

Our Contributors.

SOME DISTINGUISHED MEN WHO MAY NOT
WRITE IN THIS COLUMN NEXT YEAR.

BY KNOXIAN.

Near the close of each year the enterprising publisher usually informs his intelligent readers that certain distinguished men will set some rare intellectual food before them during the next twelve months. The names of well-known men are put in a prominent place in the paper, their titles being carefully strung out and the subjects on which they intend to write duly announced. Sometimes the distinguished men write and sometimes they don't. Some of their articles are of the best and some are the tail end of old sermons or lectures touched up. There is a dash of the dress parade business in parading the names of distinguished men who may contribute one article in twelve months. Every successful newspaper man knows that a good journal is made by the men who work on it from day to day. Congregations are made by the pastors who work for them all the year round, not by the distinguished stranger who comes for an occasional service. Still it is a good thing to have an occasional article or sermon from the "distinguished stranger from a distance." The article may throw some light on a difficult subject. The distinguished stranger in the pulpit may sometimes do good by showing how much better than the regular pastor he doesn't preach. Anyway an occasional variety in the newspaper or in the pulpit is a good enough thing. Nobody presents the whole truth, everybody has favourite topics, all are in danger of getting into ruts in the treatment of topics and therefore a change occasionally is a good thing. There are two reasons why reputable ministers do not change pulpits often. One is because frequent exchanges are looked upon as an outward and visible sign of laziness—we beg pardon, *inertia*. Another is that in almost every congregation there are a few thoughtless people who are in favour of changing everything on the earth beneath, and every change in the pulpit ministers to their morbid craving for something new. There is not much in these objections. Congregations should be ministered to in the interest of the sensible people, not in the interest of a few featherheads who may be connected with them. As regards laziness, if a congregation has the remotest cause for suspicion that their minister is lazy he ought to resign at once. Humanity seldom takes on a more odious form than it does in the person of an idle, lazy, selfish minister.

But we have wandered a long way from our text. The enterprising publisher tells his readers about the distinguished men who may write for them during the year and it may not be a bad thing for us to give our readers a hint as to the number of distinguished writers that may not contribute anything to this column in 1891. The list of eminent men that we scarcely expect to write anything in this column next year is much longer and more brilliant than any list of contributors we have seen, and we have examined several.

Sir John Macdonald comes of good Presbyterian stock and might write a good article on the early history of Queen's, but we fear the Premier is too busy to do anything for this column next year. He is pretty well up in years now and this Canada of ours is a very hard country to govern—one of the hardest in the civilized world. Sir John will probably not write anything for this corner in the near future.

We have not asked Sir John Thompson to write anything. He is an able man but we don't admire his ecclesiastical history.

Mr. Mercier is not exactly the kind of a man to write for a Calvinistic journal, but if he would tell our readers all that passed between him and Rome in regard to the Jesuit Estates Bill and several collateral subjects, he might perhaps have this column for one week.

If Mr. Mowat wishes to add anything to his Woodstock lecture he is welcome to this column for two or three weeks any time he may have his "copy" ready.

We have not made any arrangement with Sir Richard Cartwright for next year. Sir Richard is a distinguished literary man but he is too "churchy" for this column, and if his Church views were all right he would be almost certain to knock some of our good Tory readers. We cannot promise anything from Sir Richard.

We have no arrangement with the Hon. Edward Blake for next year. We are not quite sure that Mr. Blake could write a suitable article if he tried but we are reasonably certain he wouldn't try. Our readers need not expect anything from Mr. Blake.

We deeply regret that we have no arrangement with Gladstone for the coming year. The Grand Old Man's fees are so high that no Canadian journal can secure him even for an occasional contributor. An article from him on Parnell would be more interesting at the present time than one on Homer, but we are not in a position to get one specially for this column. Perhaps our readers may learn his opinion of Parnell from some of the secular papers before long.

Bismarck, D. D., will not contribute anything to this column next year. Like some other D. D.'s his knowledge of theology—if he has any—is rather limited and foggy. We don't want anything from him.

If President Harrison would write a paper saying how much happier he was acting as an elder and teaching his

Bible class in his Western home than he is among the politicians in Washington we would be most happy to put it in this column. We fear, however, that the President will scarcely find time to write anything. His party got such a rough handling on the fourth of last month that most of next year will have to be given to politics.

