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The Presbyterian College Journal,

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PRESBYTERIAN COLLEGE JOURNAL,

Montreal, P.Q., Canada.

MONTREAL, P.Q., OCTOBER, 1882.

IN the kind providence of God, we have been spared to see the beginning of a new Session, and it is now our duty to issue the first number of our Journal for the Session '82-'83. Many changes have taken place in the great world since we last met within the college walls, but it is with deep gratitude to the Almighty Giver of all good, that we remark that death has made no break in our ranks, and that we have been all spared to begin the work of a new Session under such favorable auspices. In the work of editing a College Journal, we bespeak the indulgence and co-operation of all our readers. The pages of this Journal will be always open to the student, the graduate, or to our other friends, and we hope that we shall have no lack of material with which to fill our columns, but that we may rather require to exercise care in the selection of the articles for publication from the abundance of our contributions. The aim of the editors is to make this a College Journal, and their wish is that every student should consider himself bound to do something to make it a success. Let each student resolve to contribute some of the fruits of his toil and industry, and then we shall all reap a true benefit from our Journal. Our aim and desire at all times should be that in the columns of this Journal nothing should appear unless—in the words of Cicero—it is "*perfectum ingenio laboratum industria.*" Let this then be our aim, and our Journal must succeed. Having thus shown the desire on

the part of the editors, and hoping that we may receive a hearty co-operation from all our friends, we make our bow, and hope that the Session "'82-'83" may be in the life of Journal and College crowned with abundant success.

OFTEN, upon entering a rural school-house, the eye is attracted by the simple word "Welcome," written upon the wall in letters of evergreen. No such word can be seen over the doors that appertain to the domiciles of the students. No such word is blazoned in letters of gold over the entrance to the College. Yet, notwithstanding the seeming omission, the editors in their joint capacity take upon themselves the pleasing privilege of echoing forth the word welcome to all the students, from the calm and dignified seniors in theology, to the juniors who are entering college. Welcome to our midst ye veterans who have withstood so far "the battle and the breeze" of the masses of Apologetics, Church History and systematic Theology accumulated in such vast heaps in your note books!!! Welcome, junior men, who are just starting out prepared to do battle with the weight of mathematics, that seems likely to crush a man with its angles, circles, figures and formulæ!! Welcome, all! whether you come from the fair west, with its orchard-covered plains and delectable cities, or from the hoary east, or from the provinces lashed by the Atlantic. Welcome from whatever latitude you have come! Welcome!!

Montreal as an Educational Centre.

NEVER, in the brief but eventful history of our college, did a session open with a more brilliant prospect. Hitherto the theological classes were largely or solely made up of Graduates of McGill University and of students who had completed their literary training in the Preparatory Department. Now graduates of others universities are beginning to see the great advantages connected with a professional training in the commercial centre of the Dominion and are coming from the East and the West to join our classes. Few cities of the world present more attractions to the student than Montreal. Apart from its healthful climate, the almost unrivalled beauty of its scenery, its magnificent churches and beautiful private residences, it has an additional charm to the student, from the fact that its population represents two

nationalities. He has the opportunity of becoming familiar with the language, thought and social habits of two of the most enlightened nations in the world. He has privileges which students of many other good institutions cannot realize without expensive travel and sojourn in a foreign land. No doubt, when these things are duly considered by the young people of Canada, the various institutions of learning in this city will be better patronized in the future than in the past. Montreal and the Province of Quebec are peculiarly adapted for fostering higher education. There is no reason why our great city, which has a future of indefinite development before it, should not become the centre of culture and of education in the Dominion as it is now of commerce. There never were stronger indications of the future pre-eminence of Montreal as a home and resort for scholarly men. Last summer the "American Association for the Advancement of Science" held its meeting here. The British Association has expressed its intention of meeting here in 1884. Nature and political results have put Montreal in a position, the most favorable of all American cities, of becoming the Athens of this continent. The leaders of our various institutions are confident of a great future. The Medical Faculty of McGill is full of life and energy. It now holds a more than continental reputation, and refuses to occupy a place second to any Medical Faculty in America. The Science Department of the University is making steady and rapid progress, and it will prove one of the great factors in the development of the resources of the Dominion. The Arts Department and Faculty of Law are equally vigorous. It is unnecessary to mention the various schools and colleges affiliated with our splendid University, all of which are doing excellent work.

Among them all none shows more energy and indications of progress than the Presbyterian College. The clanging hammers of the workmen of the David Morrice Hall, who are hastening to give the finishing stroke to the splendid edifice, are responded to by the buoyancy and earnest determination of the students, who have the conviction forced upon them that they are students of a college which has a big future. The junior class in Theology contains over a dozen members who are, or will be before graduation in Theology, with one or two exceptions, graduates in arts. All connected with the institution manifest the vigor and enthusiasm of youth. None of our professors is beyond the prime of life and some of them have not yet attained that period. The addition to the staff of the professor of exegesis, who does not come to his chair as a tyro but as one having years of experience in lecturing upon the subject, will enable due attention to be given to one of the most important subjects in a theological curriculum. The appointment of the Dean relieves the Principal and staff of much which interfered with their work in the past.

The church owes much to the great liberality of the Presbyterians of Montreal, who have in the support of the college shown such cheerful and disinterested generosity.

The Protestants of Montreal and the Dominion are to be congratulated on having an institution which in its dimensions and equipment will bear fair comparison with the grand Roman Catholic institutions of the province. The inception of the college was not auspicious. Its success was considered doubtful and problematical. Its patrons showed a spirit of determination and devotion which could not be resisted. In its development it has surpassed the most sanguine expectations of its warmest friends.

IT is very gratifying to all lovers of true progress to see the interest the Christian Church of almost every denomination, is taking in the progress of the Temperance reform. When we consider the evils of intemperance, is it not a wonder that the Church of Christ seems only now to be awaking to a sense of its duty in dealing with this great question? But now there is reason why we should hope for better things, as there is seen almost all over the Christian world the dawn of better days; but the lovers of reform must not relax their efforts, as the enemy is strong, and evils long tolerated and deep-seated, struggle fiercely even in death. Let, then, our students and graduates take a firm stand in regard to this evil, and when an opportunity presents itself to speak on this subject, let it be handled with no uncertain sound. We feel very strongly in this matter, and our position is simply this, that no Christian nor Christian teacher should countenance its use as a beverage. One of the greatest evils in the world to-day is drinking, and therefore the energies of the Christian Ministry must be directed against it. Since drinking ruins more souls than agnosticism, it would be wiser if the energies directed against agnostics were directed in waging war against intemperance. It is one of the hopeful signs of the times that the majority, in fact nearly all of the students for the ministry in our colleges, are total abstainers. Let us then pray that the cause of temperance may prosper, and that from our Alma Mater many men may go forth to do noble work in freeing men from the chains of intemperance, and in leading them to Christ who alone can give liberty to the captives.

Consecration to God.

THE bulwark of the Christian Church is God. He is her strength and defence, and the servants that God blesses in his work, and whose labors are crowned with success, are those who are truly consecrated to His service. The Church to-day needs a more consecrated

ministry. It needs men whose whole lives are devoted to the work of saving souls. To obtain for the Church a consecrated ministry, we need consecrated students. We wish all our young men to realize in their own hearts the commission that Christ has laid upon them to preach the everlasting gospel. And if our students all realize truly the importance of their work and their own inability to carry on that work, they will be led to trust more to God and ask Him daily to bless them in their preparation for the great work to which they are called. The history of the Church in the past show that truly consecrated ministers were consecrated students, and careless, indifferent and indolent students make but indifferent ministers. Let then our college days be days of heart-burning love for Christ, and days of diligent and prayerful preparation for the battle-fields in which, if we are spared, we must yet wage the conflict. Let not the busy hours of literary study dampen our ardor or consecration to Christ. Let us seek to feel more and more in our hearts, that the work of winning souls is the greatest and most glorious in which we can engage. And may the prayer of every student be expressed in these beautiful words:

"Take my heart and let it be,
Consecrated Lord to Thee."

Induction of Prof. Scrimger.

