

some time he had been in failing health, and weeks since it became evident that he was nearing the end. His gentle spirit passed peacefully away on the morning of the 29th ult. He died as he had lived, adorning the doctrine of God his Saviour. In humble trust in His finished work and perfect righteousness, he yielded up his spirit, in the blessed hope of a glorious resurrection.

Dr. Ray Palmer was born in Rhode Island, in November, 1808. In his preparatory training he was the schoolmate of Oliver Wendell Holmes. He received his college education at Yale, where he graduated in 1830. After teaching for a few years he became pastor of a Congregational Church in Maine, where he laboured successfully for fifteen years, when he accepted a call to the First Congregational Church in Albany, which he left in 1886 to become Corresponding Secretary of the American Congregational Union, making his residence in New York City.

The author of several hymns breathing a spirit of pure devotion, Dr. Palmer will chiefly be held in loving remembrance as the author of "My Faith Looks up to Thee," which he wrote in his twenty-second year. It is not the quantity but the quality of authorship that gives it a title to a lasting fame. This one hymn has found such a lodgment for itself in the heart of Christendom that the beloved name of its author will be enshrined in its affections. That name will be inseparably linked with the gifted few who have been honoured to add to the ever-enriching treasury of the Church's song. That precious hymn, owned and blessed as it has been in the past, will continue its blessed ministry and helpfulness to generations of pious souls yet unborn.

#### KNOX COLLEGE.

THE services rendered to the Church by the various colleges continue to extend in value and in popular estimation. Each has its own well-defined sphere, its own work to do, and there is no occasion for anything like jealous feeling between them. There have been no envious manifestations in the past; while in the future there is no reason why any other sentiment than a healthy and generous emulation should exist. Each Presbyterian College from Halifax to Winnipeg is able to record progress, and there are still more hopeful indications for the future.

The steady progression that has marked the history of Knox College must be very gratifying to those entrusted with its management, its able staff of professors, its steadily-increasing body of alumni, those at present enjoying its training, and the Church generally. A strong and efficient theological college is an unmistakable index of a healthy, vigorous and progressive Church. It is certain that Knox College was never in a more healthy and satisfactory condition than it is at the present time. It is coming more into touch with popular sentiment, as is evidenced by the general interest manifested in all that pertains to it. The various public meetings held during the session are almost always attended by audiences that completely fill Convocation Hall; while the opening and closing exercises are attended by numbers so large that its capacity is taxed to the utmost. The meeting in connection with the closing exercises, in Erskine Church, last week, was one of the most successful yet held. Indeed these evening meetings, arranged to afford opportunity for the presence of the people generally, have all been well attended, and have evidently deepened the interest in the College among the various congregations in the city.

The session now closed has been very satisfactory. As announced by the Principal, no fewer than eighteen students composed the graduating class. This is only the contribution of one of the theological institutions for the reinforcement of the ministerial ranks in the Canadian Church, and also for the work of preaching the Gospel in the regions beyond. The succeeding contingent is not quite so large, there being only fourteen; but the first year students compensate in number for the small decrease in the second year. In addition to the work of instruction ably maintained by the Principal, Professors and the Lecturer in Homiletics, the Rev. R. Y. Thompson, B.D., has rendered valuable service by his lectures on Old Testament Introduction, the department to which he has been appointed. The fuller equipment of the professorial staff has been relegated to a more auspicious future.

The Endowment Fund has steadily advanced, and

has at length reached goodly proportions. So successful has this movement been that Principal Caven was able to state that, so far as the financial basis was concerned, the future of Knox College was secure. The handsome sum of \$198,000 has been subscribed to the Endowment Fund; a little more effort and a little more liberality will bring it up to the sum contemplated when the movement was begun. It is quite probable, as it is desirable, that, as in the case of European institutions, as well as those in the United States, Knox College will from time to time be remembered in the benefactions of wealthy and leal-hearted Presbyterians, who desire to see the cause of Presbyterianism advanced.

The closing meeting in Erskine Church was in every respect most satisfactory. The addresses were interesting, well-timed and very effective. The gentlemen representing the students made a decidedly favourable impression. Mr. Rae's speech, descriptive of the social life of the college, gave a good idea of the varied and active agencies that contribute to the moulding of student life, and preparing the young men for the active duties awaiting them. Strongly imbued with the missionary spirit, Mr. Goforth delivered a very effective and telling address on the Church's responsibility in relation to the universal proclamation of the Gospel. The Principal addressed to the young men who had completed their academical training, a series of excellent counsels, which cannot fail to be of great value to them in the exercise of their ministry. No less valuable was the vigorous and thoughtful address delivered by the Rev. Dr. Ure on the aim of the Gospel ministry. It was a fine illustration of the fact that evangelical doctrine is compatible with robust intellectual thinking, as well as with rich fervency of spirit and great personal modesty. The closing meeting of the session of 1887 will serve as a standard of comparison for future years.

