

THE
Presbyterian College Journal.

VOL. XVI.—FEBRUARY, 1897.—No. 4.

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

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Our Graduates' Pulpit.

TYPE OF MANHOOD NEEDED FOR THE TIMES.

By REV. GEO. GILMORE, London, Ont.

"Among them that are born of women there is none greater than John the Baptist."—*Luke vii. 28.*

There are two lines of evidence in regard to the ability and integrity of a person that are conclusive and indisputable. One is the testimony of his closest bosom friend, if he speak from disinterested motives and is possessed of ordinary intelligence; the other is the record of his life work, going to show success in doing something, not only to alleviate the misery of men, but to elevate poor fallen humanity. Tried by these conclusive tests, the character of John the Baptist is presented to us as one worthy of our study and emulation. The Redeemer paid a glowing tribute to him in the passage which calls for our attention, because of its sweeping statement, which is made all the more noteworthy by the fact that the one who

gave utterance to it—Jesus Christ—knew whereof He affirmed. Again, if we consider the nature and extent of John's influence over his generation, we have something that cannot easily be set aside.

John the Baptist does not receive the attention he is entitled to as a biblical character. We take notice of Moses, the "meekest of men"; of Elijah, the spirit-filled man; of David, the spiritually-minded singer; of Isaiah, the seraphic evangelist, and of Daniel, the stalwart, godly statesman, while we pass over the forerunner of Christ, of whom our Lord said with emphasis, there is none greater among them that are born of women.

This person came upon the scene at a time when the world stood in need of a galaxy of great and good men. A Moses was needed to purify society and give laws for the lifting up of a very degraded people: a David was needed to bring the people back to the spirituality of the law, long since lost sight of: an Elijah was called for to thunder forth the judgments of God: a Daniel was needed to set political matters on a firmer and more permanent basis, and an Isaiah would have been useful to lift the people up from their carnal and worldly position to an appreciation of the sublime. At such a very critical time, God fills up the gap with John the Baptist, who seems to have united in himself nearly all the qualities that stand out in relief in Old Testament personages.

As the greatest of a line of distinguished men under the Old Dispensation, we would expect to find in John a more or less complete array of those qualities that make for greatness in any age, but especially in the present, that is noted for advance along material lines, but, not at all characterized by progress in those things that indicate the last stage of human development, viz., the formation of such parts as go to build up a god-likeness in the race. We shall notice the specific points in his character brought out in the record and see their degree of applicability to the men of to-day.

1.—John the Baptist was accounted the greatest of a line of

great and good men because of his relation to the Saviour. For centuries spirit-filled men had been foretelling the advent of the Prince of Peace. Moses could point forward to Him as the prophet like unto himself; Balaam was forced to speak of Him as the Star of this dark world's hope; David sang of Him as the great King before whom all would fall, and Isaiah, as if by telescopic vision, could place Him as the Servant of Jehovah—the One to be “wounded for our transgressions and bruised for our iniquities,” but John was able, in the first stage of his ministry, to say that there would follow him the great One whose shoe-latchet he was not worthy to unloose, and in his latter days of usefulness, to point to the Person of the One so long spoken of and say, “behold the Lamb of God that taketh away the sin of the world.” If John's relation to the Saviour were the basis for all else that was good in him, is it not true, at the present day, that we may fairly gauge the range of a man's greatness and the extent of his good influence by the attitude which he has assumed to Him whom we call the “Christ of God.” Such must be the case. A man can be truly great and of permanent value only in so far as he is possessed by truth. So then, a man who is alive to truth will be favorably disposed toward Him who is the embodiment of all truth. I don't say that a man must believe the superstitious fabrications that have been gathered around the person of the Redeemer by mediæval devotees. I don't say that a man must accept the idea that so many degrees of human sin had to be met by just so many degrees of Christ's suffering. I don't affirm that Corybantic demonstrations are to be gone through in the acceptance of the Messiah; but, I do believe that a man who is true to himself, alive to the voice of God in nature and earnestly desiring to know the truth experimentally, will bow to Christ as the highest embodiment of universal truth, and will, apart from his views about the application of the atonement, be constrained to say in adoring words, “Thou art the Christ, the Son of the living God.”

It is a fact worthy of notice, that all great men, since the advent of the Redeemer, who wielded an influence that has contributed to the elevation of humanity, were well disposed toward the exemplification of the highest truth in Christ. It may also be somewhat confidently stated that the great and good men before the Christian era were of such a type that had Christ been presented to them as the Revelation of the Godhead, they would have opened their hearts to Him as such. Good and great men like Lincoln, Shaftesbury or Wilberforce, may have difficulty in accepting the presentation of Christ and Christianity made by short-sighted and narrow-minded would-be followers of the Lamb, but they fall in easily with the true and noble representation made of Him in the inspired volume of Holy Scripture, and, by the grace of a merciful God, endeavor to shape their lives according to the standard set up in Him. If there be such a spirit and such a desire in us, I care not what difficulties may confront us in getting near to God, they will all disappear before the illumination of the Spirit of Him who leads us into all truth, and, because the universe is on the side of the right, we will sooner or later be able to exclaim from experimental acquaintance, "Thou art the Christ, the Saviour of the world."

2.—John the Baptist may be accounted great because of his extraordinarily keen sense of the exceeding sinfulness of sin. As we listen to him in the delivery of his short but powerful discourses, we perceive a spirit that is strangely alive to the presence of sin about him and to its hideous nature. He seems to stand on an eminence with God Himself, to which he would fain lift human nature, as he exhorts his hearers to bring forth fruits meet for repentance. His ethical nature as well as his spiritual elevation shine forth as he calls upon men to repent; while the holy indignation of a pure spirit bursts forth spontaneously from him as he says to the would-be followers, "O generation of vipers, who hath warned you to flee from the wrath to come." This keen sense of the great evil of sin has departed, to an extent, from our leading thinkers.

Sin is represented too often as the mere imperfections of a rather imperfect humanity, and condoned as if it were not of the grave nature set forth in the word of God. The old Scotch Covenanters, from whom have sprung some of the best and noblest and purest of humanity, were so alive to the true nature of sin in themselves that, on some occasions, out of a congregation of five hundred communicants on a sacramental day, only two or three would go forward to sit down at the table of the Lord. This may have been the extreme of examination of self, but it is calculated to produce very desirable and noble traits in the individuals exercised thereby. A little more of this noble spirit would be quite seasonable in the present-day church. How is it possible for us to rise nearer to God while we look lightly upon that which prevents our upward growth? This weak and unhealthy theology is having a bearing upon our political life, for leaders seem to have lost sight of the fact that righteousness only exalteth a nation, and hence we have those demoralizing practices that must, sooner or later, bring us to national humiliation if allowed to go on. Are we as individuals going to show a lack of true greatness by passing over sin as a light matter, either in ourselves or in others, or are we, as citizens, going to place men in the places of public trust who rule not according to the principles of righteousness, because of their loose views regarding the nature of evil? God forbid!

3.—Again, John the Baptist may be accounted great because he found the solitary place the most congenial. We read of him that he went out into the wilderness. This is a point to be well considered at the present day. Our civilization, at its present stage, is not beneficial in some respects. It has brought about such a condition of things, that men find it almost impossible to retire to the solitary place, from time to time, to regale their spirits and strengthen character for the conflict of life. Besides this, there seems to have come with the electric age such a tendency to superficiality in character building, that even those who are in a position to go aside period-

ically desire not to do so, but acquire a taste for the shallow and evanescent. Only great men love the purity and seclusiveness of the solitary place. Only those whose beings are great enough to comprehend some of nature's secrets find it congenial along the "cool, sequestered vale of life." Emerson, Tennyson, Wordsworth, Moore and Virgil were men of great parts, whose greatness lay in their ability to commune with Nature and through her with Nature's God. To-day the superficial tendency is seen in many directions. Of old our fathers became stalwart in spirit by digesting such books as "The Rise and Progress of Religion in the Soul," or "Watson's Divinity," and by listening to such men as Knox, Wesley and Chalmers: but now, the generation is showing its degenerated state by an inordinate desire for cheap sensational literature and by rushing to hear preachers whose popular orations are characterized more by hollow demonstrations than by weighty argument and the presentation of saving truth. These things may right themselves by and by, but we should face matters as they are, and do something to stem the enervating tide. Nothing would be more beneficial to the race than a departure from the hurry-scurry tendencies of the time and a return to the calm, deep and lasting sources of true human greatness.

4.—Furthermore, John the Baptist may be accounted great because of his manly independence. Emerson would say of him, that he had a great deal of character, as that eminent writer looked upon character as that which places a man above his fellows and which always triumphs. There have been periods in the world's history when it was not a hard matter to be independent, and there are places where it is easier to be oneself than in others. John commands attention in view of these considerations, for he lived at a time when slavish adherence to men and customs was the rule of life, and in a country where conventionality seemed to be necessary to existence. In the face of all this he was himself, and it was a noble self. He had a principle to stand for and he did not dream of doing anything else than standing for it. With rulers opposed to his

interpretation of truth and fresh revelations, and a people disposed to follow blind leaders to any extent, against him, we can see it was no easy matter for him to stand alone and bear the consequences.

This manly, independent spirit is much needed at the present day, especially in politics and religion. Hero-worship is growing upon the masses, although there is so much said, at present, about democratic feeling and republican institutions, and cliques and coteries are commanding their quota of the population. In such a state of society we must have one of two things—either a perfect humanity, where autoocracy will work for the general weal, or individuals who, stand for a truth and who, by being balanced one against the other, will give as the resultant that which tends to further the progress of absolute truth and goodness. The former we cannot have as yet, as we are still some distance from perfection, hence the need for the latter. Oh for men of the Luther type, who will take their stand on what conscience, common sense and revelation approve of, and dare to brave the opposition of princes and the scorn of the world! Canada stands in need of leaders of this type at present, whether they be of the Liberal or Conservative persuasion. Let us pray the Lord of the harvest that He send us political, social and religious laborers, who, taking their commission from Himself, will dare to do and be all that is right in His sight, and that is calculated to lift up our nation and the race to a higher plane.

5.—In the last place, John the Baptist was great because of his marvellous power to draw men and his ability to influence them for good. It may be said that he lived at a time when men's minds were easily swayed by the persuasive eloquence of the public orator. Admitting this, there is still sufficient left to sustain our point. If the masses, and especially the more degraded part, were easily led, the same cannot be said respecting the better class, and certainly it cannot be affirmed of the Scribes and Pharisees. So great was the force of John's eloquence, and so powerful the magnetic influence he wielded, that

the bigoted and selfish leaders of the people—the Pharisees—reasoned whether he was not the Messiah that was to come. This greatness is enhanced by the fact that he smothered all selfish ambition and tried to lead the people to a better life. He was an orator according to Plato's idea, for he used his eloquent powers for the establishment of truth. Such a type of man is much needed at the present day. Some say, and rightly too, that history is repeating itself in regard to the place of the orator in public life. There never was a time when the born orator was more in requisition than the present. Very few men or women are thinkers, and so the great mass of the people go with him who can touch that chord in the heart that stirs the whole being by its vibrations. We need men possessing those peculiar parts that constitute the orator, but they must be men of God—men in whose beings the truth of God has found a congenial resting place; men whose lives are being moulded according to the pattern in our Ideal Man; men whose every tissue is permeated with the spirit of unselfish desire for the amelioration of the race; and men whose eloquence will be resistless, because of flowing from lips that have been set on fire by a coal from the altar of God.

In conclusion, let me impress upon you the desirability of giving due weight to the great and solemn points we have put before you. Man is now acknowledged to be the beginning and end of economic science. God and nature are travelling to bring forth a perfect humanity. Shall we stand in the way? or, by our neglect to develop the parts God has given us, retard the advance that is to usher in the Kingdom of God? Men and women, "life is real, life is earnest," and, thanks be to God, "the grave is not its goal." Although these mortal frames of ours may crumble into dust, yet, by and by, we shall, in identity of personality, be raised to go on again in more blessed development. Let us so live and work that when our spiritual body has been assumed, we will be a good distance on that way that leads to a greater likeness to God, and to His great and glorious Name we shall ascribe kingdom, power and glory, for ever and ever, through Jesus Christ. Amen.

RELIGIOUS FACTOR IN RITSCHL'S THEOLOGY.

By REV. JAMES W. FALCONER, B.D.

If one may judge from the numerous adverse criticisms made of late upon Ritschl and his school, there will be little danger of the English-speaking world being led astray by this new theology, which is so high in favor among a certain class of Germans. We shall, therefore, be in no danger of contracting heresy if, as outsiders, we attempt to discover some of the salient features in this movement. Ritschlianism must have its "soul of goodness" ere it could leave its impress, as it has done, upon a country where, beyond others, thought is the arbiter of life.

The recently completed biography of Albrecht Ritschl, written by his son, supplies us with information that falls as an illuminating ray upon the development of this religious teacher; and in this article a slight attempt is made to trace the early beginnings in his college years of that which afterwards grew into more or less of a rounded system. Very often we are able to detect in youth the direction which the manhood is likely to assume. We obtain presages of the quality of future thought. As the adept in weather-readings claims to be able to decipher at dawn the history of the day, so the student of human affairs would fain predict from youth the prospects of manhood. In youth we feel, in later years we rationalize these primitive feelings. Goethe speaks of new ideas coming to us in the garb of phantasy; afterwards these are transformed into convictions. The truth most dear to us all is that which as children we knew in the form of sensation, and which slowly reached a stage of acute consciousness, when, with the admixture of thought, it was formed into a conviction regulative of life.

In turning to the college days of Ritschl, the reader is at once impressed by his frequent change of position, and his

rejection of personal authority. It is, I suppose, the birth-right of students to charge their instructors with incapacity and narrowness, but Ritschl exercised his right to an abnormal extent. His mind passed from teacher to teacher, welcoming each system as its phase of truth flashed upon his vision, with an ecstasy which slowly yielded to what became almost an aversion. His mental condition during the first years at college was like the troubled sea that cannot rest. After three sessions at Bonn, under the famous Nitzsch, he became impatient with a master whom he regarded as being "worked out," and in 1841 passed on to Halle to receive inspiration from Müller and Tholuck. But here again his first enthusiasm for these celebrities soon cooled into a disregard, and he passed into the Hegelian climate. The sway of Hegel over him was of longer duration than any previous influence, and continued until the close of his undergraduate course, only to be exchanged some years afterwards for a modified Kantianism, which became his nominal position to the end of his life, and is still the philosophical groundwork of most of the Ritschlian school.

In this continuous shifting of attitude may be seen the tokens of a nature not inclined to that precision and definiteness which belong to one of strong philosophic grasp. In fact, we may well question if Ritschl was a systematic theologian. The mistake is made in looking upon his theoretic propositions as his gift to the age; where is his contribution is not in the way of philosophy. Charges of obscurity in thought and of contradiction have been made against Ritschl by those who are competent to judge of these things, as for example, by Dr. Orr, in his "Christian View of God and the world;" and we must look elsewhere than to his theory for the secret of his following. Ritschl is a religious teacher rather than a theologian; and, strange as it may appear, yet the criticism which he made upon Tholuck of being a preacher and not a professor, might well be made upon Ritschl's most noted disciples, Herrmann and Kaftan. It is impossible to ex-

plain this new movement in Germany without admitting the religious element; and they are clumsy dissectors of the spiritual life who fail to discover manifest signs of this intense inward experience. Ritschlianism is a revival of personal religion, not a completed system of thought.