AN adjourned meeting of the Montreal Presbytery was held in Erskine Church, on the evening of Wednesday, October 4th, for the purpose of inducting Rev. John Scrimger to the lately endowed chair of Greek and Hebrew Exegesis, in connection with the Presbyterian College, Montreal. The induction questions were given by the Moderator, Rev. Robert Campbell, M.A., who also delivered an able and suitable address to the newly-installed professor. The address of the Moderator was as follows:—

MY DEAR FRIEND AND BROTHER,—As I happen to be at present Moderator, the Presbytery have assigned me the duty of addressing to you a few words, on the occasion of your entering upon the duties of your new office of Professor. I could have wished that the task had fallen to abler hands, and that some member of the court, of maturer years and larger experience, especially in academic matters, had been appointed to discharge the office. At the same time, it is a special gratification to me to be the mouthpiece of the Presbytery to-night, in welcoming you to the dignified position of which you have been called by the unanimous vote of the General Assembly. I have known you longer, probably, than any of my co-presbyters. My ministry having begun in your native town, I had an opportunity of noting the high place which you took in the classes of the Collegiate Institute, within the walls of which you had competitors from all parts of the continent. The eyes of your fellow-townsmen followed you to the University, and it was to them matter of pride that in this bright arena you achieved equal distinction; your attainments in the department of the languages ancient and modern, especially, even then giving promise of what we have this evening seen come to fulfillment of your fitness to be a guide to others into the mysteries of grammar. It was next my pleasure to join with others in welcoming you to the ranks of the clergymen of this city, among whom you have from the first taken a high position, both on account of your scholarly attainments and your worth as a Christian man. I need not say in this presence what full proof you have given of your ministry in St. Joseph Street Church; it is enough to remark that your success has met the very highest expectations of your friends. And when the position of Lecturer on Greek and Hebrew

Exegesis in the Presbyterian College became vacant through the lamented removal of our excellent and learned, and now distinguished friend, Dr. J. M. Gibson, what was more natural than that the eyes of the authorities of the Institution should at once have turned to you as his most fitting available successor? The best proof of the wisdom of their choice that could be given, we find in the fact that, after you have filled the position of lecturer for several years, carrying on at the same time the work of a laborious pastorate, so satisfactorily were the duties performed, in the judgment of your brethren throughout the Church, this evening you have been released from your pastoral office, and called to give the whole of your time and thought and energy to College work.

It is a matter of much gratification to your brethren, that though the pastoral tie between you and your congregation has been severed, you remain within the bounds of the Presbytery, and continue to occupy a seat at their table; so that in their deliberations they will still enjoy the benefit of your counsel and co-operation; while I feel that I may in their name assure you that you carry with you, into your new sphere, their fullest confidence and affection. I know I can pledge my brethren of the Presbytery to accord you all support, encouragement and sympathy.

You bring to the duties of your office the weight of years, of a matured judgment, and of a large experience. Your scholarly tastes and studious habits have met with due acknowledgement; and I do not doubt that the very congenial work to which you are now to devote your whole strength, will be crowned with abundant success. Not that the position of a professor is higher than that of a pastor. No office on earth is so honorable and glorious as that of a minister of the Gospel, when he has faith in the power of divine truth to regenerate, bless and elevate his fellow sinners. With the Apostle Paul, "I magnify mine office." The large opportunities offered to a pastor who may have a thousand souls under his care, of influencing their destinies for time and eternity, give an importance and dignity to his position, with which no other office can stand comparison; and some minds and hearts are so constituted, that they cannot be content unless they have a multitude for an audience. The right place for all such is the pulpit. Others again are students by nature, and prefer an audience "fit though few." The products of their minds are so concentrated, that only the thoughtful and well-trained fully appreciate or profit by their discourses. Such men are born to be professors, leaders of thought, instructors of those who are to be instructors of the multitude. Dr. Chalmers put the case aptly as between professorship and a pastorate, when justifying himself for leaving the immense congregation which gathered around him in St. John's Church, Glasgow, to go to teach moral philosophy to a score or so of young men in St. Andrews, he wrote for the satisfying of friends who seemed to doubt the righteousness or wisdom of the step: "You know that a machine, in the hand of a single individual, can often do a hundredfold more work than an individual can do by the direct application of his hands. He who makes the machine, then, is more productively employed than he who, without it, engages immediately in the work. To produce a steam-engine, which sets one hundred looms agoing, is a far larger contribution to the good of the country than to work at a single loom. * * He who does the work is not so productively employed as he who multiplies the doers. The elevated office of a Christian minister is to catch men. There is, however, another still more elevated, and that, too, in regard of Christian productiveness—which is to be employed in teaching and training the fishers of men. * * * And should there be a fountain out of which there emanated a thousand rills, it would be to the source that I should carry the salt of purification, and not to any of the streams which flow from it." He who manufactures the salt performs a more important office than he who merely applies it. Dr. Chalmers summed up the discussion of the question by saying: "A professorship is a higher condition of usefulness than an ordinary parish."

Here, then, is a great authority justifying you in the step you have taken in relinquishing the duty of instructing hundreds, to engage in moulding the tastes and habits of thought of a smaller number, since the influence you exert over their minds and characters, is in its turn to be employed in extending their influence over the spiritual destinies of the thousands to whom God may call them to minister. But you have a higher authority still than that of Dr. Chalmers. The Apostle Paul said to one of the Christian teachers of his day, "Meditate on *thine own peculiar work*, give thyself to it *wholly*." The gifts and graces with which Christ endows His servants are to be employed *where they will be of most service*. Jesus called Peter and James and John and Andrew from a very useful employment, to follow Him—and with what view? The details of the ordinary routine pertaining to the fishers' craft there were hundreds besides who could attend to, but He needed them to become fishers of men.

As the College is to be congratulated upon the important addition to its equipment in the establishment of the new Chair of Exegesis, so you are to be congratulated upon being selected as its first occupant. Not the least of the qualifications which you bring to this office into which you have been inducted, is the fact that you have had several years' experience in an active ministry. From actual trial and observation you have learned what kind of a mental outfit is required for the

sacred office. Some of us find out, when it is too late to remedy it, that it would have been well for us when at college to have mastered the dry details and first principles which lie at the root of all exact scholarship and thinking, and you will not fail to point out to those whom you instruct, lines of study which served you in best stead during your own ministry, and thus put them in possession of the advantages of your experience of what is requisite in the way of equipment for a successful pastorate.

As the work to which you are now going to devote all your time and energy is not new to you, but seeing by special study and several years' labor as a lecturer you must have become an expert in the work of your department, and gone far beyond the attainments in exegetical knowledge acquired by ordinary ministers in the prosecution of their studies for the pulpit, I cannot presume to instruct you as to how you ought to discharge the duties of your office. But perhaps I may be pardoned in drawing attention briefly to some general points bearing upon the subjects embraced in your professorship, which it does not require the skill of a specialist to understand. These points you have no doubt long since weighed, yet on this occasion you will perhaps suffer me to put you in remembrance of them, though you know them, and be established in the present truth.

One of the satisfactory features of the work of your Chair is the definiteness of the field in which your studies lie. You confine your attention to the Scriptures of the Old and New Testaments. A field large enough, indeed, to afford scope to your utmost diligence and acuteness to the end of your days; depths still lying unfathomed when you have laid down your grammar and your lexicon forever. Yet the domain of research in which your investigations will lie, is bounded by the lids of the Bible, unlike the text-books in physical science which vary from year to year, as the students in the several departments push their researches farther. It is within fixed limits, and you know exactly what you have to deal with. It is different with the apologetic theologian who, at a time when many previously assumed truths have been relegated to the region of open faith, is not only necessitated to take a survey of other religious systems than Christianity, and to know something of the books in which they are set forth, but also to discuss certain previous questions, physical and metaphysical, such as, Whether it is profitable to know anything of God at all, or knowing that there is such a Being, whether the Bible is to be accepted as *speaking His mind*. The settlement of these points involves the discussion of historical, philological and psychological matters, with which, happily, you are not required to concern yourself. You commence your work with assuming that God is, and that He has made Himself known in the Scriptures of the Old and New Testaments; and it is your business to ascertain and teach what God has spoken in the Word, by the study of the grammar of the languages in which it has been handed down to us, and by inquiring into the historical circumstances in which its several parts were composed, and the objects their writers had primarily in view. Your Chair ranks second to none in importance: if Christianity is the only true and perfect religion, and if in the Hebrew and Greek Scriptures alone we can find the materials for forming an estimate of what Christianity is, then a knowledge of the signification of all parts of the Bible should be regarded as fundamental. It is a promising sign that now no theological school is deemed properly equipped that has not a Professor of Exegesis, who shall devote his whole time and strength to instructing students on the right interpretation of the word of God, and one result to be hoped for is that in future we shall have *more expository preaching*, and that the taste for the lecture, rather than for the *homily* shall be revived in the Church. It is the application of divine truth, as *set forth in the Scriptures*, to the hearts and consciences of man, that effects their salvation; not the subjective conceptions and experiences of the preacher himself. The prayer of Jesus on behalf of his disciples, "Sanctify them though thy truth, thy word is truth" indicates *God's* method of regenerating and purifying sinful men. In equipping preachers of the Gospel for their functions, then, the work of your Chair is fundamental.

