

where he called, on Tanna, about 30 miles from their own station, and when the sea permitted their boat to go, had to find their way back to it with their provisions and chattels."

That the present service does not meet the requirements, is practically acknowledged by the Dayspring Board and the Church of New South Wales. In quoting from the recent finding of the former, Mr. Scott stops short. Let me give the balance of it. "As an alternative scheme (to the building of a steam *Dayspring*) we suggest that the New Hebrides' Synod, the Foreign Mission Committee of the Church connected with the mission and the Dayspring Board should consider the question of building and maintaining a small inter-island steamer to do *hauling and deputation work* supplementary to the present service." The New South Wales Assembly expressed itself favorably as to this scheme.

The opponents of the steam *Dayspring* while palliating the profanity, Sabbath-breaking and liquor traffic complained of in connection with the present service, thus practically acknowledge its insufficiency. It does not and cannot overtake the work of the Mission.

#### THE COST.

Much is made by Mr. Scott of the increased cost of a steamer *Dayspring* service. By dint of effort he manages to figure up the annual cost of maintenance to about \$25,500. In reply to this, all that I need to say is, that the friends of the enterprise have made careful inquiries and have secured independent estimates from unbiased parties, that have led them to conclude that the annual cost of the vessel they are building will not exceed half that sum.

The *Morning Star*, the missionary steamer of the American Board (a vessel similar to the new *Dayspring*), is maintained at an annual cost of \$12,000.

The designer of the new *Dayspring*, Mr. Stephens submitted his plans to a large ship-owning company having large and small vessels loading in all parts of the world, and got from them an estimate for annual maintenance; this reply was that the mission with economy should do it on from \$11,000 to \$12,000.

Captain Muir, late of the SS. *Croydon*, sailing in the New Hebrides, was asked while in Glasgow to give an estimated cost on his experience there. He furnished it, giving details, in all amounting to \$12,460 per annum.

These independent estimates, taken in connection with the annual cost of the *Morning Star*, will satisfy those who are unbiased in the matter, as to the estimate of the Victorian Foreign Mission Committee from those of the other Churches for the extra cost of maintenance of a steam *Dayspring*.

The additional cost is found money to the mission. "The John G. Paton Mission" of Britain, a voluntary organization, has offered to furnish \$5,000, yearly, for a term of years. They have satisfied the Victorian Assembly by submitting a statement of funds in hand, annual subscriptions, etc., and their ability to implement their undertaking.

We in Canada have a special interest in this mission. There, under the labours of our pioneer missionary, Dr. Geddie, we gathered in our first fruits to the Lord from among the heathen. It has another special claim upon us as Presbyterians. The New Hebrides are left by other Protestant Churches to us to evangelize. The accomplishment of the task laid on us is within our grasp. The outburst of liberality within and without our fold prompted by Dr. Paton's autobiography and his personal visit to America and Britain has placed the means to accomplish it unexpectedly in our hands. It is painful to find those among ourselves attempting to dry up this stream of generosity, and that in a day when millions are scattered by Church members on luxuries and even on debasing indulgences. What

are the few thousand dollars needed for this advance, when set beside that enormous waste. Let us thank God that he has raised up and so marvellously gifted one of our number to awaken a widespread interest and stimulate the generosity of thousands. Let us bid him God-speed in his noble work of winning the New Hebrides to Christ and cheer his closing years with our hearty sympathy, our prayers and our co-operation.

Thorold, May 25th, 1895.

[As the Rev. Dr. Paton obtained when in Canada a large amount of money for missionary purposes in the New Hebrides, it was but right that the fullest opportunity should be given to all to know what had been done with the money thus obtained. For this reason we have published the letters we have on this subject. The purpose has now been served and the correspondence so far as this journal is concerned is closed.—E.]

