(2.) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), \$10 in books, Mr. James Taylor, B.A.
 Presented by A. T. Taylor, Esq., F.R.I.B.A., Lecturer.

(3.) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year), \$15 in books, Mr. F. W. Gilmour.
 " Second Prize (1st year), 10 " " Angus Graham, B.A.
 Presented by John P. Stephens, Esq., Lecturer.

B—SCHOLARSHIPS, (Special).

(1.) UNIVERSITY SCHOLARSHIPS, GAINED AFTER THE CLOSE OF SESSION 1894-95.

The Lord Mount Stephen,	1st year,	-	\$50	-	Mr. Hector Mackay.
The Stirling,	2nd year,	-	50	-	" J. C. Robertson.
The Drysdale,	3rd year,	-	50	-	" N. D. Keith.
The Erskine Church,	4th year,	-	50	-	" A. Graham, B.A.

Presented by Sir J. W. Dawson, K.C.M.G., LL.D., F.R.S., &c.

(2) FRENCH SCHOLARSHIPS.

The Thomas Houston Scholarship, Theological	\$40	-	-	Mr. E. H. Brandt.
The William Ross	40	-	-	" P. E. Beauchamp.
The Hamilton (McNab St.), Literary,	40	-	-	" E. Curdy.
The Thomas Houston,	35	-	-	" V. Genova.

Presented by the Rev. C. E. Amaron, M.A.

(3) GAELIC SCHOLARSHIPS.

The Dr. McEachran,	-	-	-	\$25	-	-	Mr. Hugh Leitch.
The Farquhar Robertson,	-	-	-	25	-	-	" A. MacCullum.
The Alex. MacLennan,	-	-	-	25	-	-	" Hector MacKay.
The Alex. MacMillan,	-	-	-	25	-	-	" Allan S. MacLean.

Presented by the Rev. Neil MacNeish, B.D., LL.D.

(4) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship,	-	\$25	-	-	Mr. J. R. Douglas.
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Presented by Professor A. W. McGoun, B.C.L.

(5) THE LOCHEAD SCHOLARSHIP.

The Lothead Scholarship,	-	-	-	\$40	-	Mr. J. J. L. Gourlay.
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Presented by F. W. Kelley, Esq., Ph.D., M.A.

C—SCHOLARSHIPS, (Theological and General.).

(1) ORDINARY GENERAL PROFICIENCY.

The Walter Paul,	1st year	-	-	\$50	-	Mr. M. Macintosh.
The Balfour,	2nd year,	-	-	50	-	" D. D. Millar.
The Crescent St.,	3rd year,	-	-	50	-	" D. Hutchison, B.A.
The Hugh MacKay,	3rd year,	-	-	60	-	" A. Mahaffy, B.A.

Presented by the REV. PROFESSOR ROSS, B.D., M.A.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Anderson,	1st year,	-	-	\$100	-	Mr. A. Graham, B.A.
The John Redpath,	1st year,	-	-	50	-	" W. Bremner, B.A.
The David Morrice,	2nd year,	-	-	100	-	" J. S. Gordon, B.A.
The William Brown,	2nd year,	-	-	50	-	" Geo. Gilmore.

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

D—MEDALS.

THE STUDENT'S GOLD MEDAL, BEING HIGHEST AWARD OF THE YEAR FOR ALL WORK,
PASS AND HONOUR,

Awarded to	-	-	-	-	-	Mr. A. Mahaffy, B.A.
The Silver Medal	-	-	-	-	-	" D. Hutchison, B.A.

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

2. Conferring Degrees in Divinity.

A—BACHELORS OF DIVINITY.

Rev. W. M. Tufts, B.A.	Rev. G. C. Pidgeon, B.A.	Rev. J. R. Munro, B.A.
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Presented by the Rev. Professor Scrimger, D.D., M.A.

B—DOCTORS OF DIVINITY IN COURSE.

- The Rev. T. Snyder, B.D., M.A., Ph.D. Preston, Ont.
 Presented by the Rev. Professor Coussirat, D.D., M.A.
- The Rev. S. Lyle, B.D. Hamilton, Ont.
 Presented by the Rev. Professor J. Clark Murray, LL.D.

C—DOCTORS OF DIVINITY, (*Honoris Causa.*)

- The Rev. John Crombie, M.A. Smith's Falls, Ont.
 Presented by the Rev. A. B. MacKay, D.D.
- The Right Rev. Bishop Cridge, Victoria, B.C.
 The Rev. Daniel MacDonald Efate, New Hebrides.
 Presented by the Registrar.

3. Addresses, etc.

- 1.—Valedictory Address, By Mr. D. Hutchison, B.A.
- 2.—Presentation of Diplomas to the Graduates of the Year, namely :
- | | | |
|----------------------|----------------------|-----------------------|
| Mr. P. E. Beauchamp, | Mr. A. Mahaffy, B.A. | Mr. A. MacVicar, B.A. |
| " J. J. L. Gourlay. | " J. P. MacInnes. | " W. T. Morison. |
| " D. Hutchison, B.A. | " N. MacLaren. | " P. D. Muir, B.A. |
| " W. Patterson, B.A. | " J. Taylor, B.A. | |
- By the Reverend the Principal.
- 3.—Address to the Graduating Class, The Rev. John Crombie, D.D., M.A.
- 4.—Closing Remarks By the Reverend the Principal.

The Benediction was pronounced by the Rev. Dr. Lyle.

VALEDICTORY.

By D. HUTCHISON, B.A.

Rev. Principal, Members of Convocation,
 Fellow-Students, Ladies and Gentle-
 men :—

To-night, as we of the class of '95 are called upon to sever the ties that have hitherto bound us to our Alma Mater, we pause for a moment to bid the wonted adieu. We entered college with hope

buoyant and courage high, but at this, the end of our college life, we have to confess in the words of Sydney Smith, that many of the things we had hoped to accomplish, were but "the dreams of a dreamer who dreams that he has been dreaming." Hitherto we have been toiling as collegiate children and youths, but now the moment has come when we

are called upon to cast off the dress of youth, assume the garb of collegiate manhood, leave the shelter of our Alma Mater, and face life as a stern reality.

While in college, we have a large part of our time been students of the religion of Christ, but now we must be leaders and teachers of Christianity. As such, we have fallen on perilous times. The age is one of uneasiness and unrest, an age anti-dogmatic and impatient of the supernatural. The spirit of the times is essentially that of criticism. Literature, laws, institutions, forms of government, man, society, the ultimate principles of right and wrong, and all things else, are being examined and criticized as in no previous age. Old theories, old laws, old systems, old ideas of government, have been critically examined and relegated to the obscurity of the past. And it would indeed be strange, if amidst all this unrest and transition, and wild commotion and storm, did not Christianity come in for its share of examination and criticism. Christianity has been and is being critically examined and put to the test in every conceivable way. Many fear the consequences, but the Christian should be the last to tremble at the examination of his faith by science or criticism. If he believes in a controlling Providence, and believes that his faith rests on a foundation of Eternal Truth, why should he fear? Such fear is an evidence of the absence of faith, or, at least, of its weakness, for

"Tis only the usurper's diadem,
That shakes at touch of light, revealing
fraud."

In such a critical age, an age in which we are so frequently told Christianity is now a useless and dying thing in the world, we of the graduating class naturally ask ourselves: "What have we to offer to the world? Have we a worthless nostrum to offer men, or have we something of value? Have we a weak, dying religion, or have we something

potent and permanent?" McGill College sends this year from her medical school, fifty-three men to be co-workers with the Creator in battling with and healing disease, and in alleviating the sufferings which sin has brought into the world of humanity. From the Faculty of Law, men will go forth to assist in upholding good order and justice in the state. While these men in their different professions have something of value to offer the world, have we something of value as well? Such is the question that comes to us to-night with overwhelming power. If Christianity is now powerless and dying, and the pagan civilization of Athens and Rome in many respects superior to our Christian civilization, then what need for us to give our lives to the work of preaching Christ? For, "breathes there a man with soul so dead," who would desire to spend his life in a work useless to earth, and useless to eternity?

What has Christianity done for the world? Taking a hasty and superficial view, and laying aside its higher truths, let us test its worth by what it has done.

At the time of its introduction into the world, pagan civilization had reached its zenith. Agriculture, commerce, literature and art flourished, as in no other age. Yet at the national heart lay a moral canker-worm, slowly eating out its highest and noblest life. Matthew Arnold vividly describes the condition of society in Rome, when he says:—

"On that hard, pagan world, disgust
And secret loathing fell.
Deep weariness and sated lust
Made human life a hell."

To purify the world and remove "man's inhumanity to man," Christianity met the world's need by giving an ideal, moral standard, embodied in a living person—Christ. Other moral standards had been set up in codes or creeds. But a code or creed not founded on a person, is powerless to lead men

to virtue. In a moral code of dead rules is no power to help men. In a creed is no power to help men, only in so far as it reveals behind that creed a living personal helper.

The moral and philosophical codes and creeds said to men: "Be good." But men struggling against sin know that command is but a mockery of their weakness. They need one who is "mighty to save." Christianity came with its ideal standard and said: "There is your ideal. Be God-like." And along with this command, there comes a subtle, persuasive, energizing, all-inspiring force to help man on towards that ideal—the force of love. The love of God for man, which evokes the love of man for God. A man never can do the right unless the right is sympathized with and loved. Christianity proclaimed Christ as the one great object of loyalty and love. If Christ is loved by the subject, that subject will be loyal, and if he is loyal, that is loyalty to right, for right is Christ, and Christ is right. This has given the very highest type of character the world has seen. Christianity forms the highest kind of character, and character is power. A man's greatness is not in his wealth, or learning, or culture, but in his character.

Again, Christianity has created a public sentiment antagonistic to vice and sin in every form. Formerly, a man might be guilty of fraud, or injustice, or cruelty, or commit the most heinous of sins, or be false to the most sacred, private or public trust, and yet have his conduct approved, or even eulogized. But Christianity has actively inculcated principles of truth, and justice, and humanity. And now, who dares to approve or eulogize crime or sin? Who dares to approve or eulogize cruelty, or injustice, or fraud, whether individual, social, political or national? Look, for example, at the outburst of public indignation which swept over the civilized world when the press reported that the Japanese had sunk the Chinese trans-

port steamer "Kow-Chung," and had shot the defenceless soldiers while struggling in the water. Mark again, the expressions of horror and indignation over the recent Armenian outrages. In both cases the resentment shown was the creation of Christianity. This sentiment has made nations more humane in their treatment of foreigners, and has led the nations to co-operate in crushing out crime and bringing wrong-doers to justice. For the criminal there is now no escape. The law follows him to the world's end. "Justice," said Burke, "is the common cause of the nations."

Christianity has revolutionized government. The Greeks and Romans placed the State before the individual. So long as the State was prosperous and powerful, it mattered not whether the individual subject, and the homes of the country were pure and happy. The subject existed for the good of the State, not the State for the good of the subject. But Christianity reversed this, and taught that government has the right to exist, only for the highest well-being of the subject. No ancient nation ever held such a conception of government as this. Christianity aims at the abolition of every inhuman or unjust law, and at the establishment of laws and institutions on a just and moral basis. In principle, it is opposed to all anarchy, political corruption and despotism. It fills the ruler with a sense of his obligation to the subject, and his responsibility to God, and fills the ruled with a spirit of true patriotism, virtue and loyalty. And whether the government be a monarchy, aristocracy or democracy, Christianity tends to promote peace, toleration, humanity, justice and liberty. When we look at the map of the world, we find that in those countries where Christ's religion is the purest, there the people enjoy the greatest liberty and happiness. While on the other hand, where there is an impure Christianity or a false religion, the people live under a curse, civil and political. Christianity

is the mighty principle to which we owe our free institutions, and all the civil and political liberty we enjoy.

It was Christianity, too, that inculcated active charity, so that for the first time in the history of mankind, the sick, the unfortunate, the suffering, and those afflicted with hideous disease, became objects of sympathy, compassion, assistance and care. The result of this is seen in the erection of hospitals, almshouses, orphanages, ragged schools and other institutions of the kind. Before Christ, these did not exist. Rome and Athens had no hospitals. That magnificent building, the Royal Victoria Hospital, is but the crowning work of this spirit of charity given to the world by Him who "went about doing good." This, too, is the spirit that lies at the root of the advance of medical science, and the consequent blessings it has brought to suffering men.

To Christianity, too, we owe the elevation of art and literature. For she gave to men new ideals and new inspiration. Dante, Pope, Milton, Shakespeare and Tennyson were steeped in Hebrew and Christian thought and ideas, and owe to these the inspiration that produced the creations of their noblest genius.

