

to arrive at a different goal from the Shivites, but the same—unconscious, eternal repose in Brahm. Shiv-worship, then, may be briefly characterized as man striving, not to be like Brahm (i.e., god), but to be Brahm, and it endeavours to effect this by unmeaning invocations, self torture and the suppression of all thought and feeling, so as to bring on a state of mental stagnation, a kind of trance. So much for his worship.

Let us now inquire from some of the Brahmins, some of whom are near us, in regard to the time and the cause of this place being set apart to the worship of this deity. One intelligent man, who had received an English education, with great composure told us that the place was founded by Raja, who reigned at the end of the Saty-yug; that is, only about 2,165,000 years ago. Another, the head pundit, or learned man, said that it existed from the very beginning; that is, 3,893,000 years. Probably we had better leave the Brahmins, and ask the rocks and the ruins. Originally the place was a hill fortress, bearing the name Mandhata, and as it is situated on a small island in the Nerbudda, at a place where the banks are rocky and precipitous and the river deep, it commanded the water-way of Central India. In the days of predatory warfare it was no doubt very strong and, judging from the ruins, it must have been of considerable size and magnificence. Portions of two of the gates are still standing; but the chief interest centres in the ruins of the once magnificent temple, which commands a beautiful view of the sacred river away in the east. The stone carvings on the sides of the high plinth and massive columns are very elaborate, but everywhere there are traces of a destroying hand other than Time. Mutilated images in great numbers lie all around, pointing unmistakably to the vandalism of the Mohammedans. One image struck me as a strange thing to find in a temple dedicated to the worship of Shiv: that was an image of Buddha. What an amount of religious strife such a fact suggests! Alas for India that it became possible to associate reverence for the mild and loving Buddha with such a worship as Shiv represents. The present site of Onkar is not on the top of this hill-shaped island, but on the side facing the main branch of the river, and has been built with material from the ruins of the ancient city, Mandhata. The place cannot be more than 400 or 500 years old, but we must go further back for its origin as one of Shiv's holy places, for the stone symbol of worship which is so carefully guarded in the present temple of Onkar is said to have been removed from the ruined temple on the top of the hill. If now the origin of Shiv-worship is borne in mind, a probable answer will be obtained of the question of its origin as a sacred place. The authorities on questions of Indian religious belief are agreed as to the non-Aryan character of Shiv-worship. They are one in thinking it was introduced from the mountains of the north, through the intermixture of the "Aryans" with the "Dasyus," the aborigines of the country. A kindred, if not the same, worship doubtless prevailed amongst the Bheel and other tribes of the Central India hills. But to what extent, prior to the rise of Buddhism, the worship of aboriginal tribes affected the Aryan faith, we are unable to determine. It was, however, in the great struggle for supremacy between the Brahmins and the Buddhists that Shiv-worship as a part of Hinduism was developed. Everywhere the Brahmins adapted themselves to the local traditions. They won over wild tribes by adopting their stone, tree or serpent deities as representations of one or other of their gods. This seems to be what was done here. The place, on account of its situation, had some sanctity attached to it by the neighbouring hill tribes. This was respected, and, as it had an affiliation with Shiv-worship, it was consecrated to that deity. Then a supposed visit from him or some wonderful occurrence, and the sacredness was established. How far back will this date? Probably 1,400 years. Afterward it became a great city, famous for its beautiful temple, until the time of the Mohammedan invader, when it was destroyed and the new town and temple no longer called Mandhata, but Onkar, sprang up to preserve the sacred traditions, and be a stronghold of a worship at once bold and aspiring and at the same time low and degrading.

Enough for the present. I will describe the mela at another time.

Mhow, Dec. 10, 1886.

#### PROPOSED COLLEGE MISSION.

In the report of the recent proceedings of the Foreign Mission Committee reference was made to a movement among the alumni and students of Knox College to undertake the support of a missionary to the foreign field. Mr. Mackay, of Agincourt, sends us the following statement of the origin, progress and prospects of the scheme:

The project was first definitely formulated at the meeting of the Alumni Association held at the opening of the College in October last, though of course it had been talked of a good deal before that, among the students in particular. At this meeting a committee, consisting of Revs. Dr. McLaren, John Smith, A. Gilray, R. P. Mackay and J. Mackay, was appointed to consider the scheme more fully, and report to a future meeting of the association. This committee met early in November and instructed the Convener, J. Mackay, to issue a circular to the alumni, containing a full statement of what had been done and of what was aimed at, and asking them to indicate on an accompanying blank form what financial support they were prepared to accord the scheme. In the circular the gratifying statement was made also that the students had subscribed \$600 for the first year, with the expectation that their successors would give liberal support to the enterprise. About 300 circulars were issued to the alumni, and the request was made that all should answer whether they could contribute or not, in order that a pretty definite idea might be had of how the alumni regarded the scheme. Replies were requested when possible before the 1st of January, 1887. It is a little disappointing that only about eighty replies have been received up to date, but it is confidently expected that returns will yet be had from all. Three of these eighty thought the project inadvisable, three or four others, whilst heartily in accord with the movement, expressed themselves unable to contribute; the remaining seventy promised annual support to the amount of \$540. This is surely very gratifying, and if those not yet heard from should each do a little, the whole amount desired from the alumni, viz., \$1,000, will be forthcoming.