#### APPOINTMENT OF PROFESSOR.

MR. EDITOR,—As editors are generally supposed to know everything, what can you tell the Commissioners to the General Assembly about Dr. McIntosh, who has been nominated by its Board for appointment as professor in Knox College, as, so far as I have seen, the Board has not yet taken the Church into its confidence in this matter. Dr. McIntosh may possibly be the fittest man available for the place, and if he is, all friends of the College will want to see him appointed. But, late as it is, I feel that some one should say to the Church, what many are saying privately to their friends, and what should have been said publicly before this, that sufficient opportunity has not been given to Presbyteries by the Board to make a wise selection. Why has this matter been sprung upon the Church, only a few weeks before the meeting of Assembly? Has not the College Board known ever since Professor Thomson's death that a successor would have to be appointed? Why should Presbyteries have to consider this question in such a hurry, and nominate, most of them, if they were to nominate at all, at a special meeting? And why should the nomination by the Board itself have had to be made at a special meeting? Is it not highly desirable that if possible such a position should be filled by a Canadian, and still more so by a graduate of the College? Is there not among its Alumni a minister who has proved himself in the pulpit skillful in Apologetics, who is in touch with young Canadian life, who has made his mark as an educator, who is old enough not to know everything and young enough to learn, who if appointed would command the confidence of the students and of the whole Church, and in time even perhaps become eminent? Are not its alumni the hope of every College? Are they likely to be more enthusiastic friends if they are all passed over when an important appointment is to be made, and a comparatively unknown foreigner chosen instead? Would it not be better to delay a year, than in haste to make an appointment that may be pressed by a few, but that may prove a disappointment to the Church? Little will be lost and much may be gained by delay, and more careful inquiry and consideration, before the appointment is made. The work can be done for another session as it was done last. It would be unfair to impose it again on the same men, but there are others among the Alumni, as well qualified, who would doubtless undertake it if invited by the Board.

Hoping that the Assembly may be wisely led in this most important matter, I am,  
AN ALUMNUS OF THE COLLEGE

J. R. Miller: There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experiences, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it.

#### KNOX COLLEGE ALUMNI ON THE PROFESSORSHIP.

MR. EDITOR,—The Alumni Association of Knox College has for its object "The advancement of the interests of the college." Perhaps there has never been a time in the history of the College when her welfare has been more deeply concerned than it is at present. The lamented death of Professor Thomson and the tendered resignation of our venerable Professor of Church History, Dr. Gregg, leave the staff depleted; and though the Professors who remain are men of ability, and command the fullest confidence of the Church in Canada, and have a high position among the leaders of Presbyterianism throughout the world, yet we feel that the future welfare of Knox, both as to the character of her work and as to the support she may expect from the Church, depends to a large extent on the appointment or appointments made to the vacant chairs. Owing to an error in the printed minutes of the Assembly, the notifying of Presbyteries of the Board's desire to nominate a Professor was delayed until a very recent date. Consequently there has been lack of time to forward to the Board properly considered nominations; so much so, that only about one-fifth of the Presbyteries reported to the Board within the specified time, and of those reporting one nominated to the Chair of History, for which no nomination had been asked, and another suggested a re-arrangement of the subjects and the appointment of two permanent lecturers. Subsequent to the meeting of the Board it has appeared from the public press that more than one Presbytery recommend a re-arrangement of subjects. Such re-arrangement, of course, cannot be made, until the General Assembly has taken action upon Professor Gregg's resignation. The executive of this Association has therefore taken steps to ascertain the mind of the Alumni upon the question, as to whether, in view of all the circumstances, the welfare of the College will not be best conserved by a year's delay in appointments. So far, a considerable number have been heard from, and the prevailing sentiment favors delay. The information, obtained from a fuller reply, will be placed in the hands of the chairman of the College Board as soon as received.

In taking this action the executive has been actuated by the single desire to secure the best interests of the College and not to either oppose or further the appointment of any particular nominee.

W. A. G. MARTIN,  
Sec. Exec. Com.

Toronto, May 41st, 1895.

#### THE COMING CONGRESS.

The Pan-American Congress is, as the name implies, one including all American States. It is a congress of representative men for mutual conference, enlightenment and stimulus in all kinds of philanthropic, humane and benevolent, moral and religious work. It is to be held in Toronto, in July, and will form a very large and influential body of men of eminence in several departments of philanthropic enterprise.