This is but the least conceivable fraction of the influence of Christianity on the world, and greater than all, is what I have not mentioned, its cure for sin. This is what we have to give the world. Christianity! that which has given to the world the highest possible moral ideal, and the highest moral life, assuaged human suffering, ameliorated the world's wrongs, relieved human wants and woes, made men more manly, society more humane, subjects more loyal, more happy and more prosperous, and governments less despotic, and more useful and more just.

And Christianity has not lost its power. It is more potent to-day than ever. It is progressive. It must be untrue to its principles before it can be stagnant like Oriental religions. It is

evolution of the highest kind. The character of the Christian must be progressive. The Christian nation must be progressive; progress towards a higher civilization, a higher type of national character, a more perfect society, and a more perfect government; for the end and aim of Christianity is to make a perfect individual, a perfect Society, a perfect nation and a perfect world.

Christianity is a spiritual force, and that is the greatest of all forces. Railways, steam and electric power, factories, workshops and commerce are not the world's elemental civilizing powers. Behind these lies soul. Behind these lie ideas, and these material things are but effects or consequences. It is the soul that controls the world for good or ill, and not wealth or military power. Our work is with soul. We present a living Christ who gives to men the highest type of soul. This must tell on the nation, and on the world, and on eternity. Is our work not then important? Is what we offer not of the highest value? Christianity is the mightiest power for good that has ever touched the world, and may God help us to so teach it in its purity, that it may accomplish through us God's purposes in the world.

And now comes the sad duty of saying our farewells. Our class numbers eleven. Its characteristic feature is that it is the most modest class that has graduated for some time. Two things we have learned in college. Our own ignorance, and how to work. Two of our number, taking Greeley's advice, go to the far west, where they have determined by preaching the Gospel, to lessen the expenses of government, by bringing about a state of things in which the mounted police force will be banished from the country, because no longer necessary. Four of our members will, in all probability, settle in the vicinity of the Dominion Capital, where they will do what they can to keep the politics of the capital pure. One of our number,

we think him the noblest of the class, has offered himself for service in a heathen land. During his college career, he has never so much as mentioned his cherished wish to any, but at the end he gives himself. Should he go, our prayers and best wishes for his success will follow him to the lonely land in which he may labor. The remaining members of the class will in all probability settle in the older parts of our Dominion where their influence will become a factor in moulding the life and character of our young nation.

With deepest gratitude to our professors, we say farewell. We trust you have imparted to us your fearless spirit in denouncing wrong, your spirit of liberality and toleration, your manly and independent love of truth, and above all, your perfect trust in the infinite love and resources of your God, and your unwavering faith in the power of His Son to save and bless the world. Our obligation to you is of an intellectual and spiritual kind, and can never be repaid. Yet we trust, that in years to come, you may be gladdened in heart by seeing your influence working through us in deepening the hold, and extending the work in the world of the Master whom you love and serve.

To you, the citizens of Montreal, we say farewell. We sincerely thank you for the kindness shown in welcoming us to your churches and homes. And if at times you found us slow to respond to your invitations, it was not, we assure you, through any lack of appreciation on our part, but because of the incessant toil of college life.

In saying good-bye to the undergraduates, we have little to say. We have had advice given ourselves on similar occasions, but it went for naught. We did as we chose, and you will do the same. In a short time you too will become so learned, that you

"Could a hair divide,
Between the west and north-west side,"

and will form the graduating class. We hand you over to the tender mercies of the second year men, and can only hope their tender mercies may not be cruel. Make the most of your college life. Vain regrets at its close are useless, for

"The moments we forego,
Eternity itself cannot retrieve."

Now, fellow-graduates, we have to say good-bye to one another. In a short time we will be scattered across the length and breadth of our land. A life of toil lies before us. But work is the law of success, and the human being who does not engage in work of some kind in this world, lives a life useless to earth and heaven. Let us with unwavering faith in the omnipotence and love of our God, unite in battle against the common foe of mankind, and our lives must be a blessing to the world throughout all time, and throughout eternity. Longfellow tells us in the romance of "Hyperion," how Paul Fleming, while wandering in despair in Switzerland, one day entered a chapel and read this inscription: "Look not mournfully into the past, it comes not back again. Wisely improve the present, it is thine. Go forth to meet the shadowy future without fear and with a manly heart." Young Fleming said, "I will be strong," and went forth determined to live a useful life for his fellow-creatures and for his country. So, like Paul Fleming, it is useless for us to look mournfully into the past. There may tonight be vain regrets of time wasted or carelessness in work, but the past is gone forever. The future may be ours. The present is ours. Let us wisely improve it in working for God and for men, and not

"Deem the irrevocable past
As wholly wasted, wholly vain,
If rising on its wrecks, at last,
To something nobler we attain."

ADDRESS TO THE GRADUATING CLASS.

By the Rev. J. CROMBIE, D.D., SMITH'S FALLS, ONT.

Gentlemen of the Graduating Class.

I have been asked by the Senate to address you on the completion of your theological course, and in prospect of soon entering upon the more immediate and active work of the Christian ministry. I do so with considerable hesitation, as I have never been present at such a meeting before, or addressed gentlemen in the position you occupy to-night. In consequence, I am very much at a loss to know what line of thought to pursue, so as to say something that might be helpful to you as you bid farewell to these halls where you have spent the past years in preparation and are now about to go forth to your chosen work. If spared, you expect soon to receive the imprimatur of the Church as Licentiates and Probationers for a call. You are about to close the life of the student and to begin the life of the preacher. Permit me, then, my young friends, at this particular stage of your professional career, to bespeak your attention for a short time to the special need in the present day of a pious and an educated ministry. The Presbyterian Church, in common with all other evangelical Churches, expects and requires that those who would undertake the work of her ministry be men of God, men who have themselves felt the power of Divine grace in their own hearts, and who, on reasonable grounds, have come to the conclusion that they have been called of God to preach the Gospel. Personal piety must lie at the foundation, and form an essential element in the character of the Gospel messenger. As an ambassador from God to a rebel world, he must himself be the friend of God and in full sympathy with the mind of Christ, whose message of reconciliation he proclaims. There was a time in our Presbyterian Church when the office of the Christian ministry was looked forward to and entered upon as

a highly respectable profession, one to be desired on account of the position of respectability and influence it gave and the material income it secured. Sons were educated by their parents with the prospect and promise of a church (as it was then called) whether they possessed the essential qualifications of a heart filled with the love of God, and the consciousness that they had been called by His grace to the work of the ministry. Happily such a state of things does not exist among us, where we have no State Church, or State endowments to tempt men to enter the ministry for the worldly position it gives in the community, or the stipend it secures. But while such a state of things may not exist among us to the same extent as in the lands where Presbyterianism is recognized by the State, or its ministers more liberally supported than in this Canada of ours, at the same time we are not altogether delivered from the possibility of men seeking the office of the ministry and thrusting themselves forward from motives of a more or less worldly character even in this land, and in our own Church with its limited but assured measure of income, and the respectable position in the community it carries with it. Such, my young friends, I have no reason to believe has led you thus far in your course; but as you have reached to-night a point in your official training which calls for close dealing with your own hearts, it were well to pause and answer to yourselves the question which must soon be authoritatively put to you before you receive the charge of a congregation, "Are zeal for the glory of God, and a sincere desire for the salvation of souls your great motive and chief inducement to enter the Christian ministry?" Better stop now, and proceed no further, unless you have a clear call to preach the Gospel, and are impelled by an earnest desire to save souls, other-

wise the work of the ministry will soon become an irksome duty, and you will have no satisfaction and no comfort in the discharge of it.

To personal piety there must be added a certain amount of educational training. The Presbyterian Church has always insisted on a high standard of literary qualification in those on whom she lays her hands in ordination, and while the training in the university and in the theological hall may have been perhaps too much insisted upon in certain cases, to the overlooking of the fundamental qualifications of a heart changed by Divine grace, and a life consecrated to the service of the Redeemer, at the same time if ever there was a period in the Church's history when men of culture, men fully abreast of the times in sacred and secular learning were needed to occupy our pulpits, it is surely the days in which we live. You do not need to be reminded that the present are sifting and trying times. When formerly unquestioned beliefs are being questioned, and every part of revelation put into the crucible to be tested and tried, and it would surely be a deplorable state of things were the accredited defenders of the truth found to waver and be unable to give a reason for the faith that is in them, unable to meet the opposers in their chosen field, whether of literary or scientific research. Get a firm grasp of the truth yourselves. Have strong convictions if you would produce strong convictions in others. The Gospel minister reproduces himself in his stated hearers; and if he is a waverer or is accustomed to express doubts himself, he need not be astonished if he soon find a plentiful crop of doubters among his hearers. Ever speak as men who have examined and been established in the truths you proclaim, if you would carry conviction to the hearts of your hearers and see the results of it in their daily lives. A pious and a learned ministry is what the present times require. The first of these

so essential that it can in no circumstance be dispensed with, the other exceedingly to be desired at all times, and in the present day so necessary as to be almost in all cases insisted upon from those who would be invested with the office of the ministry.

Did time permit, I would like to say something which might be of service to you when you have been sent forth as preachers of the Gospel. I must content myself with few words. First, let me say, be prepared to go wherever you are sent. Refute the accusation that has become somewhat common, that the young ministers of the present day are anxious not only for an early settlement but must choose the best vacancies within their reach. Be prepared to take the first opening the Head of the Church presents for your service. Be it a mission field, or a weak and supplemented charge, or a charge in a remote and backward settlement. Do not seek to carve out your own lot. Be ready in the spirit of self-sacrifice to say, "Here am I, send me." If the Lord has a higher field and higher work for you, His Providence will indicate His purpose, and He will in due time call you up higher.

Again let me say, Be not over-anxious about results. Long for, and be not satisfied without seeing some fruits of your labors, but be not impatient should you not gather them all at once. Be not in haste to leave the field where you have been placed in the Providence of God, except you have clear proofs that your work is done. Remember some seeds are slow to germinate, and some soils take a long time to bring to perfection the seeds committed to them. If you do not see immediate results, wait patiently, you may need the training. Results are God's not yours—the harvest will come in due time, the sowing must go before the reaping. After nearly half-a-century in the ministry, we are only now and again hearing of benefit received long years ago.

Nor would it be out of place if I should finally say to you, Cherish a kindly remembrance of your Alma Mater, and as you have opportunity do what you can to promote its interests and increase its efficiency. It were not too much to ask you to adopt the words I was taught to use on receiving my first degree, and individually to say, "Deinde hinc academiae cui ingenii culturam debeo benevolentiam quam potero me relaturum

sancte promitto." Go forth then, my young friends, in the strength of the Lord and in the power of His might. Give yourselves wholly to the work of the ministry, and may the Great Head of the Church own and bless you, and make you able and successful ministers of the New Testament, in gathering in wanderers into the fold of Christ and in edifying and comforting His folded sheep.

STATEMENT BY PRINCIPAL MACVICAR.

Two hundred and sixty-three volumes were this session added to the Library, chiefly through the kindness of Messrs. David Morrice and A. C. Clark, to whom we tender cordial thanks. I am glad to say that the library has been more fully used than in any previous year, about one thousand volumes having been taken out by professors and students.

Eighty-four students were enrolled with us during the past winter, and their general health, diligence and success were highly gratifying. Eleven have completed the curriculum and received their diplomas.

We now close the twenty-eighth session of this college, and the record of this period is one of marked progress. We began in 1867 with little or nothing, our only property being a few plain desks and book-cases containing the nucleus of what has already become a valuable library of over twelve thousand volumes.

Our buildings, library, scholarships and endowments testify to the large-hearted liberality of the founders and benefactors of the institution, and the outcome of the work of the class-rooms has kept pace with this generosity. With the additions made to-night, we have upon the roll of our alumni over two hundred and thirty names, and of

these, more than one hundred and fifty are serving the Master within the bounds of the Synod of Montreal and Ottawa.

At the time of the inception of the college it was found, for various reasons, well-nigh impossible to provide missionaries and ministers for Eastern Ontario, the Valley of the Ottawa, and the Province of Quebec. This was a very serious state of things, and if allowed to continue would have weakened the Church, checked her growth, and led to many disastrous consequences. It was urged by our founders, on the floor of Synod and Assembly, that the difficulty could be removed and these evils could be averted by training men for the field within its bounds in this metropolitan city and in alliance with our great Protestant University. It was contended that loyal Presbyterians would not fail to respond to the call of duty in this matter, and the soundness of the arguments thus advanced, more than a quarter of a century ago, is shown to-night by the facts which I have just stated. We have, by the grace of God, more than met the destitution then so clamant, and we have done so, and mean to continue to do so, in a way which secures general approbation. In a true patriotic and cosmopolitan spirit

we unite various races in our classrooms—men speaking five or six different languages—and thus seek to bind together in Christian harmony the diverse elements of our youthful nation. It is well known that the population of the Dominion is heterogeneous; and no one will deny the right of all to hear in their "own tongues the wonderful works of God." To secure this, we have lectures in English, French and Gaelic. There are in Ontario alone, I am credibly informed, at least twenty congregations in which a knowledge of Gaelic is indispensable to the ministers, and it is unnecessary to say how extensive the demand is for French. In view of these facts we aim at being thoroughly practical, keeping in all respects abreast of the needs of our country and age, and fitting ourselves into our environment by preparing men to minister effectively to the people in the languages which are dear to their hearts.