The very nature of your duties determines the spirit in which they must be conducted, to be successful. You go to your Chair untrammelled by conditions or traditions. It is your business to find out what the Spirit has said in the Word, irrespective of the Babel of conflicting creeds. You do not walk in the footsteps of the systematic theologian—it is for him rather to follow you, and note and harvest the results you have reached. You furnish him with the raw materials of his system. If your unbiased investigations into the grammatical and historical significance of the several parts of the Word are found to harmonize with the creeds, all good and well; but it is not to be your aim to make them speak, rightly or arrange, the language of the creeds. This is no easy task—it is almost like going out of himself for one to rid himself of preconceived notions of the meaning of texts; but what it is possible for man to do in the way of impartiality and fairness, I am sure you will attempt; for your manly independence is one of the qualities which your co-presbyters have admired in you.

But while you will no doubt be on your guard against the many subtle sources of misleading, to which our surroundings necessarily subject us, as to the proper interpretation to be put on the Word of God, I am equally confident that you will avoid the opposite, and more objectionable, extreme, of striving to find startling novelties in the way of interpretation. If we are so imbued with traditional views, that it is

almost as easy to go out of the body, as to free ourselves entirely from their influence upon our judgment, a mere show of reason is, to the full, as "misleading, to the thinker who rashly mistakes free thought for *thorough thinking*." A sober mind will have respect to the convictions of other people past and present. To choose between different conclusions arrived at by those who have preceded you in the business of interpretation, will indeed be often perplexing to you. Clear insight, especially the insight which caution from the Holy Spirit's guidance contain, sobriety of mind, are qualities indispensable to right exegesis. In making your way through the ever accumulating mass of comment which the learning of the ages has brought to bear upon the unravelling of the mysteries of Scripture—and it is evidence, how deep a hold the Bible has taken upon the thought and heart of the human race, that no other book has excited so much interest as it has, or has called forth such stores of learning to elucidate it—in endeavoring to gather its true meaning from the enormous mass of Biblical literature lying to your hand, you will require to put forth much patient and earnest thought. But we feel sure your solid sense will stand you in good stead, when at a loss otherwise what conclusion to reach.

One thing I do not fear—that your highest attainments in Biblical learning—the profoundest results you arrive at—are likely to furnish our theologians with any great store of new materials for constructing their systems with. I am persuaded no serious reconstruction of our own creed will be rendered imperative by any new discoveries you make. The age which produced our Confession of Faith was one of intellectual giants. The men composing the Westminster Assembly were not *unworthy*, in point of solid thinking power, contemporaries of John Milton. They were the elect of England, chosen from all parts of the country for their scholarly attainments, their discerning piety, and their masculine sense, to advise the Parliament what the creed should be. If we name Gataker for his Greek erudition, and Selden for his rabbinical lore, it is only because they were the chiefs of a whole band, who were perfectly familiar with the best thought and learning which had been brought to bear in former times upon the right interpretation of the Word of God.

Finally, in the name of the Presbytery I bid you God speed in the very important and congenial work upon which you enter; and I commend you to God and the word of His grace, which is able to keep you and build you up, and make you a workman who needeth not to be ashamed, rightly dividing the word of truth.

Echoes.

ANOTHER name for sermons. Ministers in their preaching should simply echo the word of the Lord. This is all the Prophets did. The burden of their addresses was—"Thus saith the Lord." When John the Baptist was asked, "Who art thou? What sayest thou of thyself?" He replied, "I am the voice of one crying in the wilderness," and what was the voice but an echo of God's Word in Isa. xl: 3. The same of the apostles also. Their sermons were saturated with the Word, and their writings abound with quotations from the Old Testament scriptures. And Jesus Christ Himself—the model preacher—"who spake as never man spake," said, "My doctrine is not mine, but His that sent me. The words which I speak I speak not of myself, but of Him that sent me."

Yes, when God calls men to preach, it is to preach His Word. And the best preachers are they who try to only echo the Word of the Lord. The emptier the building the clearer the echo, and the emptier preachers are of self the clearer will they echo the Gospel. O, for more preachers emptied of self and filled with God's Word and Spirit. Such preachers will be *evangelical*. They will not preach what they should not preach. They will give no uncertain sound to the Gospel. Filled with God's Word and Spirit they will not give out to their people their own ideas, or fanciful speculations, or questionable interpretations. Again, such preachers will

be earnest. Emptied of self and filled with the Word, they will have that earnestness which the Word inspires. Can we be filled with the Spirit of Him who wept over Jerusalem, and the hardness of men's hearts, and sinfulness of men's ways, and not be earnest? Can we be filled with that Word which speaks of a terrible doom, and an undone eternity for poor Christ-rejecting sinners, and not be earnest? "Is not my Word like fire?" saith the Lord, and can we be filled with that Word and not be fired with earnestness? Can we be filled with the Spirit of "the most earnest of all earnest books," and not be earnest? Such preachers will be *successful*, too. Many people have very wrong notions as to what success in preaching really is. They think that ministers must be eloquent and attractive, and that to "draw crowds" and "fill up the pews," is success. But alas, many do this who are far from successful preachers. Successful ministers are they who win souls for Christ and bring sinners into the Kingdom. Now, if a man preaches the Gospel truly and earnestly, he cannot be but successful, for the Gospel "is the power of God unto salvation." The preacher who just echoes the Word of the Lord, though he may not be eloquent or attractive, will be successful, for God's "Word shall not return unto Him void." "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." T. A. N.

Book Review.

THE STORY OF NAAMAN, by A. B. Mackay, Minister of the Gospel, Montreal; Lecturer in Sacred Rhetoric and Literature, Presbyterian College; author of "The Glory of the Cross," etc. Hodder & Stoughton, London, England, 1882.

A powerful, instructive and entertaining little book just from the press. The author's former work—of which we are glad to note a second edition has lately been issued—led us to expect something well worth reading in the volume under notice. We have not been disappointed. From beginning to end the reader is held in rapt attention. There is an earnest, manly ring throughout, which stands out in pleasing contrast to the flabby, sentimental style usually adopted in works of this kind. The design, as stated in the preface, is "to present the truths of the Gospel embedded in the Old Testament story of Naaman, the Syrian, in such a way as, with God's blessing, to arouse and convince the careless, guide the anxious inquirer, and instruct the servant of the Lord." The book opens with a very realistic description of the most ancient city on earth, and then proceeds to deal with the story of Naaman in a manner entirely original and entertaining. The points are well made, and the appeals to the sinner very direct. Mr. Mackay is sometimes peculiarly happy in expressing himself. Thus, on p. 77, he says Naaman wished to be dealt with "as a great man who happened to be a leper, not as a leper who happened to be a great man." Further on he refers with keen satire to those people whose chief aim in life is to *get on*. This is the positive, and when it has been mastered, "There will be no harm in adding to it *er* and *est* to form the comparative

and superlative, and thus your life will be summed up by the words *get on, get honour, get honest*. The addition of the last two will, at a late stage of life, be found useful and attractive, though at the beginning they would have been a hindrance." The chapter devoted to "The Captive Maid," breathes a spirit of tenderness and pathos, mingled with manliness, which one cannot but admire. The "parable" on the Human Programme, (pp. 57—59), is thrilling in the extreme, and we only regret that space forbids an extracting. Altogether, "The story of Naaman" is a volume of great merit, and we trust it will receive an unlimited circulation, and be instrumental in winning many souls to Christ. VARIETAS.

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Opening of the Session.

OUR Session opened in Erskine Church, on the 4th inst. It was an occasion of unusual interest. The Presbytery of Montreal, under instructions of the General Assembly, inducted the Rev. John Scrimger, M. A., into the chair of Hebrew and Greek exegesis. The charge to the new Professor was delivered by the Moderator, Rev. R. Campbell, M. A., in the course of which strong testimony was borne to the personal worth, ripe scholarship, and eminent success of Mr. Scrimger as a student and pastor. He had gained high distinction in his *Alma Mater*, the University of Toronto, and he had already given abundant evidence of his skill and power as a teacher while acting for seven years as a Lecturer in the College. We publish elsewhere Professor Scrimger's able and lucid Inaugural address.

The Principal in a few appropriate words welcomed the Rev. J. W. Dey, M.A., to his office as Dean of Residence. He spoke of him as a Gold Medallist in Arts and Theology, a graduate of McGill University and of our own College. He had also valuable experience as a Teacher and Pastor.

The number of students this session will exceed the accommodation provided, notwithstanding the large addition furnished in the David Morrice Hall, and therefore the Principal looked for still more room and called for endowments for all the chairs now founded and others to be established. Who can tell what may be announced in this respect at the public opening of the "Morrice Hall" which is to take place shortly. We have just now heard of a legacy endowing another Scholarship, but the name is not yet to be divulged. We are always glad of such incidents, but confess a preference for the way adopted by Mr. Morrice, Mr. E. Mackay, and others of our liberal benefactors, who do their generous deeds and let their light shine before men in their life time.