But let us return again to the biography and continue our observations of Ritschl's student life; and as we do so, I think we can discover two characteristics which distinguished him and which became important factors in the construction of his system. These are, first, his intense passion for the practical, and second, his dislike of sentiment.

(1). The early years of Ritschl in college were years of great religious questionings. Thrown among companions who differed from his way of thinking in that they followed the orthodoxy of Hengstenberg, he was compelled to work out his own self-defence. More especially was this the case in his friendly antagonism with Julius Diedrich, who subsequently gained celebrity as a leader in the old Lutheran movement. These two had been friends at school, but had lost count of each other for some time; Diedrich having chosen as his college, Berlin, where he was much impressed by Hengstenberg. On renewing the acquaintance, Ritschl was at once struck with the complete change which this experience had produced in his friend. There was a fixity of purpose, and an absence of that aggressive spirit which he had formerly observed. Many a night these friends, who lived off the same stairway at Bonn, discussed the problems of the soul and of personal conviction. Ritschl at moments would grow despondent as he failed in the discovery of that rest and faith which his friend so much enjoyed. This period was Ritschl's time of fermentation. He could obtain no certitude. He even contemplated the adoption of an ascetic form of life in the hope of finding peace, and was only restrained from this by the want of an example. In referring to this at a later time, he wrote, "Many of my fellow students, although as firmly convinced of the supernatural as I, lived with that delight in existence which is to be expected"

from a healthy dweller on the Rhine. In my father's house there had been no tendency to an ascetic manner of life, and the evangelical pulpit at Bonn made little impression upon me." While kept back from this action, he yet was much troubled by the state of his spiritual feelings, and at this time we find him writing to his aunt, "that he is engrossed in his theological studies, but has not yet attained unto a decidedly Christian habit of mind." It was really this desire after a practical relief in his religious experience that drove Ritschl to Halle. He went in search of certainty. His criticisms of man bear witness to what it was in them that he chiefly admired and longed for. Above all else he prized conviction. Take as an instance his words on Tholuck: "It is true that his method of preaching is inclined to be desultory, and not free from mannerisms, but in his sermons one cannot help but observe that the preacher has had deep experiences and has battled much with his soul. This fact is sure to influence the hearer whether he will or no." The biographer says that, even during the Hegelian period, Ritschl never lost his practical bent, "while he entered fully into the Hegelian idea of the world, yet this became only his form of thinking. He never subordinated the ethical kernel of his *weltanschauung* (idea of the world: philosophy) to a cold intellectualism. The limits of his philosophy of religion were fixed by the words of Christ in Matt. xi. : 27., 'No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him.'"

Thus in the youth at college we see the zealous seeker after a religion which will bring contentment to the heart. He has a passion for practical truth. Things must fit into the experience ere they will be acknowledged. Here we come upon a soil from which we might naturally expect such a growth as Ritschlianism. If anything Ritschlianism is practical. It abhors the nebulous generalities of metaphysic, and deals effective blows against all that is merely theoretic. The critics condemn Ritschl of ignorance of Hegel and Kant; but he would probably retort that he was not careful to answer them in this

matter: for opposed to the evidence of the mind was the evidence of the life. The question with him was not so much, Is it true? as this, Is it true for me? This is the germ of the Ritschlian doctrine of Value-judgements, and is the natural consequence of their rejection of metaphysic. If the mind ceases to rule, then the heart must take its place. Metaphysic is the evil genius of Christianity, and personal impression must restore harmony to a disordered theology. The modern Ritschlian would say, There is no truth for me unless I feel it. The church doctrines may be seeds of vitality, but unless they bring forth fruit in my life, they are as dead and useless as the chaff that is often mistaken for the wheat. The articles of the creed are injurious if placed in the prominent position which the church assigns to them. The Ritschlian will, in time, likely accept all the parts of this creed, but only one by one, as he experiences them in his life. Nor is it easy to deny the necessity of such a doctrine as that of the Value-judgements. It is another way of acknowledging the universal admission of theologians that experience is the primal source of religious teaching, the *adytum* of theology. Logic is not the primary teacher, but is rather the handmaiden to wait upon life. Perhaps the Ritschlian in his insistence on this one side fails in charity, and reads incorrectly the lessons of history, confusing his thought with all thought, and his truth with all truth. He may also be too persistent in the assertion of his own ignorance, but he has got hold upon the main stay of Christianity, that out of the heart proceed the issues of religious life. The success of the movement is due to the intense fervor of men who come with a gospel of which they are supremely conscious, and if they cannot accept all the doctrines of the church, yet they are filled with adoration of that Person by whom they have been so deeply impressed. It is not ill but well for Germany that this revival should take place, and while, like other revivals, it may lack a completed rationalism, it has brought what is more important than logical accuracy, a spiritual force. It is doubtful if Ritschlianism will make much

lasting impression upon this country, for the simple reason that the spiritual revival has assumed other forms among us, and it has come without the rupture between theology and religion. However, it becomes us to look with respect upon this latest outgrowth of German Protestantism. A movement cannot be void of merit which accepts with enthusiasm, as being a sign of a new life awakened by God, the confession of Luther, "My heart is too happy and too large for me to be at lasting enmity with any of my fellow-creatures."

(2). A sentence or two will suffice to explain the dislike which Ritschl had for sentiment. On his way to college at Bonn he became acquainted with the Wupperthal pietism, and had the opportunity of hearing a sermon by Krummacher at Elberfeld. At once he conceived an antagonism towards this form of religion. He had an aversion to pious talk, and was almost unfilial in his manner of accepting his father's advice. The same tendency was exemplified in the seminary at Halle, where he was criticised by a "pietistic" student for having treated his subject without sufficient warmth or devotional spirit. In writing about this to his father, he affirmed that "pathetic unction and detailed expression of the emotions which the death of Christ produced" would never be heard from him. He regarded the frequent use of such words as lovely, kind, beautiful, as quite out of place in the characterization of religion, however effective they might sound.

It is therefore not difficult to understand how a nature like this would assume an antagonistic attitude to every form of mysticism. Ritschl regarded the immediate communion of the soul with God as impossible, and the raptures of a Madame Guyon would repel his colder and somewhat unsympathetic nature. All revelation of God comes through the mediation of Jesus Christ.

It is difficult to understand how a movement, which insists so strongly upon the reality of religious impressions, and so often claims the individual experience as a final judge, should continue to oppose the best features of mysticism; but Herr-

mann, one of the best known exponents of recent Ritschlianism, follows in the wake of his master, and commences his "Fellowship with God" with a chapter entitled, "The opposition of the Christian Religion to Mysticism."

Truro, N.S.

Poetry.

THE TWILIGHT INGLE.

Once more the evening gathers, and once more

We wait upon the dimming strand, to mark
The silent dipping of old Twilight's oar,
That swings adown the dark.

The light of day is faint upon him yet,

And one long sail streams up among the stars ;
While winds of even murmur Hope's regret
From lonely peaks and unknown harbor bars.

Come with me in the twilight shadows now,

Home to the quiet hearth at which we meet ;
There the soft light floods round each earnest brow,—
They sing old songs and sweet.

But keep thy mind at rest when music falls

Sweetly upon thine ear; then to thy sight,
There shall come flashing thro' Thought's airy walls
Strange phantoms dashed with immaterial light.

For here are strife and passion all subdued,

And joy and sorrow in one mingled stream;
And life is sweeter, stranger—revery-hued,
Its future haloed and its past a dream.

JAMES T. SHOTWELL.

Toronto University.

THE CHURCH AND THE COLLEGE.

By REV. PRINCIPAL MACVICAR, D.D., LL.D.

This heading has no local reference, as will be seen from what follows. The term church is used with considerable latitude, without any nice discrimination as to the claims advanced by contending religious denominations. It is taken to include the body of believers who accept the Bible as from God, Christ as their Lord and Saviour, and the ministry of the word and sacraments as ordained by Him.

It is to be remembered at the outset that very many of the colleges and universities of the Old and New World originated with the church, and were, and are still largely manned and managed by ecclesiastics. The church is incontrovertibly "the pillar and ground of the truth," the conservator of religion and education. But that she has often failed in her mission goes without saying. Instances of the unwise and drastic efforts of her representatives in mediæval times in opposing the progress of science are well known. The spirit of the Reformation has since corrected this error in a large degree. Did space permit, abundant historical evidence in support of this position might be adduced.

Among Protestant denominations the fact is now fully recognized that the educational functions of the church and the college are not necessarily antagonistic. They are rather mutually helpful, the one being in certain respects the complement of the other. Hence the Scottish Reformer, John Knox, wisely placed the parish church and school side by side, and the results, as seen in the superior intelligence and godly reverence of the peasantry of that little country, and the large number of its sons who receive collegiate training, fully justify his course. Broadly speaking, both church and college undertake the same task, namely, the development and care of the physical and spiritual nature of man. The employment of the

most efficient means for securing the vigorous health and symmetrical growth of these two factors of our constitution lies within the legitimate province of both, and the methods by which they seek these laudable ends have much in common. The church, without proving false and disloyal to her Head, cannot abandon the work of education. The Founder of Christianity enjoined his followers to go into all the world and teach all nations. This commission entrusted them with the prosecution of a vast educational enterprise, the scope of which is not limited by national boundary-lines or the lapse of centuries, and which obviously implies the organization and management of schools and colleges. He himself gave an example in the selection and training of the twelve, and the teaching of multitudes. We cannot err in following His example, for he was an unequalled master of pedagogics. His skill and wisdom in the science and art of teaching, I do not hesitate to say, far surpassed that of Socrates, Plato, Confucius, and their modern successors. He spake on all subjects which he touched as never man spake; and he who would now excel in the discharge of the duties of the class and lecture room cannot afford to be ignorant of the methods of this great Master. It is not possible here to explain or analyze them, but it may be said, in passing, that He used questions, illustrations, allegories, and concrete examples with a skill and wisdom pre-eminently his own. In stimulating and drawing out the latent powers of the soul he usually proceeded from the known to the unknown, from the concrete to the abstract, thus making truth plain, convincing and memorable—revealing the abstruse things of His kingdom unto babes, while delivering also the most profound and comprehensive generalizations. There is no prolixity, no superfluous words and phrases with Him. The whole record of His lessons would not make more than a few chapters of an octavo volume, and yet what is there in the divine nature and in the complex workings of the human heart and mind and in the multiform relations of men to one another, to their Creator, and to eternity, upon which He did

not deliver decisive pronouncements. Hence the manifest folly of excluding the study of the Bible, and especially the words of Jesus, from the literature which should mould and enrich the youthful mind. The book contains the thoughts of God, and we are assured that as the heavens are high above the earth, so are his thoughts and ways above ours. The beginnings of human history are within its pages, and moral instruction of incomparable excellence. Its poetic beauties are unsurpassed, if equalled, by anything that has come from the mind of man. For purposes of mental discipline, the writings of David, Isaiah, Ezekiel, Habakkuk and other inspired men rank higher than those of Homer, Virgil, Milton and Shakespeare; and why intelligent educators and believers in God's existence and in His infinite resources of knowledge and wisdom, should seek to deprive students of these treasures, seems incomprehensible. They are certainly most illogical in doing so; for if they acknowledge that God is, in the words of Victor Cousin, "The True, the Beautiful, and the Good," then, to be consistent, they should be eager to have all participate in the benefits of the revelation which He has delivered to our race. This much the church, in her efforts to promote intellectual as well as spiritual culture, is entitled to expect from the college. Both should aim at the development of the strongest possible character, viewed from the mental and moral standpoint, and the church should remember that religion, in order to hold its proper place and command the respect due to it, must show itself to be not only spiritual but also thoroughly rational. The natural and the supernatural must be embraced in its cult and dogmas. The time is happily past among enlightened nations when mere ecclesiastical authority can force a religion upon men which flagrantly ignores and outrages the deliverances of pure reason and the verified conclusions of scientific research.

It should not be necessary for the church to clamor for a monopoly of ethical education. The elements of such should find a place in every properly organized institution of learning,

otherwise we train intellectual monsters, but not true men. These elements, in brief, are, the doctrine of conscience, the faculty or capacity in man which discerns between right and wrong; the standard of right, which is the Divine nature. God is the Supreme Immutable Right. But His nature, in order to be the norm of human duty, must be known and accordingly it is revealed in the laws of the physical universe, in the Bible, and pre-eminently in the life and lessons of Jesus Christ, who is "the brightness of the Father's glory and the express image of His person."

Now then, teachers of literature, of history, and of science in all departments, should emphatically acknowledge this revelation and make use of it as the backbone of the only true system of ethics. And the church does not exceed her right in urging this view. On the contrary, she has often been too remiss in doing so. She has been deluded into the belief that mere intellectual development divorced from thorough moral and religious culture is not dangerous. But it is. We may thus get brilliant intelligence with utter lack of truthfulness, and integrity, which are the foundation of manly character and the safeguards of national prosperity.

The education which ignores what relates to duty, the obligations of man to God and his fellow creatures, is to be reprobated as cruel and destructive. This is the emphatic testimony of history, especially that of France, both before and since the Revolution. It has become notorious here of late that criminals of the worst type are found among young men who boast of their irreligion and absolute atheism, and who are led to the guillotine scoffing at God and eternity. This is the legitimate outcome of an education from which Christianity is practically eliminated, and which makes men one-sided and completely unfit to attain their highest destiny; for what was beautifully said by Britain's late Poet Laureate is true:—

"And thus, not once, but oft, in our famed island's story,

The path of duty proved the way to glory."

Man's moral nature is more undeniably distinctive of him

than his ability to think and investigate, and he should be treated accordingly by church and college. The lower animals remember and reason in a limited degree, but to man alone, among terrestrial creatures, is given the capacity to worship his Creator, and to understand, formulate and act upon great moral principles, which bind together the social fabric and the community of nations. The church and college, therefore, in seeking the well-being of the world, should unitedly cultivate this capacity to the utmost.

It is only thus that men of the highest type are to be prepared to fill places of public trust and power, and that the political and commercial life of the world is to be purified. If just dealings are to be established among men, if deceit and fraud are to be abolished, if the conflict between capital and labor is to be ended, if strikes and social discontent and secret societies, which hatch mischief and anarchy, are to pass away, it will not be solely by the enforcement of coercive and penal laws, but rather by emphasizing moral and true religious instruction in all our educational institutions, elementary, collegiate and ecclesiastical. Masters and servants must be taught more effectually the things that are true and honest and pure and lovely and of good report. They must be made to hear the voice of God saying, with supreme authority, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven: Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God." Both parties, employers and employees, must be penetrated with the conviction that they are "to do justly, love mercy and walk humbly with their god."

But if this sort of education is to be insisted upon and to become dominant, the curricula of our schools and colleges must undergo considerable modifications. The details of these must be worked out and contended for by devout experts. They cannot be fully indicated in a paper of this sort; but I do not hesitate to say that I would eliminate from an Arts

course very much of the pagan philosophy and ethics hitherto insisted upon, or at least treat them historically and in a general way so as to give the proper place and prominence to Biblical psychology and the ethics of Christ and His apostles. I would exclude all impure and filthy heathen classics, and relieve the student of the corrupting task of mastering everything about the thefts, the treachery, the debauchery and murders of fabulous pagan gods and heroes, and thus make room for the critical philological study of the Vulgate, the Septuagint, and the Greek New Testament, many portions of which are not inferior in propriety and beauty of diction to the Greek of Demosthenes.

