

Our Contributors.

HAVING A HARD TIME.

BY KNOXIAN.

Some of our theological colleges are not receiving the financial support at the present time that they should receive. None of them are troubled with a surplus, and one or two are afflicted with deficits in revenue that threaten to become chronic.

It goes unsaid that these institutions never deserved liberal treatment more than they deserve it now. The number of students in training for the ministry is larger, perhaps, than it ever was. The training is as good as it ever was. The colleges are solidly entrenched in the confidence of the people. There never was a time when better feeling prevailed in or between our theological seminaries. To any one familiar with the history of some of the Presbyterian theological schools in Scotland and the United States for the past few years, the history and condition of our own must seem almost miraculous. The Free Church of Scotland and the Presbyterian Church of the United States have been torn with dissension, and in each case the storm centre was a theological college. We have had scarcely enough of friction to make us thankful for peace. Perhaps indeed if there had been more friction there would have been more money. The one thing painfully clear is that teaching of the most undoubted orthodoxy has not always been rewarded by generous liberality.

The amount given for all purposes by the Church last year was the largest ever given in a year, and the year was a hard one financially in some parts of the Dominion. Why should the revenue of some of the colleges have been behind?

The General Assembly is partly to blame. Theological education does not receive the amount of attention in the Supreme Court that its importance demands. The mode in which the work is laid before the court is radically defective. The church never sees the work as a whole, never discusses it as a whole, never treats it any way as a whole. Each college presents a report. A few words are said about the college and the report goes through in a *pro forma* sort of style. How would the Foreign Mission work of the church look if divided up into six parts? What kind of an appearance would Home Mission work make if so divided. The officials connected with these schemes bring them before the Assembly and by the press before the people as a unit. The people feel that Foreign work is a great work, that Home Work is also a great work, and, impressed with this idea, they find the money to carry on the work. It is true that we have an Eastern and Western Section in both the Home and Foreign work, but somebody always manages to bring the totals before the Assembly.

When was the Church ever asked to look upon theological education as a unit? How many Presbyterians in or out of the Assembly could tell the number of students we have in training, or the amount raised for theological education, any one thing about our educational work as a whole? It is Knox, and Queen's, and Montreal, and Pine Hill, and Manitoba, and Morrin. By all means have these institutions report, but why not have a standing committee on theological education that will lay the work before the people in such a form that the people may know all about it without wading through six reports. Most of the people who find the money for colleges have neither time nor inclination to wade.

The Assembly has its Home Mission evening and its Foreign Mission evening. Why not have an evening on theological education? Can the Supreme Court do nothing more or better for this great work than rush through six reports in a few minutes to the music of an occasional growl about deficits? There is grim humour in the contrast between the manner in which

the Assembly fights for absolute control of the colleges and the exertions it makes to aid them in getting funds. If the Supreme Court would show as much vigor in getting adequate salaries for a sufficient number of professors as it would show at any moment in trying the best of them for alleged heresy the colleges would be in a better condition.

Another reason why the colleges are having a hard time financially is that the other great schemes

ARE VIGOROUSLY PUSHED.

But nobody is pushing theological education. Men like Paton and George Leslie McKay rouse the people in regard to Foreign Mission work. Our Home Mission work is pushed by some of the ablest men in the Church. Nobody is pushing theological education except the good man who is sent to collect arrears. Who ever made the people enthusiastic by collecting arrears? The women of our Missionary Societies go to every corner of the Presbyteries to push mission work. The colleges send a circular. Anybody who expects a dead circular to compete successfully with a live woman has a good deal to learn about raising money.

Are the missionary people doing too much? Not by any means. Even in these anti-popey days we can easily get absolute for all we do or give over and above our duty. There is not too much done for missions, but there is almost nothing done for colleges except what people do without pushing of any kind.