As there is to be a meeting of the committee in a week or two, will the 200 who have hitherto overlooked the matter kindly respond at once, and so help to guide the committee in its conclusions? If any have been overlooked in the issuing of the circulars a card to that effect to Rev. J. Mackay, Agincourt, Ont., will be promptly responded to.

The recent report of the proceedings of the Queen's College Missionary Society shows that they have a similar scheme on foot. It is proposed that the missionaries from the two colleges should go together and establish a college mission. It is probable the other colleges would co-operate, and thus give solidity and continuity to the mission.

#### MISSIONARY LECTURESHIP.

MR. EDITOR,—In this age of active missionary enterprise and evangelistic labour, does it not seem desirable that some provision should be made for instruction in these important subjects in our colleges? It seems to me that if a lectureship on something of the same plan as the Bampton or Baird Lectures in the Old Country could be established in Knox College on the subjects stated, great good would result. The plan might be somewhat as follows: Instead of having a stated professor or lecturer as in other departments, have some man of pronounced success in either missionary or evangelistic work give a series of eight or ten lectures at a convenient part of the session, one or two of which might be open to the public, and given, if thought best, in one of the city churches. It would be understood that the same man should not be appointed twice. Then the lectures might be printed, as is the case with those already referred to. This would be at once a stimulus to the lecturer to do his best, and a benefit to many who might desire to possess in permanent form the results of mature thought and experience on such interesting topics.

To accomplish this, an endowment of twelve or fifteen thousand dollars would be required.

The writer would, not in any impertinent or busy spirit, but as a deep admirer of the noble work done by many of those bearing the name, suggest that some wealthy scion of the clan MacLay, or perhaps a number of them combined, could do our Church and the

cause of Christ no greater service than by making provision for the establishment of "The Mackay Lectureship of Missionary and Evangelistic Work." This would be an enduring monument to the donor, a perpetual good to the college, and a noble tribute to the self denying labours of such men of the clan as Dr. G. L. Mackay, of Formosa, Hugh Mackay, John Mackay and other missionaries of the same name to the North-West Indians, as well as to the work of the many faithful labourers of the same name in the Home Mission field and in regular charges. I close by stating my willingness to do what little I can to help the scheme if it should be taken up. Hoping to hear from others,

ONE OF THE NAME.

#### RECEPTION OF MINISTERS FROM OTHER CHURCHES.

MR. EDITOR,—Out on the frontier for some years, I have had neither the time nor the inclination to trouble your readers with the discussion of any question affecting the interests of the Church, but at this time I shall esteem it a favour to be allowed a short space for the purpose of directing attention to the increasing numbers each year of the applications and receptions of ministers of other and especially of non-Presbyterian Churches to the full status of ministers of the Presbyterian Church in Canada.

Has the action of the Church in recent years in reference to this matter been the safest and the best that could have been adopted? Is it in the interest of our vacant charges and mission fields that so many men should be sent to them, bearing the imprimatur of the Church, who come to us from communions whose policy, doctrines and standard of ministerial education are so different from our own? Is this practice just to the men now in the ministry, or to the candidates for that position now undergoing a long, expensive and laborious course in all our colleges? Do the exigencies of our work demand this extra supply of ministerial labourers, and if so, is this the best method of supplying such demand?

My object, Mr. Editor, is not to discuss these questions, but simply to raise them with the hope that others more competent than myself may be led to give the Church—through your valuable columns—the benefit of views resulting from greater experience and longer observation. I am fully convinced that this cannot fail to result in great practical value.

A HOME MISSIONARY.

#### GIVING CHRIST ALL.

I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good, as if it were making Christ a minister of sin, to go straight . . . to the best robe—and thousands of other excuses; but I am persuaded they are lies direct from hell. I am sure there is neither peace nor safety from deeper sins, but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is a folly to the world and the beclouded heart, but it is the way. I must never think a sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning the faith, I am a shipwreck. I must never think my sins too great, too aggravated, too presumptuous, to hinder me from fleeing to Christ.—*McCheyne*.

GOVERNOR MARMADUKE's message says that in four years the high license law has reduced the number of saloons in Missouri from 3,600 to 2,880, and has raised the revenue from the traffic from \$547,000 to \$1,842,000. The present license runs from \$559 to \$1,200, and in towns or cities the municipal authorities can add as much as they see fit, so that in some towns the license paid is \$1,500. The governor urges prohibiting the sale of spirits at drug stores, and in all places except licensed hotels and saloons.

DEAN MURRAY, of the Princeton Faculty, has reported from the committee for perfecting a scheme for the Students' Conference Committee. The principal features of the plan are thus summarized: The committee will consist of twelve undergraduates—six seniors, three juniors, two sophomores and one freshman—who will be elected by the students themselves. Eligibility will be determined by both scholarship and deportment. This thoroughly representative body of students will meet from time to time in friendly conference with the Faculty, and it is believed that the Dean and Faculty, thus aided, will be enabled to administer the discipline of the college with greater ease and justice to all concerned.