

The Rev. Dr. Field, the well-known editor of the *New York Evangelist*, happened to be present at the meeting, and that paper says that "the action of the London Presbyterians in this matter will be noted with interest in America." Mr. Robson, in further advocacy of his motion, said that "most ministers are the better of one or two changes of field in their lifetime. Yet to many there never comes a chance for such change, and so good men sometimes fret out their hearts in a field of work not quite suitable for their special gifts, the congregations also being in such cases less prosperous and happy than they might easily be."

True, every word of it, in Canada, as well as in England. The Rev. Dr. Wardrope at his late jubilee celebration said that when the call came to him from Guelph, after a pastorate of more than twenty years in Ottawa, "he felt that he would be the better of a fresh impulse." The Rev. Dr. Gibson, of London, England, made to the writer the same statement as one of his reasons for leaving Montreal to go to Chicago some years ago. If men like Drs. Wardrope and Gibson confessed to the need of a fresh impulse, and we venture to think have both done more and better work because of it, how very much more must men less amply equipped than they are, need and be the better of a fresh impulse now and then. And how very much more would not a few congregations also be the better of a fresh impulse! We feel sure that very many both of ministers and congregations working together on the best terms would yet be the better of a change. As things now are, unless a minister receives a call, both himself and his congregation must do without this fresh impulse, no matter how much both may feel that they need it and would be the better of it. His only other alternative, one which a minister shrinks from because of the discredit to him in some way implied in it, is to resign.

If the ministry exists for the Church, and not the Church for the ministry, and both the Church and the minister would in so many cases be benefited by a change, as a vast number of ministers evidently think judging from the prevailing seeking for a change, there ought in the interest of the Church to be some way whereby such changes can be effected when necessary or desirable, and the prosperity of the Church advanced. As in the United States, according to Dr. Field, "the action of London Presbyterians will be noted with interest," so will it be amongst ourselves; and should some method be devised whereby such changes as are sought can be effected, and the system be found by experience to be helpful, then nothing can prevent the adoption of a similar system in other lands with modifications adapted to their different circumstances, until it shall everywhere prevail, not perhaps in the care of every minister and every congregation, but in every case in which it will be felt to be desirable.

#### REV. PRINCIPAL GRANT ON EDUCATIONAL FALLACIES.

IN the "Educational Number" of *The Interior* there is an able article on "Educational Fallacies," by Principal Grant. The following extract will make it quite clear that the learned principal of Queen's has no sympathy with the policy that would "obliterate" all religious teaching from our public schools:—

The phrase "Separate Schools" is enough to throw an average American or Canadian audience into a nervous or bellicose fit. There is historical reason or ground for this, as there is for every wide-spread sentiment. All kinds of foreign material have been thrown into our national hoppers, and it is instinctively felt that there must be some way of grinding it up into a digestible compound. To this end "the little red school house" is quite indispensable. Our future voters or rulers must be taught to speak English. Duly certificated teachers, and the best possible textbooks must be insisted on, and there must be independent and reliable inspection of every school. All this the state must have, but it must have something more, if it is to secure the right kind of citizens. No one wants an elaborate and expensive school system to develop on this continent, as French authorities say it is developing in France, an ever increasing army of criminals. There must be moral training, and moral training, without religious sanctions, has been proved—on a large scale in China—to be worthless. The most perfect speculative acquaintance with ethics goes hand in hand there with the systematic violation of the fundamental principles of ethics, with a wholesale corruption and consequent maladministration which has just led to the greatest breakdown and national humiliation of modern times. In this matter, the state cannot afford, as some innocents urge, to close its eyes, and loftily allege that it must not intrude into the domain of the parents and the church. No one proposes intrusion. All that is asked for is freedom, and freedom consistent with efficiency and completeness of the school system. The state has the right to insist on moral training as indispensable to national well-being; and

as the only religious sanctions effectual with children are those acknowledged by their parents, every encouragement should be given for the application of these, consistent with the rights of others and with the maintenance in every community of well-equipped schools. As the life of every state tends to become increasingly complex, this principle may gradually lead to the grafting of various kinds of separate schools on the national system. Lovers of the fallacy of uniformity will be alarmed at the suggestion of such a possible outlook. Their position is that as we can not agree on the cut and color of our clothes, all must agree to don prison garb or go naked.