AFTER the induction of the new professor, the Rev. Principal Macvicar addressed the large and attentive audience concerning the present condition of the college. The Principal alluded to its increasing prosperity, and the large influx of new students, but refrained from an extended speech, pending the opening of the magnificent "Morrice Hall." The Rev. Professor Scrimger then delivered the opening address of the Session on "The Prophets and their Work." This difficult and interesting subject was handled with extreme tact and ability. We have much pleasure in submitting the lecture in full to the readers of the JOURNAL:—

THE PROPHETS AND THEIR WORK.

A LECTURE DELIVERED BY REV. PROFESSOR SCRINGER AT THE OPENING OF THE SESSION, 1882-3, OF THE PRESBYTERIAN COLLEGE, MONTREAL.

To most readers of the Old Testament Scriptures, the prophetic books, which form about one fourth of the whole, are very largely unintelligible with the exception of a few portions which rightly or wrongly have come to be regarded as Messianic, and which the pious

instinct of the Church has seized upon for purposes of edification, they are practically given up as hopelessly obscure, and consequently they receive far less attention than they deserve both from ministers and people. The causes of this obscurity are not very far to seek. In the first place they are naturally more or less obscure because of their poetic structure and form; and the highest poetry is always obscure. Neither Shakespeare nor Goethe will yield up their meaning to the idle reader, who merely seeks to while away a vacant hour in their perusal. Nor will the prophets of the Old Testament. They must be studied and that carefully, or they will continue to be the despair of the pious in the Church. Unfortunately the difficulty of studying them has been very greatly aggravated hitherto by the defects of our English version, which is perhaps less satisfactory here than in any other portion of the Bible. It is to be hoped that when the revised version of the Old Testament appears, matters will be considerably improved in this respect. Another cause of obscurity is to be found in the fact that these books are not arranged in chronological order, hence they are apt to be utterly dislocated from the historical circumstances that gave rise to them. The motive that prompted them is ignored, and they are read in an utterly false light. This defect of arrangement is one which we have inherited from the Hebrew Canon, and probably will never be set right in any version intended for common use. Indeed we are not yet in a position to set it right in every case. Much of the critical discussion of these books turns upon this very question of their date and historical occasion. Many points must be admitted to be still doubtful, and until they are set at rest, it would hardly be wise to disturb an arrangement that has become venerable from its great antiquity. But it would be well if some means could be devised for fixing in the popular mind of the Church something like an approximate idea of the chronological order of these prophetic books and of bringing them into clearer relation to the parallel history. Until this is done, there is never likely to be any higher degree of intelligent appreciation of them than that which now unfortunately prevails.

Underlying this ignorance of the historical setting of prophecy, there is, however, another cause for difficulty, viz: a common misapprehension of the position which was filled by the prophets in the Jewish Church, and of the work which they were sent to perform. There is a mistake as to their objects, and as to their point of view which naturally prevents from seeing their work in its true relations, and appreciating its true value. The common idea current among the mass of Christian people is that the great distinctive feature of these men was their power to predict the future, that their chief work was foretelling the course of events in Israel and surrounding nations, especially the coming of the Messiah, and that the chief value of their writings is in furnishing an argument for the inspiration of the Scriptures, and for the truth of the Christian religion. Prophecy, in the popular mind, is simply synonymous with prediction, and as the time for the fulfilment of all, or nearly all, the predictions has long since passed by, almost the only interest taken in them is to show that they have been accurately fulfilled. Now there can be no doubt that there is an element of truth in this popular view. The books of the prophets do contain predictions, and many of them. They do furnish an argument for the inspiration of Scripture, as many of them are of such a kind as to show a supernatural origin, and they do help to prove the truth of Christianity. But while they providentially serve this purpose for us it is quite evident that this cannot have been their own idea of their work or the object they had in view. To represent them to ourselves in this way is to change their front and marshal them against an enemy quite different from the one they were actually sent to meet. And the question still remains, what were these predictions meant for, and what place did they have in their real work? We must try and put ourselves as far as possible in their place, and see their work as they saw it themselves.

The simplest way to do this is perhaps to look into the origin and history of the order. That they did constitute a separate order and fill an office which was pretty well understood, though perhaps never very clearly defined, is tolerably clear from the many allusions to them in the historical books. It is true the inspired prophets, as we count them, number only some sixteen, and as these extend over a period of about 450 years, it might seem as though there could hardly be more than one at a time in either Judah or Israel, and that they would therefore stand isolated and alone, solitary figures in society, distinguished from others only by the fact that they received revelations from heaven, and bound to each other only by the fact that they spoke in God's name and delivered somewhat unwelcome messages to men. But in reality these inspired prophets were only selected individuals out of a large number of men who held the same office and went by the same name. Frequent allusions are made to them as forming a numerous body. Some idea of their number may be gained from the statements that when Jezebel persecuted them in Israel Obadiah hid a hundred of them from her in caves, and that a few years later Ahab had no difficulty in collecting four hundred of them together at one time. In more auspicious days their numbers would be proportionately much larger. But not only were they numerous. They seem also to have been pretty thoroughly organized and to have formed a sort of guild or fraternity, with certain well-known places as their headquarters, where they had houses in common and ate together. We find such for example at Ramah, Gilgal, Bethel and Jericho; and it is quite likely there were others. We

find that in Elisha's time they had outgrown their accommodation, and new premises were erected. It is not likely, however, that the prophets were permanently domiciled in these semi-monastic institutions; for many of them had families of their own, and their duties must have taken them elsewhere. It is more probable that these were the centres where they were trained or fitted for their work, and where they afterwards met at occasional intervals for conference or fellowship. Some such arrangement must have been necessary to give unity and cohesion to their work in the nation.

Their organization into schools is commonly attributed to Samuel. In his day we find a school of the prophets at Naioth or the meadows near Ramah with Samuel himself at their head. After the elevation of Saul to the Kingship he seems to have devoted his attention almost entirely to the work of training and guiding them; and there can be no doubt that he did much to put them on a firmer basis than before. But he cannot really have done more than consolidate, extend and modify an institution of far older standing. In the book of Numbers we find their original foundation attributed to Moses. When he complained to the Lord that the burden of governing and directing the people was too heavy for him, he was told to select seventy of the elders as his especial assistants, and organize them into a body of Councillors, upon whom the Spirit of the Lord descended so that they prophesied. Individual prophets such as Enoch, Noah, Abraham, and Moses himself there had of course been before that time, but this must have been their first appearance as a recognized body.

And just here we get at what seems to have been the original idea as to the functions of the order. We are not told what the prophesying of these seventy consisted in, though it must have been some form of public address. But whatever it was, it was associated with a share in the government of the people. They were a sort of higher magistracy whose work would be partly executive and partly judicial. In an unsettled community such as Israel then was, these functions would demand unusual gifts, the greatest practical wisdom and the keenest insight into characters; and they would require to be clothed with all the dignity and authority that a sacred office and a divine consecration could confer. This idea of the governmental function of the prophets is further borne out by the assurance which Moses gave the people before his death, of a prophet or line of prophets to succeed him. "The Lord, thy God, will raise up unto thee a Prophet from the midst of these of thy brethren like unto me." This was the lofty ideal which Moses had formed for the government of the theocracy, that its acknowledged leaders should be prophets speaking in God's name and not in their own, using their power and influence as he himself had done for the realization of divine ideas, not for self-aggrandizement. And, as a matter of fact, this continued to be the only government in Israel for 400 years, until the establishment of the monarchy. Joshua, the immediate successor of Moses, was a man of like mind, who placed himself consciously under divine direction and enjoyed divine guidance. He held his authority neither by inheritance, nor by right of the strongest, nor by popular election, but by the fact that the Spirit of the Lord was upon him. And so with all the judges until Samuel. They were commissioned and sent forth by Jehovah himself, having to revive the national religion and the national spirit, to deliver the people from their enemies, and to administer affairs for the general well-being. Of Othniel it is said that "the Spirit of the Lord came upon him, and he judged Israel and went out to war." Deborah is distinctly called a prophetess. Gideon went forth to battle with the Midianites, only after several distinct revelations from God. The Spirit of the Lord came upon Jephthah when he led Israel to victory over the Ammonites. Samson was a Nazirite consecrated to God from his birth, and though, perhaps, the least wise and the least spiritual of all the judges, he performed his marvellous feats of strength and prowess when the Spirit of the Lord came upon him. Samuel, who consolidated the nation and prepared the way for the kingdom, was at once the far seeing statesman and the head of the prophetic order. And when the prophetic line reached its grand culmination in Jesus of Nazareth, it was again linked with the highest power. He being king as well as prophet.