But while this is the case, I do not wish to convey the impression that the college is in any sense provincial or local. The very opposite is the fact. Its Faculty, Senate and Board of Management breathe a healthy spirit of true catholicity. It is as broad as the Word of God in its views and aspirations. While beginning at home, and giving special attention to parts adjacent, it seeks to extend its Christian influence and usefulness to the ends of the earth, and thus to act upon the Saviour's declaration that "the field is the world." To us, Home and Foreign Missions are one—only two departments of the one great enterprise. We therefore rejoice in being faithfully represented by our alumni in England, the United States and all the provinces of the Dominion, as well as in foreign countries. Our students are drawn from this wide area, and our graduates are pastors in chief cities and towns, such as Quebec, Montreal, Ottawa, Pembroke, Perth, Peterboro, Brockville, Bowmanville, Toronto, Brampton, Hamilton, London, Chatham and Vic-

toria on the Pacific coast, as well as vigorous missionaries in some of the roughest and hardest fields in the Dominion east and west. A large number of our most energetic men are settled in the North-West, and no fewer than fourteen of our students were last week appointed to Manitoba and British Columbia, to act as missionaries during the summer, while two of our Professorial staff are to lecture in the Manitoba College at the same time, without drawing their salary from that institution. Thus it seems to me that we make a considerable contribution to the enlightenment and spiritual good of that great and growing country. And we must never forget those of our number who have borne the Gospel to foreign lands, to Asia, and India, and China. Their faith and self-sacrifice deserve commendation upon all occasions.

But while thus pre-eminently missionary in our activity, we have steadily raised the standard of theological learning by our Honor Courses and exacting examinations. To this fact many can bear witness. These examinations are in part conducted by distinguished gentlemen who are not members of the teaching staff. We have taken advantage of every modern improvement in Pedagogics or the science and art of teaching, and have not disregarded hints and suggestions coming from friend or foe, from the pulpit the pew or the press. I only qualify this statement by the remark that, while we teach very much that cannot be reported, and a great deal that was not taught in theological seminaries twenty or thirty years ago, it is obviously impossible to compass every field of theology, church law, practical godliness, pastoral oversight, training of the young, etc., in three brief sessions of six months each, but, in order to success, we count upon good men continuing to be hard students as long as they live. One other word in this connection. I respectfully remind you that it belongs to the teachers of

public schools, High Schools, and the professors in Faculties of Arts, to train young men in English, Latin, Greek, Logic, Philosophy, and so forth. If there are defects in these departments, let the responsibility rest where it belongs. Our work begins with students after they have passed through these branches and enter upon higher studies, and it goes without saying that the more thorough the culture in all that is elementary and preparatory, the greater will be our pleasure and success.

Finally, the results of the past session and of our past history are such as should inspire us with thankfulness and courage. But we cannot stand still. We must go forward. With such a record as we have already made, why should not the college rise to far greater eminence. It may be said that this moment is not opportune to project new undertakings, and yet those who are sustaining the work in its present posi-

tion, and who are possibly contemplating greater things in future, might justly find fault with me did I not intimate from time to time, that much remains to be done in order to place the college in the position which it deserves to occupy. Many of our scholarships are not endowed, and they are not as large or as numerous as they should be. Our general endowment is quite inadequate for the purposes of annual revenue. We should have endowed foundations for special lectureships, enabling us to take advantage of the talent and learning of the Church and of the gifts of specialists beyond Canada. We should have travelling fellowships by which distinguished students might visit other seats of learning for post-graduate studies.

In a word, we should have all the appliances by which to meet the universal demand for thoroughly equipped men in the ministry. May the Lord constrain and enable his people to provide these things in due course. Amen.



The petition, "Lead us not into temptation," is the prayer of Christian humility, conscious of its own weakness. If this prayer is truly offered, it may supersede the necessity of temptation. If we are already conscious of our own weakness, we may not need the trial which is sent to show us our weakness.

—James Freeman Clarke.

SAILING SONG.

Oh, the ship sails east, and the ship sails west,
 And the wind comes, and the rain ;
 But the storm will die
 When the clouds drift by,
 And the sun comes back again, brave hearts,
 And the sun comes back again !

Refrain :—So what care we
 Tho' winds blow free,
 And the waves roll mountains high !
 We'll trim our sails
 As we meet the gales,
 And when calm comes we'll lie by,
 by, by,—
 When calm comes we'll lie by !

Oh, the sun wheels west as the earth turns east,
 And the night comes, and the day ;
 And change will back
 O'er the world-old track,
 Till our young heads grow gray, brave hearts,
 Till our young heads grow gray !

Refrain :—But what care we
 Tho' winds blow free,
 And the waves roll mountains high !
 We'll trim our sails
 As we meet the gales,
 And when calm comes we'll lie by,
 by, by,—
 When calm comes we'll lie by !

So sing we still, let chance what will,
 While the cloud comes, and the sun ;
 Till the anchor drops,
 And the good ship stops,
 And the long sea-trip is done, brave hearts,
 And the long sea-trip is done !

Refrain :—For what care we
 Tho' winds blow free,
 And the waves roll mountains high !
 We'll trim our sails
 As we meet the gales,
 And when calm comes we'll lie by,
 by, by,—
 When calm comes we'll lie by !

R. MACDOUGALL.

Cambridge, Mass.

PSALM 107.

"Praise our God, for He is good,
 For His mercies, ever sure,
 From eternity have stood,
 To eternity endure."

Let the ransomed thus rejoice,—
 Gathered out of every land,
 Whom He hath, O gracious choice !
 Plucked from the destroyer's hand ;

From the east and from the west,
 From the north and from the sea,—
 "Offer thanks, ye greatly blessed,
 To our God, for good is He !"

Wandered they a pathless waste,
 Found no city where to dwell ;
 Hunger tried their soul and thirst,
 All their courage, fainting, fell.

In their strait they cried to God.
 And He saved them, sore distress,
 Led them by a perfect road,
 Brought them to a land of rest.

O that men would praise the Lord,
 For His goodness and His grace,
 For his works with wonder stored
 To the children of our race !

For He doth the longing soul
 From His fulness satisfy ;
 He doth fill the hungry soul
 With all good abundantly.

JOHN MacDOUGALL.

Beechridge Manse, Holton, Que.



The means that Heaven yields must
 be embraced and not neglected.

—Shakespeare.

OUR MISSIONARY SOCIETY.

By A. MacVICAR, B.A., PRESIDENT.

In the last issue of the "Journal" we promised our readers an outline of the work which the Missionary Society had undertaken for the summer.

For some years the energy of the society has been concentrated mainly on one mission, St. Jean Baptiste, Montreal, which entailed, during the last five years, an annual expenditure of nearly \$1,100. This year the society concluded to hand over the mission and the property connected with it, valued at \$6,000, to the Presbytery, and undertake new work. The Presbytery met in January, and after hearing the representatives of the society, agreed to free it from further responsibility in regard to the work at St. Jean Baptiste, thus leaving the society at liberty to undertake work on a more extensive scale.

On April 1st the mission passed under the parental care of the Presbytery of Montreal, and the society now undertakes all three kinds of missionary work, viz., Foreign, French Evangelization and English mission work in the North-West and other portions of Western Canada.

The plan hitherto followed, of appointing one of our number to collect funds has been abandoned, and the amounts necessary to the financial success of our new undertaking must be raised through the individual efforts of the students and the liberality of the city and neighboring congregations, some of which have never been forgetful in forwarding handsome contributions to the society of that college with which they are more immediately connected.

To all who have assisted us in the past, we take this opportunity of expressing our gratitude for their thoughtful liberality, and trust, as now we have extended our work, many more will follow

their example and heartily support us in our new effort.

The society's foreign work will consist in supporting several native teachers in the New Hebrides. Two French fields will be supplied, viz., Monte Bello, to which Mr. Jean Baptiste Sincennes has been appointed, and South Indian, which will be occupied by Mr. Louis Abram.

In addition to these, two fields in the west will be undertaken. Tarbolton in the Presbytery of Brandon, will be under the care of Mr. F. W. Gilmour, and Mr. Samuel McLean will take charge of West Carlyle. In Western Ontario, Mr. A. Graham, B.A., will look after the spiritual interests of North Ekfrid mission field, London Presbytery. Mr. Douglas will have the care of Day Mills, Algoma, and Mr. Jamieson, of Lochaber Bay, Quebec, Presbytery of Ottawa.

The number of fields to be taken up is not large, but when we consider that sixty-two students undertake to bring in \$750 from their own earnings and otherwise, it would, perhaps, be too great a venture, from a financial standpoint, to undertake more, for the first year, at least. It is estimated that we will require about \$350 in addition to this, and for this sum we rely, chiefly, upon the liberality of the city congregations and other charges to be visited on behalf of the society during the session of '95-'96.

We trust each student will begin early in the holidays and canvass his friends and neighboring congregations, that he may, on returning, bear to the society not merely his own subscription, but a sum far in excess of that amount, that the Kingdom may be extended by additional work in 1896, and the name of Jesus be magnified among the people. All contributions to the society's fund should be forwarded to Mr. D. I. Graham, 2 Tara Hall, Montreal.

Partie Française.

LE POVERELLO OU ST. FRANÇOIS D'ASSISE.

Cet article n'est pas une étude ; c'est tout au plus un compte rendu souvent dans le langage de l'auteur d'un ouvrage de 400 pages bien pensées, bien écrites, dues à l'élégante plume de M. Sabatier—L'impartialité dans ses jugements, l'ampleur dans les détails et la largeur dans les idées font honneur à la cause qu'il représente. Cet ouvrage est d'un bien grand intérêt pour nous protestants. Il nous présente l'une de ces tentatives de Réforme qui essaient à se faire jour de temps en temps au sein de l'Eglise de Rome. St. François est né 400 ans trop tôt—au 16^{ième} siècle il eut été d'un grand secours au mouvement que Luther imprima à son temps.

Comme Lui, St. François avait conçu la nécessité d'une réforme au sein de l'Eglise; lui rendre une vie qui s'éteignait, épurer une morale qui était devenue immorale, telle était son ambition. Mais jamais il ne lui vint à l'idée de le faire par une réforme dans le dogme, oubliant que la vie et la morale ne sont que les manifestations de la foi, et de la foi aux dogmes; voilà ce que Luther comprit mais que François n'avait pas même entrevu. Ses tentatives de réforme échouèrent parcequ'il n'avait pas compris que Rome se forme dans le cours des siècles, mais ne se réforme pas. Secondement, parce qu'il voulut séparer la morale du dogme, ne comprenant pas que si la morale est le fruit, le dogme en est l'arbre.

François marque une transition et une date dans l'histoire de la conscience hu-

maine ; c'est la fin du dogmatisme et de l'autorité ; c'est l'avènement de l'individualisme et de l'inspiration. Avènement précaire, suivi de réactions opiniâtres. D'une taille au-dessous de la moyenne, François avait la figure gaie et bonne, les yeux noirs, la voix douce et sonore, il y avait dans toute sa personne quelque chose de frêle et de gracieux qui le rendait infiniment aimable.

Il naquit en 1182, à Assise, petite ville de l'Ombrie qui a résisté à l'influence du temps. Ses petites maisons construites en pierres rouges, adossées au flanc de la montagne lui donnent une apparence d'une originale gaieté. Pierre Bernardone, que son commerce de tissus appelait à l'étranger, était en France quand lui naquit ce fils unique. C'est à cette circonstance et à son admiration pour la France que le nouveau né dut son nom. A cette époque, les idées religieuses étaient à peu près les seules qui avec les légendes du temps occupaient les esprits des chatelains et du peuple.

Bernardone, dans ses voyages, recueillait avec soin ces récits, les rapportait dans sa ville au grand étonnement de l'enfant, et jetait à son insu dans sa jeune âme des germes qui devaient plus tard produire des fruits inattendus.

Sa tendre jeunesse fut sans doute celle de la plupart des enfants méridionaux, qui passent la journée dans les ruelles et le soir s'en vont dansant et chantant sur les places publiques. S'il faut en croire les historiens du temps, l'éducation de cette époque offre un effrayant tableau.