Such training, along with a knowledge of Hebrew and cognate languages, would be of inestimable advantage to candidates for the ministry of the gospel, and could not but prove useful, with, perhaps, the exception of Hebrew, to doctors, lawyers, legislators and scientists.

There should be, however, a sufficient range of options in the curriculum, especially at the end of the second year, to enable students to select the subjects which bear most beneficially upon their ulterior aims in life.

The adaptation of the training given in schools and colleges to the real necessities of all classes of persons has not yet been sufficiently considered. Some of the universities of Canada are wisely moving in this direction, and further reforms are sure to be effected. When these take place generally, the relations between church and college will become more and more harmonious.

Paris, France.

THE OLD TESTAMENT AND THE NEW SCIENCES.

By REV. PROF. SCRINGER, D.D.

IV.—THE ANTIQUITY OF MAN.

Of course, no one really believes the margin of our English Bible to be divinely authoritative; but by many good people the chronology of the world as arranged by Bishop Ussher, which finds a place there, is accepted with almost as much confidence as if it had been inspired, for the simple reason that it is based on the face value of the figures in the text. The total length of man's history on the earth is indeed not given or suggested in any one passage of Scripture. But the fifth chapter of Genesis gives a genealogy from Adam to Noah, and the eleventh chapter continues it from Noah to Abraham, with the length of each generation in both cases. From the time of Abraham the history is unbroken. It is not unnatural to suppose that a little computation would give the total without much difficulty. There is no doubt that Ussher made an honest effort to use the data which the Scriptures furnished to his hand, and he took them in what seemed to be their natural meaning. According to his calculation, it is as yet scarce six thousand years since man's creation.

Even among those, however, who have confined their investigation to the Biblical statements, this conclusion has not been universally accepted. The computation is not so simple as appears on the surface. There are many elements of uncertainty. Until about eight hundred years before Christ, no nation anywhere seems to have adopted any fixed era from which events might be dated, so that even when years are given it is often uncertain what was the starting point from which they were counted. Numbers too, are particularly liable to be changed in the process of transcription, and there must always be doubt as to whether we have them as they originally stood. Our existing Hebrew text was fixed in its

present form by the Massoretic critics in the Jewish schools nearly a thousand years after the Christian era, or more than two thousand years after the time of Moses. What the numbers in the book of Genesis were at first no one can very well say. As a matter of fact, the Septuagint Greek version, made, perhaps, three hundred years before Christ, and the Samaritan Pentateuch, dating probably a century earlier, give altogether different figures, adding from one to two thousand years to the period of man's occupation of the earth. No entirely satisfactory explanation of these variations has yet been suggested, and it might well be that one or other of these represents the original more accurately than the Massoretic text of the Hebrew. So far as any religious teaching of the Bible is concerned, of course it does not make a particle of difference whether the period that has elapsed since man's appearance is represented by one or the other.

But even if we adopt the reading which gives the largest figures and estimate the antiquity of man at about eight thousand years, we shall come very far short of satisfying the demands of many among those who have looked at the matter from the scientific side. It is claimed that our present information requires us to suppose the human race to be much more than eight thousand years old. The evidence adduced is of various kinds :—

1. First of all there is evidence that may be characterized as semi-historical, consisting of the records and traditions of several ancient countries, and apparently going back to a very remote antiquity. For example, the earliest written inscriptions at Nippur in Babylon are dated by Hilprecht about nine thousand years before Christ, while Bunsen estimated Egyptian records as covering a period not less than twenty thousand years.

2. In like manner, anthropologists are disposed to press for longer time in order to allow for the development of the race from the lowest barbarism to the stage of civilization which we find in early Babylonia and Egypt. Assuming that man

began his career in a state of savagery, his progress upward, they think, must have been a slow and painful one, by short and frequent steps through a long experience.

3. Archaeology also calls us to consider its proofs that man existed on the earth when the climatic conditions were altogether different from what they are now. Human remains have been found in middle and southern Europe associated with those of animals now long extinct in those regions, such as the reindeer, wild horse and mammoth. These animals existed there only during the glacial period, and they argue, therefore, that man must have appeared and been somewhat widely distributed at the close of the era when the whole of Europe and the northern part of the American continent were covered with perpetual ice and snow, like Greenland at the present time. Many attempts have been made to calculate how long ago that must have been. The favorite indicator with geologists has been the gorge of the Niagara river, below the Falls. The old pre-glacial channel of the river now filled up with detritus pushed into it by the ice cap, has been traced in a direct line from the whirlpool to Lake Ontario. It is assumed, therefore, that the present gorge from Lewiston back to the Falls has been cut out since the close of the glacial period. On this supposition Sir Charles Lyell estimated the time required at about 30,000 years. Croll, the astronomer, supposing that the change in climate had been brought about by the variation in the declination of the earth's axis, estimated the period since the glacial age as somewhere between 80,000 and 200,000 years.

In view of the vagueness of some of these estimates and the wide divergence between those that condescend on anything like definite figures, the time is probably not yet ripe for a final solution of the problem. Even already, however, it is becoming apparent that the reconciliation between the conclusions of science and the Bible is by no means a hopeless case, and we may wait with considerable confidence for the light which the

future may bring. In the meantime, relief comes to us from the progress of inquiry on both sides.

On the one hand, the tendency of scientific investigation has been to diminish very considerably the call for these very large figures. Croll's estimate is so preposterous that hardly any body has been found to accept of it. It seems to be based on an altogether erroneous theory of the causes of change in the climate of the northern hemisphere. Lyell's method is considered by most to be sound in its main principle, but he seems to have based his calculation on a defective observation of the facts regarding the Niagara gorge. He judged that the Fall receded at the rate of one foot a year. More careful examination shows that the rate is nearer three feet a year, and discloses the further fact that a portion of the gorge between it and the whirlpool was in all probability cut by the river in the pre-glacial period, being in the line of its earlier channel. The reduced estimate is confirmed by calculations of a similar kind based on the recession of the St. Anthony Falls on the Mississippi at Minneapolis. There seems no sufficient reason for putting the glacial age back more than 10,000 years from the present time.

Various considerations likewise tend to reduce the demands made for time by anthropologists and others. It is pointed out that while progress in civilization is undoubtedly slow under certain conditions, it is often sudden and revolutionary, as witness the Japan of to-day as compared with the last generation, or the North American Indians as compared with what they were when first discovered by Europeans. Influence from without or individual genius from within soon works wonders when other conditions are favorable. The historical data furnished by monuments are of course entirely trustworthy if rightly interpreted, but when long lists of reigning dynasties are given, it has to be borne in mind that they may be in many cases contemporary lines ruling at different points, rather than successive sovereigns in the same continuous line. An allowance of ten or twelve thousand years would easily account

for everything that we certainly know regarding the history of the remote past.

On the other hand, it is coming to be recognized that, while the Biblical figures are valuable as far as they go, it is by no means certain that the data furnished by them are sufficient to enable us to construct a complete chronology of the world. They are certainly not given for any such purpose, and it is always precarious to take statements, especially figures, for a different purpose from that for which they are given. The Biblical figures certainly seem, on the face of them, to be continuous. But then the genealogies are also continuous on the face of them, while we know that in reality they are not so. Generations are freely omitted, not from ignorance or any wrong intent, but simply to make them fit into a scheme that may be more or less artificial. Take, for instance, the genealogy of Christ, as given in the first chapter of Matthew's gospel, so neatly grouped into sections of fourteen generations each. It is sufficient for the writer's purpose, and probably misled no one at the time. But we know from the parallel genealogies in the Old Testament, which he must have had before him, that it would be wholly useless as a basis for any kind of chronological estimate on account of its numerous omissions. If this be true at a point where we can test it, the presumption is that it is true also at other points where we have no means of doing so. Hence it must be always with very considerable reserve that we accept any system of chronology resting upon these data. The total period may easily be longer than that found by adding up the items given, even if we accept these as wholly correct. The Bible was not given to teach chronology any more than it was given to teach astronomy or geology. Our deductions from its casual and apparent statements on these subjects must always be checked by the results of scientific investigation, arrived at by the usual methods. If the various sciences that bear on the antiquity of the human race should in the long run settle down upon any period greater than that which the Bible seems to suggest,

the reverent student may accept that result without any feeling that thereby he is putting dishonor upon the Scriptures or discrediting its authority as a revelation of religious truth. The only thing he is called upon to do is to revise his interpretation of the sacred records and restrain his deductions from them within somewhat narrower limits, as he has often had to do before. In the meantime, it may be some comfort to know that the scientific conclusion is much nearer the apparent Biblical statement than it was a generation ago. It is not inconceivable that the two may ultimately be found to coincide.



THE GOSPEL FOR AN AGE OF DOUBT.

By REV. PROF. ROSS, B.D.

The Yale Lectures on Preaching form one of those annual courses to which we look forward as the high water mark of thought in their department. The series for last session delivered by Henry Van Dyke, of the Brick Church, New York, has lately been issued by Macmillan. Its typography and arrangement make it one of the most handsome books of the year. Paragraph headings, printed on part of a wide margin, revive an ancient custom much to be commended. There is no affectation of the partially antique type which tires the eye in some of the best printed books of to-day. The clear-cut English letters, to which we have been accustomed from boyhood, stand out clearly from a highly polished page, giving an impression of richness and dignity. The only blemish in the outward form of the book is the art linen in which it is bound; and which, although it seems a fad of the aesthetics of to-day, has to some eyes a plebeian and unfinished look.

The author in his "foreword" declares his desire to speak tidings of gladness, a real permanent gospel, to a wider audience than that which greeted him in the divinity hall of Yale, that is, to the men and women who, amidst the seething currents of unsettled opinion, still care for the vital problems of faith.

He characterizes the present time as an age of Doubt. Everything is questioned, not with the light-hearted frivolity and jubilant triumph of last century, but with a sad and pain-drawn face, heavy with grief and dark with apprehension. With self-satisfaction, science too often declares that there is no other sphere of reality than that which its methods have been framed to investigate. Over the popular life-philosophies of to-day, imaginative scepticism hangs like a cloud, now

full of darkness and tumult and muttering thunder, now luminous and beautiful, alluringly transfigured. In psychological romance it holds up the mirror to human nature to disclose features darkened with inconsolable regret for lost dreams. In poetry it tries to set to music the pathos of a race without a God. But amidst many signs of doubt, he finds three tokens of the return of spiritual health, the acknowledged discontent and pain of unbelief, the practical recoil of some of the finest minds from the void of absolute scepticism, and the persistent desire of many doubting spirits to serve mankind by love, self-sacrifice and ethical endeavor. !

After sweeping away a number of insufficient remedies which have been proposed for the restoration of belief, he asserts that the message for the doubters of to-day must be the gospel of a person, Jesus of Nazareth, the Son of God and Saviour of mankind. The whole book is a fresh and powerful re-statement of Christ's ability to heal the disease of doubt and His method of accomplishing this. The personality of Christ is the central fact of history. It has proved itself the most powerful of forces in impressing on men a vivid sense of the reality of the unseen, in delivering them from the power of sin, and in quickening in those once the vilest of the race, noble and holy impulses to offer themselves on the altar of their kind. The profoundest of all human wants is still the want of God. The revelation of God in Christ satisfies the intellect because it consummates and crowns that gradual unfolding of Himself in nature, of which personality is the ultimate reality. It satisfies the heart because it assures us of our kinship with Him, and of His infinite, practical, helpful love for us. !

His chapter on the Human Life of God is well worthy of a close study by everyone, whose soul craves the power to speak comfort and inspiration to the sad heart of humanity, amidst the grinding cares of life. Its keynote is the startling reality and humanness of the life of the Incarnate Son, who, for our sakes, beggared and emptied Himself and took upon Him-

the form of a slave, being made in the likeness of men. No human being can be fully possessed of the idea that the Most High completely identified Himself with us by bearing the sharpest of our ills, and that amidst all our most galling limitations, without being exalted and transformed by the thought. But this marvellous fact of history needs to be continually translated out of the formulas of a vanished past into the living, throbbing thought-forms of the present time.

He recognizes that this age is longing for final certainty, for a source of authority for the mind as well as for the heart. He finds this in the teaching of Christ who is the light of all Scripture, and by whose words we must test all doctrines, conclusions and commands. The broad outline of His vision of things human and divine, the central verities which appear firm and unchangeable in all the reports of His teaching, the point of view from which He discovered and interpreted the mystery of life, must be our ultimatum. And the condition of perceiving the teaching of Jesus, and still more of interpreting it to the heart of humanity, is not only intellectual diligence, but communion with Him. It is only by dwelling with Him and taking in His character and personality, as profoundly, as vitally, as if we had partaken of His flesh and blood, as if His sacred humanity had been interwoven with the fibre of our heart and pulsed with secret power in all our veins, that we can possess His doctrine as it is, and set it forth with luminous conviction to the souls of men. If we shrink appalled from the task before us, or find ourselves constantly fearing the issue; it is because we have dropped out of full fellowship with Him who is our Peace, our Hope, our Light and our Strength.

The teachings of Jesus met the wants of the age by offering a solution of its three greatest problems, viz., moral freedom, the relation of God to the universe and man's duty to his fellows. Whether man is a free agent or not is still a very living question. The creed of a constantly increasing section of literature is Determinism—in older and better understood phraseology, Fatalism. The influence of heredity has been

exaggerated, until the echoes of the spent passion, shreds and patches of worn out sin, the rags and tatters of the past, are the whole fabric out of which the lives of men and women are framed. Natural law has been deified until man is but an automaton in the iron grasp of necessity, a fragment of wreckage hurled onwards on the crest of an irresistible blast. And to hold fast to the metaphysical conception of God, while accepting Heredity and Environment as His only and infallible prophets, is to add a new ethical horror to the dismal delusion of life. While this doctrine is being constantly exposed on the lower plane of psychology and scientific fact, the widest reaching revelation of moral freedom lies in the life and teachings of Jesus Christ. He tramples underfoot the figment of a false heredity, and constantly asserts the voluntariness of his own actions and the ability of all to reach the requirements of God. "Ye will not," and "Ye would not" are His explanations of failure. It is true He often puts very strongly the weakness of human nature; but, in view of the provision which His Father has made to meet it, it is inexcusable.

The doctrine of Jesus respecting the Divine immanence and activity in the world is expressed in the language of common life and is intended to inculcate trust in a Sovereign Father infinitely wise and unchangeably good. It is equally removed from an unknowable reservoir of force on the one hand, and mere unconditioned, irresponsible omnipotence on the other.

The most clamorous of all the questions, which, to-day, press for a settlement on every man with a tender conscience, is, "What is my duty to my fellow-men, especially in view of the startling inequalities of life?" These inequalities were perhaps even more marked in Christ's day, and yet He never allowed them to unduly distress or agitate Him, although His lot was cast among the poor. One of His principles is, that real happiness does not depend on our outward condition but upon our inward state. Another is, that the life of every individual is continued beyond death, and that there, the sorrows and losses of time, in so far as they were unjust, will

be made up to the sufferer, and the man who cruelly used the advantages of the present will suffer the penalty. He would have it always remembered that the discipline of this uneven life is the education by which, in many cases, men are prepared for the heavenly life. But Christ's chief answer to this question is that men have been chosen by His Father and Himself, not only to be saved, but to serve God by serving their brethren. This is an election which never runs against the moral sense of men, but carries it on to the enthusiastic performance of duty. The inequalities of life open up wider possibilities of service. Poverty, riches, special spiritual insight, and signal tokens of the Divine favor are all to be regarded as capital, lent by the Giver, and to be administered for men in the spirit of all-conquering love.