It can hardly be said that the government of the nation by a line of prophets was a success. The ideal was too high a one to be realized. The mass of the people was too selfish, sectional feeling was too strong to be readily controlled by purely moral power. And there were wanting men of sufficiently high character to supply a continuous succession of effective leaders. In some cases too, the power must have been abused, and there was no effective check on it. Consequently the period of the Judges was a period of ever recurring anarchy and disaster. It was necessary that this form of government should, sooner or later, be replaced by something more stable, and in the nature of things it was almost inevitable that it should be replaced by a military despotism, which, at first intended to be supreme only in time of war, soon usurped all power in time of peace as well. Samuel foresaw the change coming and strove against it, by purifying the order of prophets and giving it a better organization. He also sought to secure a higher degree of efficiency by training them for their work. It was to this end doubtless that he established the schools of the prophets. And so far as his own administration was concerned, it seems to have been highly successful. But even with him the system broke down, just where it always had broken down, viz.: in the dif-

ficulty of obtaining a worthy successor. His sons, from whom he expected the choice would be made, gave no promise of the qualities that would have fitted them for the office. A popular movement began in favor of a military leader, which proved too strong for Samuel to resist, and, somewhat reluctantly, he consented to the change. Even then, however, an effort was made to preserve the ancient form of government by the prophets; for before Saul was crowned as king, he was initiated into the prophetic order, somewhat to the surprise of those who were not in the secret. And the strong hold which this idea had upon the popular mind is shown by the ready recognition of prophetic gifts in the persons of King David and King Solomon, even though they no longer formally held the prophetic office. It is in all probability owing to the persistence of that feeling that we owe the ready acceptance of their works as inspired.

One would naturally have expected that as soon as the prophets were superseded in the government of the nation, they would quietly have disappeared from view, and that nothing more would be heard of them. But it was not to be so by any means. The change had not been of their seeking and they were not prepared to step aside and have no further voice in the conduct of public affairs. They felt that they were still the representatives of the divine idea in the nation. In a peaceful revolution old forms and old offices are apt to survive even though the functions may be changed. They might be deprived of power but they could not be deprived of their moral influence. And it was not long before the course of events opened up a sphere of activity to them. In the case of Saul, it soon became apparent that the spirit of his government was a purely selfish and worldly one, utterly at variance with the traditions of the prophetic order. And at a very early period of his reign he came into collision with Samuel, who was still too influential to be readily overridden. At first a peace was patched up and an open rupture avoided; but the spirit of the one was irreconcilable with the spirit of the other, and the result was a struggle that lasted as long as Saul lived. But it is important to observe the practical effect which it had upon them and their order. First of all it gave them increased vitality and secured the permanence of the office. It at once furnished them with an object to work for and stimulated their activity, while their success showed the real extent of the power that remained to them and made them necessary for the support of the monarchy. Again it must have changed very largely the composition of the order. Previous to this time the idea was that the prophets should be as it were the picked men of the elders. Thus they were almost necessarily drawn from the ruling classes. But the moment they came into conflict with the king, the ruling classes would naturally take his side and they would be glad to welcome those coming from any social grade who were in sympathy with their ideas and had the necessary qualifications.

It undoubtedly the chief effect which it produced was a change in their work and sphere of activity. Up to this time, as we have seen, they were occupied with the responsibilities of government. They had been the judges of Israel. Now they became teachers and preachers of religion. The change seems to be a radical one, and it was; but the transition from the one to the other was made easily enough. Even as judges and magistrates they must have done much towards the education of the people in matters of morality and religion. In a primitive community justice is not administered in the strictly legal and technical spirit that is so apt to be found at a higher stage of civilization. The magistrate is rather an arbitrator and adviser than a judge, in the modern sense, and he would as frequently be found seeking to prevent wrong-doing as punishing it. He is the sort of social head of the community, the leader and guide of public opinion, to whom the people naturally look to take the initiative when any good work was needing to be done, or any growing evil checked. When, therefore, they were deprived of their official duties, and found themselves in a position of antagonism to the government, it was the most natural thing in the world for them to take the role of educators of public opinion and to seek to spread abroad their ideas among the people.

They did not, however, become mere political propagandists. It arose indeed from the very nature of the case, that the great subject on which they would first be led to influence public opinion was a political one, the general policy which Saul was pursuing at home and abroad. But their own feelings, and the traditions of their order, led them to take a wide and far-sighted view of the case. In their view the one essential feature of a sound policy was fidelity to Jehovah and obedience to his law. In seeking, therefore, to bring the nation to adopt what they considered a sound policy, they were naturally led to remind the people of their allegiance to God, and to instruct them in the requirements of his law. In this sense the work of the prophets never ceased to have a political bearing, and they always interested themselves in the great political questions of the day. In fact, they seem to have done more to make and unmake dynasties than any other class in the nation. As we have already seen, they removed the family of Saul from the throne in favor of that of David. It is not very clear how far the revolt of the ten tribes was due to them, but they certainly seem to have favored the cause of Jeroboam, and helped him to success. The various revolutions in the northern kingdom, by which the families of Jeroboam, Baasha and Ahab were successively dethroned, were either encouraged or headed by prophets. They never shrank from the logical consequences of their opinions, even though they in-

volved a revolution. But all the while they were necessarily religious teachers, simply because their politics were based upon religious principles, and not up in economics or ordinary statecraft. It followed, too, that as political issues were constantly changing, they should more and more come to be regarded as religious teachers first, and politicians afterwards.

It would be to misunderstand the position in another way, however, to suppose that they became in any sense the recognized and established clergy of the nation. That they never became, at least not until long after the captivity, when the synagogue system arose, and the prophet was transformed into the rabbi. In the meantime that position was occupied by the priests. In the original institution of the priesthood evidently expected of them that in addition to their sacerdotal functions they should be the regular expounders of the law to the people. To enable them to be so they were largely set free from other duties, their maintenance being provided from the offerings of the people; their homes were scattered at different points throughout the land where they might be easily accessible; and the people were brought regularly to them on the great feasts. They were the ones, therefore, held responsible for the instruction of the nation in religious matters, and to them belonged all the emoluments. But it is doubtful if they ever at any time realized the expectations of their office in this respect. The priesthood being hereditary and therefore apt to degenerate as time passed on, it is likely that they were more and more inclined to exalt the ritual part of their functions and to neglect the intellectual. Had they been active and earnest in the discharge of their duties, the prophetic order, which, after the establishment of the monarchy, had neither legal recognition nor legal provision for its support, might probably have disappeared, seeing the only ground left to it was already occupied. But as it was there was room and work enough for both, and the prophetic order continued to flourish alongside of the priesthood as a sort of irregular clergy, corresponding somewhat to the itinerant preaching friars of the middle ages. They had neither church, pulpit, nor salary, but taught wherever and whenever they had opportunity and relied upon the generosity of their hearers for such support as they needed.

A body constituted as this was, and engaged in such an irregular kind of a work, with so little to offer to its members, might seem at first sight to be in constant danger of extinction through lack of new recruits. And there can be little doubt that their numbers did vary greatly at different times according to the fluctuations in the moral and spiritual life of the people. But, on the other hand, the possibilities which it opened up to exert an influence over men and its freedom from conventionality would make it attractive to the most active-minded and intelligent. In fact, the order seems to have embraced within itself the main intellectual life of the nation, and also its culture. The prophets are the national historians and scribes. Music was one of their ordinary accomplishments, and the sublime poetry known in Hebrew literature is to be found in their writings. We can understand, too, how they would attract the most earnest minded to their ranks. Every one whose soul burned within him for the sins of his time and who longed to testify for God, would naturally ally himself with them as affording him the readiest hearing and the easiest access to the people. So long as there was need for them men would not be wanting to fill the office.