Non seulement François la subit, mais il se vit grâce à la fortune et à l'orgueil paternels, entouré de jeunes seigneurs trop contents de festoyer aux dépens du riche marchand. Il est difficile de dire jusqu'où il se laissa entraîner, mais il paraît assez certain qu'il s'acquît une certaine célébrité par ses singularités, ses bouffonneries, ses farces et ses prodigalités. Et pourtant tourmenté par le besoin de viser loin et haut, il tâchait de sortir de ses banalités.

Des troubadours parcouraient l'Italie à cette époque, François s'éprit d'une sorte de passion pour la chevalerie et crut voir dans la dissipation un des traits distinctifs de la noblesse. Il s'y livra sans frein, ce qui ne l'empêcha pas de se coudoyer souvent avec la misère affamée et en guenille.

À la vue de ces pauvres, avec sa nature impressionnable, il oubliait quelques instants tous ses plaisirs, et plus d'une fois il lui arriva de tout leur donner ce qu'il avait, jusqu'à ses vêtements.

Un jour qu'il était occupé dans la boutique de son père, quelqu'un vint lui demander la charité au nom de Dieu, impatienté, il le renvoya durement, mais il se reprocha bien vite sa dureté, que n'aurais-je pas fait, pensa-t-il, si cet homme était venu me demander quelque chose au nom d'un comte ou d'un baron ? laissant ses clients il courut après le mendiant.

Pendant quelque temps, il montra de grandes aptitudes aux affaires, à la satisfaction de son père. Malheureusement la mauvaise compagnie exerçait sur lui la plus pernicieuse influence.

Le vent était aux réformes, la soif de liberté se faisait sentir dans toute la péninsule, les événements politiques se précipitaient, les républiques alliées avaient

forcé l'empire à les reconnaître. La ligue Lombarde, avait, par ses armées, en 1183, et la paix de constance, arraché à Frédéric Barberousse presque toutes les prérogatives du pouvoir, de tout côté on entrevoyait des visions de liberté. Le mouvement commercial qui ébranlait le Nord de la France se répercutait au-delà des Alpes. Assise y prit sa part. La population se précipitait à l'assaut du château et élevait des murailles menaçantes autour de leur ville. François âgé de 17 ans comptait parmi les plus vaillants de ces glorieuses journées.

Au milieu des luttes de la bourgeoisie et de la noblesse, il étonnait ses compagnons par sa gaieté, gardant son franc parler avec les habitants des châteaux, comme avec l'habitant de l'humble chaumière. Il leur communiquait ses rêves chevaleresques, et leur disait souvent ; vous verrez qu'un jour je serai adoré par tout le monde. Était-ce une vue prophétique ? Était-ce vanité ?

À la suite de ses fêtes et de ses débauches, François tomba malade. C'est durant sa convalescence que le vide de sa vie lui apparut. Le souvenir de son passé l'assaillait avec une insupportable amertume. Il se prenait en dégoût ; les ambitions lui paraissaient ridicules, il se sentit accablé sous le poids de ses souffrances nouvelles. Dans ses heures d'angoisse il chercha un refuge dans l'amour et la foi. Hélas ! la victoire n'était pas complète, et cédant à ses idées chevaleresques, il disait à ses amis dans ses moments d'épanchements : " Je sais que je deviendrai un grand prince." Et pourtant les réflexions faites au lendemain de sa maladie lui revenaient, il cherchait vaguement quelque chose pour laquelle il vaut la peine de vivre, c'était la lutte nocturne mystérieuse et solitaire de Bé-

thel. Il y a dans le flanc de la montagne sur laquelle Assise est adossée, une grotte—François s'y rendit pour s'y recueillir et y répandre le trop plein de son cœur en longs gémissements. Il cherchait fiévreusement une vérité, la vérité à laquelle il pût se donner.

Un jour que ses amis le raillaient sur sa tristesse, l'un des convives dit : ne voyez-vous pas qu'il songe à prendre femme ? Oui, répliqua François, je songe à prendre une femme plus belle, plus riche, plus pure que vous ne sauriez vous l'imaginer.

L'homme intérieur n'était pourtant pas encore formé. L'isolement qu'il cherchait lui aliénait bien des cœurs. Si les jeunes gens de bonnes familles lui échappaient, les pauvres par contre lui restaient fidèles. Ils étaient nombreux ceux que la guerre et non le vice, avait appauvris, ce qui leur fallait, c'était moins les secours matériels que la sympathie. François la leur accorda franche et sincère, tout en les consolant, il se demandait s'il saurait supporter la misère, on ne sait la lourdeur d'un fardeau qu'après l'avoir porté. Il l'essaya.

Un jour, empruntant les haillons d'un mendiant, pendant tout une journée il tendit la main pour assouvir sa faim. Il était dans ces dispositions d'âmes quand il entendit le prêtre d'une petite chapelle lisant l'Évangile du jour. Il entrevit le charpentier de Nazareth pauvre, travaillant pour gagner son pain.

Une vie de renoncement lui apparut comme le but de ses efforts.

On peut s'étonner qu'avec une âme si droite et si sensible, il n'ait pas entrevu les diverses phases de la vérité.

N'oublions pas que François comme tous les réformateurs, entrevoyait bien les abus dans l'Église, mais ne pouvait

concevoir l'idée d'en sortir, peut être, qu'à ses yeux, les excentricités et les divisions des cathares et des pauvres de Lyons ne justifiaient pas les idées de réforme en dehors de l'Église. Il ne concevait de réforme que *dans* l'Église et *par* l'Église. Ce mouvement interne rendait inutile ou moins utile les tentatives de réforme abbeigoise, et fit plus pour sauver la barque de St. Pierre que les persécutions et l'inquisition. Il était temps, car un écrivain du temps rapporte que les officiers de la curée romaine étaient trompeurs comme des renards, que pour établir leurs batards, les prêtres avaient recours aux moyens les plus vils pour accumuler les bénéfices et capturer les héritages. Les ordres monastiques n'étaient pas plus respectables, le viol, l'inceste, l'adultère étaient choses communes, et on se demandait d'où viendra le remède ? Ce ne pouvait être du culte, tant de cérémonies ne pouvaient faire appel ni à l'intelligence ni au cœur. Aussi, dès qu'une voix s'élevait, prêchant l'austérité et la simplicité, elle réunissait des laïques et même des prêtres, c'est ainsi qu'un certain Pons put, à la fin du 13^{ème} siècle émouvoir tout le Périgord.

Deux grands courants se manifestent alors : d'un côté, les cathares ; de l'autre, les sectes légèrement nuancées des Albigeois, des Vaudois, qui se révoltent par fidélité au christianisme primitif.

À côté de ces tentatives de réforme par la prédication de la doctrine et la dénonciation des abus, François en inaugure une en développant la vie du cœur, il ne veut pas s'occuper de doctrine, sous prétexte que la foi n'est pas du domaine intellectuel, mais du domaine moral,—qu'elle est la consécration du cœur.

La puissance de François lui venait de

ce qu'il s'abstenait de polémique, qui est souvent une forme de l'orgueil spirituel, sous prétexte de vouloir rallier, elle divise. François avait-il découvert que la vérité s'impose et ne se prouve pas? pas probable, il s'abstenait de polémique par instinct, comme il prêchait par goût la sainteté d'une vie pleine d'amour.

L'Italie lui doit la disparition sans secousses et sans inquisition du catharisme, parcequ'il le remplace et il le remplace, parceque sa pensée mûrie dans un milieu tout imprégné des idées Vaudoises et Evangéliques, il soupire après une réforme.

Une certain Moine Prophète, Joachim de Flore, très populaire à cette époque par ses prétentions à vouloir expliquer les passages obscures de la Bible, exerça sur François une influence profonde. Son exégèse l'amena à une sorte de philosophie de l'histoire dont les grands signes étaient de nature à frapper les imaginations. La vie de l'humanité se divise en trois périodes :—

- 1o. Règne du Père où l'on vit sous les rigueurs de la loi.
 - 2o. Le règne du Fils ou régime de grace.
 - 3o. Le règne de l'Esprit et de l'amour.
- ou bien
- 1o. Obéissance servile.
 - 2o. Obéissance filiale.
 - 3o. Liberté.

ou bien encore :

Dans le 1er on vit dans la crainte.

Dans le 2me on vit dans la foi.

Dans le 3me on vit dans l'amour.

ou enfin :

Le 1er a vu briller les étoiles.

Le 2me a vu blanchir l'aurore.

Le 3me verra l'éclat du jour.

François entrevoyait ce jour en commun avec les groupes de chrétiens évangéliques.

Au nord, et surtout au centre de l'Allemagne, les mêmes causes avaient produits les mêmes effets; de l'excès de souffrance et du désespoir des âmes religieuses était surgi un mysticisme prophétique semblable à celui qui agitait la péninsule. Mêmes vues d'avenir, même attente anxieuse, même perspective d'une église rajeunie.

L'apparition de François attira d'Emblée les regards des âmes pieuses vers Assise comme vers une nouvelle Bethléem, et plusieurs purent dirent : *Nunc dimittis*, laisse maintenant aller ton serviteur en paix. On peut discuter la forme que prit sa piété, mais on ne niera jamais la pureté de ses intentions.

Parmi les nombreuses chapelles des environs d'Assise, il y en avait une que François aimait visiter de préférence à bien d'autres. Elle n'était desservie que par un vieux prêtre; d'ordinaire le crucifié lacéré de blessures sanglantes semble ne vouloir inspirer que la douleur et la componction. Celui de St. Damien, au contraire avec une expression de douceur inexprimable, au lieu de clore les paupières pour s'abandonner sans retour sous le poids de ses douleurs, il regarde, il s'oublie et son regard pur et clair ne dit pas : *Je souffre*—Il dit : Venez à moi.

Un jour, devant cet autel, François s'écria dans l'accent de la prière : " Dieu " grand et glorieux et vous Seigneur " Jésus faites jaillir, je vous prie, votre " lumière dans les ténèbres de mon esprit, " faites vous trouver de moi Seigneur, " afin qu'en toutes choses je n'agisse que " suivant votre sainte volonté." François sentait quelque chose de merveilleux se passer en lui, la sainte victime s'animait et dans le silence il entendait une voix intérieure lui parler un ineffable langage, Jésus-Christ acceptait son of-

frande, Jésus-Christ voulait son travail, sa vie, toute sa personne, et en retour son cœur s'inondait de lumière.

Cette vision marque le triomphe de François, son union au Christ est consommée, désormais il peut dire dans le langage mystique de l'Écclésiaste : mon bien aimé est à moi et je suis à mon bien aimé. Le souvenir du crucifié, l'amour qui triomphe en s'immolant devient le centre de sa vie, l'âme de son âme, il éprouva un contact personnel, intime avec Jésus-Christ, il venait de passer de la croyance à *la foi* que Vinet a défini : "Croire c'est regarder, regard attentif, prolongé, plus simple que l'observation ; regard qui regarde, rien de plus, regard naïf, regard d'enfant où l'âme se porte, regard de l'âme et non de l'esprit, regard qui ne prétend pas décomposer son objet mais la recevoir tout entier dans l'âme par les yeux."

Ce regard de François jeté à St. Damien sur le crucifié ne devait plus s'interrompre, c'est là ce qui caractérise la piété du Poverello, c'est là qu'il commença son dépouillement de toute chose, d'abord, au profit de la chapelle qui avait besoin de réparation.

Passons sous silence les scènes de brutalité dont il fut la victime de la part de son père.

Il manquait à ses fiançailles mystiques la sanction ecclésiastique, il l'obtint. Son évêque lui conseilla purement et simplement de renoncer à tous les biens paternels ; grand fut l'étonnement de la foule, quand on le vit entrer dans une salle de l'évêché pour en sortir aussitôt, absolument nu, tenant à la main le paquet de ses vêtements qu'il déposa devant l'Évêque avec le peu d'argent qu'il avait encore. "Écoutez, dit-il, vous tous et sachez le bien, jusqu'ici j'ai appe-

lé Pierre Bernardone mon père, mais maintenant je veux servir Dieu, c'est pourquoi je lui rends cet argent pour lequel il se tourmente, et ces vêtements et tout ce que j'ai reçu de lui, car désormais je ne veux plus dire que notre Père qui es aux cieux." Un long murmure s'éleva de la foule lorsqu'on vit le père ramasser ces vêtements et les emporter sans un mot de pitié pour son fils, tandis que l'Évêque n'eut rien autre chose à faire qu'à prendre sous son manteau le pauvre François tremblant de froid et d'émotion. Cette scène déconcerta les rieurs et lui assura une place dans bien des cœurs.

