

000, leaving a favourable balance of \$11,000, being almost the only church on the continent at the time of their last annual gatherings in this happy position.

Educational work in this church as in the North is largely carried on in its literary aspects, to a greater extent than with us under denominational auspices, in about a dozen colleges, and also in three purely theological seminaries, namely, Union Seminary in Virginia, in Columbia College, South Carolina, and in Louisville, Kentucky, in which latter Dr. Beattie is a professor. In one institution in Texas, and in Clarksville, Tennessee, education work is partially carried on.

Two questions of much interest are just now, though not for the first time, occupying the attention of the Southern Church. The first is that of union with the Church of the North, toward which the latter this year presented some overtures. This question is not such a simple one, Dr. Beattie remarked, as on its surface it might appear to be. It is certain in time to come about, but in his opinion neither body is as yet ready for so important a step as organic union. Whenever it shall come about, the two bodies will form a church of a good deal over one million in membership, representing between six and seven millions of adherents and a Christian force of incalculable power for good to the whole Republic and far beyond it.

The second question is that of evangelistic or missionary work among the freedmen of the South. These now amount to between seven and eight millions, and connected with their present and future are problems of great magnitude and great difficulty. Christian work is largely carried on amongst them by all the leading churches, conspicuously the Methodists and Baptists, who reckon the greatest number of adherents. But Presbyterianism with its educational force, its order and distinctive ideas of spiritual life, has an important place to fill among the blacks. Both the North and South Presbyterian Churches are largely engaged in this work by means of schools, elementary and higher, and church work in all its aspects. How this work may be carried on as it is affected by colour, is a question about which there is a difference of opinion in the church of the North and South. The former would disregard the colour line and work both white and black together, the latter believes that the policy of working the two separately is attended with the best results. The Methodists and Baptists who before the war followed this system, still keep it up and have found it to succeed well. Strengthened by their experience, and influenced by many other considerations, the Southern church approves of seeking to build up a homogeneous, organized, self-supporting, self-regulating coloured church. The fact of colour is all pervading in the work, and affects deeply all the social, educational, business, political and religious relations of life, and how it can be most wisely dealt with so as to influence most happily all these relations, is indeed, a problem of more than ordinary difficulty. No like case is to be found in history, where such a number of barbarous people have been taken from their own country and brought into contact with a civilized and Christian nation, and what great purpose God in His providence will yet effect by means of this unique condition of things, time alone can fully tell. It may be, and there are some indications pointing to this, that He may yet use Christianized blacks from America to be the great instruments of Christianizing the great continent of Africa, with its multitudinous tribes now given to idolatry.

The features distinctively characteristic of the Southern Church, Dr. Beattie briefly referred to as being broadly these: (1) Its homogeneity as to national origin, being composed very largely of English, Scotch, Irish and Scotch-Irish, with some Huguenots from France, and the descendants of all these peoples. There is not in the Southern church such a mixture of races as is to be found in the church of the North. (2) The generally conservative spirit and tone of the church, less broken up and divided than is the church North, by what are called progressive and advanced views on some important subjects, so that in this respect it corresponds very closely with the state of things found amongst ourselves in Canada. (3) Its most striking feature is the spirituality, that is the high view held in this body of the spiritual nature of the church, its separation from the State and the headship of Christ, an idea which the speaker characterized as of immense value to this and every church in her spiritual organization and administration.

Two reflections brought Dr. Beattie's remarks to a close. The first was that, the thought of the

alliance of churches holding by the Presbyterian system with their five millions of communicants, and upwards of twenty millions of adherents, should be felt by the missionary worker, by all entrusted with office in the church, and by the great body of the people as one of great sustaining and uplifting power in all their work for Christ at home and abroad. Loyalty to Christ should be the great watchword of the Presbyterian church in the future as it has been in the past.

And lastly, loyalty to the Presbyterian church, not in any narrow sectarian spirit, but from a high sense of the mission which in her doctrine and polity, God in His providence has committed to her, and faith in the splendour of her prospects in the future. Occupying as she does a middle ground between Congregationalism on the one hand, and Episcopacy on the other, if ever the day shall come when a large comprehensive union shall take place among the churches, its ground will be, most likely, to be found not at either extreme, but somewhere in the middle position occupied by our Presbyterian church, in the doctrines and polity which characterize her, which, wherever they have been received have done so much to uphold and extend all that contributes most to the spread of the gospel, and the priceless blessings of every kind wrapped up in it.

#### THAT \$26,000 THE TIME VERY SHORT.

THE Jubilee day of Knox College, to which so many have long been looking forward with anxious hope and expectation, is hurrying on apace and much yet remains to be done. The services Knox College has rendered to the church are so great and its claims to grateful recognition are so strong, that we believe the Jubilee Fund of \$26,000 ought to be obtained without any real difficulty. We would trust that the number in the church willing to contribute is so large that it only requires the right means to be used and it will be secured. The means which require to be adopted are chiefly summed up in the feeling, on the part of all who prize the college, its work, and the well-being of the church, of a sense of personal responsibility for doing their share either by their own contributions, or obtaining contributions from others. This sense of personal responsibility should rest with especial weight upon all Knox College students and congregations which have enjoyed or are now enjoying their ministrations.