The style of the book is clear, incisive and brilliant. The movement of both thought and speech is rapid, and yet easy to follow. His conclusions stimulate the reader to follow up the thought in his own way, and the whole tone is hopeful and inspiring, like strains of martial music, calling forth the servants of God to a difficult yet glorious field.



Schools and Religion.

THE PUBLIC SCHOOL SYSTEM OF NOVA SCOTIA.

By A. H. MacKAY, LL.D.

In 1832 the province was divided into School Commissioners' Districts, averaging the territorial size of half the larger counties, the members of the various Boards acting gratuitously, and the schools being organized on the voluntary system. In 1835 the attendance of pupils was 15,000. About 1850, the present Sir John William Dawson was appointed the first Superintendent of Education for the province, and when he accepted the principalship of McGill University in 1855, the Provincial Normal School was opened under the charge of the Rev. Alexander Forrester, D.D., who was at the same time Superintendent of Education. In 1863 the school attendance was 31,000.

The free school system was introduced into the legislature and passed in 1864, under the leadership of the present Sir Charles Tupper, the late Sir Adams G. Archibald being leader of the opposition, which also supported the measure. While the Rev. Dr. Forrester remained principal of the Normal School, one of his staff, the present Dr. Theodore Rand, of MacMaster University, became the Superintendent to administer the new order of things. In 1869 he was succeeded by the Rev. A. S. Hunt, M.A., who, on his death, in 1877, was succeeded by David M. Allison, LL.D., of Mount Allison University, who was in turn succeeded by the present incumbent in 1891.

The Council of Public Instruction is the head of the educational system, is endowed with extensive powers, and is constituted of the members of the Executive of the Provincial Government, with the Superintendent of Education as secretary.

The Superintendent has practically the same functions to discharge as a Minister of Education, with the exception of

what is implied in his being responsible to the Government rather than to the Parliament and an elective constituency.

Ten Inspectors are under his immediate direction, in charge of the inspection of schools, teachers, returns and educational matters generally within the ten inspectorates into which the province is divided. The Inspector is also Secretary of the Boards of District School Commissioners referred to as created originally in 1832 which may be within his jurisdiction. The functions of these Boards now are little more than the modification of the boundaries of the School Sections, which are the ultimate territorial subdivisions of the province, averaging an area of from three to four miles in diameter, and the creation of new school sections, subject to the ratification of the Council of Public Instruction. The school section, of which there are now about 1, 900, is really a small corporation or self-governing community for school purposes, is governed by a board of three school trustees (except in the case of incorporated towns and cities, where a larger board of "commissioners" is appointed, partly by the town councils and partly by the Governor-in-Council), of which one is elected by the ratepayers of the section present at the annual meeting which is held shortly before the beginning of each school year, normally on the last Monday in June, and is the annual parliament of the section. The board of trustees here present their estimates for the support of the school for the ensuing year, and after discussion, sometimes vehement and involved enough for a county or provincial legislative body, the amount to be assessed on the section next year is voted.

The free school course of study is of a normal length of twelve years, eight of which are covered in the first eight "grades," called "common" school grades, and four in the ninth, tenth, eleventh and twelfth grades, called the "high" school grades. As the twelfth year work is of university grade, students from the high schools generally enter the universities from the eleventh grade, except in a few non-university towns where there is a strong staff of high school teachers.

A county academy is the high school in each county which, in view of its engagement to provide for and admit free all qualified students from the county, receives a special grant called the academic grant, and is either \$500, \$1,000, \$1,500 or \$1,720 per annum, according to its equipment and work done.

In 1893, the normal term of a teacher's engagement in a section was changed from six months to one year, the Provincial Normal School, with which the Provincial School of Agriculture is affiliated, was made a purely training or professional school, including with its course of practice in teaching, manual training in wood work, physical, chemical and biological experimentation, drawing, vocal music, elocution, with a review and amplification of previous high school course, which the candidates must have passed before admission. In the same year the high school system, was organized into the form of a provincial university, certificates known respectively as those of grade D, C, B, and A (classical) or A (scientific), being granted by a Provincial Board of Examiners on the courses respectively of the ninth, tenth, eleventh and twelfth years. A peculiarity of these certificates is their containing on the margin the value of each examination paper, so that they can be used in lieu of the entrance examinations of all colleges or other institutions, even those having the most diverse standards, providing the certificate in point shows the percentage mark on each particular subject required by the institution in point. Thus has been solved the problem of the affiliation of the public school system with all the different colleges and organizations in the province requiring a scholarship test for admission.

The Religious Difficulty.

While the course of study makes instruction in "moral and patriotic duties" and "hygiene and temperance" imperative on every teacher, and while the "Compulsory Attendance" clauses of the law require the attendance of pupils from seven

to twelve years of age in the rural sections adopting them, and from six to thirteen years of age in the incorporated towns adopting them, there has never been any serious difficulty with respect to religious instruction. Although not referred to in the Course of Study, a regulation of the Council of Public Instruction assumes that "devotional exercises" may be conducted in any school so long as no parent or guardian objects thereto in writing. If the objection be made, the exercises may be so modified as to give no offence within regular school hours. But if no such modification can be made, the exercises may be held immediately before the opening of the secular work of the school, or after its close. The trustees, who may well be assumed to understand the local conditions of their section, have therefore, under the law, very large powers for regulating such exercises where the people wish them limited, first by the provision that no one shall be required to be present at devotional exercises disapproved of, and secondly by the condition that it shall not intrench injuriously on the regular and imperative work of the school.

This explains how the only two Roman Catholic colleges in the province, St. Francis Xavier (English) and Ste. Anne (French), and many of the convents are affiliated with the public school system. In fact, no corresponding institutions of any other of the religious denominations are thus affiliated, although the law leaves it as open to the one as to the other. When mutually agreeable, the trustees of school sections can rent the school rooms of such institutions, appoint the teachers nominated by them, if they hold provincial licenses, and otherwise control the school in strict accordance with the letter of the law. Such schools having regularly licensed teachers, the same school books, the same registers to be kept and the same returns to be made out and sworn to, the same Inspectors to visit and report, etc., and are paid the same public grants as any other public schools doing the same work. When it has not interfered with proper grading, trustees have been allowed to have separate schools for the boys and the

girls, although co-education is the rule, with few exceptions, not only in rural sections, but in the County Academies and the other high schools.

In the city of Halifax, the Roman Catholic members of the Board of School Commissioners have been accustomed to nominate all teachers to the schools which were originally the property of the Roman Catholic Corporation, although the appointments are always made by the full Board. The majority of the children attending the most of these schools are said to be Roman Catholic (as there is no place for denominational statistics in any of the Nova Scotian returns), but there is no public inconvenience caused by insistence on denominational dividing lines in any of the schools. All the schools are public schools in the fullest sense, and the Education Department has no official knowledge and requires none of any arrangements which the trustees or the Board of School Commissioners may find convenient, so long as the requirements of the law are carried out.

In a few small towns, since the year 1864, children have been withdrawn from the public schools to form convent schools. In most of these cases at date, the parties causing the schism have acted with such tact and good feeling in the community as eventually to have elected to the Municipal Councils or School Boards those who were ready to rent the "separate" school rooms, appoint the "nominated" teachers (regularly licensed ones, of course), and assume general control over them as a part of the public schools of the section. The fact that such schools must win recognition from the public school trustees of the section in which they originate, is the highest possible premium on their peaceful and harmonious evolution where they must spring up. For what the public school trustees can do in such cases they can also undo, or leave undone. But when the law is fully complied with in respect to any school, the fact that it also fulfils other functions useful to at least a portion of the community does not disqualify it from participation in the public grants otherwise legally qualified for.

Although the Roman Catholic denomination is the only one to develop affiliation of this kind with the public schools, it must be remembered that the law makes no concession in favor of one denomination more than another. What this denomination has been doing may be done in the same manner by any other denomination, philosophical coterie, or business corporation, if it can only similarly convince and impress the local school authorities. But the schools must be public schools in every respect defined by the law. Neither the statutes nor the regulations of the Council of Public Instruction contain a single reference to any religious denomination, but they both require the teacher "to inculcate by precept and example, respect for religion and the principles of Christian morality." And in this respect it is the general impression, that the teachers of the public schools for Nova Scotia will compare favorably even with the clergy as a whole.

Halifax, N. S.

THE KINDERGARTEN AS A FACTOR IN FOREIGN MISSIONS.

A Paper read before the Convention of the Intercollegiate Missionary Alliance, in Montreal, 1896.

It was during the earlier years of this century that Friederich Froebel, a German Philosopher, developed the system of education known as the Kindergarten. To him education was a sacred duty, which "consisted in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner life of Divine unity, and in teaching him ways and means thereto."

It would be absurd for one who is not a practical kindergarten to attempt at this time an analysis of Froebel's principles, which are based on the fundamental laws of mind. But

by noting a few of the salient features of his system it will be possible, in a measure, to realize its importance. As the name kindergarten, or child-garden, indicates, his attention was directed to the opening years of life, before school days begin, when the child is so frequently left without any intelligent effort to develop his young nature. The Kindergarten "is not a school, nor yet a nursery, but rather a cultivating institute where the whole nature is to be unfolded and developed, and he is enabled to become what his nature permits. It aids him to know, to feel, and to follow the truth. It seeks to create mental and moral tendencies, and to stimulate a healthy and harmonious growth. Recognizing the necessity of reverence, it arouses this feeling by presenting the deepest truths of life in those symbolic forms which appeal to the heart and imagination of the child, as they appealed to the unconscious sentiment of primitive man. The three natures, physical, mental and spiritual, are to be developed at the same time, through the medium of hand, head, and heart."

It is evident that in a kindergarten, where Froebel's ideal is before the teachers, and the children are allowed to expand naturally, much benefit will be derived. A kindergartner, to attain the ideal, must be sympathetic and tactful, above all, an earnest Christian, and the influence exerted in the school will be far-reaching. Especially important is the work carried on through this agency in the wretched places of great cities where the little ones grow up in the midst of ignorance, misery and vice—often uncared for and early forced into the fierce struggle for existence. In the mission schools the kindergarten is a wonderful contrast to the ordinary home environment. There, in a bright and cheerful room, where tokens of busy, skilful fingers may be seen in the ornaments on the walls, the little ones may gather, away from the rush and noise and sin of the streets. Pictures of nature and Bible history may be seen, but no books are found, for the little ones are led to acquire knowledge unconsciously in the midst of their play. During the opening hours of the day they are seated in a large circle, for in the

kindergarten we find one harmonious, united family life. Here they sing good-morning songs, and stories of mother nature, sacred history, and sweet messages from God's own word are stored in memory. There are many happy games and songs where symbolism of nature is carried out. Thus a living sympathy with nature is established, and the children are led to see the true beauty in the world and in a life of purity and usefulness. There are various Occupations and Gifts for which they are seated in their tiny chairs beside little tables, and it is a busy scene as they build, weave, design, model in clay, or work in sand. Through these various forms of activity they come into intimate acquaintance with many objects, and lay foundation principles of mathematics, geography and natural history, while eye and ear are trained to observe and discriminate.

Apart from any distinctly spiritual blessing, the moral benefit from such a training must be great, for control gained over the body and mind helps to build up the moral being, and implants tendencies for good, not that kindergarten children can be made faultless, but loving, Christian influences are of incalculable importance during the formative years. There are tender graces which, if cherished, may develop into habits of purity and righteousness, and principles, which, if established, will prove a safeguard against the contraction of evil habits. Well did the Jesuits realize the importance of early influence when they said that if they had a child for the first seven years they would not care what was done with him afterwards.

Mrs. Sara Mille Keiby, writing on this subject, emphasizes another aspect of the kindergarten in mission schools. She says, "The actual teaching, though the most important, is yet only one part of the work. Here the kindergartner becomes the visitor, friend, confidante, and counsellor of the parents; the instrument for relieving suffering, finding work, arousing to better lives, teaching the mothers how to care intelligently for their little ones; stimulating an interest in sewing, cooking, and sanitary laws. The kindergartner's work here

is invaluable, because she first interests and wins the child, and through him, the parents. Any one who establishes a mission kindergarten, and places the right woman at its head, is following out Christ's injunction, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The need of exerting such an influence is great, both in reclaiming the lapsed masses of our cities and in extending Christ's kingdom in foreign lands. The kindergarten must remain a subordinate branch of the work at any mission station, but has proved to be a most valuable auxiliary. It aims at laying the foundation principles of Christian character, at winning the little ones before they have been estranged by racial or religious prejudice. Naturally, it prepares the way for more extensive educational work, and opens up many other forms of Christian activity in the homes and elsewhere, as has been observed.

It is not necessary now to offer any apology for educational methods in missionary work. Results more than justify them. The most effective and far reaching work has been done in the schools, where the missionary has preached Christ daily through the silent testimony of a pure and unselfish example; preached to an audience yet in the formative period of life, whose characters are yet plastic and who are prepared to receive the Gospel message by love and respect, already inspired by the life of the Master, and he may have the joy of seeing patient, prayerful teaching rewarded by tokens of the Christ-life being reproduced in his pupils. The kindergarten affords special opportunity of thus moulding character. It offers a peculiar position of advantage, for the little ones enter, still possessing that subtle sympathy with nature and the happy trustful spirit, reminding us that Heaven lies about us in our infancy. Their hearts are yet free from superstition, and the power of evil habits and prejudice has not warped the nature.

The kindergarten is invaluable as a means of developing a strong, intelligent Christian life amongst the families of converts. In all mission work the hope of the church is in the

children. Those who have reached nature years before being brought to Christ have to suffer from the early impressions and tendencies which have been directed in non-Christian channels. In winning converts, also, the kindergarten is of great assistance. As has been indicated in work amongst little ones, there is no need to tear down old theories, all the precious opening years are used in developing true beauty of Christian character. A vast field of work is opened up in the homes of the children. As they return each day, they carry home descriptions of their songs and games; and Gospel messages and hymns are repeated. The hearts of the parents are touched through the unconscious influence of their children, who arouse no opposition, no antipathy. To many, the first news of a Saviour who loved them to the death, is given by infant lips, and we shall not know until the day when all things are revealed, in how many cases "a little child has led them."

The W. B. F. M. Society report contains a testimony from one who is engaged in this work in Burmah. She writes, "We have 48 children, ranging from two to five years of age. An epidemic of small-pox broke out and two of our children died. Arumghum's little brother died suddenly; when the boy came back, I asked where his little brother was. He said, "God said, 'Come, Thumbe,' and pointing upwards repeated, "Around the Throne of God in heaven, thousands of children stand." They had been singing the hymn; I had explained it word for word, and he had caught the meaning.

Sundays I have the vernacular children come in with the kindergartners and we have Sunday-school together. Last Sunday I asked those who really wanted Jesus to cleanse their hearts and make them fit for heaven, to ask Him to do so. Nine of them prayed, among them little Arumghum and Adam. "Suffer little children to come unto me and forbid them not."

Here is the testimony of a worker in Celicia, "The kindergarten has within a few years' establishment, put a key into the

doors of many homes, where no practical knowledge of true Christ-living obtains, and where we are sure of a welcome whenever we can go, with magnificent opportunities of seed-sewing, which cannot fail to be fruitful in establishing stronger, purer lives. If you could realize the possibilities of development you would rejoice to be permitted to share in this work."