Après ces émotions, il avait besoin de solitude pour savourer sa joie et sa liberté nouvellement acquise. Sortant de la ville, il s'enfonça dans les sentiers déserts du Mont Subasio. On était au printemps. Au milieu de cette harmonie mystérieuse et troublante, le cœur de François vibrail délicieusement, tout son être se calmait ; l'âme de la nature le caressait doucement et lui versait la paix, un bonheur inconnu l'envahissait, les émotions trop douces ou trop profondes pour être exprimées dans le langage ordinaire, l'homme les chante. François se mit à chanter aspirant à pleins poumons les effluves printaniers. La forêt qu'il traversait était la retraite de ceux qui, dans les environs avaient des motifs pour se cacher. Quelques vagabonds éveillés par ses chants le saisirent : qui es tu ? lui demandèrent-ils. Je suis le hérault du grand roi : Eh bien, pauvre hérault, reprirent-ils voilà ta place, lui ôtant le seul manteau qu'il possédât ils le poussèrent dans une fondrière de neige que le printemps trop tardif n'avait pas encore fondue. Laisse seul, il secoua la neige et sortit de la fondrière transi de froid,

heureux de mieux comprendre les paroles du crucifié. Dans ce pays de brigands, il y avait un monastère tout près, à Gubbio, il s'y dirigea et trouva un ami qui lui donna une tunique pour jeter sur sa chemise.

Peu auparavant, pour dompter sa chaire et vaincre certaines répugnances, il avait visité et soigné des lépreux dans ce voisinage, il voulut les revoir et leur raconter à eux aussi sa grande victoire et leur promettre de les aimer plus et mieux que par le passé. Installé au milieu d'eux, il leur prodigua les soins les plus touchants, lavant et essuyant leurs plaies, d'autant plus doux et radieux que les plaies étaient plus repoussantes.

Dès son arrivè à la léproserie, François sentit que les liens de l'amour pur étaient plus forts que ceux de la chaire et du sang, et que s'il avait perdu sa vie il allait la retrouver. Nous avons dit qu'il avait tout donné à la chapelle St. Damien en ruine, il en entreprit la restauration, aidé des gens de bonne volonté, travaillant de ses mains, égayant tout le monde par ses chants, et les encourageant par son enthousiasme et la chaleur communicative de ses discours.

Ce succès lui inspira l'idée de réparer les sanctuaires des environs, et surtout celui de la Portioncule, qui devait devenir le berceau et le centre du mouvement franciscain. Cette chapelle qui a survécu à toutes les révolutions et à tous les tremblements de terre, est encore un Béthel un de ces rares points du monde où s'est appuyée la mystique échelle qui relie le ciel à la terre, là qu'ont été faits les plus beaux rêves qui aient bercé les douleurs de l'humanité.

François ne prévoyait pas encore ce qu'il ferait et deviendrait, et pourtant il pensait s'y établir en ermite et y passer

sa vie dans le recueillement, non dans l'oisiveté car il était sans cesse tourmenté du besoin de faire plus et mieux.

Un jour que le prêtre célébrait la messe dans sa chère chapelle, François se sentit saisi d'un trouble profond. Il ne voyait plus le prêtre ; c'était Jésus le crucifié de St. Damien qui lui parlait : "prêchez sur votre chemin, disait le prêtre, et dites le royaume des cieux est proche ; guérissez les malades, rendez nets les lépreux, chassez les démons, vous l'avez reçu gratuitement, donnez le gratuitement, ne prenez ni argent, ni or, ni sac, ni deux tuniques, ni sandales, ni bâton, car l'ouvrier est digne de sa nourriture.

C'était une révélation, une réponse du ciel à ses préoccupations. Voilà ce que je veux, s'écria-t-il, voilà ce que je cherchais.

Dès le lendemain il commença à prêcher ; cette prédication simple dans la langue du peuple, appuyée de son exemple eut un retentissement immense ; c'est qu'il parlait de ce qu'il éprouvait, annonçant la repentance, la rétribution future, la nécessité d'arriver à la perfection ; on sentait dans la foule que le nouveau prédicateur avait le droit de demander un renoncement absolu. Ils s'en trouva qui consentirent à ce dépouillement de toutes choses.

Le premier, fut un jeune homme riche d'Assise, auquel François appliqua la règle du maître : si tu veux être parfait va, vends tout ce que tu as et le donne aux pauvres, puis viens et me suis. Si quelqu'un veut venir après moi, qu'il renonce à lui-même, charge sa croix et me suive. Malgré la rigidité de la règle, le nombre des disciples augmentait.

François n'avait pas prévu toutes les difficultés. Quand les frères mendiaient

de porte en porte, beaucoup refusaient. L'Évêque d'Assise, lui dit un jour : "Votre manière de vivre sans rien posséder me paraît bien dure et pénible." "Seigneur, répondit François, si nous possédions des biens, nous aurions besoin d'armes pour nous défendre, car c'est là la source de toutes les difficultés et de tous les procès." L'Évêque était très embarrassé ; sans être ouvertement hostile aux nouveaux frères, il les regardait avec défiance ; il lui conseilla d'entrer dans le clergé ou, si l'ascétisme l'attirait, dans un ordre déjà existant. L'Évêque pressentait quelque innovation ou quelques réformes inquiétantes. Le bas clergé ne pouvait cacher ses inquiétudes au sujet de ces convertisseurs laïques qui provoquaient chez les âmes pieuses l'étonnement d'abord et l'admiration ensuite. Il lui était pénible de voir ces hommes sans préparations préalables réussir dans la mission qui lui était officiellement confiée, quand lui, le clergé échouait si piteusement.

C'est un supplice que certains cléricaux ont éprouvé à l'apparition des salutistes.

François le sentait sans doute, car plus il se trouve en contradiction avec le clergé, plus il professe de soumission à l'église, tant il a peur de tomber dans l'hérésie tout en la cotoyant.

Cependant chaque jour le nombre des frères augmentait, il devenait nécessaire d'avoir des règlements, une constitution. François les prépara, n'étant au début que les quelques passages de l'Écriture qui l'avaient frappé, supplémentés de quelques préceptes sur le travail des mains et les occupations des nouveaux frères. Pour rester dans l'Église, il fallait que cette règle fut soumise au pape et approuvée.

Innocent III. venait de monter sur le

trône pontifical, jeune, énergique, plus roi que prêtre, réprimant les désordres plus par haine du mal que par l'amour du bien, ce pontif ne comprit pas l'éveil de l'amour, de la poésie et de la liberté dont son siècle avait soif ; à cet homme de forte volonté, d'une haute intelligence il manquait un cœur pour aimer.

Les pèlerins arrivèrent à Rome. La prière de François était fort simple, il ne réclamait d'autre privilège, que le pape approuvât son initiative de mener une vie absolument conforme aux préceptes évangéliques.

Le pape n'avait pas à approuver puisque cette règle émanait de Jésus-Christ lui-même. Il ne pouvait que censurer pour avoir agi sans missions, ou bien lui enjoindre de laisser au clergé l'œuvre de réformer l'Église.

Le pape ne fit ni l'un ni l'autre. Innocent III. pressentait dans cet homme vil et méprisé, *vilis et dispectus*, une étrange puissance qui menaçait l'Église dans son état actuel.

Le pape savait mieux que personne, que le grand obstacle à la réforme, c'était les biens ecclésiastiques et que l'une des causes de succès des Albigeois venait de ce qu'ils prêchaient la simplicité évangélique. Il approuva la mission des pèlerins, espérant arracher à l'hérésie son drapeau, et ainsi la désarmer, mais il ne leur accorda cette faveur qu'à la condition qu'ils reçussent le scea de l'Église, la tonsure. La création essentiellement laïque de François devenait malgré lui une institution ecclésiastique.

Le prophète abdiquait dans les mains du prêtre, beaucoup devaient pleurer leur liberté perdue, beaucoup devaient mourir pour la reconquérir.

Lors qu'on apprit à Assise l'approbation de la règle, la foule se sentit attirée

vers lui, on voulut l'entendre. Le clergé dut lui ouvrir les portes de la cathédrale.

Il n'y avait rien de bien nouveau dans sa prédication, mais il y avait ce qui partout s'empare des cœurs; une conviction brûlante.

Quand on l'entendit rappeler les horreurs de la guerre, les crimes du peuple, les lâchetés des grands, la rapacité qui déshonorait l'Église. Chacun se sentit repris dans sa conscience. Le succès fut éclatant, les pauvres sentirent qu'ils avaient trouvé un ami, un défenseur, presque un vengeur. Les idées qu'ils n'osaient murmurer qu'à voix basse dans l'ombre, François les criait bien haut et osait dire à tous sans distinction de faire pénitence et de s'aimer, c'était un cri du cœur, un appel à la conscience qui rappelait les accents passionnés des prophètes d'Israël. Les résultats furent prodigieux, la population entière saisie, subjuguée ne voulait plus vivre que conformément aux conseils du prédicateur.

Les faibles (mineurs) et les grands (majores) dans la ville étaient au prise. François prit la part des *mineurs*, ce fut comme une inspiration, sa famille spirituelle n'avait pas de nom, il venait d'en trouver un, son institut s'appellera l'ordre des *frères mineurs*. Le saint avait parlé, la réconciliation allait s'opérer, la paix se rétablir, l'amour triomphait, François était heureux.

La mission des frères mineurs consistait surtout à être les époux de la pauvreté, de cette pauvreté qui n'a rien de commun avec l'ascétisme. Elle fut pour eux une fiancée, quelques privilégiés virent parfois la belle et pure dame descendre du ciel, mais visible ou non, elle se tint toujours aux côtés de son amant comme elle s'était tenue à côté du Galiléen dans l'étable, sur le gibet et dans le

tombeau d'emprunt. François renonçait à tout pour mieux tout posséder, il y a une erreur généralement répandue que plus on possède plus on jouit. Nos libertés extérieures et civiles augmentent, mais du même pas nos libertés intérieures s'en vont; combien n'y en a-t-il pas qui *sont possédés* parcequ'ils *possèdent*.

Ces hommes pleins d'espérance et de jeunesse, avides d'espace et de grand air étaient étrangers à cette recherche maladroite d'un confort inutile, c'est de là que leur est venu ce sentiment si vif de la nature; comme l'alouette à laquelle il aimait à se comparer, il n'était à l'aise qu'en plein ciel.

Pour comprendre les franciscains des premiers jours, il faut oublier ce qu'ils sont devenus. Si la Portioncule était un monastère, elle était aussi un atelier où chaque frère continuait le métier qu'il avait auparavant, il leur arrivait même de s'engager comme domestiques. Parmi les travaux dont ils pouvaient s'acquitter François recommandait surtout le service des lépreux. Pendant quelques années les frères mineurs ont en quelque sorte voyagé de léproserie en léproserie, prêchant de village en village, se retirant le soir dans ces sortes d'hôpitaux où ils rendaient les services les plus repoussants aux "*malades du bon Dieu*."

(STE. CLAIRE.)

Il y a une page de l'histoire franciscaine qui ferait le sujet d'un intéressant travail, c'est le rôle que joue Ste. Claire dans la vie de François.

Claire plus jeune que François, appartenait à la noble famille des Scilli, elle avait 16 ans quand François prêcha dans la Cathédrale d'Assise. Il lui apparut comme l'ange de la paix, ses appels furent pour elle une révélation, il lui semblait

que François parlait pour elle, qu'il devenait ses secrètes tristesses et ses préoccupations intimes et tout ce qu'il y avait d'enthousiasme dans ce sein de jeune fille, se précipitait comme un torrent qui trouve un issue dans la voie indiquée par lui.

Pour les saints comme pour les héros le cordial par excellence est l'admiration de la femme.

M. Sabatier répudie le jugement du vulgaire qui ne peut comprendre aucune union entre l'homme et la femme, où l'instinct sexuel n'ait pas quelque part, ce qui fait de l'union des sexes quelque chose de divin, c'est quelle est la préfiguration, le symbole de l'union des âmes. L'amour physique n'est qu'une étincelle éphémère destinée à allumer dans les cœurs la flamme d'un amour plus durable, c'est le parvis du temple, ce n'en est pas encore le lieu très saint, c'est là le Dieu inconnu auquel sacrifient les débauchés, ces païens de l'amour; et cette emprunte sacrée, même effacée, même salie, par toutes les souillures, fait que l'homme de plaisir n'inspire pas toujours autant de dégoût que l'ivrogne et le criminel. Se rencontre-t-il des âmes si pures, si peu terrestres qu'elles entrent d'Emblée dans le lieu très saint pour lesquelles une autre union ne serait pas seulement une chute mais une impossibilité? C'est là un problème intéressant à étudier, on serait tenté de le résoudre affirmativement quand on se place en face de ces deux belles individualités.