It arose equally from the nature of this work and the character of the men whom it attracted, that the teaching of the prophets proceeded along different lines and was characterized by a different spirit from that of the priests. The latter were responsible for the conduct of public worship and so would naturally concern themselves about its details. The particular precepts of the law as things to be observed, would fall within the line of their vision and form the subject of their instruction. Nice questions as to things clean and unclean, would be continually brought to them for decision, and so would be suggested to them as matters on which the public should be enlightened. Ritualism and Casuistry have always gone hand in hand in religious teaching. And these subjects would be apt to be discussed in a somewhat narrow and legal spirit. While, on the other hand, the prophets would more naturally turn their attention to the broad questions of morality and to the spiritual side of religion, as being matters that lay very much nearer the hearts of the people. Moving about from place to place they would have a better opportunity to know what was passing in the community, what corruptions were growing up, what evils were finding countenance, and they would seek to correct these. Ever addressing fresh audiences their aim would be not so much to instruct in details, as to move and arouse to action. As their aim was thus to produce immediate results, they cultivated popular methods of address, and used every form of appeal that was likely to gain their end. They appealed to the intellects of their hearers, endeavoring to show the reasonableness of the course they urged, and the folly of any other. They appealed to their imaginations, freely using figures of every kind to give vividness to their representations. They appealed to their fears, warning them of the ruin which they would surely bring upon themselves and the nation, by continuance in sin. They appealed to their patriotism, reminding them of the glories of their past history, and holding up to them the glorious destiny yet in store for them if they should be faithful. Above all, they appealed to their consciences, seeking to make them hear the voice of God within their own hearts. And when words failed them they would make use of other means,

such as strange actions and fantastic dress, methods bordering on the sensational to arouse attention and awaken serious thought. When the priest gave instruction men might hear or forbear; he had done his duty, as he thought, and his living was sure. When the prophet spoke he must make men listen or his work was necessarily a failure.

Of course it is not to be supposed that all the prophets were equally earnest and faithful in doing this work. There must have been many kinds of men among them. Selfish men will find their way into any order, however high its ideal or severe its discipline; and here, then, was the prospect of power, if not of wealth. The use of popular methods is always beset with the temptation to seek popularity, and it is ever easier to gain the popular ear by flattering them, than by telling them the honest truth and by rebuking them for their sins. As the nation degenerated, the people would more and more encourage those who prophesied smooth things to them and were disposed to deal tenderly with their indulgences. "A wonderful and horrible thing," complains Jeremiah, "is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will be the end thereof?" But there were always some who rose superior to these temptations and were faithful to their mission, who boldly denounced the wrong they saw, and refused to be silent even in the presence of the kings. And though their contemporaries might treat them with scorn, posterity would not fail to do them justice.

Thus far, no account has been taken of what may be called the supernatural element in prophecy. It has been purposely omitted, just because it was necessary to get a true idea of the ordinary prophetic work, and the great mass of the prophets received no divine revelations whatever. It is true they spoke in God's name as filling a sacred office, and gave authority to their preaching by quoting the revealed word of God as already known to the people. But in most cases there was no need of special revelations, and none were given. If they were men of pure mind and single aim, the Spirit of the Lord would be upon them to give them clearness of discernment and insight into divine truth. This, however, is a different thing from the revelation of new truth and may exist independently of it.

But if new revelations were to be made, it is obvious that men who were already engaged in the work of religious instruction, and who were already authorized to speak in God's name, would form the natural channels of communication. It was indeed the fact that God had already spoken unmistakably through some of their number as in the case of Moses, and might do so again at any time, that gave them a large share of their influence with the people. Everybody understood that a prophet might be a deceiver, but then there was the possibility that his message might be one truly from God. And such messages, direct revelations from the Most High, undoubtedly were given from time to time as occasions demanding them arose, and the need for them was felt.

The frequency with which they were given is not very easily determined. Some of them seem to have been of a private or semi-private nature, and so have not been preserved. But so far as we can judge they mostly related to public affairs, and were given when great crises arose, and ordinary measures proved insufficient to meet the case. When, for example, there was gross defection from the worship of Jehovah, or rank moral corruption that had defiance to the ordinary warnings that were given, then God himself intervened, armed one of His prophets with a special revelation, and sent him forth to prophecy.

In one respect these special messages were marked off by a very sharp line from the ordinary work of the prophet. He himself would know the difference; for, though they came in a variety of ways, there was always something to authenticate them to him, and distinguish them from the workings of his own mind. The people, too, who heard them, would have no difficulty in recognizing them if they really cared to know whether they were of divine authority or not. For if a prophet of known character for honesty and integrity claimed to be making a divine revelation, that was *prima facie* evidence of its genuineness, while in most cases a further authentication was afforded by the fulfillment of some well defined prediction.

But in another respect these revelations were precisely in the line of the prophet's ordinary work. As we have seen, that work was imparting religious instruction with a view to immediate practical results. Now everything in the works left by these prophets tends to the same great end. A large portion of these writings is actually made up of denunciations of sin and exhortation to renewed obedience. The predictions which bulk so largely in our ordinary ideas of them, are entirely subsidiary to moral ends.

Nor is it difficult for us to see how they become so. Take for example the predilections regarding the captivity. These were very frequent, and they gradually became more definite as the time drew near. They were not given certainly to satisfy any vain curiosity with regard to the future, but to lead the people to repent of their sins while yet they had time, and avert the coming ruin. Or, take again the predictions as to the destruction of surrounding nations. These were not outbursts of national resentment, but were intended to call the attention of Israel to the judgments of God upon others, that they might take warning by their fate. Or, still further, take that large and important class of predictions known as Messianic. These were not

intended to prepare the minds of the people to receive him on his coming, but to lead them to repent of their sins, and so make ready for it. When at a later time John the Baptist preached saying, "Repent, for the Kingdom of Heaven is at hand," he was simply catching up the spirit of all the prophecies regarding Christ, and continuing their work. And if it be objected that they could hardly with much force call the people to repentance in view of an event that was to take place hundreds of years after, the reply is easy; they did not expect that it was going to be delayed so long. They believed it to be near at hand. In fact once and again they seem to have centred their hopes on persons actually living and coming into prominence, such as David and Solomon and Hezekiah, perhaps, also, Josiah and Zerubbabel. Great expectations were formed for them, and musingly they asked as John did after them "Art thou he that should come, or look we for another?" And it was only after the character or achievements of these one after the other disappointed them, that they opened their eyes and looked wistfully forward again into the future.

When we look at their work in this way we see that it all possesses a real unity and centres around the one point of moral effectiveness. And it is just here that we must place ourselves if we would understand them. They were teachers for their own people and day, and if we would follow them intelligently we must reproduce these conditions for ourselves in imagination. We must ask ourselves what are the evils that they were seeking to remove, and then inquire what meaning we can naturally put upon their words that will meet the case—what was the message meant to imply? If we apply this method patiently and carefully, we shall find them everywhere full of meaning, and we shall not be exasperated and confused by those sudden and unaccountable transitions which some commentators seem always bound to introduce in order to make sense out of it at all. Of course in saying that the prophets spoke and wrote with a primary reference to their own surroundings, it does not by any means follow that they did not speak and write for later times, and even our times as well. Owing to the fact that many of the predictions were not fulfilled nearly so soon as the prophets expected, the nation took comfort from them centuries after those who uttered them, were in their graves. And as some of them never were literally fulfilled at all, we may be said to have a reversionary interest in them. The principles underlying the prophet's work are everlasting, and we may find many a useful lesson and many comforting promise, that fits our case as well as theirs.

But they were sent as prophets to Israel not to us, and any application they can have to us must be in the line of their primary application to them. The historical method of interpretation has been rightly employed in all other portions of Scripture. It only remains that it should be employed here as well.

Our Graduates.

PROFESSOR Scrimger relates that one day last summer, when in Paris, he came upon a crowd on one of the streets, and, through curiosity, approached to learn what was going on. Judge of his surprise and delight when he found Rev. J. S. Taylor, B.A., '79, proclaiming the unsearchable riches of Christ in their own language to an eager French audience. Mr. Taylor was at that time labouring in connection with the McAll Mission, and has since been appointed to India by the Presbyterian Church in Canada. He goes thither, followed by the earnest prayers of many who knew him as a student, and as a successful missionary among the lumbermen in the Mattawa regions. He is the first of our graduates to enter the foreign field. May more follow in his footsteps!

JOHN A. MORRISON, '82, is engaged in pastoral and missionary work in connection with Crescent Street Church, this city.

J. MITCHELL, B.D., '81, ex-managing editor of the JOURNAL, after fulfilling several engagements to occupy the pulpits of various leading city churches, crossed the great pond to his native land early in August. We expect him back in January or February.

REV. D. L. McCRAE, '79, late of Woodlands, Ont., is now settled over an influential congregation at Cobourg. His former people seem to be delighted with graduates from this seminary, for Rev. J. K. Bailey, '79, is soon to be their pastor.

David Morrice Hall.

Ye earnest hearts of Canada,
Who love your native land,
And in the proud triumphant march
Of progress take your stand.
Join now with us in praising God,
The giver of all good,
Who oft has blessed our College dear,
And to her faithful stood.

God has raised friends to help her,
In days of sorest need;
And now bright days are dawning,
Her dark days to succeed.
A noble building, wondrous fair,
Rears now its steeple tall,
And Presbyterians now rejoice,
In the David Morrice Hall.

On storied marble dressed with care,
The names of friends we trace,
To keep their name alive when they
Sleep in death's resting place;
But this proud noble monument,
Far better will to all
Keep fresh the name of him who gave
The David Morrice Hall.