There used to be a large majority of people in this country opposed to pure secularism in education, but there is some reason to fear that the number is on the decrease. Constant agitation wearies good citizens. The people who are thrown "into a nervous or bellicose fit" by the mere mention of separate schools may try to get away from the fit by the elimination of moral and religious teaching from all schools. Perhaps, as Principal Grant suggests, this trend towards secularism may be followed by a reaction which will graft various kinds of separate schools on the national system. Either that or the American purely secular school will be sure to come.

#### "DIED AT HIS POST."

SUCH are the brief words which, in a contemporary, note the death recently of a minister of our Church whose name and labors and noble example ought not to pass unnoticed and be forgotten. Our readers may remember the case mentioned in our columns over a year ago of one of our ministers from the Maritime Provinces so strongly believing himself to be called of God to go to Korea with the gospel that, although our Church has not prepared to send and support him there, he went out, after securing a certain amount of means, determined to trust for his support to whatever God in his providence might send him.

This man's name was Rev. W. J. MacKenzie. He had been trained in a school in which he had learned to endure hardness. He had laboured as a catechist in various fields, had visited Labrador as a missionary and colporteur, and, in various places in Nova Scotia, he had ministered and always with acceptance. His last place of service before leaving was at North Arm, Halifax, and there he delivered his last missionary address before leaving for his distant foreign field, and it is related how that his favorite hymn, the last which he and his attached people sang before his departure for Korea, was:

"Anywhere with Jesus, I can safely go,  
Anywhere he leads me on this world below."

Besides being well equipped for service by courses of study in theology and medicine, by practical experience in the missionary work and consecrated devotion, he possessed a magnificent physique and was "a splendid sample of a well-developed Highlander." There is an added and peculiar sadness in the fact that, when the news of his death by fever came, a young lady of Nova Scotia, to whom he was engaged to be married, was to leave in a week to join him.

The following admiring testimony to his work and tribute to his character we quote from the *Presbyterian Witness*, of Halifax:

"A strange language largely conquered, a group of faithful disciples gathered, a place of worship erected, mainly by the people themselves—people who had never seen a Christian and never heard of Christ till Mackenzie went among them. He trusted them with his life and they learned to love him, and they sheltered him from imminent perils and gladly received his instructions. For months he occupied his lonely station never seeing a Christian or hearing a word of English. He lived with the natives, ate their food, spoke their language, learned their ways, devoted himself to their interests. War raged. Rebel bands of lawless Koreans, shattered armies of defeated Chinese, and Japanese hosts flushed with victory passed to and fro; but the Christian stranger suffered no harm. His last report to us intimated that his health had been exceptionally good; and his sickness and death take us the more by surprise. It is of course needless to speculate as to what might have been—how much better, how much safer for two or more men to proceed to foreign fields together; how much better if a wife were with him to minister to him in the hour of sickness. There may be lessons here for others, and it is the duty of the Church to learn by experience."

When the first Gordon was slain his brother promptly volunteered to go and fill the blank which had been made. What one, still better as suggested, what two, among the young men of our Church, and the call is in some respects special to those of the Maritime provinces, what one or two will now stand forth and volunteer to go and take up and bear aloft and onward the standard which has just fallen from the hands of another of the noble roll of witnesses for Christ which they have sent forth to various fields, and by which the history of our common Church is being more and more enriched and made glorious?

## Books and Magazines.

SONGS OF THE PINES. By James Ernest Caldwell. Wm. Briggs, Toronto.

This is a collection of poems that many will love to read. They are for the most part on homely simple subjects, grave and gay, touched with pathos, notes of gladness, graphic description, showing appreciation of nature's beauties, and keen sympathy with life under its many phases. "Cecilia," the longest piece in the collection is a well-told tale in verse of the Ottawa Valley which will enlist the reader's sympathy. The numbers for the most part run smoothly and because of this and the home-like subjects, and simple natural treatment, the reader is led on from piece to piece. It a pleasant book for the home circle.