Le pape ne voyait pas sans inquiétude ces frères qui n'étaient pas hérétiques, mais qui troublaient l'Église autant que des hérétiques en voulant lui inspirer une vie nouvelle. On avait représenté à François qu'il devait assurer son existence par quelque possession, qu'une

grande association a besoin pour subsister, de réglemens précis, peine perdue. Il voulait être un homme évangélique. Par excès de condescendance on l'avait laissé faire, mais les résultats étaient un avertissement pour la curée romaine. Elle para le danger en transformant la fraternité des pénitents en un ordre monastique. François sentait que l'ancien idéal était le vrai, le bon, mais à force d'entendre parler d'obéissance, de soumission, d'humilité, un certain obscurcissement s'était fait dans cette âme si lumineuse. L'inspiration ne lui venait plus comme autrefois, le prophète se prenait à trembler et à douter de sa mission, c'est ainsi que des hommes excellents, pour éviter de s'affirmer, trahissent humblement leurs convictions. Il résolut de transférer à un autre la direction de l'ordre.

Comment le légat du pape, Hugolin réussit à obtenir cette concession, que François eut regardée quelques temps auparavant comme un reniement, c'est là le secret de l'histoire. On peut plus facilement deviner que décrire les tempêtes qui s'agitèrent dans son âme et les meurtrissures de son pauvre cœur.

François et ses frères ont voulu être les apôtres de leur temps, leur vie était la vie apostolique suivie au pied de la lettre. L'idéal qu'il prêchait était la vie évangélique que Jésus-Christ avait annoncée. Pas plus que Jésus-Christ, François n'a condamné la famille ou la propriété, il a simplement vu en elles des liens, dont l'apôtre, mais l'apôtre seul, doit être dégagé. Si des esprits mal équilibrés ont cru interpréter sa pensée en faisant de l'union des sexes un mal, et de tout ce qui constitue l'activité humaine, une chute; si des époux se sont imposés le ridicule martyr de l'abstinence

conjugale, il ne faut pas en rendre responsable le poète qui a chanté la nature et sa fécondité, qui faisait des nids aux colombes, les invitant à se multiplier sous le regard de Dieu.

François n'apportait pas une doctrine nouvelle ; la nouveauté et l'originalité de sa mission était tout entière dans son amour, dans son appel directe à la vie évangélique, à un idéal de vigueur morale, de travail et d'amour. Accomplir avec joie les devoirs de son état, donner aux moindres actions une inspiration sainte, retrouver dans les infiniment petits de l'existence, en apparence les plus banales, les parcelles d'une œuvre divine, reater pure de toute préoccupation avilissante, user de toute chose comme ne les possédant pas, comme les serviteurs de la parabole, qui auront bientôt à rendre compte des talents qui leur ont été confiés, fermer son cœur à la haine et l'ouvrir tout grand aux pauvres, aux malades à tous les abandonnés, tels étaient les autres devoirs essentiels des frères et des sœurs de la pénitence.

Les nombreux biographes ont attribué à François un grand nombre de miracles. Si toutefois il en a fait, ils paraissent avoir été des actes d'amour : surtout dans la guérison de maladies nerveuses. Ses regards si doux, si compatissants et si puissants pouvaient bien suffire pour faire oublier la souffrance, cette puissance du regard, la civilisation l'émousse. Même de nos jours, le magnétisme a opéré des guérisons de maladies nerveuses qui ressemblent à des miracles. Mais, l'opinion populaire exagéra bientôt sa puissance miraculeuse ; parmi les innombrables miracles que ces biographes lui attribuent, on rapporte celui d'une femme en couche.—Elle était au paroxysme de la douleur lorsqu'il lui vint une idée lu-

mineuse, si seulement elle pouvait toucher la bride du cheval que François avait monté quelques jours auparavant ! on la lui apporta et à peine l'avait-elle touchée que l'enfant naquit sans douleur.

François touchait à sa fin. Il était tourmenté de douleurs qu'il supportait avec une patience presque joyeuse. Un jour qu'on eut recours aux cautérisations ; il s'agissait de promener un fer chauffé à blanc sur son front. Lorsqu'il vit apporter le réchaud avec les instruments, il eut un instant de frayeur, mais aussitôt il fit le signe de la croix sur le fer : "frère feu, dit-il, tu es beau entre les créatures, sois moi propice à cette heure, tu sais combien je t'ai aimé.

Ses dernières semaines furent troublées par la pensée que sa famille spirituelle abandonnerait l'humilité et la pauvreté. Il redoutait l'implacable travail de la destruction. Quant à lui ses regards étaient fixés vers la sainteté parfaite. Le respect dû au sacrement de l'autel lui apparaissait comme le salut de l'ordre. A la transformation eucharistique opérée par les paroles du prêtre, il en ajoutait une autre, celle du cœur ; reproduire dans sa vie celle du martyr de Golgotha, souffrir avec lui, s'unir à lui par la souffrance, telle était son ambition.

On approchait de la fête de l'exaltation, (supprimée aujourd'hui) il redoublait ses jeûnes, il passa la nuit qui précédait la fête, en oraison. Au matin il eut une vision, dans les chauds rayons du soleil levant il distingua tout à coup une forme étrange, un séraphin, les ailes déployées volait vers lui et l'inondait de voluptés indiscibles. Au centre apparaissait une croix et le séraphin était cloué dessus quand la vision disparut, il sentit, après les délices des premiers moments, de poignantes douleurs, bouleversée jusqu'au

plus profond de son être, il cherchait le sens de cette scène étrange, lorsqu'il aperçut sur son corps les stigmates du crucifié.

Avant de mourir, François désira revoir son amie, Ste. Claire, lui fit écrire de venir, mais elle avait devancé son appel. Elle arriva à la Portioncule et y resta avec sa suite jusqu'à la mort de son père spirituel. Il était prêt, il avait achevé son œuvre, voulant finir sa vie par un acte symbolique qui rappelle la scène de l'Évêché. Il se fit dépouiller de ses vêtements et demanda qu'on l'étendit par terre, car il voulait mourir entre les bras de sa Dame Pauvreté. "J'ai fait mon devoir, dit-il aux frères, que le Christ vous enseigne le vôtre." On le remit sur son lit, voici, dit le mourant, Dieu m'appelle. Je pardonne à tous les frères, présents et absents, un frère lut l'Évangile. "Avant la fête, *Ante diem festum Pascha*. Le soleil venait de dorer de ses derniers rayons la cime des montagnes, le silence se fit autour du mourant. L'ange de la mort s'approcha. Le Samedi, 3 Octobre, 1226, à la nuit tombante, sans douleur, sans combat, il rendit le dernier soupir.

R. P. DUCLOS.

SUR LES RIVES DE L'ILE MISCOU.

Connaissez-vous la fameuse ile de Miscon ?
C'est là que l'on trouve plus d'un brillant
caillou.

La rive sablonneuse en contient d'innombrables

Et la vague écumeuse en foule de semblables.

Sur la plage déserte dirigeant mes pas
Je cherche des perles et ne les trouve pas,
Et portant mes regards sur l'eau vaste et
profonde

Je m'arrête rêveur et les plonge dans l'onde.

Ici c'est un oiseau qui s'abat sur les flots
Ou qui prend son essor vers de lointains ilots ;
Là-bas, c'est un héron qui cherche sa pâture
En plongeant son long bec où l'eau monte et
murmure.

Les flots harmonieux de la mer qui mugit
Me font chercher le Dieu qui pardonne et
bénit,

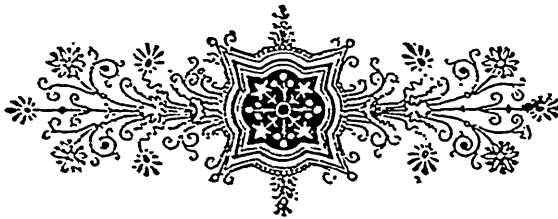
Misérable et pécheur devant Lui je m'incline,
Quand je vois dans son œuvre une main qui
domine.

Puis je t'écoute, ô mer, et t'entends soupirer
Et parfois il me semble t'entendre pleurer,
Si le vent déchainé soudain frappe tes ondes
Tu élèves ta voix, tu rugis et tu grandes.

Mais que le doux zéphir, d'un baiser amoureux
Viens en te caressant t'embraser de ses feux,
Tu murmures tout bas, comme une humble
captive

Et de flots limpides tu inondes la rive.

L. R. BOUCHARD.



College Note-Book.

STUDENT LIFE.

An unwonted quiet has succeeded the stir and anxiety of the last few weeks. Exams are over. The results have been posted. Home mission appointments are all made. They who were humble suitors after knowledge during the last six months, have donned their clerical attire, and for the ensuing half-year will enlighten the congregations in their mission fields, by the presentation of the higher truths. The college session of '94-'95 passed away peacefully under the mild influences of an April sky, and yet in its closing hours there were times when quickening interest almost rose into excitement. The crowd about the bulletin board was less interested in the China-Japanese war than in the local prizemen. The general elections were of small concern at that special moment when the summer appointments were made public. It has all passed into history now. But, gentlemen in the junior years, there is that in it which you would do well to learn.

The students in the Arts Faculty of the University have elected Mr. J. C. Robertson as their representative on the editorial staff of "The Fortnightly." Mr. J. A. Clelland, also of this college, has been chosen as one of the business managers. We congratulate the "Fortnightly" on their accession to its staff.

Among our visitors of the last few weeks, we have had the Rev. Dr. Snyder, of Preston, Ontario; the Rev. Mr. Tufts, of Hawkesbury, and an alumnus in the person of the Rev. Mr. Munro, of Antigonish, N.S. All of these gentlemen have been renewing their student experiences in that most interesting of college exercises—writing examinations.

The turbulent anarchy existing in the North Flat has received a merited rebuke. The private rights of property holders there have never been too well respected. But the man from the Hebrides claims to have been specially persecuted. After the most painstaking carefulness, he could never be sure of finding his apartment in order on returning after brief absences, nor trust his barometer to determine when it would rain. He connects his misfortunes with the movements of a neighbor whom he says is "an up-turner of beds and a general disturber of the peace." He appealed to local justice to restrict the offender's liberty to the boundaries of the tower.

We congratulate Mr. Stephen Young, of 1st year Theology, on his winning the medal for physical culture in the gymnasium competition of the university. What's the matter with the theologs?

Last month was a harvest for the photographers. All sorts and combinations of student faces have been presented to the camera for a snap shot. As a result, there are portraits of a number of local celebrities in the windows down town. It seemed good to the "Journal" staff that a picture of their conclave should be handed down to generations yet to be, so they posed in Walford's studio, with results which might be expected. The patriarchs of the graduating class also thought that the world might lose an inspiration if the recollection of their features passed away, so they donned their professional garbs, and climbed into military collars in a way that thoroughly tested the camera. Several other groups have been taken, which we have not had time to examine.

The ordeal is past for the theologues. There are no more lights to be seen after midnight. No longer do we hear the tramp of the early riser who wakened everybody else. The alarm clock is silent, and most men are thankful. More attention to toilet and less sloping of prayers are among the signs of a better time. The busy man of the last few weeks walks leisurely along the street, and there is a reason for it. Examinations are over and the mind is relieved. The artisan knoweth not of these joys as yet, but shall know hereafter. Meantime, he deserves sympathy.

The national spirit sometimes flames up in the old building. The trouble is generally among the Celts. That race possesses a remarkable power to discern hostile interests, however carefully they may be veiled. Very confident was McL—, that the cooling torrent that descended out of the darkness above, had come, every drop of it from Wales.

He wrote his last honor paper on Saturday morning. At 2 p.m. all trace of cure had vanished, and he warbled a strain in a soft low tone as he turned his face cityward. Sunday saw him not, though a junior strongly affirmed he had beheld him with a feminine escort.

The shades of evening deepened and darkened, his chum grew interested, and his townsman, who presides over the student constituency of the dining hall, was bothered. "Oh where is my wandering boy to-night." Bright and cheerful came Monday morning, but Wandering Willie came not back. At noon an advertisement for the lost was contemplated, but along towards evening the wanderer returned, on his countenance was a satisfied look, and in his heart was peace. A long-drawn sigh of relief came from the anxious ones.

A new and representative reading-room committee has been appointed. They have charge of important interests and will, we hope, be supported by the co-operation of all their fellow-students.

Finally, gentle reader, we promised to show you college life as students see it. We are conscious of the imperfection of our work. We beg leave to present to you a native of the old town of Glasgow, who enjoys the confidence of his fellows to the extent that he succeeds the present writer in the duties of Local Editor. The term is ended, and the volume of '94-'95 is completed.

H. T. MURRAY.

Presbyterian College.

REPORTER'S FOLIO.

Philosophical and Literary Society :—

The last regular meeting of this society was held on Friday evening, March 1st. After the preliminary exercises and reading of the minutes of the previous meeting, the task of electing officers for the "Journal" staff of 1895-96, and also for the Literary Society, was proceeded with. The following were the results :—

Officers of Philosophical and Literary Society.—President, Mr. J. S. Gordon, B.A.; 1st Vice-President, Mr. Brandt;

2nd Vice-President, Mr. T. A. Sadler, B.A.; Recording Secretary, Mr. H. Young; Corresponding Secretary, Mr. W. Turner; Treasurer, Mr. Crozier; Secretary of Committee, Mr. S. Young; Councillors, Messrs. Akitt, Pocock, Thompson, McGerrigle and A. Graham.