An article from Mr. McKinley, of Ohio, giving some plain reasons why he dislikes such useful domestic animals as the Canadian horse and the Canadian hen and such cereals as Canadian barley might be interesting but it would be better adapted to the columns of an agricultural journal. If Mr. McKinley cannot gauge public opinion any more accurately when he writes articles than when he makes tariffs we feel no hesitation in placing him among the large number of men, more or less distinguished, who are not going to contribute anything to this column.

Our readers must be satisfied by this time that the number of great men who are not going to write anything for this column is considerable. The list of distinguished men who are not going to write anything for us is much longer and more brilliant than the list of those that are going to write for the richest and most popular journal in the world. We are like the preacher who has no "distinguished stranger from a distance" coming to preach for him. The unfortunate man must do the thing himself. Perhaps that is about as good a way as any. It is never well to rely too much on other people. Providence helps those who help themselves. John Hall says he finds it a means of grace to stand before one of the great store windows in Broadway and thank the Lord for the large number of things in that window he can do without. It might not do us any harm to thank the Lord occasionally for the large number of men we can do without.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.D., OF KNOX CHURCH,
OWEN SOUND

CAMBRIDGE—(Continued).

King's College was founded at the same time as Eton by Henry VI., and for many years was a mere appendage to the school. The fellowships were given without examination, and the students were not even required to take degrees. It has now been thrown open to the world, and, being no longer restricted to Eton boys, is rapidly becoming one of the most flourishing colleges in Cambridge.

We now reach the group of buildings, which belongs especially to the University as distinguished from the colleges. These consist of the Senate House, a Corinthian temple of most classical regularity, and a confused structure with a Palladian portico in front, which contains the library, the arts and law schools, the geological museum, etc. It was decided about half a century ago to destroy the whole of these, and to replace them by a vast quadrangle, which would contain all the rooms required for university purposes. To carry out this design King's College was induced to sell its original court, which now stands a forlorn ruin in the shadow of the mighty chapel, in order that it might be pulled down, and its site used for the new building. A plan was prepared by Cockerell, and one wing of his design was actually completed. Of late years, however, the revival of mediæval architecture has made Cockerell's wing unfashionable, and the other side of the proposed quadrangle has been re-built in the Tudor style; but the daring Goth who should design a fourth side, uniting the two, has yet to be found.

The Italian wing has the merit of being completely fire-proof, the floor being supported by stone arches. It is cut off from the rest of the library by an iron door, and in it is deposited the famous Greek MS. of the New Testament presented to the University by Theodore Beza, the oldest but four in the world. Here also is a book with the autograph of Edward VI., the first book printed in England and many minor curiosities. The "Catalogue Room" is curious as having been originally the Senate House. Its rich pargetted ceiling bears the arms of the vice-chancellor, by whom it was built, Dr. Jegon, Master of Corpus, or Bene't College, a noted disciplinarian, on whom one of his pupils wrote:—

Dr. John Jegon, of Bene't College master,
Broke the scholars' heads and gave the walls a plaster.

A copy of these verses is said to have been pasted on the "screens" of the college, where it was seen by the Master as he passed through. He at once wrote underneath:—

Could I find the spark who wrote this in a bravery,
I'd praise him for his wit, but I'd whip him for his—knavery.

Under the University library are two rooms, named the "arts" and "law schools." The divinity school has been removed to a new building, designed by Mr. Basil Champneys, opposite the gate of St. John's College, and its room has been appropriated by the ever-growing library.

A large space in the middle of the town, formerly occupied by botanic gardens of the University, has now been built upon. Here are to be found lecture-rooms for the so-called "Natural Sciences," an interesting collection of birds and beasts, among which the skeletons of a gorilla and a man stand in suggestive proximity, and a magnificent laboratory, presented by the Duke of Devonshire, the present Chancellor of the University. The new botanic garden, upon the Trumpington Road, is on a warm afternoon one of the pleasantest lounges in Cambridge. The trees which seem to flourish best are firs and pines, while in the May term the gardens are resplendent with red hawthorn blossoms.

Adjoining the library and senate house is Caius college, an interesting example of the Jacobean style of architecture. It is said to have been designed by Dr. Caius, in imitation of the schools in which he had studied at Padua. The name of this college is always a puzzle to strangers, being pronounced "Keys," which was the real name of its founder. Large additions have been recently made from designs by Mr. Waterhouse, but two of Caius' quaint gates, those of virtue and of honour, still remain where they were originally placed, while the third, that of humility, was rebuilt in the wall of the Master's garden, but has recently been destroyed.