Practical results of the usefulness of this branch of work have been recorded in Japan and China, Turkey and Africa, India and Burma, Mexico and Spain.

Dr. Judson Smith, Secretary of the A. B. C. F. M. Board writes, "We have kindergarten work in several of our missions. Perhaps more in Turkey than anywhere else. It is very successful and is regarded by our missionaries as an important addition to other forms of missionary effort."

Miss Nellie Bartlett, also of A. B. C. F. M. Society in Turkey, says, "The kindergarten is now believed to be a necessity in every mission station. God grant the day may not be far distant when this great desire may be realized. Before the massacre there were about twenty schools, with from 850 to 900 children. There is greater demand for teachers than can be supplied. There is need for earnest, Christian kindergartners, who will go out and not only direct the work, but help in training up a native teaching staff."

Surely such testimonies are sufficient to bring before us the glorious opportunity which this department of mission work affords. The scope for activity is unlimited. There is a call from the field for more earnest Christian kindergartners, who will go out to foreign lands and there lay down their lives in service to Him who was among men as one that served. Has such a life any attractions for us? Is the Master to-day, by means of facts, setting before any of us an open door?

Whether it be in this department of work we may be called to labor, still on each of us is binding that tender command of our Saviour, "Suffer little children to come unto me and forbid them not." Fellow students, are we, by lives of selfish

case, forbidding any of these little ones from entering the kingdom? Do we realize that while our lives may be devoted to idle dreams and foolish pleasures,

“The children’s souls, whom God is calling sunward,
Spin on blindly in the dark.
Go tell the poor young children, oh my brothers,
To look up to him and pray;
So the Blessed One, who blesseth all the others,
Will bless them another day.”

McGill Y.W.C.A.

ELIZABETH ROSS.



Partie Française.

DISCOURS PRONONCE A L'OCCASION DU CIN- QUANTIEME ANNIVERSAIRE DES ECOLES DE LA POINTE-AUX-TREMBLES.

Par M. LE PASTEUR R. P. DUCLOS.

Faire l'histoire d'une institution, c'est dire l'influence qu'elle est appelée à exercer, et faire pressentir ce que l'on ne dit pas. On aurait donc pu supprimer ce que j'ai à vous dire sans diminuer l'intérêt de cette fête.

Mais l'invitation à vous adresser la parole a été si pressante et si aimablement faite que je n'ai pas cru devoir m'y refuser.

J'aurai donc à vous parler de l'influence de ces écoles, de ces instituts comme on est convenu de les appeler.

Il y a, vous le savez, des instituts de toute espèce, avec des buts tout différents. J'en vois qui se vont à la culture de l'esprit ; d'autres au développement des sentiments du coeur. Ceux dont nous célébrons aujourd'hui le 50ème anniversaire poursuivent sans prétention ce double but, et resteront, dans leur simplicité, un impérissable monument de foi et du plus pur patriotisme.

Le plus grand patriote n'est pas celui qui crie sur les toits et inscrit sur sa bannière : " Notre religion, notre langue et nos lois." On sent là de l'étroitesse de vue, une fausse conception de ce que doit être une nation comme celle que nous sommes entrain de former, de toutes nations, peuples et langues. Le vrai patriote est celui qui jette en terre les germes des saintes et fécondes libertés.

Vous dire l'influence de ces maisons sur la province et le pays, c'est une tâche délicate. J'aurai à parler de vous, de nous et on risque de paraître prétentieux. J'aimerais mieux rester en deçà de la vérité que de vous laisser sous l'impression.

que je l'ai outrepassée. Ne la violentons pas, Messieurs ; elle est si belle dans sa pureté.

J'aurai aussi un mot à vous dire de nos compatriotes restés en arrière dans le grand mouvement des cinquante dernières années ; et ici on risque de manquer de charité, seule vertu chrétienne qui doive survivre à toutes les autres.

N'est-ce pas, Messieurs, que si nous jouissons des privilèges que d'autres ne partagent pas, ce n'est pas à nous qu'en revient le crédit, mais aux circonstances providentielles qui nous ont jeté dans un autre milieu ?

C'est donc vous qui allez fournir la matière de mes remarques ; car par nos travaux dans la fabrique, dans le commerce, dans les professions libérales et surtout dans la vie des champs, nous représentons une proportion petite mais respectable du progrès et des transformations subies dans le pays. Ce n'est pas dans les livres que nous trouvons la matière de cette allocution. Il faut entrer dans les familles, écouter les bruits, les murmures, noter les intonations de la voix, découvrir si possible les émotions secrètes de l'âme, saisir au vol les différences notables, puis remarquer les changements, les améliorations à la maison, aux ameublements, à la grange, dans l'administration générale de la ferme et de la famille. Et ce travail d'observation fait dans cent paroisses de la province, dans dix "townships" de la province voisine, en dehors du pays, dans le Massachusetts, le Vermont, le Rhode Island, l'Illinois et plus loin encore nous donnera une idée bien imparfaite du grand travail qui s'est fait depuis cinquante ans.

Que faisons-nous, ou plutôt que faisaient nos grands-pères, nos arrière grands-pères il y a cinquante, soixante-quinze ans ? Nous n'avons pas honte de leur mémoire, nous n'oublions pas qu'ils sortaient tous de la bonne bourgeoisie normande et bon nombre de familles, de la petite noblesse comme l'atteste la petite particule attachée à un grand nombre de noms. Le petit baggage de connaissances qu'ils apportèrent d'outremer se perdit vite en courant les bois de la nouvelle colonie où les nouveaux-nés ne trouvèrent aucun moyen de s'instruire.

Nous nous reportons avec plaisir dans ces familles patriarcales où régnaient l'ordre et la sobriété ; où l'hospitalité était autant un plaisir qu'un devoir sacré ; où l'honnêteté dans les transactions était à peine une vertu tant elle était générale ; où les muses n'étaient pas tout à fait négligées. Elles venaient s'asseoir au foyer et faisaient les frais des longues soirées d'hiver où l'imagination inventive des vieillards fournissait une variété infinie de contes au grand divertissement de la jeunesse. On suppléait à l'absence totale de littérature populaire par la composition de romans et de complaints dont une aventure de voyage dans les pays d'en haut, les déceptions d'un amour trop naïf fournissaient le sujet et qui, chantées par quelques bardes, venaient égayer les festins. Et ces mélodies plaintives étaient répétées par les échos du soir, lorsque le cavalier revenait d'une visite à sa belle, car il y a de la chevalerie dans les amours. L'anglais dit : " Lover." Nous disons cavalier, ce qui fait pressentir la galanterie. Tout cela n'est pas sans poésie et sans charmes.

Malheureusement l'ambition, l'amour du voyage, la soif du nouveau ont fait oublier cet âge d'or. Il aurait fallu accepter les idées progressives naissantes sans oublier, ni mépriser ces fleurs d'une imagination fraîche et naïve qui égayait le foyer.

A cette société de grands enfants dont la conversation ne manquait ni de finesse ni de piquant, et qui vivaient gaiement au jour le jour, il manquait la flamme divine.

Le Christ a dit : " L'homme ne vivra pas seulement de pain ; il vivra encore moins de croyances superstitieuses ou des inventions d'une imagination effarée, loup-garou,* feu-follet, etc.

* Un homme qui a passé sept ans sans aller à confesse est condamné à courir le loup-garou, c'est-à-dire qu'il entre dans un animal quelconque. Sous cette forme, il court le pays durant les noires nuits attendant le moment de la délivrance, laquelle s'opère par l'effusion du sang de la bête même. Heureux l'homme qui, rencontrant un loup-garou aura le courage de frapper la bête au front et d'en répandre le sang, car dès lors le malheureux est délivré et retourne à ses devoirs !

M.M., on touchait à la moitié du dix-neuvième siècle. Siècle merveilleux, siècle qui a donné le jour à tant d'idées, d'inventions, de découvertes, dont l'application a fait des peuples une grande famille. Nous nous félicitons d'y être né, d'y avoir vécu et d'avoir pris part à cette grande transformation tout en la subissant.

Partout autour de nous, on lisait ; ici, chez-nous, calme parfait. On travaillait, on mangeait, on chantait, on dormait ; hélas ! oui on dormait et, comme aux jours de Noé, on se mariait. Quant aux écoles où le peuple put apprendre à lire, rien ; personne n'y songeait. Quand on jeta les bases de ces maisons : Ce fut un grand jour que celui-là. Le marteau du travailleur réveilla les échos d'un bout de la province à l'autre. L'on vit dès lors chaque année des jeunes gens, des jeunes filles, l'intelligence dans les yeux, la santé sur les joues, défilér en longues processions vers la Pointe-aux-Trembles. Tout cela sans ostentation, personne ne comprenant encore l'influence que ces chers enfants, venus de tous les coins du pays, exerceraient un jour sur notre avenir national. C'était le sel de la terre qui allait passer par un procédé de purification. C'était le commencement d'une période féconde, l'école était inaugurée.

M. Steeg de Paris, en visite à Montréal il y a quatre ans, nous disait à propos du système d'éducation suivi parmi les catholiques : " Vous n'êtes pas arriérés, vous êtes arrêtés."

En 1846 nous partions et depuis lors nous ne nous sommes pas arrêtés. Nous marchons, plus tard nous courrons. Quatre mille enfants depuis cinquante ans ont quitté leur home en automne. Ils étaient timides, ils ne savaient pas lire. On a toujours honte, on est toujours timide quand on ne sait ni lire ni écrire. Ces chers enfants qui se cachaient dans le collet de leur bougrine ; qui regardaient du coin de l'oeil, car ils n'osaient regarder autrement. Six mois plus tard, au printemps quand tout chante dans la nature, ils retournaient à la maison la tête haute, le coeur sur les lèvres, mêlaient leurs chants avec celui des oiseaux, ils savaient lire. . . . Lire, ah ! ils savaient

bien plus ! Ils emportaient avec eux un trésor que rien, ni opinion publique, ni opprobre n'a jamais pu leur ravir.

En voulez-vous la preuve, allez dans ces familles chrétiennes qui ont assez de courage pour mettre sur leur table le livre divin, assez de fidélité pour le défendre, comme s'il avait besoin d'être défendu. Mais c'est qu'il leur est cher, ils en ont reçu tant de bien ; il les a fortifiés dans la lutte de la vie, encouragés dans les moments de défaillance, consolés dans la maladie ; il a tellement adouci l'humeur du mari ; il a mis un si beau sourire sur les lèvres de la femme, et tous deux se disent avec un ravissement de joie : " Ne trouves-tu pas nos enfants changés ? Mais oui, répond l'autre, il y a quelque temps que je m'en aperçois." C'est là la défense, l'apologie de ce livre et de ceux qui, au prix des sacrifices d'argent, de force et de vie ont entrepris de le répandre, de le faire connaître, de le faire passer dans la vie du peuple.

Je les ai vus, ces braves jeunes gens qui ne rougissaient pas devant les insulteurs ; qui, quand on les injuriait ne répondaient rien ; qui, quand on les frappait à la joue droite présentaient la gauche. Je les ai vus, enfants par l'âge, hommes par le sérieux et le courage.

M. Louis Fréchette, poète et littérateur le plus en vue dans le pays a recueilli, pour les sauver de l'oubli, ces contes d'une époque qui n'est plus, contes de chantiers, contes des coureurs de bois, contes du foyer. Nous l'en remercions. Notre littérature serait incomplète sans ces essais informes des premiers jours. M.M., les beaux jours où l'enfant dans son insouciance s'amuse au bord d'un ruisseau ont une fin. A cette époque succèdent les jours de 1837, et les jours où le protestantisme français naît, se développe dans la lutte et grandit dans la souffrance. M. Fréchette aurait, dans l'histoire des cinquante premières années de notre existence, le sujet d'une épopée digne de sa plume et de son génie. Personne ne l'écrira sous cette forme particulièrement poétique. C'est à vous de l'écrire dans le souvenir ineffaçable de nos contemporains.

Michelet raconte qu'étant à Edimbourg sur le site d'une

vieille chapelle en ruine, il découvrit, sous la mousse d'une pierre tumulaire d'un compatriote qui avait le premier pavé les rues de cette ville, cette inscription significative que trois siècles n'avaient pu effacer : "Legibus fidus, non regibus." Dans cent ans, Messieurs, on lira sur les tombes de ceux qui ont frayé la voie vers la sainte cité ces paroles moins révoitionnaires, mais non moins fières et non moins dignes : "Legibus fidus divinis, non humanis ;" traduction libre de la réponse de Pierre : "Il vaut mieux obéir à Dieu qu'aux hommes."

Eh bien ! M.M. quatre mille pères et mères de famille, car il n'y a pas de vieilles demoiselles parmi nous. Il y a un bon mari pour toute brave fille, et une bonne femme pour tout honnête jeune homme. Et si par hasard une brave fille n'a pas trouvé ce qui convient à ses goûts, il y a tant d'occupations utiles où elle peut dépenser sa vie au service de son Maître.

Tâchons de nous rendre compte de ces quatre mille pères et mères de famille, intelligents, pieux, instruits dans les saintes vérités évangéliques, vivant dans ces confortables chaumières où l'on sent l'aisance et le savoir-faire ; mais surtout où l'on sent la piété et la crainte de Dieu. C'est dans ces conditions-là que j'aime à rencontrer mon compatriote ; sur une ferme à lui, loin des soucis des grands centres ; sur une terre dont il est fier et où il élève une belle famille. C'est là dans la solitude des champs que j'aime le rencontrer serein et heureux. J'aime le sentir propriétaire ; c'est la garantie d'un vrai patriotisme. S'il s'éloigne (et il s'éloigne un peu trop souvent) ce n'est que pour dégrever sa propriété et l'améliorer. Ah ! il l'aime tant sa terre—après sa femme, c'est sa terre et puis vous savez, son joli petit cheval. Des malins disent : "Son cheval, sa femme et sa terre." On le dirait aussi à le voir si joli et si gras. Consolons-nous pourtant. Entre sa bête et sa terre, sa femme se porte bien et n'est pas négligée.

Il y a un proverbe anglais, je crois, qui dit : "Les fous bâtissent et les sages louent." Moi je dis : "Ayez votre terre, votre maison, votre jardin, vous n'en aimerez que plus votre

patrie ; car la patrie, c'est là où vous avez réuni tous vos trésors."

J'aurais ici bien d'autres choses à vous dire, mais il faut me restreindre si je veux vous parler de nos frères d'une autre confession.

L'oeuvre de nos écoles sur nous n'est qu'une oeuvre préparatoire : ouvrir l'intelligence, développer les sentiments ; du reste, l'éducation est toute là. A nous de continuer. Eh bien, qu'avons-nous fait ? Quelle influence avons-nous exercé sur notre entourage ? Question délicate. Comment le savoir ? Interroger ? Ni vous ni moi ne sommes disposés à le faire. Quels que soient leurs sentiments secrets à notre égard, reconnaissons qu'ils ont bien changé ; que leurs rapports sont plus sociaux. Sans doute, ils ont subi l'influence de ce demi-siècle ; esprit de recherche, d'observation, d'examen. Et cette population flottante qui ramasse les idées un peu partout s'est développée. Nos braves cultivateurs qui passent si souvent la frontière, rapportent souvent plus d'idées nouvelles que d'argent. Un autre fait à signaler, c'est l'absence à peu près totale de l'école populaire il y a cinquante ans. Le collège dans quelques comtés était la seule ressource et n'était accessible qu'aux familles aisées et riches d'où sont sortis les Cartier, les La Fontaine, les Pepin, les Piché, les Blanchette, les Papineau, dont les talents naturels plus que le savoir les ont appelés à la direction des affaires. Mais l'école élémentaire pour l'enfant du cultivateur n'existait pas. L'ouverture de ces maisons et quelques années auparavant de celle de la Grande-Ligne, éveilla l'attention du clergé et du peuple. On comprit qu'il fallait donner au peuple des écoles ou lâcher prise. Des écoles furent ouvertes ; on sait quelles écoles ! Des écoles pourtant ; mais le peu que les élèves y apprenaient était un commencement et les préparait à écouter et à lire eux-mêmes tout imprimé qui leur tombait sous la main : les almanachs, à défaut de mieux. Toute lecture développe pour le mal ou pour le bien. Le temps était venu d'offrir quelque bon aliment à ces intelligences affamées. On le fit.