Mistaken views with regards to endowments have done much to lower the revenue of some of our colleges. It ought not to be necessary to say that no college in the Church has an endowment that can earn enough, or anything like enough, to maintain the institution. Had any endowment been sufficient a few years ago it would not be sufficient now. The rate of interest has fallen so low that a very large sum is needed to raise a very moderate amount of revenue.

The fact that the supply of ministers about meets the demand, though it should have the contrary, has we believe an injurious effect on college revenue. When Presbyteries had to wait to the end of the session for men to supply their vacancies—when conveners went to the college a week before the close of the session and laid hold of every fairly good student they could get their hands on, colleges were highly valued. Now that preachers have to look for work colleges do not seem such a pressing necessity. Even partially sanctified human nature never puts too high a value on that which is plentiful.

The clamour for young men does the colleges no good. In fact it would be easy to show that it does them harm.

It is more than time that the stalwart portion of Presbyterianism should give this question of theological education their "careful consideration" as Sir Oliver would say.

A SUNDAY SOLILOQUY.

BY A. O. C.

Those very clever "Monday Musings" in THE CANADA PRESBYTERIAN tell us of many of the under currents of thought that are in the pulpit, and now it is only fair to hear of some of the thoughts of the occupants of the pew. To begin with, the one joy that comes with each returning Sabbath, is the opportunity for dreaming in those early morning hours when the whole house has that peculiar calmness that betokens the Sabbath day. Who has not experienced the luxury of those long stretches accompanied by healthy but sleepy yawns, and then the grateful relaxation of the muscles that leaves one in a most fit condition for soliloquising? Indeed, these first sensations of the Sabbath really begin on Saturday night—as did the observance of the Sabbath in those good old days about which our grandfathers talk—for there is that innate feeling that it will be one

long, comfortable time before earthly cares and worries again thrust themselves forward. No rising bell at six o'clock, but instead, a happy period of sleeping, dozing and dreaming: days, weeks, and years, even, are recalled with all their rough, jagged edges, that cut so keenly, softened and toned down by the lapse of time, until only the pleasures are remembered. Poets who wander about in the wet grass searching for poetic inspiration in the early morning, the dewy leaves, twittering birds, know nothing of the delights of Sabbath morn, filled with dreams that reach from eternity to eternity—dreams that mere words cannot express, but which come tumbling down with wonderful rapidity, from the sublime to the ridiculous, until it is break-fast time and then church. Why do people go to church? If only the multifarious motives could be known, what a curious complexity of reasons there would be? Perhaps it is as well that the diverse reasons remain hidden, and it is only known that we go. A stranger in the pulpit (this is thought with a feeling of disappointment)! This man does not know us, or we him; where is our own pastor? Simple truths from him whom we love carry more weight and comfort than the most learned discourse of a stranger. To be sure this stranger may not be learned, but we shall soon know. Can the theory of metempsychosis be true? The sermon seems strangely familiar. The ideas that are to follow seem to be floating in an intangible way through my brain to be recognized only after the minister frames them into words. I must ask Elder White-way who he is. Dr. Small! Dr. Small of St. Martins! My last summer vacation at St. Martins comes like a flash—just one year ago and the good old Doctor has turned his barrel over, and this was the bottom-most, but now is the upper-most sermon. In a year most things go out of fashion; small sleeves give way to big ones; square toed shoes to pointed ones; but sermons go on forever, so it would seem.

Hymn twenty! Why does Miss Brown look so conscious, and ridiculously happy? "Unto the hills around do I lift up my longing eyes." Well, everyone knows that she is to marry Mr. Hill, and those blushes and glances are out of place in a church. In another year that hymn which begins, "Much in sorrow, oft in woe," may be equally appropriate.

My friend next me has a most peculiar way of giving collection. He invariably takes a five or ten cent piece, as well as a quarter, and on the merit of the sermon depends which coin shall be placed upon the plate. I watch him anxiously, for surely this stranger who has merely turned, or perhaps returned, his barrel, will not move him to give a quarter such as was so unhesitatingly given last Sunday, after the earnest words of our own pastor. Why does he delay? Of what can he be thinking? Am I jealous? The plate has come and it is the five cent piece. Good!