Beyond Caius' College, on the north side lies the great court of Trinity, the largest and most important college in the University. Founded by Henry VIII. on the site of King's Hall, Michael House and a host of smaller "hostels," favoured alike by Queen Mary and by Queen Elizabeth, added to by successive generations of benefactors, from Neville to Whewell, its proprietors as worthy of the fame of the noblest place of education in England. The building on the left is the hall, almost identical in size with that of the middle temple, while next to it, behind the graceful fountain, is the Master's lodge. The old tower next the chapel is a relic of Edward III., foundation of "King's Hall." This tower, now known as the Clock Tower, originally stood where the sundial now is, and was moved back to its present position when the Great Court was formed. Over a similar gate-house on the opposite side of the court is a statue of Queen Mary of sanguinary memory, of which Count de Montalembert remarked that it was the only memorial which he had seen in either university of "that truly Catholic princess." Behind the hall are the charming cloisters of Neville's Court, and opposite the door of the hall, down a dark passage, is the great kitchen, one of the sights of Cambridge, with its huge fireplace in front of which, in term time, seven or eight spits may sometimes be seen turning, each loaded with saddles and sirloins. In the dining hall hung a series of huge pictures of Bacon, Newton, Dryden, Cowley and other college notables, but the only pictures of any artistic merit are one by Sir Joshua Reynolds of the little Duke of Gloucester, and a fine portrait of the present Master by Herkomer. Passing through the cool arcades of Neville's Court we come to the college library, one of the most beautiful rooms in Cambridge, containing several relics of Sir Isaac Newton—his walking stick and his telescope, as well as the original MS., blotted and interlined, of Milton's "Lycidas" and "Paradise Lost." At the upper end of the room stands Thorwaldsen's fine statue of Lord Byron, and beyond it a door and balcony looks out of the quiet library upon the green avenue leading to the bridge. Crossing the bridge the avenue still leads the eye away to a distant church spire, which in former days was said to be typical of the destiny of Fellows of Trinity. But we have yet much left to see, and must not linger to look at the lawn tennis players, in the two large square paddocks, surrounded by shady walks under the old limes and horse-chestnuts. Following the river along one side of the north "paddock" we cross an iron bridge over the back water which forms the frontier of Trinity, and reach St. John's, the next college in point of size, description of which, and other points of interest, as well as the religious life of Cambridge will be given in our next article.

APOLOGETIC PREACHING.

Commenting recently on the lecture delivered by the Hon. O. Mowat in Woodstock, the editor of the *Brantford Expositor* takes occasion to kindly remind ministers of the duty of preaching on the evidences of Christianity. He says: "How many Christians are there, if questioned, who could give satisfactory reasons, outside of their own personal experience, for the faith that is within them? How many are armed to carry on a debate with men who are 'loaded' with the sophistries of scepticism? We fear the number is very much smaller than it ought to be. There are plenty of books in defence of Christianity, but not many of these are in the hands of the people, whether professing Christians or otherwise. It is human to doubt, but the pulpit could relieve many of the doubts by constant marshalling of the evidence that is at the disposal of the faith of which it is the recognized exponent."

This is suggestive because it comes from a layman, and because it is to be supposed that he voices the opinion of many thoughtful and intelligent occupants of the pew. Indeed, in the article just referred to, the editor quotes in support of his views the opinion of another Canadian journalist who was once a sceptic, but who was led, after careful research, to embrace orthodoxy, and he adds, further, that the reason why Mr. Mowat's lecture created such interest is the fact that the evidences of Christianity are not often discussed either in the pulpit or on the platform.

Now, it has generally been supposed that ministers, as a rule, spend too much time in defending Christianity; that they often raise doubts in the minds of people where none existed before; and that they advertise errors regarding which their people otherwise would have known nothing. Sometimes they are blamed, too, for making a display of their learning by stating and refuting the objections of infidelity. So common are these opinions that lecturers on homiletics frequently take occasion to remind preachers that their duty is not to defend the Bible, but to expound it. In homiletic magazines there is probably no statement met more frequently than this: "The preacher should remember that he has not