*Knox College Monthly* for August and September opens with an article on a most important subject, "How to Read the Scripture." When we mention that it is by Rev. Dr. Thompson of Sarnia, everyone will understand that it will well repay attentive perusal and still better repay carrying into practice the directions it contains. Rev. Alexander McMillan contributes a kind of article which will always be read with interest when written by so sympathetic and appreciative a pen as his—"A Sabbath in Edinburgh." "Looking from Pew to Pulpit" is the address delivered to the last graduating class of Knox College by John A. Paterson, M.A. All who had the pleasure of hearing this address will be glad to have the opportunity to read it, and few who read this monthly will fail to read it and be well repaid for doing so. The symposium by laymen on "The Kind of Preaching we Need" is continued. "Missionary Work in the New Hebrides" is a reprint from the *Missionary Review of the World*, read we suspect by the great majority, it not by all who read the *Monthly*. A review of some length by Professor Maclaren of the second volume of "The Institutes of the Christian Religion," by Emanuel V. Gerhart, will be read with interest and be helpful in the reading of this work. [Campbell & Panton, Milton.]

In the *Missionary Review of the World*, for September, Japan, the Great Britain of the Orient, has a large place. Dr. George William Knox, recently of Tokyo, contributes "The Year 1895 in Japan." Rev. James I. Seder writes from personal observation and study of "Japan's Debt to Christianity." The field of survey contains many statistics and items of interest concerning the rise and progress of Christianity in Japan and Korea. The call to work in Korea, so closely connected with Japan, geographically and historically, is presented forcibly by Dr. C. C. Vinton, of Seoul. This issue contains three unusually powerful and interesting articles on "Medical Missions." Other articles of interest in the same issue of the *Review* are on the "New Programme of Missions" by the Editor-in-Chief, Dr. Pierson, and the work in India," by the late Dr. J. L. Phillips, of Calcutta. The "International" and other departments are quite up to their usual high standard of interest and helpfulness. [Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.]

*The Century Magazine*, for September, serves up to its readers a varied and tempting bill of fare. It contains a large instalment of "The Life of Napoleon Bonaparte," by William M. Sloane, fully and well illustrated. Mary Hallock Foots in the "Cup of Trembling," contributes a story of the mining days of the West. "Hunting Customs of the Omahas" tells of the customs of past days and people. "Life in the Tuilleries," to be concluded next number, by Anna L. Bicknell, passes in review many names and people powerful and well known in their day. "Aquatic Gardening" is beautifully illustrated. "Casa Braccio" and "The Princess Sonia," are continued. "Recollections of Henry Clay," accompanied by a portrait, will be read with interest. An interesting article is on "The Writing of History," by Woodrow Wilson. "Topics of the Time," "Open Letters," and "In Lighter Vein" discuss the usual interesting variety of subjects. [The Century Company, New York City, N.Y.]

The illustrated articles in *Harper's Magazine*, for September, are: "Three Gringos in Central America," by Richard Harding Davis, to be concluded next month; "The Evolution of the Cow Puncher," by Owen Wister; "Notes on Indian Art," by Edwin Lord Weeks; and "The German Struggle for Liberty," by Poultney Bigelow. Mark Twain contributes, "Mental Telegraphy Again." An interesting and timely article by Dr. William H. Thomson is "Islam and the Eastern Question." Besides these there are "A Fifteenth Century Revival" by Rev. J. H. Hobart, D.D.; "No. VI. of Personal Recollections of Joan of Arc," and No. X. of "Hearts Insurgent." The short stories are, "At the Grand Hotel du Paradis," "Petey Burke and His Pupil," and "Jamie," by Thomas A. Janvier, Julian Ralph and Ian Maclaren, respectively. In "The Editor's Study," and "The Editor's Drawer," the usual variety of subjects is discussed. [Harper Brothers, New York City, N.Y.]

The *Methodist Magazine* for August is a good number of a good magazine of its kind. The interesting articles, "In the Levant," by the editor are continued very fully illustrated. No. II of "Our Own Country," "Toronto and its Vicinity," follows with a cut of the city as it was in 1834. "Canoeing on the Columbia," "The Story of Ashanti," and "Mexico in Transition," are all of the same general character and interesting. Articles of a different kind by able and well known men whose work needs no commendation, are "The Enthusiasm of God's Kingdom," the annual sermon for 1895 of the Wesleyan Missionary Society by Ian Maclaren, ne of the "Bonnie Briar Bush"; "Christianity and the Pan-Christianity and Woman"; "The Church of the Future." Lighter articles, poetry and the usual brief notices fill up the remainder of the magazine. Wm. Briggs, Toronto.