The following comprise the "Journal" staff :—

Editor-in-Chief, Mr. G. D. Ireland, B.A.; Associate Editors, Messrs. M. MacIntosh, H. T. Murray and Geo. Gilmore; French Editors, Messrs. Brandt

and Curdy ; Corresponding Editor, Mr. T. A. Sadler ; Local Editor, Mr. A. McCallum ; Reporting Editor, Mr. A. MacGregor ; Treasurer, Mr. J. M. Wallace ; Business Managers, Messrs. H. Young and J. Irvine.

A special meeting of the society was held on Friday evening, 8th of March, for the annual contest in reading and

public speaking, the result of which appears in another column. The interest manifested in this competition this year was much greater than usual, as was shown by the increase in the number of competitors, as well as the marked improvement in their style.

GEO. WEIR.

Presbyterian College.

OUR GRADUATES.

We are pleased to hear that Mr. Giroux is doing good work at Grenville, Que.

The Rev. W. D. Reid, B.A., B.D., has received a call to the Congregational Church, Danville, Que.

The Rev. W. Clark, of Brampton, has raised a considerable sum for our Missionary Society. Most of our graduates are faithfully remembering us.

The Rev. R. Johnston has received and accepted a call to St. Andrew's Church, London, Ont. April 12th is the date set for his induction.

The Rev. A. D. Fraser, who has been in Ontario since graduation, visited his alma mater on his way home. Mr. Fraser is one of the boys still. It is pleasing to find that graduation does not take away the old spirit that characterized the boys when with us in the college halls.

The Presbyterian Church, Alberton, P.E.I., has had a season of great spiritual blessing. Sixty new members have been added to the communion roll recently, while the spiritual life of the whole congregation has been deepened. The Christian Endeavor in connection with this congregation, takes up a monthly collection in aid of our Missionary Society. We feel that this work is largely due to the zeal and earnestness of the Rev. J. K. Fraser, B.A., and we

trust that his labors may still be owned and blessed of God.

The new Taylor Church is situated in a portion of our city where the influences of a place of worship are much needed. The building presents a very imposing appearance, it is one hundred and thirty feet by sixty-seven. The foundation is built of limestone ; the walls of Scotch firebrick of grey and russet color. The roof is a steel frame covered with slate. The tower rises ninety feet high, covered with slate, surmounted by an iron wrought finial. There are two entrances to the church, one by the tower and the other by the side. On entering the church, one sees a finely proportioned room, sixty feet square. The platform is raised three feet above the floor, with a small desk as the pulpit. The pews are circular, and slope upward as they recede from the platform. The gallery is quite large and serves to ornament the building as well as to furnish more sitting accommodation. In the gallery and body of the church, there are sittings for eight hundred, but by folding back the doors that separate the school-room from the main body of the church, room would be furnished for ten or fourteen hundred. The site on which the building stands cost six thousand dollars, the structure itself twenty thousand dollars. The success that has attended the efforts

of the congregation in securing this convenient house of worship, is due to the kindness of the leading Presbyterians of Montreal, together with the arduous efforts on the part of the present pastor, the Rev. Thos. Bennett, under whose care the congregation is in a flourishing condition. The number of members on the communion roll at present, is three hundred and thirteen. The Sunday-school numbers three hundred and twenty-five. We hope that Mr. Bennett will be long spared to continue the work in that part of the city, and that the

Holy Spirit will supply all needed strength.

Now, I would like to say farewell to the readers of this column, and to all who are interested in our graduates and are watching with a kind interest their different careers. Mr. T. Sadler is to fill this important position on the staff for the ensuing session. I can assure our readers that his reports of the graduates will not be behind those of other years in interest and variety.

A. MACGREGOR.

Presbyterian College.



PSALM 131.

Lord, my spirit is not haughty ;
 In my heart nor lies
 Overweening pride, nor lofty
 Are my eyes.

Neither do I in great matters
 Find my vain employ,
 Nor in things that are beyond me
 Take my joy.

Surely I have stilled my spirit
 As a wean'd child,
 Childlike is my soul within me,
 Meek and mild.

Wait, O Israel, on Jehovah !
 In humility,
 On Him henceforth, even for ever,
 Do rely.

JOHN MacDOUGALL.

Beechridge Manse, Holton, Que.

Editorials.

Volume XIV:—

This issue of the "Journal" completes volume fourteen, and as we send it forth we cannot do so without thanking all who have helped us in our work. We are very much obliged to them. It is a matter of some difficulty in the midst of studies to conduct a magazine the size of ours in a satisfactory manner, but our duties have been made lighter than they might have been by the kind and prompt manner in which many, who were asked to contribute, responded. We are indeed grateful to them, and herewith tender them our hearty thanks.

When we entered upon our editorial duties, we determined to make our magazine useful, our watch-word was "do good," and we believe that we have succeeded to a certain extent, and though some have been displeased with parts, yet, all in all, we believe that the majority of our readers have been pleased with the tone and matter of the articles that were presented to them.

As we look over our table of contents a feeling of pride comes to us over the comparatively large number of articles that have been contributed by the students of our college. We have not time to look over back volumes to make comparisons, but, speaking from the impressions left upon our memories, we believe

that this volume stands very high in this respect, and our hope is that our fellow-students will advance in this, and that the coming volume will have more from their pens than any preceding has ever had. This is how a students' journal should be, but alas! is too often not. We recommend every student, for his own sake and the sake of his college magazine, to prepare during the coming summer something that can be offered for publication. If students will not do this, we believe their magazines should cease to exist. A students' magazine filled with the articles of outsiders is a misnomer and a farce.

To those who sent us articles which we rejected or were unable to publish, we wish to say not to despair, and they will probably fare better next time. It is always a disagreeable thing to refuse to publish anything upon which a good amount of time has been spent, but yet it is necessary. We thank those friends also, and trust that their next experience will be better.

Volume XV. is already being prepared, and we trust will be the best that has yet appeared and that it may come up to the most sanguine expectations of those who have it in charge. We bespeak for them from friends and fellow-students a hearty co-operation.

The highest culture is to speak no ill ;
The best reformer is the man whose
eyes
Are quick to see all beauty and all
worth.
And by his own discreet, well-ordered
life
Alone reproves the erring.

—Selected..

TALKS ON BOOKS.

I am not quite sure as to whether it is a violation of confidence or not, but can hardly forbear to tell, that a book, which has come my welcome way, has so come with pleasant memories of the Talker and Yoho on the part of the author. Now, Yoho is the Talker's summer abode and mission field, "a poor thing, but mine own," Shakespeare would say, and an island that yields the palm to no other of its size in Canada for the numbers of distinguished men and women that have graced it with their presence. When an honored guest is kind enough to say he has pleasant memories of his backwoods' host, and of the woods themselves, the result may be as various as the constitutional temperament of the host. If he be a vain man, it will confirm him in his foolish conceit; if unduly humble, it will remind him of all his shortcomings; if a conventional being, he will regard it as a prettily turned compliment; and, if a sincere man reading a true friend's hand, he will be grateful for the appreciation that all the world loves, whatever it may say.

The cynic might suggest that I am hardly a fit person to review a book by Principal Grant, because I am prejudiced in his favor. The because is quite true, and there is reason for it. When, apparently, I stood almost alone, and every Tom, Dick and Harry, Episcopalian, Methodist, Baptist, and Congregationalist, was canvassed against me, Principal Grant and one or two others wrote kind, brotherly words in public, that, as God lives and I live, shall never fade from my memory. They are fixed in my heart as with a graver's tool. But Principal Grant knows, and all who really know the Talker, know, that if my worst enemy did a meritorious thing I would give him credit for it, and that if my best friend failed to put forth good work, I would, even though it wrong

my heart, not stand between that work and just criticism. Also, if I know anything, I know the field which the Principal has made his own.

The title of Dr. Grant's book of 137 duodecimo pages is the "Religions of the World," and it is one of the series of Church of Scotland Guild Text Books, edited by Drs. Charteris and McClymont. The great religions it deals with are Mohammedanism, Confucianism, Hinduism, and Buddhism, and all of these it views in relation to Christianity. The history of their rise and progress is interestingly told with fulness of incident; their peculiar doctrines are set forth philosophically; and their merits are candidly acknowledged. Nowhere in the review have I found the author's pen slipping, even though no less an authority than Professor Max Muller mistakenly called Buddhism an Aryan creed. The chapters that deal with the success and failure, the strength and weakness, of the four gentile religions are invaluable to the theologian, as they bring into prominence the real essentials of Christianity, which are neither Divine sovereignty nor human morality. What they are the Talker endeavored to set forth in the opening lecture of the session, and with it Principal Grant's book is in general accord. No more concise yet comprehensive treatise on the subject is known to me; and I am glad to find that its merits are universally recognized.

My brother-in-law, J. S. Ewart, Q.C., of Winnipeg, sends me, not for review, a large octavo volume of 400 pages compiled by him, and entitled "The Manitoba School Question, being a compilation of the Legislation, the Legal Proceedings before the Governor-General in Council.—An Historical Account of the Red River Outbreak in 1869, 1870, its Causes and its Success, as shown in the

Treaty, the Manitoba Act, and a Short Summary of Protestant Promises." This useful volume may be said to contain everything relating to the vexed question of the Separate Schools of the North-West, including lectures, sermons, speeches, addresses, letters and newspaper articles by Archbishop Tache, Bishop Machray, Principals King and Grant, Rev. Drs. Bryce, Duval and Laing, Hon. Mr. Laurier, Messrs. Dalton McCarthy, James Fisher, Joseph Martin, Le Sueur, the editor of the Toronto "Week," and Mr. Ewart himself. Although the author is the counsel for the Roman Catholic party at law, and dedicates the book to the memory of his client and friend, Alexander, Archbishop of St. Boniface, he has very fairly set forth the views of those who have dissented from his arguments and presentation of facts, as the above array of names will alone indicate. One rises from the perusal of the volume with the impression that the Roman Catholic advocate has made a strong case, not so much for the justice of Separate Schools in general, as for the guaranteed privileges in respect to them of the Manitoban minority. Though generally serious in tone, there are occasional flashes of wit and humour with mingled sarcasm in the Manitoba question, and the controversy between the author and Dr. Bryce is quite amusing.

While on the subject of politics, I may say that the Editor-in-Chief has handed me "Canadian Political History," outlines of a course of ten lectures delivered in connection with the educational work of the Y.M.C.A., Montreal, by Herbert B. Ames, B.A. This 64 page brochure I have read from end to end, and have done so with pleasure. Mr. Ames very simply, but concisely and ably, gives sketches of the Old French Regime in Canada, of the Constitutions of Britain and the United States, and then proceeds to trace the development of the Canadian Constitution, to analyze the British North America Acts, to ex-

hibit the Dominion Parliament in motion, while the three last lectures are on "Canadian Political Parties," "Canada's Future Destiny," and "The Right of Dominion Suffrage." Two invaluable appendices are "A Young Man's Duty in reference to Political Parties," and "The Christian Young Man in Politics." Mr. Ames is christian and loyal, a true friend of British connection, and an advocate of pure government. His synopsis of lectures cannot fail to be beneficial to all who take a real interest in the welfare of the country, and will, I trust, find many readers, especially among our young men.

A little work of a very different type comes to me from Bayonne, in the French Pyrenees. It is in French, but its author is an English Church clergyman, the Rev. Wentworth Webster. Its title translated is "Concerning some works on Basque made by foreigners during the years 1892-94." It is interesting to find that a language and people which a few years ago were almost unknown, have engaged the attention of scholars in all parts of Europe. There is a Basque society in Berlin which publishes a journal called "The Euskara." Dr. Schuchardt of Vienna, Professor Rhys of Oxford, Julien Vinson of Paris, M. Uhlenbech of Amsterdam, Don J. Costa of Madrid, and M. Topolowek, a Selav, with many other writers, have contributed during the time specified, to Basque literature, philology and ethnology. The valuable information collected by Dr. Webster, cannot be had elsewhere in any other form than by procuring the many volumes and articles that have passed through his hands. It is well that there are learned men in the quiet places of the world, removed from its oft childish and unprofitable din and strife, who can calmly gather for our delectation and instruction the lore of ancient and modern times. To their retreats one looks with the wish of the psalmist, "Oh that I had wings like a dove."