Secretary Sherman, who is to be found at the Rossin House, returned lately from Washington, D.C., and New York, where he had a very satisfactory interview with several Central and South American and Mexican Diplomatic representatives in Washington. Senator Manuel Romero, Minister of the Republic of Mexico to the United States, is very much interested in the congress; so also is Captain Cornelius Gardner U.S.A., Commanding Ft. Wayne, Detroit, Mich., who has been so actively engaged working for the unemployed at Detroit. Hon. H. S. Pingree, Mayor of Detroit, promises to be present with a large delegation, and Hon. C. E. Bonney President of the World's Congress of the World's Columbian Exposition, will also be, if possible. Among other prominent acceptances to take part in the programme are Rev. Dr. Edwin W. Rice, Philadelphia; President Samuel E. Earp, M.S., M.D., Dean and Secretary Central College of Physicians and Surgeons, Indianapolis, Ind.

Rev. Dr. S. G. Smith of St. Paul, Minn., President of the Congress, has been in the city making arrangements for the meeting. Last Sabbath he preached a most earnest and effective sermon in Bond Street Congregational Church. Dr. Smith is a young man of great energy, has a splendid voice, and reads and speaks as though in thorough sympathy with his theme.

The meeting to be held in Toronto from July 18th to the 25th, will be one of the most widely representative kind which has taken place in the city, and no doubt the good name which it has earned for itself for generous, largehearted hospitality and as in some respects a model, will be sustained on this occasion, so that the delegates will carry the fame of it to their distant homes in different parts of the continent.

#### Christian Endeavor.

##### THE PROOF OF OUR ALLEGIANCE TO CHRIST.

REV. W. S. MCINTOSH, B.D., ST. GEORGE.

June 16—1 John iv. 19

A deservet, who would wish to be one? Does not the word carry with it the thought of shame? And yet there are too many desertions from the ranks of the Church, as well as from earthly battalions. If we seek to ascertain the reason for this we shall probably find that men are led to enlist from some unworthy motive. They would be more likely to continue steadfast if they enlisted because of a loving attachment to the leader, or from a desire to advance a cause they have at heart.

If Christ were here in person to-day, and if we came to Him asking him to enroll us among His followers, the probability is that He would ask us the same question which He once put to Simon Peter, "Lovest thou Me?" Could we answer that question in the affirmative He would not turn us away. If we could say with Peter: "Lord, Thou knowest all things, Thou knowest that I love Thee." He would be willing to have us take our place among His disciples. He would consider our confession, if it were as sincere as Peter's, a sufficient proof of our allegiance to Him, for the great test of our fealty is love.

To some, love may seem too abstract a principle to enlarge upon, and so we may follow the apostle John through this chapter and let him show us some of the ways in which love operates, or some of the things which it accomplishes.

I. Love will make us willing to hear God's truth. The Apostle says, "He that knoweth God, heareth us; he that is not of God, heareth not us" (ver. vi.). One of the ways in which we show our loyalty to Christ is the readiness with which we listen to His truth. If a little child should wander away, and in due time find itself unable to make its way back home, it would certainly hearken very intently if it supposed it heard its father's voice. So if we are Christ's followers, our love to Him will prompt us to say, "I will hear what Christ, my Lord, would speak." We shall often read His Word and go where it is proclaimed, and when we are reading or hearing we shall let Christ speak to our hearts.

II. Love to Christ will make us willing to confess Him, and if we have an honest readiness to acknowledge Him, both publicly and privately, we show another proof of our allegiance to Him. "Every spirit that confesses that Jesus Christ is come in [the] flesh is of God" (ver. ii.). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (ver. xv). Those around us may scoff at religious things; they may sneer at those who profess to be subjects of Christ's kingdom; they may magnify the faults and belittle the excellencies of Christians. They may speak of the Bible as a myth, and of Jesus as a good but mistaken man, but if our love to Christ be pure and strong we can bear cheerfully the reproaches which the foes of Christ would cast upon the cause which is dear to us. To profess a willingness to cling to Christ when others sneer at Him is to give a proof of our allegiance to Him.

III. Our love to Christ will stimulate our love to all the subjects of the kingdom over which He rules, and as we manifest a sympathy with our fellows we give an additional proof of our homage to our King. Christ's people may have some unattractive qualities; they may be far from perfection, nevertheless we shall love them because they are dear to Him. "If a man say I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also" (ver. xx. and xxi).