Sans contredit, le facteur le plus puissant en jeu dans l'oeuvre d'émancipation a été l'oeuvre d'éducation par l'étude du livre divin ; et dans la mesure de notre fidélité, nous sommes devenus des lettres ouvertes, lues et comprises de tous. Aujourd'hui on se voit de plus près ; sans orgueil et de l'aveu même de nos compatriotes, nous gagnons à être connus ; ils avouent assez ouvertement que nous valons bien les meilleurs d'entre eux. C'est bien la pensée de l'un de nos hommes d'Etat, M. Tarte, qui nous a ouvert les portes des sociétés de Saint-Jean-Baptiste. Je ne sache pas qu'aucun de nous en ait profité, mais c'est la bûche flottante qui indique la direction du courant.

Et puis vous avez remarqué le ton de la presse, cette puissance occulte qui fait et défait les hommes et les choses. Longtemps elle a essayé de nous écraser, d'abord en nous ignorant, puis en nous isolant, enfin en nous frappant de son mépris. Nous ne sommes pas morts ; on a la vie si dure ! Enfin elle a changé de ton. Vous avez remarqué une différence. On nous reconnaît le droit de respirer ; on nous accorde une place au soleil.

Ce serait bien différent si dans notre pays on ne mêlait pas tout à la politique.

Politique dans la religion, religion dans la politique ; argent dans la politique et politique dans l'argent, c'est un fouilli à n'y rien comprendre. La politique est notre ennemi. Elle est au service non de la vérité et de la justice, mais des partis qu'elle représente. Nous savons ce que cela veut dire. Elle nous sacrifie invariablement pour assurer le concours du clergé aux représentants de l'un ou l'autre parti. Peu importe ! suivons les développements des partis politiques. Etudions les intérêts du pays ; apprenons à donner notre appui aux idées saines et progressives qui s'agitent. Etudions ses besoins, nous saurons mieux en prévenir les dangers.

Ici je voudrais que ma voix atteignit nos compatriotes qui vivent dans une autre atmosphère. Pourquoi nous séparer dans l'intérêt que nous portons à notre patrie commune ? Elle

a besoin du concours de notre intelligence, de notre cœur et de notre dévouement. Il faut à notre peuple un guide simple, sûr et populaire. Avez-vous quelque livre plus sûr, plus populaire que le livre des livres, qui puisse instruire, moraliser, sanctifier, sauver ? Si non, acceptons-le. L'avenir du pays est entre vos mains ; vous le ferez ce que vous serez vous-mêmes.

Je finis. Ces jeunes gens, tels que nous les voyons dans nos écoles, se préparent à nous remplacer. Jeunes et vieux, nous sommes tous fatigués ; pourquoi ne pas le reconnaître à la fin d'une journée laborieuse d'un demi-siècle, ceux qui, comme moi, ont passé par diverses épreuves, ont conservé l'instinct fécond de la puissance régénératrice de la vérité, mais qui n'en ont pas moins perdu sur la route, en luttes intérieures, une bonne partie de leur force ?

Il est tard, je le sens, le soir ne peut tarder. " Déjà, l'ombre plus grande tombe du haut des monts." A nous donc, les jeunes et les forts ! Venez, travailleurs du jour ; nous vous ouvrons les bras. Apportez-nous une chaleur, une vie nouvelle. Qu'une ère nouvelle de travail, de vie, de progrès recommence avec vous. Il y a cinquante ans, nos mères nous donnaient ce qu'elles avaient : leur lait, leur soins, leur tendresse, leur amour. Les vôtres vous donnent en sus l'éducation première qui est d'une grande valeur. A vous donc, jeunes gens, reviennent les dons et les avantages qui nous ont manqué. Continuez le travail commencé : travail fécond, travail plein d'espérance, auquel Dieu promet la régénération du pays. Aux vieux les prémises de la récolte, à vous les riches moissons ; à vous l'avenir !

CHOSÉS ET AUTRES.

Nous remercions bien chaleureusement M. le pasteur Théodore Lafleur pour l'encouragement et la sympathie qu'il nous témoigne à poursuivre l'oeuvre déjà commencée.

Cet opuscule qui vient de paraître sous titre de : "A Vindication of French Evangelization," sera lu, accueilli et apprécié par tous ceux qui ont l'oeuvre de l'évangélisation à coeur et l'avancement du règne de Dieu.

Les anathèmes que le clergé vient de proférer contre les journaux libéraux, sont une nouvelle preuve de la tyrannie clericale.

Tenons-nous sur nos gardes ; l'ennemi est à la porte.

J. E. M.

Vers le milieu de janvier, M. et Mme. Morin réunissaient chez-eux toute la jeunesse de l'église Saint-Jean. Nos garçons sont revenus enchantés de cette soirée.



College Note-Book.

STUDENT LIFE.

The following summaries of the characteristic traits and important events in the lives of half the graduating class, done by a fellow-student, will, we believe, prove interesting as well to many outside readers of the Journal as to students. Unless the writer is annihilated in the meantime, the remaining nine of the noble eighteen will be "kodakized" during the ensuing month, and the result presented to our readers.

Bremner, W.—An Ottawa man of "galvanic" temperament, reminds one of Traddles in David Copperfield. Many a time during his college course did Bremner's clean-cut and caustic sentences put life into a spiritless debate. Took a fair degree at McGill and won a scholarship in his First Year Theology. Is never late at breakfast.

Cleland, J. A.—A tall, handsome Irishman, of genial manners. Is a fluent and graceful speaker. Took the Balfour Scholarship and the English Reading Prize last session. Affects checkered cloth and is said to be in love with Uncle Sam's way of doing things.

Dseronian, H.—A resourceful, plucky Oriental. Is as much one of us as if "to the manor born." Does not mind a "sawking" the least bit. Dseronian will do.

Ervine, Jas.—Another elongated specimen of the sons of Erin. Came here from London, England, where he obtained his preparatory training. Combines in himself the shyness of the Saxon with the ardour of the Celt. Is said to sigh for the ould sod still.

Graham, Angus.—Gold Medalist in Philosophy, scholar in Theology, Past Treasurer of the Journal, Representative in Knox College debate, President of the Literary Society, etc.,

etc. Was as popular on the mission field as he is at college, and to prove that his popularity has not spoiled him, we cite the fact that he is a tremendous favorite with the ladies.

Graham, D. J.—One of the married men of the Class. Is a man very much in earnest, endowed richly with Scottish pertinacity. Has done excellent work for the Missionary Society as its treasurer in past years.

Gilmour, F. W.—A prize speaker of the college, and representative in the last Knox debate. Is a taking public speaker, his voice and gesture being much in his favor. Used to frighten freshmen with a stony stare and a general austerity of manner, but that does not work now.

Ireland, G. D.—The "society man," par excellence, of the class. When at the University, Ireland won honors on a tug-of-war team; upon entering Theology he took to lawn tennis, English literature, etc. Filled for one session the enviable post of Editor-in-chief of the Journal.

Leitch, H. D.—The peripatetic Gael. Went through his college course in record time. A hard worker, by fits and starts. Held the first Gaelic scholarship through his course. Got his ears frozen recently.

The *conversazione* held on January 22nd was an unqualified success. From Professor and Mrs. Ross and Dr. and Mrs. Warden, who received the guests, down to the humblest freshman, all did their best to make the occasion pleasant for the five or six hundred friends of the college and of the students, who were present, and we got our reward in the hearty appreciation, frequently expressed, of our visitors. The President's address of welcome was a gem, a model for all future efforts in this line. The decorating came in for a good deal of favorable comment, and the minor features, especially "The Crushed Hope of Old Ireland" and the "Henrietta" soloist, received all the attention they deserved. Where all did so well it would be invidious to single out for praise any particular individuals, but no one will grudge the meed of honor to the committee

and its hard-worked convener. The committee comprised Messrs. Geo. Weir, B.A., convener; Hector Mackay, secretary-treasurer; W. W. McCuaig; Alex. McGregor, B.A.; D. N. Coburn, B.A.; W. T. B. Crombie, B.A.; F. W. Mahaffy; H. H. Turner; H. S. Lee; J. S. Johnston.

(With apologies to the shade of Sir Walter.)

The way was long, the water cold,
 The Artsman was downcast and sold;
 His tattered pants and tresses wet,
 Seemed to have known a better set;
 His pants, his sole remaining joy,
 Were carried by a down-east boy.
 The last of all the boys was he
 To meet the Hall in chivalry.

Wanted.—In exchange for an Eclipse bicycle, good as new, a cooking stove. Reasons for parting with the wheel quite satisfactory. Apply, with references, to P. A. W., Third Year Theology.

Scene.—The Dining Hall. Time.—Immediately after dinner.

The President.—“Gentlemen, I am requested to announce there will be no lecture in System this afternoon.—Mr. Crozier will return thanks.”

The “Deacon” has on view the photographs, in group, of last year’s Journal staff. A great deal might be said about the picture, but ye had rather not say it. The frame, “however,” is very nice.

Two former students, the Rev. C. W. Whyte, B.A., of Kam-sack, Assa., and the Rev. Robert Eadie of Ottawa, visited the college recently. Mr. Whyte, who is principal of an important Indian school, graduated in 1890, and Mr. Eadie in 1894.

At the last meeting of the Third Year it was unanimously resolved to have a class picture.

Mr. D. M. McLeod, after a few days’ illness, is again convalescent.

Conversat. Echoes.—

Prof. (to conversazionizing sophomore) :—"This is easier than Hebrew, is it not, Mr. S.?"

Miss X.—"Who is that very thin gentleman over there? He does not seem to know the building."

Alcc. M.—"It was too bad to put all those rocks in Jimmie's room."

Pepper and Cress :—

Allan.—"There was one good point, however."

B-t-n.—"No, they didn't give me a call, they called on me to leave."

Who said it?—"This is better butter than you'll get at the Windsor."

J. G. STEPHENS.

OUR GRADUATES.

The congregation at Midhurst, Ont., contemplate building an addition to their church. The work in all the stations there is progressing harmoniously under the Rev. W. E. Wallace, B. A.

Owing to the good work done by the Avonmore congregation, of which the Rev. T. A. Mitchell is pastor, it has become self-sustaining. Mr. Mitchell has proved himself a very faithful laborer.

At the last Communion of the Presbyterian church at Valleyfield, there were eighteen new members admitted. This gives evidence of progress under the pastorate of the Rev. J. E. Duclos, B.A.

The Presbytery of Glengarry met lately to consider the call of the Rev. M. McLennan of Kirkhill to Edinburgh. They granted his translation, and at the same time recorded the loss of such an earnest preacher.

A graduate of '92, the Rev. S. P. Rondeau, who has labored in Quebec, in the interest of the French Protestant cause, is

at present enjoying success in his work at Haverhill, Mass., U.S.A. He is now secretary of the French Pastoral Union in the New England states.

The Rev. E. F. M. Smith, B.A., and the Rev. J. Lindsay, fellow-graduates of last spring, whom we reported as having been called to Lucan and Collingwood Mountain respectively, have since been ordained and inducted. The welcome socials given on their behalf were most enjoyable, and the addresses were full of encouragement and good advice.

A visit was paid us quite recently by the Rev. C. W. Whyte, B.A. He and Mrs. Whyte have been spending a lengthy vacation among their friends here, at the same time lecturing on their work among the redskins of the West, where they have been laboring for a few years past. They are doing successful work in their Crows Stand Indian Mission in the North-West.

Calvin Presbyterian Church, Pembroke, is steadily progressing under the energetic labors of the Rev. Dr. Bayne. This congregation contains many of the leading families of the town, who contribute liberally to the schemes of the church. Dr. Bayne is said to be a good preacher, and to have a great influence over the young people with whom he comes in contact.

The Rev. J. C. Stewart, B.A., a graduate of last year, who some time ago was inducted into Kamloops Presbyterian Church, B.C., was married on the 13th ult., to Minnie, daughter of Wm. Norris, Esq., of Montreal. The ceremony was performed by the Rev. E. D. MacLaren, B.D., in St. Andrews Church, Victoria, B.C. Mr. MacLaren was assisted by the Rev. J. S. Gordon, B.A., a fellow-student of Mr. Stewart's.

Good work is being done in the Taylor Presbyterian Church of this city, under the pastorate of the Rev. T. Bennett, who has just completed his tenth year in that congregation. At the last communion, twenty more were added to the church. The congregational singing is most hearty, which, with the activity of the members, is a source of encouragement to the pastor.

The Rev. Moise Ménard, a graduate of '93, reports a good measure of success in his work at Belle Rivière, Que. His congregation is about equally divided between French and English, and although the people are scattered, he continues his faithful service among them. In the last two years, four families have joined his congregation, who left the Church of Rome.

The ladies of Knox Church, Leamington, during an "At Home," held at the Manse, presented their pastor, the Rev. Wm. Patterson, B.A., with a beautiful black silk gown. The accompanying address testified to the sincere interest which Mr. Patterson takes in the spiritual advancement of his people. An orchestra rendered good music during the evening and a most enjoyable time was spent.

We are pleased to hear that a number of our graduates have been kindly remembered by their congregations during the Christmas season. The Rev. J. K. Munro, B.A., of Antigonish, was presented with an address and a good sum of money. The Rev. D. D. Millar of East Gloucester, received a handsome clock from his Bible class. Dr. Bayne of Pembroke, was presented with an address and a Persian lamb coat by his congregation. The Rev. J. A. Morison, B.A., was presented with an address along with silk pulpit robes and cassocks.

The French Presbyterian Mission of Cornwall, of which the Rev. J. E. Charles has charge, recently celebrated the opening of its new building. The Rev. J. L. Morin, B.A., and the Rev. S. J. Taylor, B.A., both of Montreal, conducted the services. As the French people of the community are beginning to think for themselves on religious questions, many of them being influenced by the efforts of Mr. Charles, it is expected that much good work will be accomplished there.

J. A. McGERRIGLE.

Editorials.

CHURCH ARCHITECTURE.

In this age, in which things exist only by virtue of their power to adapt themselves to modern needs, we might naturally expect some departure from the ecclesiastical architecture of the past. The change has been so radical, however, that we well question whether, in this matter, we are not sacrificing too much to utility. The reality of religion is not, of course, to be found in outward forms, whether of ceremonial or of ornament, but in the spirit. At the same time, the inner life must be embodied in some outward form, and it cannot be a matter of indifference to us as to what that form shall be. Religion appeals, not either to faith, or to reason, or to the affections, but to all these combined, together with all else which makes up the life of man. These former, indeed, are the foundation and the strength of it, but they are not the whole. They should be cultivated and beautified by all that appeals to the finer sensibilities. Art at its best has drawn its inspiration from intense religious feeling, and we do wrong to reject the service it may render. It is true that a love of what is beautiful in form and color in church decoration and architecture may be carried too far, and the non-essential thus press too close upon the vital. But this can only happen from an abuse of taste and refinement, that is in a disturbance of the general harmony which exists.