A HUNDRED YEARS OF MISSIONS.*

BY REV. W. G. HANNA, D. D.

There has been a growing demand for a concise, popular history of modern missions. Brown, Chowles, Warneck, and George Smith have made valuable contributions to the subject. But there was no single work covering the whole field, in the light of recent facts and present day aspects of the question, until the appearance of this book. As associate editor of the *Missionary Review* Dr. Leonard has long felt the pulse of the movement, and this fact is manifested in the interest with which he invests the narrative.

The opening chapters dealing with the Christian idea of missions, and its slow advance through the ages, lead to a remark-

ably full and vivid statement of the formative forces at work before the Carey Epoch. The genesis of missions and the phenomena of missionary expansion are presented in four chapters which are unique as a lucid, condensed, graphic presentation of facts.

A chapter is then devoted to each of the great mission fields. Beginning with India, the author points out the special difficulties of mission work, the vast heterogeneous population, with diverse and conflicting racial interests, the linguistic Babel of 200 tongues, the tenacity of native religious ideas and the formidable caste system with its 5,383 divisions. After sketching carefully the beginnings of mission work there, he traces its progress up to date, and gives accurate statements of present results, thus showing conclusively that if so much has been accomplished during the period since the inauguration of the work, there is amplest ground for encouragement for the future.

In a similar way, China, Corea, Japan, the Isles of the sea, Africa and Madagascar, the Turkish Empire, Spanish America, and the North American Indians come under review, and the narrative is closed with a thoughtful suggestive consideration of "the land which remains to be possessed." Of course in such a wide, rapid survey, only the characteristic features of mission history could receive full attention, yet it ought to be said that no important fact that might be expected to receive notice in such a work has been overlooked or excluded. The amount of historical information that is condensed and presented here is surprisingly large.

The author writes in an easy, clear, vivid style, free from extravagant superlatives and "crises" forms of expression that have become so meaningless. But his calm, sober recital of resolve, struggle and conquest cannot fail to make an abiding impression on his readers by increasing their information and deepening their sympathy with the subject. This history should be read with care in every home, and studied in every society interested in mission work. For theological students it is an apologetic of the highest value, and it should have a place in the class work of divinity halls. The book is well printed, in large clear type, neatly and substantially bound, and furnished with a good index.

Uxbridge.

THE PLYMOUTH HYMNAL.*

Several Canadian Churches are interested in the subject of Church hymn books. We direct their attention to the Plymouth Hymnal, recently published by The Outlook Co., New York, edited by Dr. Lyman Abbott. It is in most respects the very finest hymnal published. There is a characteristic catholicity in the selection of hymns. All schools are represented, and men of no school. There is no doggerel, and very few hymns that do not deserve to live. There are 15 prose selections arranged for chanting, 55 selections from the Psalter arranged for responsive or chorus reading, 638 hymns, besides opening sentences, responses, etc. The tunes are high class but generally well suited for congregational singing. Several suggested orders of service, a preface, an interesting historical introduction and a complete system of indexes are included. The mechanical make-up—type, paper, size, binding—is the very best. Altogether the Plymouth Hymnal is far and away the best piece of hymn-book making yet produced in America.

A medical professor in Sydney has invented an artificial larynx for a man who had lost his voice. The changing of certain reeds contained in the instrument, makes the voice soprano, tenor, contralto, or bass will.

* "A Hundred Years of Missions," or "The Story of Progress since Carey's Beginning." By Delaven L. Leonard, D.D. (Associate editor of "Missionary Review of the World.") cloth 12m. 442 pages, 81.50. Funk & Wagnalls Co., New York, London and Toronto.

* "The Plymouth Hymnal," for the Church, the social meeting and the home. Edited by Lyman Abbott with the co-operation of Charles H. Morse and Helen Vaughan Abbott. New York. The Outlook Co. 1894.