O in this noble College Hall
May glorious work be done,
In training men to preach the word,
Wherever shines the sun.
May students here be fired with zeal
For Christ the world to gain,
And hasten on that glorious time
When righteousness shall reign.

O Morrice Hall, may words of truth
Within thy walls be taught,
And ne'er may error lurk therein,
In deed, or word, or thought:
But may thy fame be bright and fair,
Throughout the coming days,
And may thy teachers then as now
Be worthy of true praise.

A. L.

Our Local Note Book.

THE editor is impatiently calling for "copy." How shall we begin?—Ha! pass the scissors this way, please? * * * There, gentle reader, by way of preface to our third volume, just read the following lively paragraph from the *Canada Presbyterian* :—

Of course you could conduct a religious newspaper (or a college journal) better than any living editor—of course you could. You could write the most sparkling editorials and pungent paragraphs; you could tell at a glance what to publish and what to put in the waste basket. You could use the scissors with almost infinite wisdom and taste, and satisfy every correspondent and subscriber. There is no doubt about it. You could edit a paper, though you have never tried. One word, please—how do you do *your own work*? Was your last sermon perfect? your last speech a model of platform oratory? Did you conduct your last prayer-meeting as Paul would have done—teach your class in an absolutely perfect way, or superintend your school with perfect temper and taste? Do

your theological lectures far eclipse those of Hodge or Cunningham or Chalmers? *Brother, how do you do your own work?*

OUR new buildings are near completion, and exceed in every respect even the highest anticipations. A grand formal opening will be held some time in November. It is whispered that the muses have been hard at work during the summer, and that the much-dreamed-of dedicatory anthem is assuming tangible form.

IF daily newspapers are ever to be relied upon, an impression was abroad at the last General Assembly that "the Montreal College is going ahead too fast!" Nonsense!

A FEW weeks ago, two oil-paintings exhibited in the window of our college booksellers, W. Drysdale & Co., attracted considerable notice. They were by Rev. T. Fenwick, Metis, Que. One was a portrait of the Marquis of Argyll, painted for Queen's College, Kingston; the other was a likeness of John Knox, intended for the walls of our new hall. Both are well executed, but the picture of Knox undoubtedly carries off the palm.

PROFESSOR SCRINGER spent a portion of the summer travelling in Europe for the benefit of his health. When he returned home again he was warmly welcomed by his late congregation at a special entertainment, when an original poem was read expressing the people's best wishes for his future welfare.

OUR Methodist friends are to be congratulated upon the handsome appearance of their new Wesleyan College building on University street. The base of little Mount Royal is truly becoming noted for the many fine academic structures there situated.

WE have infinite satisfaction and pleasure in welcoming back to the old halls—or rather the new!—Rev. W. J. Dey, M.A., '76, in his capacity of Dean of Residence. Mr. Dey is a distinguished scholar and theologian, and every way fitted for the position he has accepted. His warm missionary spirit has already been manifested in many directions since he undertook his duties. He is highly respected and admired by all.

FOR the first time in the history of McGill College, last April the Lorne gold medal for modern languages was successfully competed for, and awarded to a theologian—Joseph L. Morin, B.A., '85. Mr. Morin received congratulations from His Excellency in a note to Principal Dawson.

THE American Scientific Association held a convention here in the latter part of August. The meetings were held chiefly in the class-rooms of McGill and in Molson Hall. In the latter place one Sabbath afternoon the Association held a largely attended prayer-meeting, in which several prominent members took part. Leigh R. Gregor, B.A., '85, acted as one of the Secretaries of the Local Committee.

Mission Work in Manitoba.

I.

It is perhaps safe to say that, to Canadians at least, there is no country in the world in which they are more interested, no topic of conversation more attractive and absorbing than Manitoba and the North-West generally. The rude beginnings of that portion of our Dominion, giving little promise of future greatness, her growth in population now being swelled by fresh accessions every day, the development of her vast resources—all these have been watched with eagerness not unmingled with speculation and curiosity. Not a few suspicious of the marvellous stories from that quarter, and loath to accept statements circulated through the columns of the not too painfully truthful press, have sought to satisfy themselves by making a journey thither, and to arrive at a definite estimate of the country by personal observation. By far the greater number, however, who turn their eyes and their steps northwards, are prompted by other and more natural motives, whether it be to repair or increase their fortunes, to get beyond the reach of a complicated society with its conventional restraints, or to while away part of a lifetime in a vagabond fashion. All these influences have been, and are still at work, and thus it is that the territory which, within the memory of the present generation, was all but unknown save to the Indian, the trapper and a few bold spirits, has now become the home of hundreds; and not only so, but she is daily adding to the number of her sons from the ranks of every class, and from the people of almost every civilized land.

To the students of this college, and the readers of the journal generally, it may not be uninteresting to read a short sketch touching some features of a sojourn in Manitoba, and of mission-work in which the writer was there engaged during the past summer. To speak about the wonderful resources and great area of Manitoba and the adjoining provinces to the West, to give some idea of the stream of emigration now flowing thither, to depict the struggles, privations and rude life of the pioneer settler, to sketch the different types of men and women met with, this were a delightful and tempting task. In the present connection, only an incidental reference can be made to these. To us, the chief interest in the North-West must centre in the state of our missions as there carried on, in the advantages which it offers as a field for missionary endeavor, in the lethargy or enterprise displayed by the Church in introducing and establishing gospel ordinances, and especially in the present prospects and future status of the Presbyterian Church. These various points will be touched upon in the course of this cursory sketch.

It was after midnight, in the earlier part of last May, when the writer arrived in what is now the city of Brandon. At first sight the general aspect of things was dreary and uninviting enough. To the view appeared an irregular

array of booths, tents and canvas hotels, bearing most pretentious names. The general impression was that, if the place had advanced beyond the stage of a "paper" town, it was at best but a "cloth" one. A more careful examination improved, if it did not remove, this unfavorable estimate. Here, civilization as marked by railways had reached its limit, and the trail had henceforth to be followed. A weary tramp of twenty-five miles was a sufficient conviction of the immense benefits conferred on mankind by railway facilities, and even the huge syndicate monopoly was transformed in imagination into a most beneficent institution. The destination of this trial trip on foot was marked by a few scattered houses and tents, built or pitched on a most picturesque site on the high and rugged banks of the noble river Souris. This was the town. As may be imagined, the arrival of a "preacher" gave rise to much conjecture and aroused not a little curiosity among the inhabitants, of whom only four belonged to the fair sex. The general conclusion was that such a personage was sadly needed, and it was not necessary to go far to find confirmation of this. Some saw with regret that a death-blow was about to be dealt to their Sunday-craft. Arrangements were soon made for the holding of service on the succeeding Sabbath. In the kitchen of a plain log house, serving the quadruple purpose of a post-office, general store, boarding-house and stopping-place, the first regular service was held. It is unnecessary to say that a crowded house greeted the speaker. The audience was of a very mixed character, both in point of religion and nationality. Among those present, were to be found men drawn from England, Scotland, Ireland, and every part of Ontario. The proceedings were listened to and watched with a critical attention.

To one engaged in mission-work in Manitoba, almost the very first impression received, is, that the standard of morals which obtains in the older provinces has here degenerated not a little. This is especially the case in new settlements such as the one to which reference has just been made. Pushing young men with whom the country is filled, freed from the restraints of home and of friends, have come here with the avowed object of amassing wealth easily and speedily, and to this end everything is made subservient. In view of this fact it is not strange that the observance of the Lord's Day is wantonly disregarded. Stores and post-offices are kept open every day, and Sabbath is considered a favorable and most opportune time to drive home a load. Whether this state of affairs is compatible with what are called "works of necessity and mercy" alone, there is grave reason to doubt. At any rate that expression is interpreted in the broadest and most liberal manner, being used as a convenient pretext to justify almost any breach of the Divine Command, however flagrant. Notwithstanding these and many other drawbacks against which he has to contend, the laborer in the missionary field will find in them only a stimulus to