We need scarcely say that whatever beautifies a thing, without impairing its utility, must add to its value. The general statement is at once admitted. But when we apply this to church buildings or services, some may not be so ready to admit its truth, and yet the principle is the same. In these there should be solemnity, dignity, grace and beauty. Where

true religion is, so far from interfering with a spirit of devotion, these stimulate it by hushing every jarring note and bringing all that is esthetic into harmony with all that is spiritual and holy. We partly realize this, for we use the power of music to awaken the emotional element in men, and to stir them to kindly thoughts and high aspirations. But we often stop at this, forgetting that there is a like power in architecture, felt, like that of music, more or less, according to the degree in which each is capable of being influenced by it.

There may be some doubt as to which style of building is most beautiful and at the same time best suited for our use, but surely there can be no doubt that a style, like the Gothic or Norman, which has developed with the life of the Church and has become associated with all that is most sacred to men, is more suited for worship than a structure almost identical with the modern concert hall.

We do not mean to imply that Christianity is not in its very nature existent in the present. We wish, though, to distinguish the spirit of Christianity from the outward forms which clothe it, namely, the church building and the services held therein. Surely no one will deny that these have become consecrated from their connection with the past and have won from men admiration and reverence for the spirit, which, breathing in them, gave them a prominent place in history.

Let us check the habit of weighing all things in the balances of a hard, objective utility, lest we forget that the "House of God" should also be the House Beautiful. Utility would be dearly purchased if it banished from among us those earlier churches in which, while the heart goes out in love to Him who is our hope for the world to be, mind and eye according with it, hails Him also as the Author of art and beauty in the world which is.

THE PROGRESS OF PEACE.

The treaty of arbitration agreed upon between Great Britain and the United States, after a long course of negotiations, marks a distinct stage in the progress of peace. After continuous reports of bloodshed in Armenia, troubles in South Africa, fighting and outrage in Cuba, and jealous bickerings among the great Powers of Europe, the announcement of such happy international relations established between the two foremost nations of the world, is both significant and encouraging. By the terms of this treaty, which is binding for five years at least, all questions of difference which diplomacy has failed to adjust, are to be submitted to tribunals of arbitration. Provision is made for three of these, one to settle pecuniary claims which do not exceed one hundred thousand pounds; another to settle similar claims which exceed that amount, and a third to decide territorial disputes.

For the present, then, Canada may quietly indulge the dream of peace, assured that contending armies shall not meet upon her soil. But this treaty is an experiment which suggests far-reaching possibilities for the future. It encourages us to cherish the larger expectation, that one day tribunals of arbitration shall lead to the disbanding of the immense standing armies of the European nations, to the realization, perchance, of the poet's hope,

When the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

THE LATIN PLAY.

We have read with pleasure the announcement that McGill University is to present a Latin comedy, the middle of this month, thus realizing a long cherished plan. The Arts professors and students are to be congratulated on the energy and perseverance they have shewn in this matter. We heartily hope

the company of student-actors may meet with a well deserved success. Their efforts have enabled McGill to follow the lead of the English and Continental universities in placing before modern audiences a correct representation of the ancient classical drama, its scenery, music and mode of acting. With the single exception of Harvard, McGill is the first American university to attempt this, and we recommend our readers not to miss this very novel entertainment.

THE PRINCIPAL.

The students of the College and the many friends of the Rev. Dr. MacVicar will learn with great satisfaction that he will soon be among us again. He has already sailed from Liverpool, and may be expected to arrive here in a few days. He states that he has benefited greatly by the rest and change his trip afforded. We understand, however, that he will not resume his lectures in Systematic Theology this session. The Rev. Dr. Barclay, who, during the Principal's absence, has conducted this class in a most able manner, will continue his lectures until the close of the college year.

THE LATE REV. JOHN MCGILLIVRAY.

The minister of Melville church, Westmount, is dead. The news of his death came with painful suddenness. He was a young man, only thirty-eight. His work was prosperous and promising, for even while his life was secretly ebbing away, the news reached him that the congregation had voted an increase in his stipend as a recognition of his share in its prosperity—a deed, the memory of which must be pleasant to his people now. It has been his happy lot to fall in the midst of his labors, to die in harness. Though suffering somewhat,

he stuck to his post and appeared in his pulpit on Sunday evening, January tenth. In the course of his service, he was stricken, and when taken home his medical attendant found that he was suffering from gastric fever; this resulted in hemorrhage, and quietly, without pain, he passed into the unseen on the night of Friday, the fifteenth.

Mr. McGillivray was a graduate in Arts of Toronto University, and in Theology of Knox College, where the professors regarded him as the most promising man of his year. During his ten years' pastorate, Melville church, his first and only charge, has grown to be a large and flourishing congregation. In character, Mr. McGillivray was simple-hearted and transparently honest. As a preacher he was intensely earnest and thoroughly evangelical. He was not the minister of any one class, and a loving tide of universal appreciation followed him to the gates of eternity. To the widespread Christian sympathy with the bereaved relatives, we respectfully add our tribute.



TALKS ABOUT BOOKS.

The Cure of Souls, being the Lyman Beecher Lectures on Preaching, at Yale University, 1896, by John Watson, M.A., D.D., is published by the Fleming H. Revell Company, but is sent to the Journal by Messrs. Drvsdale & Co. Ian Maclaren's nine lectures on preaching and pastoral theology make up 300 large-printed pages, which contain a good deal of wisdom. The lectures are all good, from the first on the Genesis of a Sermon, to the last on the Minister's Care of Himself, full of earnest, devout thinking, the fruit of much experience and observation and admirable common sense. The lecturer also displays much of his native humor, making fun of the mechanical sermon maker, and of pulpit helps in the shape of books of illustrations and quotations, of discourses composed of much diluted Hodge, and of the people who cry down theology. While allowing that criticism has on the whole been helpful to the minister, he prophesies its decline, and its possible supersedence by mysticism, but his New Dogma is simply the complete Divine Revelation in Jesus Christ, which people, he thinks, mistakenly, call the simple gospel. In dealing with the machinery of a congregation, he shews that the church edifice is of great importance, and, as to its government, maintains one man rule, and that man, the minister. The lecture on the work of a pastor is very complete, and steers a golden mean between over-studiousness, ecclesiasticism, and professionalism on the one hand, and clerical gadding about on the other. Concerning the Public Worship of God, he says: "If public worship is to feed faith in her straits, and fill the soul with heavenliness, then it must be a beautiful function, to which the minister in our day ought to give loving study and attention." Some ministers and choir leaders are no more fit to make worship a beautiful function than a monkey and a parrot would be. Beauty is not in their bones and will, there-

fore, never come out in their flesh. Not a few are like boorish bear-leaders, taking unwarrantable liberties with their unhappy charges, that have to dance to the tune of their cracked barrel-organs at every vulgar word of command. In the *Minister's Care of Himself*, Ian Maclaren has much to say of ministers and of ministers' wives. He accounts for dyspeptic theology by the number of weaklings in body that are thrust into the ministry. These don't flourish much in Canada; hard work and the climate, with the disinclination and inability of most congregations to nurse them, kill them off. He thinks that the religious character of Scotland lost a good deal through Calvin being a chronic invalid and Knox being a broken man. He want the minister especially to be manly, and doubtless every honest church member wants the same. There is enough weakness abroad in the world without enthroning its melancholy incarnation every Sabbath in the pulpit. Ministers, full fledged or in embryo, would do well to read the *Cure of Souls*, and, like the collector of old china, live up to it.

One of Messrs. Drysdale's own publications is *Our Jeames*, or the *Chronicles of Kartdale*, edited by J. Murdoch Henderson. The 343 pages of this good-looking book are taken up with the supposed reminiscences of the schoolmaster of Brigton, who made Mr. Henderson his literary executor. Kartdale is a Scottish manufacturing town, and *Our Jeames* was the beadle of the parish church. His virtues and failings occupy but a small part of the volume, the larger part of which is taken up with a Kartdale romance called *The Truth O't*. A sermon of the minister's on liars and their fate led the hero, Robert Mowbray, to determine that truthful speech should be the rule of his life. This led to many strange mishaps and peculiar adventures in Glasgow and its vicinity, largely in connection with the misfortunes of a certain Commercial Bank; but Robert was safely pulled through by an over-ruling Providence married a beautiful, rich, and good wife, and entered on a career of prosperity. The author is not a Barrie, an Ian Maclaren, nor a Lyall, but he writes good Scots-English, poss-

esses a vein of humor, and chronicles some quaint sayings. The book is thoroughly pure, and, although some of the dialogues are a little wordy and uneventful, there is sufficient interest in the narrative to lead the reader on to the close.

Another of Messrs. Drysdale's publications is *The Birds of Montreal*, by Ernest D. Wintle. This is externally a very respectable looking 280 page book, with a hideous title page, suggestive of an hour-glass, and a few inartistic illustrations.

Though not an ornithologist myself, I have lived and talked much with those who knew or know all about Wilson and Audubon, LeMoine and McIlwraith, and have had opportunities of examining many valuable public and private collections of the taxidermist's art. Classification must have changed since my student days in natural science, for Mr. Wintle makes a commencement with the Divers. To the scientific student and to all lovers of birds, however, his book should be dear, for his descriptions are complete, yet simple, and occasionally are accompanied with semi-historical notes of much interest. The last fifty pages of the volume, printed in smaller and newspaper-looking type, contain a compilation by my friend, Mr. David Denne, entitled *Original Sporting Sketches*. These sketches, several of which are from Mr. Denne's own facile pen, are bright and clever, and should find favor with the disciples of the rod and gun. Mr. William McLennan's "Feesh," is a charming piece of habitant English. Sir James LeMoine of Quebec, and the Rev. Duncan Anderson of Chaudière Basin, both distinguished ornithologists, will appreciate the book, as would have done the Talker's revered father, who bequeathed his copy of *Wilson's Birds of America* to his grandsons, already familiar with most of our Canadian feathered tribes. Such knowledge is worth cultivating, and Mr. Wintle has rendered excellent service by publishing his contribution to it.

A very pleasing book of 250 duodecimo pages is *The Successful Life, being Practical Words of Counsel, Comfort, Warning, addressed to Young Englishmen commencing Busi-*

ness, by an Elder Brother. It is published by Cassell & Co. of London, and is sent to the Journal by Messrs. Drysdale. The ten chapters of this little volume are full of most excellent advice, given in such form as makes it pleasant to take. Towards the close of his introductory chapter, the Elder Brother says: "God is not mocked, though the mob applaud a vile person, a clown, or a cad. Hold fast your faith in God, your country, and yourself. Wanting faith, you will be nothing, and will do nothing. . . . You, I repeat, Englishman that you are, need care but for one thing more: Be a gentleman also. Keep this rule, and whether your place in this world be high or lowly, your life cannot be other than a success." The Elder Brother is a decidedly religious man, yet he writes: "You will very likely also foregather with a specimen or two of a type altogether new to you—the young man whose business it is to be pious. He demands special notice. He is usually to be identified by his low-crowned soft felt hat of semi-clerical fashion, his blue ribbon, and his soft smile. His clothing is of black, and when approaching middle age, he sports a white tie. He is rarely wholesome looking, but commonly presents a distinctly flabby and tallowy complexion; although this is sometimes replaced by a feminine softness of outline and brilliancy of color. . . . Far be it from me to utter the smallest sarcasm depreciatory of truly religious men, among whom I count some dear friends; but it is in defence of religion that I warn you against taking the obtrusively pious young man upon his own pretensions, lest, when you find him but a hypocrite, you should hastily jump to the conclusion that it is religion itself that is at fault, instead of only its miserable caricature. Ask any experienced man of business, and he will tell you that he has never to be more careful than when dealing with one of these professed religionists. It is the same with men engaged in a common employment with them, who require to take much heed of the official pietist in their midst. It was long ago discovered that "the cowl does not make the monk." . . . His failing is mainly an utter lack of gentle-

manly instinct, and even of common feeling with his companions. He may pray for their souls both openly and in secret, and exhort them to repentance both in and out of season; but he is apt to feel constrained to report to headquarters their little lapses—not always in the most charitable way, or without reference to his own advantage.” We don’t need to go into the world of business to find these sneaks. Some churches and associations are factories of them. Were there no demand for the wretches, there would be no supply. Shame upon the enemies of humanity, and of true religion, who create the demand! The Elder Brother’s book should be in the hands of all young men who have to do with the world; and who have more to do with it in all its forms than Christian ministers?

Messrs. Drysdale draw us on from the young man to the boy, in J. Macdonald Oxley’s *Baffling the Blockade*, a handsome illustrated 375 page book, published by T. Nelson & Sons, of London, Edinburgh and New York. It is better, much better, than the *Boy Tramps in Canada*, and presents to a boy’s mind a really vivid and fairly truthful picture of blockade running during the war between the Northern and Southern States. Mr. Oxley’s heroes are not gentlemen, neither are they prigs. There is nothing distinctively Christian: nor highly moral in their characters, such as would fire a young student of them with the love of truth and high thinking. *Baffling the Blockade* teaches some geography, commerce, and navigation, and is a record of nautical skill and daring courage; but the moving powers of these are hatred and the love of gain, two of the lowest motives that can influence life and action. Until Mr. Oxley acquires that important element in a public teacher, a soul, he will be nothing more than a cicerone or mechanical showman, such as no future generation will rise up and call blessed. The more colorless drinking water is, the better, but no one cares to look upon flesh and blood of that tint.

Another Drysdale book is *In a Mule-Litter to the Tomb of*

Confucius, by Alexander Armstrong, F. R. G. S., published by James Nisbet & Co., of London. Within 147 small octavo pages, Mr. Armstrong gives an account of his travels through Shangtung, a north-eastern and maritime province of China, to visit Chufou-hsien, the city of Confucius. Incidents of travel, the manners and customs of the natives, descriptions of towns, antiquarian lore, traits of natural scenery, and a variety of interesting materials, are combined with notes on various missions, such as the American Presbyterian at Wei-hsien, the English Baptist at Ching-chou-fu, the Roman Catholic at Chi-nan-fu, the Church of England at Tai-an-fu, and the American Southern Baptist at Huang-hsien. Although Mr. Armstrong expresses his delight at being back in the Collegiate School of Chefoo, he would, doubtless, not care to part with his thirty-six days' experience, the record of which he has pleasantly told. The ninth chapter, that deals with Confucius is well worth reading. The interest of the book is enlivened with several excellent illustrations, unique in character.