The second means to be employed is organization in order to get over the whole field of work in the time left to do it in. Steps have been taken to provide this organization. Let every friend of the college and every congregation interested in its welfare, which have not yet taken any steps to help, take them at once. Very few, comparatively speaking, can be visited by the Rev. Mr. Burns who is specially in charge of this matter. There are many congregations not now contributing perhaps to the college, and not now served by pastors, graduates of Knox College, which, if appealed to would not only be willing, but would even be glad to do something in so laudable an undertaking as wiping out entirely the debt now upon the college. It lies especially with all Knox College graduates in every Presbytery to consult with all such pastors and congregations without the loss of one day and actively to set means at work which will gather up all the contributions which can be obtained from all willing to help, that the jubilee day may find the whole sum raised, and so that all other forms of celebrating it may be intensified and heightened by this happy condition having been at last arrived at when the oldest of all our theological colleges will be free of debt, and under such happy auspices set out upon a new and still more fruitful course of usefulness to the whole church in Canada, and for the advancement of the cause of Christ by means of its missionary operations abroad.

#### THE SUMMER SESSION.

THE closing formalities of the second summer session of the theological department of Manitoba College were observed on the evening of the 31st ult. in the Convocation Hall, Winnipeg, in the presence of a large assemblage.

Rev. Principal King presided and called on Rev. R. G. MacBeth to offer prayer. An opening address by the Principal followed, which, in an early issue, we hope to give to our readers. During the session the attendance, he said, has been considerably larger than that of the previous year, unexpectedly large though that had been. The number of stud-

ents had been 37 of these ten might be regarded as in the senior year; seventeen in the second, and ten in the junior, or first year. Upon the whole, the work had been well done, and it had been found possible, even in a summer like this, to do good honest work in connection with theological study. The question had sometimes been put, particularly by students from Scotland who had the intention of taking a year at Manitoba College, whether the theological summer session was to continue. He would like to intimate once for all that, with all inconveniences—and they were not small to some—the summer session had come to stay for a good while. It had been more of a success than had been anticipated. The superintendent of missions, and all connected with missions, had been able to testify that it had been a great blessing in the interests of the great mission field. If any student in any part of the Dominion, or the continent, or on the Atlantic desired to attend, they might rely upon it that next April would find the summer session in operation and he thought a great many succeeding Aprils. Before the graduating students he referred to the interesting and important lectures of Rev. Mr. Macdonnell, of Toronto, on the work of the ministry, and expressed indebtedness to him and also to Principal Caven, Prof. McLaren and Prof. Thompson who was present. These gentlemen had laid the college, Prof. Baird, and himself also through their preaching, the whole community of Winnipeg, under a debt and he wished to make public acknowledgment of it. It was an unremunerated service altogether, freely given and gratefully received.

Next in order came the presentation by the Principal of a valuable and handsomely bound copy of the word of God to each of the graduates, Messrs. Slimmon, Florence, Scott, Chisholm, McIntyre, Ledingham, McLellan, McDiarmid, Mitchell and Richmond.

Referring to the results of the examinations, Principal King said they had on the whole been satisfactory. He then announced the names of the scholars. The degree of B.D. upon the first student so honored, Mr. Archibald Thompson, B.A., was then conferred. Principal King, addressing the kneeling candidate, said, "In the name of the Senate and in accordance with the power conferred by the General Assembly, and recognized by the University of Manitoba, I admit you to the degree of bachelor of divinity."

The reading of the valedictory address and reply were proceeded with and followed by the singing of two selections of sacred music, after which the Rev. C. W. Gordon gave the concluding address of the evening, speaking more particularly to the students on Home Mission work in our country. Principal King, in introducing him, made reference to the interest he had recently awakened in Scotland, Ireland and England, and the liberality he had evoked in reference to missions here. Mr. Gordon regarded this country as the greatest home mission field in the world; considering its material resources, the character of its men, the relation of the Presbyterian church to this country was peculiar, as there were more Presbyterians west of Lake Superior than people of any other denomination. He went on to outline some of the dangers that existed, and to point out some of the very serious needs to make the work of the church a success. Something more was needed, he said, than money, and more than men; the need just now was more spirituality in the church. A few men were wanted who would give themselves up, throw away their lives, refuse \$1,200 in the east, and accept \$600 and live in the shack. He congratulated the classes on completing the theological work in the college.

Principal King announced that the art course would commence the 2nd of October. The doxology was then sung and the Rev. Professor Thompson pronounced the benediction.

The September *Treasury of Religious Thought* has for frontispiece a portrait of Rev. John T. Chalmers who contributes a "Sermon," and a paper on "Noted Preachers." The contributors to "Thoughts of Eminent Educators" are our own Sir Wm. Dawson, President Wm. B. Harper, President Zollars, Bishop Cheney and President Cook. This excellent magazine is filled with the very best material and should be very helpful to readers generally, but especially to ministers.

*Harper's Young People* for August is full of interesting matter for the young, smacking in this number largely of the sea, probably because so many of its juvenile readers are just now by the sea. There is also a supplement for August. We need not add that it is beautifully illustrated. Harper and Brothers, New York.

*Harper's Weekly* will also be enriched by contributions from Mr. Ralph. The *Weekly* has already thrown much light on the little-known country of Korea; and much more will doubtless be added by so clever a writer as Mr. Ralph.