The Rev. W. D. Ballantyne, B.A., editor of the "Canada Presbyterian," sends the Presbyterian Year Book for the Dominion of Canada and Newfoundland, 1895. To those who have not the minutes of last Assembly this book of 135 neatly printed pages will be exceedingly handy, and even those who have the minutes, will find in it much that is new and of permanent interest. It contains the Rev. John Murray's sketch of Dr. Mackay of Formosa, the Moderator, with a good portrait; Dr. George Patterson's "Rise and Early Progress of the Foreign Missionary Movement in the Presbyterian Church of Canada;" Mr. Fraser's "Presbyterianism in Newfoundland;" our Mr. W. L. Clay's Church in British Columbia. Mr. George Simpson, of Chicago, formerly editor of the "Canada Presbyterian," on "The Presbyterian Church in the United States;" "Summary of the Home Mission Report," by the Editor; and "Sketches, with Illustrations, of St. Gabriel's, Montreal, the Paris Presbyterian Church, and St. Andrew's Church, Niagara," by Dr. R. Campbell, a nameless writer, and Miss Jean Carnochan. The minutes of last Assembly are responsible for the few mistakes in the statistics of the Year Book, which I proposed the publication of twenty years ago to the late Mr. Cameron of Chatsworth. Long may it continue to appear under as able an editor as Mr. Ballantyne.

"McClure's Magazine," for March, has an article by the versatile and veteran Mr. Gladstone on "The Lord's Day," accompanied with portraits of the statesman from his sixth to his eighty-third year. His plea for the Lord's Day is a very strong one, as he sets it first in opposition to the Jewish Sabbath, secondly utilitarian theory of a day of rest, and thirdly to the concessions of the relaxationists. Mr. Gladstone's idea is that the day should be wholly given to the elevation of man's spiritual nature, and that not by constraint, but spontaneous-

ly, so that the Christian's spirit of devotion, impeded or dammed back by the secularities of the week, may flow freely through its entire channel, to the well-being of the soul and the glory of God. He makes less allowance than his Divine Master did for the weakness of the flesh, and regards the old Scottish Sabbath as an ideal. If the old man eloquent errs at all with his model, St. Augustine, his failings are to virtue's side.

Julian Hawthorne has written for February's number of the "Cosmopolitan," a gruesome article, entitled "Salvation *via* the Rack." It is an amply illustrated sketch of instruments of torture employed by the inquisition and other institutions of persecution for forcing confessions and abjurations. Public opinion has put an end to the outward and visible use of such instruments, but the spirit that prompted the hellish invention and employment of them is very far from dead. We little know in what secret chambers cruelty is being wrought in the holy name of religion, not necessarily among Roman Catholics. Many a narrow soul, lay and clerical, mourns that it has not the power to gag, incarcerate, punish, put out of the way, all who will not do homage to his lack of thought, and dare to exercise the right of private judgment. In spirit, and therefore in God's sight, there is little to choose between the old persecutor and the new. Even that liberal class of beings called students, when they are cock-sure that they are quite right, regard coercion as a perfectly legitimate method for the good of their fellows and the world at large. Blessed is the man who will not be coerced, for his shall be in time true manhood.

In the English "Review of Reviews" for February, Mr. Stead reviews what he calls the book of the month. It is Grant Allen's "The Woman Who Did." The effect of this book, especially of its preface, will be to excite wide distrust of Grant Allen as a moral teacher. "The Woman Who Did," is one that ran

amuck with all religious and social institutions, obstinately refusing, in the falsified names of love and purity, to submit to the terrible fetters of the marriage ceremony, even before a registrar. This she did with Mr. Grant Allen's commendation; but, as Mr. Stead shows, the novelist's ideal is a boomerang that breaks his own head, for he is compelled to make an illegitimate daughter, grown to woman's estate, the obstinate mother's bitter cup, compelling that misguided female to commit suicide like the ancient Pagan Romans. The whole book is a moral suicide. If a handsome young fellow, a gay Lothario of lordly mien, had written the trash, one would not have wondered much; but Mr. Stead kills the book dead, by prefixing to his very full analysis a portrait of its very plain-looking author, smirking over his microscope, and dressed in a quite plebeian cut of a tweed suit. His proper place is Salt Lake City and the chair of Brigham Young. Mr. Stead is a little too fond of nastiness himself. His rebuke to Grant Allen is, therefore, all the more severe, and calculated to make Canada blush for her prurient offspring. The United States are too near us to admit any weakening of the sacred marriage tie in Canada. The deceased wife's sister prohibition is nonsense, but we have here far too many marriages of first cousins, which indicate unwholesome social exclusiveness or timidity, and the results of which are tendencies to insanity and physical deterioration. God's well-defined social laws cannot be broken with impunity.

Mr. Macaskill of the Free Church Highland Host is out upon Professor Drummond's "Ascent of Man." He writes to the "Glasgow Herald" of February eighteen:—

Sir.—In my reply to the discussion on Professor Drummond's "Ascent of Man," reported in your issue of the 14th inst., I am made to say "that any man who held these views could neither be a Christian nor a professor of the Free

Church." I never used these words. What I did say was—"I hold that Professor Drummond cannot hold one doctrine of Christianity if he believes all the nonsense he has published in this book." I am, &c.,

M. Macaskill.

A Free Church Elder replies by quoting St. Augustine and St. Athanasius against the roundity of the earth and the antipodes, as inconsistent with Scripture. They had not searched the Scriptures, or they would have found, St. John (Rev. v., 3,) speaking of men that are "under the earth." However, it appears that Mr. Macaskill's stricture is fully as severe as was reported, though the words be different. I confess to a little sympathy with the Highlander on the war-path this time, not that I would join in any hue and cry against an excellent man, because on an important matter he and I do not agree, but I reserve my right to express dissent and to give reasons for it. That is not the same thing as the rack.

A neat little prospectus in black and red lies beside me, its title, "A Half-Century of Service, Knox College, Toronto, 1814-1894. The Jubilee Memorial Volume, an Historical Sketch, with Complete Academical and Biographical Data, by the Rev. J. A. Macdonald, of Knox Church, St. Thomas." This book, to be ready sometime early in this year, is preparing under a committee of Knox College Board, of which the Rev. L. H. Jordan, B.D., 278 Jarvis street, Toronto, is secretary. It is to consist of 200 pages of letterpress and many illustrations, and will be sold to subscribers at the moderate price of one dollar. Mr. Macdonald's name is sufficient guarantee for a good book, and he has abundant material in the accumulations of the past fifty years. If he only dared use it all, the "Half-Century," would be one of the most amusing books ever published in Canada or out of it. Why, before the generation that knew Drs. Willis and Burns, with Mr. Willing the

steward, the College Hebraists, Poets, Dandies, Tricksters, Mimics, et al., dies away, does not some collector furnish the world with a Knoxoniana, redolent with academic mirth of the rarest kind? Hundreds of anecdotes are lying away in many memories, that have never seen paper, such as would make Dean Ramsay turn in his grave and laugh.

I have yet another document, a manuscript copied by some multiplying process, entitled "New Hebrides Mission Synod, Mission Church, Anelganhat, Aneityum, April 28, 1894." It consists of twenty foolscap pages, written in a large, legible hand, and contains much information that to us seems curious. Unhappily, many of the resolutions come to in the Synod, commemorate severe losses sustained by the various missions through the deaths of prominent members of them. Others have reference to the maritime service of the Dayspring and other mission vessels. Slandrous reports concerning certain missionaries circulated by unscrupulous traders were met and refuted, and the evils of the labor traffic were considered. One of the chief items of business was the establishment of a Native Teachers' Training Institution, of which the Rev. Joseph Annand, M.A., was appointed Principal, with almost absolute powers. In our Canadian Theological Colleges, all professors possess equal authority, the presiding officer being simply *primus inter pares*, but Principal Annand, while responsible for all his actions to the Synod, has absolute power to dismiss his assistants and cashier students at will. He is untrammelled by Faculty, Senate, or Board. Under certain circumstances, the paternal government of one really good man is the best kind of government, but experience of many years tells me that really good men are very rare in this world. The progress of civil institutions, read in the light of the Divine government of our humanity, also shows that it is God's design to train our world, through all its vicissitudes of

good and evil, in the direction of self-direction, according to this model of perfect manhood, and by the free working in us of His Holy Spirit. No authority of vested rights, or power that savors of compulsion, in whatever holy name they may be exercised, will long prevail with free and reasonable creatures. The moral and spiritual influence of holy example in word and deed, and of a loving Christian character, is the attractive power that will unconsciously make men and women good and great, and fit to govern themselves.

The Session of 1894-95 is over, and the Talker's work for the time-being is done. Four books have been sent to the "Journal" for review, by Messrs. Houghton, Millin & Co. of Boston, Messrs. W. C. Bryant & Co. of Brooklyn, and by the Presbyterian Board of Publication of Philadelphia. Messrs. Drysdale & Co. of Montreal have contributed five volumes: and two members of the "Journal" staff have each furnished one. All the rest, and it takes a good many treatises to fill six monthly Talks, have come from the stores of the Talker and his intimates. It is hard work, this making bricks without straw. Of course, like Andrew Lang, Zangwill, Bok, and the literary ramblers of such Saturday papers as the "Gazette" and "Herald," and the Toronto "Globe," and "Mail-Empire," the Talker might restrict himself to one volume at a time, and view it by wordy paragraphs from every point of the compass, but this is not education; it is doing to death the book and the reader of the review. The constituency of a college magazine is necessarily limited, so that we can hardly expect publishers to lavish their new books on us; but in a college that has five professors, three lecturers, and not far from a hundred students, there should be opportunities of placing on record somewhere in the "Journal," not necessarily here, our acquaintance with many features of the literature of the day. May the year to come exhibit as great

an advance in this as in other departments of college work and thought.

I am compelled somewhat to modify the preceding paragraph by a post-scriptum, for the Editor-in-Chief has just placed in my hands a book sent to the "Journal" for review, by the Fleming H. Revell Company of New York, Chicago and Toronto. It is the work of a graduate of this college, the Rev. Francis R. Beattie, D.D., M.A., Professor in the Louisville Presbyterian Theological Seminary. With 323 neatly printed and bound octavo pages, Dr. Beattie compresses what he has to say on Radical Criticism, an exposition and examination of the Radical Critical Theory concerning the literature and religious system of the Old Testament Scriptures. Most of this work appeared in the form of a series of articles in the "Christian Observer," which accounts in part for the popular style and eminently readable character of the book. As a history of the Higher Criticism, I do not know any treatise that is more lucid, orderly and comprehensive. When the author becomes a critic, his criticism is very searching, and he certainly shows up the lack of internal and external evidence for the Jehovistic and Elohistie documents, the various codes, and the late dates believed in by the distinctive higher critics. I do not know that he was called upon, save by the ultra-orthodox public opinion of Southern Presbyterianism, to say whether radical critics should be disciplined and put out of the pale of the Church or no, and cannot but regard his coming over this more than once as a radical defect in an otherwise calm and moderate book. Dr. Beattie and his introducer, Dr. Moore, seem to say, go on and apply the Higher Criticism, so as to confirm every jot and tittle of the Church's traditional belief in the Scriptures, but know assuredly that, if you find anything to invalidate that belief in the slightest, you are wrong, you are a radical critic, and must be cut off from the

fellowship of the Church, root and branch. I remember a most excellent minister of our own Church who regarded the Song of Solomon as a piece of very doubtful erotic verse, whom nobody dreamt of subjecting to ecclesiastical discipline. The Free Church of Scotland is exceedingly sorry she ever laid a destroying hand on Professor Robertson Smith. It is a dangerous thing still to touch the Lord's anointed and do His prophets harm. As a rule, the finest spiritual characters, the kind of men the world is better for, don't do that sort of thing, either in the North or in the South. Every science has its blundering stage, and no such thing as progress is possible without mistakes, but the waters of any rivulet, however full of obstructions, is better for drinking purposes than a stagnant pond. If safe punting about is your purpose, the pond is preferable. But what serious man thinks of punting on the Water of Life?

Dr. Beattie is quite right in rebuking the radical critics for their arrogance, although it is doubtless begotten of the equally unjustifiable arrogance of conservative ignorance. Poor St. Paul was compelled to boast by Apollos and the proud preachers of circumcision. Dr. Beattie does not do so; he is too genuine a man and thorough scholar to indulge in anything of the kind. His criticisms on the whole are just, his apologetic very forcible, and I have not come across any indefensible definition of inspiration by which his reasoning might be marred. His defence of supernaturalism in the Bible is very thorough and convincing, and he turns the tables on the subjective emendators of Holy Writ, yet there is a tendency towards a levelling of all Scripture, which is perhaps the result of circumstance. Taking it all in all, Dr. Beattie's "Radical Criticism" is a valuable contribution to the discussion of a very important subject, and I should like to know that it is largely purchased and widely read, as from its authorship, matter and style, it deserves to be.

John Campbell

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