While upon the subject of China, Messrs. Drysdale's last book, *The Sister Martyrs of Ku-Cheng*, must not be forgotten. It is an illustrated volume of 308 octavo pages, and like the book last mentioned, is published by Nisbet & Co. Eleanor and Elizabeth Saunders of Melbourne, Australia, went to China in October, 1893, under the auspices of the Church Missionary Society. They labored at Ku-Cheng, in the province of Fuh-kien, just opposite Formosa, under the superintendence of Mr. and Mrs. Stewart. Less than two years later they, with the Stewarts and five Zenana ladies, were murdered by a mob of Vegetarians, and so obtained the martyr's crown. The editor of the volume is the Rev. D. M. Berry, M.A., Canon of Melbourne, whose work has largely been to make selections from the letters of the sisters, chiefly to their mother. They seem to have been bright and cheerful, as well as very devoted, Christians, and their language is so thoroughly free from all affectation as to be at times almost worthy of the adjective "slangy." It is curious to find such speech alongside of

pious reflections and holy longings, but it has the effect of making one believe in the reality of these. There is not a particle of cant in the martyred girls' correspondence. Their humor and enjoyment of life appear to have been most genuine, and both, no doubt, they have taken with them to the upper sanctuary. Canon Berry has done his work well, especially in allowing the sisters to speak for themselves.

One of the five books sent by Mr. Chapman of 2407 St. Catherine Street, is J. M. Barrie's *Margaret Ogilvy*. It is a small volume of 207 pages and a portrait of the novelist's mother, a subdued looking, quiet faced old lady of humble rank. The story of the book is one of very still life, and is only relieved from intolerable dullness by the author's trick of telling. His mother was a kindly woman, wrapped up in her own family, a virtue, if such it be, which she has bequeathed to her son. She was industrious, intelligent, and God-fearing, but intensely prejudiced in favor of her "ain folk." It is strange that Barrie, the constrained, shy, silent man in society, should turn his home and his heart inside out for the benefit of the public. He must have known little of the thousands of beautiful women's lives there are in the world, to deem that of his well-loved and deservedly well-loved mother a miracle. Yet, because Barrie writes it, and the subject is Barrie's mother, people will read the book and laud it. It is largely a glorification of Barrie, whether it represent the fond mother worshipping him, the author, or contain the, no doubt, truthful words: "Everything I could do for her in this world I have done since I was a boy; I look back through the years, and I cannot see the smallest thing left undone." Probably the author knows best, but most people affected with modesty would ask, "Is it necessary to say this?" Still, Mr. Barrie has furnished a picture of life so artless and guileless, innocent and pure, with its playful and trivial external prides and selfishnesses that really concealed a generous, loving heart, as to merit the thanks of all who love the works of God, however small and hidden away in the world's corners. Since woman-

kind first came upon the stage of life, full many such a flower has been born to blush unseen. Men are said to owe their genius to their mothers. Certainly Mr. Barrie's literary genius bears the maternal stamp, and therefore, he may be justified in portraying his prototype.

There are 312 pages in Sir Walter Besant's *The City of Refuge*, published in Canada by the Copp, Clark Company of Toronto, but sent to the Talker by Mr. Chapman. It is a strange story of chivalry, as many of Sir Walter's are. A baronet and rising politician develops gambling mania, loses his own and much of his wife's money, commits forgery, and is sent away to the United States, where he joins a gang of professional gamblers, commits a murder, and is everywhere wanted by the police. A platonic friend of his disgraced wife undertakes to rid her of her marital incubus. Setting detectives on the erring baronet's track, he succeeds in two years' time, in hunting him down to a community in the State of New York that forgets the past, eschews the world, and engages in labor, the eating of square meals, a little religious dancing, and a good deal of trance-like meditation. The hero watches his degraded prey, by whom he is robbed, and, at the same time, falls in love with a sister whose youthful beauty the sordid dress and ways of the place cannot disfigure. Trances, somnambulism, spiritual communications and prophecies alternate with influences introduced by the hero from the world outside, individual affinities, scheming, rebellion, and the wicked doings of the villain. Happily, the latter dies by his own hand, his widow is free, and the hero marries the heroine of the unlovely *City of Refuge*, who turns out to be of an excellent English family. There is a great deal more than this in the story, which is quite an exciting one, and may hold the reader till he has finished it. It may safely be put into any hands.

Two other volumes from Mr. Chapman are in the Children's Study Series, published by T. Fisher Unwin of London. They are in antique cloth, with gilt top, containing each a portrait, and having an illustrated heading and initial letter to each

chapter. That on the History of Scotland is by Mrs. Oliphant, and has 233 closely printed pages. That on Germany is by Miss Kroeker, and is of 250 pages of larger type. Mrs. Oliphant apologizes for coming after Sir Walter Scott with his *Tales of a Grandfather*, but nevertheless, succeeds admirably, giving a very fair and interesting account of Scottish history, including that of the Kirk. Miss Kroeker also has written a lucid epitome of the history of Germany, of course from a Protestant standpoint; but one feels, in her case, even more than in that of Mrs. Oliphant, that an attempt has been made to chronicle too many facts, so that the fulness of detail which children love in the narration of heroic deeds is necessarily wanting. A student might easily cram for examination on either of these books, which is not what a child's history is written for. Mrs. Oliphant's frontispiece is Mary Queen of Scots; that of Miss Kroeker is Martin Luther; but perhaps the publisher found it convenient to use the two plates, without reference to the wishes of the authors. It is a way publishers have.

Mr. Chapman's last book is *Our Colonies and India; How we got them and why we keep them*, by Cyril Ransome, M.A., Oxon. This thin, red covered, hundred paged, thirty-five cent volume is published by Cassell & Co., of London. It contains four lectures, originally delivered to an audience of working men in the People's Hall of the Leeds Industrial Co-operative Society. Mr. Ransome is professor of modern literature and history in the Yorkshire College, Leeds, and seems to know his work, which is more than can be said of all professors. He makes out a very strong case for the British Colonies, and has drawn from Professor Secley the following commendatory words: "I sincerely hope that your book will have—a not a large, but—an immense success. It conveys in the plainest, most intelligible words, some truths about the Empire, which I regard as all-important, and which I wish to see impressed upon the mind of every individual, high or low, in the country." Professor Ransome does not know all about the colonies, nor

about Canada in particular, either in regard to her struggle for responsible government, or to her recent contributions in help of the Empire, but what he does know is to the point, and is in favor of Larger Britain, Imperial Federation, and the Anglo-Saxon regeneration of the world under God.

The American Baptist Publication Society has favored the Journal with two religious romances that have nothing sectarian in them, so far as I can see. The *Quiet King*, a handsome, illustrated volume of 304 octavo pages, is written by Caroline Atwater Mason, and, in point of diction, is very well and chastely written. It is a story of the Christ, and calls up memories of Beecher, Farrar, Geikie and Edersheim, on the one hand, with Lew Wallace and Marie Corelli on the other. But it is different from any of them, a creation apart. The Scripture narrative is closely followed, few liberties being taken with it, and the supplementary material from contemporary history has been drawn from trustworthy sources. The romantic part concerns Ithamar and Rhoda, the imaginary parents of Martha, Mary and Lazarus, and the guardians of Adriel, an, at first, unworthy scion of the royal house of the Maccabees. The story begins with the Saviour's birth and closes with His resurrection, all the intermediate events being narrated in language so scriptural and in style so pure and elevated, without any exaggeration or straining, as to do no violence to the feelings of the devout reader. The gospel account is so well known to all likely to read *The Quiet King* as to render necessary its accompaniment by some new material for the purpose of stimulating a special interest, and this is furnished in the romance of the family of Bethany.

The other Baptist Society's book is Dolly French's *Household*, by Jennie M. Drinkwater, a neatly printed volume of 308 pages. I confess to having got mixed up in this book, which carries one almost insensibly from Westholt to New York, and thence to Dolly French's house in the vague country, each of which has so many characters as to bewilder the

unhappy reader who had not expected to meet with a Chinese puzzle in a novel for Christians. The household of that benevolent and hospitable minister's wife, Dolly French, is about the least item in the book. The rustic, God-fearing Westholt family, in whose bosom the heroine, Clara Ranesford, spends her holidays, has most of the talk, for the story is all talk, and some of it clever and even learned talk. One is disappointed to find Clara marrying John Wheatcroft, an uncultivated and self-sufficient—Christian. In the New York group, the great event is the conversion of Mr. Guy Underwood, an agnostic, to the great joy of his wife, Ethel, who had nearly nagged all religion and morality out of him. There is a lack of elevation in this book. This is not due to want of religious earnestness, for the author is full of it; nor to deficiency in education, for she exhibits evidence of wide and appreciative reading. But she has not learned how to group her facts and place her bright sayings in appropriate settings. If John Wheatcroft, who had not read a dozen books in his life, was worthy of the intellectual and clever school-marm, he has not been properly word-painted. His one virtue was truthfulness; otherwise he was a commonplace, pretensions, religious prig, such as it would be agony for any woman of culture and spirit to live with. Yet such women do at times suffer martyrdom to such men. God pity them! He was a really religious man too, which some are not.

The Presbyterian Board of Publication at Philadelphia contributes five small-wares. The largest is a Compendium of Church History, by the Rev. Andrew C. Zwick, D.D., Professor of Biblical theology in the McCormick Theological Seminary, Chicago, with an Introduction by the Rev. John De Witt, D.D., LL.D., Archibald Alexander Professor of Church History in Princeton Theological Seminary. This book has 340 pretty closely printed pages, including a full index, and carries the history of the church on from the birth of Christ to the present day. It is pleasantly written, and the statements of

fact appear to be worthy of confidence. The history of post-reformation times skips about too much from one country to another, and, in the fashion of German Church Histories, minimizes the Reformed Church. Yet on the English and Scottish churches Dr. Zenos is full, and his sketch of American Christianity is invaluable. In my student days, the American Presbyterian Board published a compendium by Dr. Wharey, which, on account of its size, was generally called "Little Wharey;" and was recommended to lazy students unwilling to cope with Mosheim, Gieseler, Milner and such larger authors. To such men I can cordially recommend Dr. Zenos' compendium.

The Rev. William P. Merrill, Pastor of the Sixth Presbyterian Church, Chicago, is the author of a 77 page duodecimo, entitled Faith Building. Its five chapters are Dealing with Doubt; The One Foundation; The One Truth; The One Duty; The Conditions of Progress. It is thus addressed to doubters, who are faithful in the midst of their doubt, as the author's *avant-propos* has it. He assumes that there are some people who are not content with inherited traditional beliefs, and who wish to build up their own faith, a very worthy object, for which no man should be scolded or abused. Yet Moral Doubt which obscures right and wrong, is immorality, and it is to be killed as if it were a snake. Intellectual Doubt, and Spiritual Uncertainty are nothing to be proud of, but defects or diseases to be cured or filled up. The foundation of faith is the person and character of Christ. The one truth of that foundation is the fatherhood of God. The one duty is the will of God. The condition of progress is "to him that hath shall be given." This is a well written, bright, valuable little book, which should be worth more than its weight in gold to many.

The minor wares of the Board are The Westminster Question Book, International Lessons, 1897. It has 111 pages and two maps, and is a convenient manual for teachers and

scholars. Then there is the Presbyterian Christian Endeavor Manual of 79 pages, in brown and silver leatherette, prepared by Dr. J.R. Miller and W. T. Ellis; and is full of valuable suggestions and information for C. E. meetings. Finally comes the Presbyterian Handbook for 1897, containing facts respecting the history, statistics, theological seminaries, missionary and benevolent boards, etc., of the Presbyterian Church in the U. S. A., together with Daily Bible Readings, S. S. Lessons and Prayer Meeting Topics for 1897, all for 5 cents; 10 copies for 25 cents, and 100 for \$1.50. On page 37 of its 65 pages appear the statistics of the Alliance of Reformed Churches. This is a very useful little book.

Somewhat or other a volume found its way into the Presbyterian collection which, on examination, turns out to be from our friends of the American Baptist Publication Society, and appropriately so, for its author was a Baptist. This is the Phoenix Edition of Bunyan's *Pilgrim's Progress*, of 410 clearly printed duodecimo pages, neatly bound. It is a very cheap book for 25 cents. I have a copy of the *Pilgrim's Progress*, printed in London in 1767. It has most grotesque illustrations, and contains *The Third Part*, by an anonymous writer, together with an account of the Life and Death of John Bunyan. *The Third Part* lacks the purity and delicacy of the *Immortal Dreamer's* work, but is not void of merit.

Two more volumes have been sent to the editor for review. One of these is the Report of America's Relief Expedition to Asia Minor, under the Red Cross, by its President, Miss Clara Barton, and her aids. This small quarto paper-bound book, of 150 pages and many interesting illustrations, will well repay perusal. It contains a great deal of valuable information concerning a field towards which the eyes of the civilized world have long converged. Miss Barton herself is the heroine of the age, a woman of whom the United States and all Christendom may well be proud, although she did blossom out at Constantinople into heroic verses that dig into the ribs of the

British lion of revolutionary days. Those ribs have stood worse assaults than Miss Barton's poetry. Her worthy expedition was a piece of practical sympathy with human suffering far away, such as Armenians will doubtless long remember, as well as all interested in their terrible persecution. The report is not quite clear as to the sources of the relief fund. The American National Red Cross gave \$26,437.73 out of \$116,326.01 expended, and the administrative cost was \$7,526.37. Deducting this cost from the Red Cross fund, there remains \$18,911.36 belonging to it, as against the sum of \$89,888.28 from other sources unspecified.

The other book is *The Snowflake and Other Poems*, by Arthur Weir; Montreal, John Lovell & Son, 1897. This neatly printed and bound volume of 144 broad pages is Mr. Weir's third poetic venture, following at intervals *Fleurs de Lys* and *The Romance of Sir Richard*. It is dedicated to Hugh Graham, Esq., of "The Star," The poem which gives name to the collection is modelled on Shelley's *Cloud*, and is almost as rhythmical as, but more fantastic than that classical piece. In *The Muse and the Pen*, in *Pegasus*, and in the lines *To Certain Nature Poets*, the author appears as a critic of the Bliss Carman and Lampman school. His criticism is just and would sound well in prose; the poet's soul should be too magnanimous to strike a brother rhymers' idol and implicitly praise himself. Some of Mr. Weir's pieces are good, but, like some good sermons, too long drawn out, so that the climax is left behind. His muse is versatile, dealing with many phases of nature and human nature, with times and seasons, historical characters, domestic scenes and incidents, love, youthful joys, introspection, and moral problems. He would be hard to please who could not find some verses to his mind in *The Snowflake*. Occasionally, but rarely, the ear is jarred with the attempt to rhyme discordant syllables, such, for instance, as 'cot' and "brought." An American can do this, not a Canadian. Yet I confess that Shelley has set a bad example in his *Sky-lark*, that rhymes "not" with "fraught" and "taught"

But we should not follow the bad example of even great poets. The Mother is a beautiful production, culminating in :

Death turned his sword as she came, and she passed through the gateway of
heaven,

Treading the pavement of pearl and haloed with shimmering gleams,
On, till the veil hung between immortal and mortal was riven,
And she brought from the garden of God the blue-eyed flower of her
dreams.

Pluck Flowers in Youth is but a version of Gather ye Rosebuds while ye May. My Lady's Bonnet, Succor the Children, and others of Mr. Weir's verses exhibit the poet in his most pleasing light, as one whose heart has been touched by generous compassion before its echo falls from his pen. There is no rubbish in the collection, and very little verbiage, to which Canadian poets are prone. The poems also are destitute of those affected mannerisms and odd conceits which some young poets take for inspiration, when they are merely the tinsel of tricks of trade. Mr. Weir's verse is manly and thoughtful, sensible, and at times devout. It is still somewhat lacking in strength, and he is not yet what he will be in the near future in the matters of rhyme, rhythm, and the choice of measure; but he has grown in poetic feeling, in imagination, and in lofty purpose, which are the essentials. Much pleasure may be found in the perusal of the Snowflake.