diligence and hard work. Indeed it may be said that the whole spirit of his surroundings will form a powerful, or rather an additional incentive "to spend and be spent" in his Master's service. He is thrown, for example, into contact with men and women who, by their removal into this new world, have turned their energies into a new and wider channel of action, who are manifesting a hardy virtue and fortitude in the effort to carve out for themselves a home. He will find everywhere a sense of mental freedom, marked by a disregard of the past and an eager anticipation of the future. The old sober and staid ways of thinking are laid aside and the mind is filled with new hopes and aspirations. Everything indicates progress and continual movement onwards. To stand still is to fall behind in the race. This spirit of wholesome rivalry and advance, of strong resolution to succeed, will exert its contagious influence, and unless the missionary also is possessed with it he will most certainly be out of harmony with his surroundings. In proportion as he can take advantage of it, and utilize it in a religious way, so far may he look for success. To one who has personally visited and had abundant opportunities of observing the way in which Manitoban settlers "live and have their being," it is not a little amusing to recall the strange experiences passed through. To toil through sloughs knee-deep; to seek repose on the hard floor of a shanty after a wearisome day's journey; or, what is worse, to be disturbed in the hours of slumber, not by the stings of conscience but by a far more palpable enemy to bodily comfort; to enjoy hospitality while seated on a molasses keg listening to the profuse apologies of the hostess, or more usually the host, that things are not yet arranged but promising improvement "next time"; to find oneself on the level prairie without a single living object being visible for miles; to be obliged to cling with desperate energy to the rear end of a Red River cart while the driver, under the mistaken idea that he is giving you a ride, goads on his slow-paced ox; to see the never ceasing string of teams wending their way to the Far West, drawing heavy loads of utensils and materials of every description—all this is incidental to mission work in newly-settled districts. To a zealous and earnest worker there is no reason for discouragement in all this, but rather the reverse. His opportunities of doing good are many and ample. The people, irrespective of creeds, welcome the preaching of the Gospel and feel a pardonable pride in, and attachment to, that church which has shown its interest in them by sending some one to look after their religious welfare. This, of itself, cannot fail to insure a hearty reception to the missionary wherever he may go.

A. S.

ALL non-resident members of the Alma Mater Society are respectfully requested to send their subscription fees to the Secretary-Treasurer, Mr. D. Currie, B.A., Presbyterian College, Montreal.

Coin des Lecteurs de Langue Française.

Chers compagnons de travail. — C'est sous l'empire d'un vif sentiment de reconnaissance envers le Père de tout don parfait que nous reprenons, après six mois d'intervalle, la direction du *coin des lecteurs de langue française*. Incapable de vous serrer la main à tous, dispersés comme vous l'êtes sur tous les points du pays et à l'étranger, nous vous adressons dans ces lignes nos salutations chrétiennes, nos vœux les plus sincères et l'assurance de notre inaltérable amitié. Puisse le Seigneur multiplier vos forces, rallumer votre zèle, sanctifier vos épreuves et féconder vos labeurs! — Nous saluons avec un soulagement et une joie que nous ne pouvons cacher l'arrivée de notre collègue, M. Amaron, comme rédacteur-adjoint de nos quatre colonnes. Il nous enlève une partie d'un travail et d'une responsabilité que la multiplicité de nos occupations nous rendaient déjà difficiles à porter.

LES SIGNES DES TEMPS.

Pour peu que l'on interroge la presse du jour, ou que l'on prête l'oreille au bruit des discussions de plus en plus vives qui agitent presque toutes les classes de notre société, on reste convaincu qu'elle est travaillée par des passions et des besoins qui menacent de l'entraîner à l'incrédulité, mais dont le cours, bien dirigé, pourrait la porter vers le protestantisme. Ce travail des esprits et ce malaise croissant des consciences me semblent être le résultat de l'action de cinq causes morales qui, du dedans et du dehors, battent en brèche le catholicisme romain dans notre province.

Le cléricalisme. — Il n'est pas rare d'entendre de bons catholiques dire hautement, ou écrire dans les journaux, que les cléricaux de la province de Québec sont plus catholiques que le pape. Les lecteurs superficiels ou peu au courant des menées du clergé ne voient là que l'expression acerbe du mécontentement de quelques esprits turbulents ou impatients du joug religieux. Ils se trompent. C'est par cette formule qu'une fraction croissante de notre population caractérise le despotisme intolérable du prêtre et exprime le besoin d'affranchissement spirituel qui la fait soupirer aujourd'hui et qui demain la fera rugir. Depuis quelques années le clergé semble avoir pris à tâche d'étouffer tout essai de libre recherche, de faire taire toutes les consciences et de courber toutes les têtes sous un joug de fer. Il a échoué. Comme s'il était possible d'enchaîner la pensée, de détruire tout besoin de lumière, de liberté, d'examen individuel! Mais, toujours à l'affût des révoltes de la conscience, il a frappé d'excommunication ceux qui ont élevé la voix pour protester, et tenté d'acheter ceux qui menaçaient de le faire. Qu'en est-il résulté? Forcés par les nécessités de l'existence à faire acte de soumission extérieure, la grande majorité des hommes de pensée et d'étude ont mieux aimé se taire que d'être privés du pain quotidien, frappés d'ostracisme et obligés de prendre la route de l'exil, mais ils ont cessé de faire partie de l'Eglise qui voulait les mutiler. Cependant leur silence a été celui du recueillement, de la méditation, des fortes résolutions inspirées par la haine qui précède l'action. De proche en proche l'esprit de doute et de révolte s'est propagé parmi eux, ils se sont comptés, ils ont mesuré leurs forces, ils se sont préparés aux luttes collectives et ouvertes. En sorte que le clergé, pour avoir voulu dominer les volontés et gouverner absolument les consciences a travaillé à la ruine des convictions religieuses et à l'accomplissement de cette parole de Jésus-Christ: "Toute maison divisée contre elle-même ne subsistera

pas." On l'a bien vu dans l'affaire de l'université Laval, qui a non seulement fourni une belle occasion aux libres-penseurs de harceler les cléricaux, mais soulevé parmi eux une tempête de récriminations et de révoltes qui a abouti à la retraite de M. Houde comme rédacteur du *Monde*, à la publication de deux pamphlets par le Dr. Paquin, porte-parole et bientôt bouc émissaire des jésuites, qui ont jeté l'épouvante dans l'âme des dévots et fait ricaner les sceptiques. Le dernier de ces pamphlets dit assez clairement la grandeur du mal, la profondeur de la blessure. Lisez plutôt. "C'est un mal social. Un peuple qui en est attaqué ne peut pas vivre longtemps. Non seulement la conscience catholique est outragée, l'essor de la science enchaîné; mais les protestants sont scandalisés et les libéraux triomphent. Or ces scandales font un tort considérable à la religion, et ce triomphe est un coup mortel porté contre tout ce qu'il y a de plus vital dans l'organisme social du Canada." On a peine à croire que c'est un cléricail qui a écrit et fait imprimer cela!

A. B. C.

(à suivre.)

DEPUIS LE MOIS D'AVRIL.

— Six de nos pasteurs de langue française ont porté la parole au Synode national, cette année. Cela ne s'était jamais vu.

— *Non est bonum esse hominem solum.* C'est ce que croient fermement nos collègues et amis les pasteurs Allard, de Québec, et Cauboue, de Joliette, puisqu'ils ont pris femme. Bonne prise, en vérité, et qui prouve bien qu'ils sont bons pécheurs de... femmes vivantes. Voilà ce que c'est que de prendre son ministère au sérieux! Souhaits sincères de bonheur aux nouveaux époux.

— Jos. Martel a renoncé, pour cet hiver du moins, à ses études; il travaille au Grand Tronc.

— Albert Groulx a vendu plus de deux cents Nouveaux Testaments pendant l'été dans les paroisses qui avoisinent West Farnham.

— Il s'est produit, à Acton Vale, un mouvement religieux qui a abouti à la conversion de cinq ou six des meilleures familles de l'endroit qui ont acheté au prix de \$1,500 et payé un terrain en face de l'église catholique pour y bâtir une chapelle protestante. Le contre-coup de ce mouvement s'est fait sentir à St-Jude — à 13 milles de St-Hyacinthe — où vingt-trois familles se préparent à quitter Rome pour l'Evangile. La vérité progresse.

— M. le pasteur Pelletier a quitté St-Hyacinthe pour se rendre dans le Kansas, laissant de vifs regrets au sein de ses nombreux amis qui déplorent sa perte.

— M. le pasteur Ducloux poursuit avec énergie la construction d'une fort belle église à West Farnham.

— Le troupeau de l'église du *Sauveur*, à Montréal, y fait des améliorations pour la somme de \$300.00.

— Tout le monde sait maintenant que J. L. Morin a remporté la médaille d'or, à l'université, dans le cours de langues modernes.

— La société littéraire de l'église *St-Jean* a repris ses séances le samedi soir, 14 courant. Elle promet de faire une œuvre sérieuse pendant l'hiver.

— M. le professeur Coussirat a été nommé chargé de cours à l'université McGill, en remplacement de feu le rabbin De Sola, professeur de langues orientales. Nous faisons des vœux pour qu'il soit nommé professeur titulaire l'année prochaine.

— M. L. Lefebvre, qui a obtenu la médaille d'or dans le cours de droit, fait son cours de théologie. Il ne saurait mieux faire. La théologie est la science royale.