The Alumni Association is becoming more of a power in connection with the college. It has passed beyond the stage of sentiment, and is settling down to active and effective effort for the advancement of the interests of the institution. They undertake the sending of Mr. Goforth, from whose devotion to the cause much may be expected, as a missionary to China, providing, in the permanent issue of *Knox College Monthly*, a medium for the cultivation of Presbyterian literature, and by obtaining representation in the Senate, the college will be in more immediate and fuller sympathy with the Church. Indications are prophetic of a prosperous and useful career of what is becoming one of the most important and time-honoured institutions of the Presbyterian Church in Canada.

#### Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—A new volume of this standard weekly magazine has just been begun. As a repertory of all that is noteworthy in current literature it cannot be surpassed.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The leading features of the *English Illustrated Magazine* for April are the continuation of "An Unknown Country," by the author of "John Halifax, Gentleman," with a number of fine engravings from sketches by Noel Paton; "Our Fishermen," also copiously illustrated; "A Journey to Exeter," and a most interesting paper, "Sheridan and Miss Linley." B. J. Farjeon's serial, "A Secret Inheritance," advances in interest.

SOME PROBLEMS OF PHILOSOPHY. Archibald Alexander, Professor of Philosophy in Columbia College. (New York: Charles Scribner's Sons.)—The author of this able contribution to the rich literature of philosophy is gifted with many qualifications for the task he has undertaken. He is a remarkably clear logical reasoner, and eminently fair and candid in the statement of the philosophic problems with which intelligent readers are in these days more or less familiar. The volume may, in some respects, leave the reader a little disappointed, but that will be mainly caused by the limits to which he has confined himself in the discussion of the problems. The work is a striking illustration of how clear and lucid abstract philosophic discussion may become in the hands of an accurate thinker, whose knowledge of language is commensurate with his other attainments.

#### THE MISSIONARY WORLD.

##### OUR FELLOW-SUBJECTS IN INDIA.

The Rev. Dr. Robson, Aberdeen, at the Manchester Conference, said. It is now twenty-six years since I entered the ministry, and then I felt the responsibility of the step I was taking. I put to myself the question, What is the field of work before me? and I heard very distinctly the Master's answer: "The field is the world." I then realized that I could not stay at home, but that I must go wherever the Master called me; and, after hours of agony and prayer, I at last made up my mind to say: "I will go forward; the field is the world." When I had done that I was possessed by the "peace that passeth all understanding"; my eye was single, and I saw my way before me. I did not offer for the foreign field; I was asked to go there, and I accepted the invitation at once, much to the astonishment of those who did not know the struggle I had been going through, and nothing that was afterward said for or against my determination influenced me at all. When once I believed I was called to go, I resolved to do so. I say this to encourage any one who may be struggling in the same way just now; and if you feel the stirring of the Spirit settle the matter with God before you say a word to any man, and when you have done that leave all else to His providence, and you will find the work easy.

After being in India twelve or thirteen years my health broke down so completely that I was told I should never be able to labour in the tropics again. Then I remembered that the field was the world, and so I came home. My labour in the foreign field has shown me that the religion of Christ is for all the world, and, looking back upon my work now, I may, perhaps, present some views of it different to those which I might have been able to give to you had I just returned hot from the fray. The subject is, "Our Fellow-subjects in India, and their Needs." This is a touching subject, for the people of India are our fellow-subjects, though not in the same way as we are subjects of the Queen. Latterly some of the representatives of that country have come to this land, to plead their cause before the constituencies of England, and a great deal has been said *pro* and *con*, with regard to their claims. I am not going to enter upon that now, but I will say this, with great intensity of conviction, that if we wish that they should be our fellow-subjects, in the sense of working harmoniously in one kingdom, even of this world, we must supply their great need—need of the Gospel. But although they are our fellow-subjects, yet they require not home missions, but foreign missions. There is a distinct difference between these two branches of Christian work, and unless we recognize that difference we do not really comprehend what we have to face.

What is the difference? It lies in the difference of the enemy we have to meet. In this country we have to reckon with irreligion, but in heathen lands our foe is religion. At home, when you have brought a man to face fairly the question, "What must I do to be saved?" you have won half the battle; but when you have got a Hindu to do so, you have roused the full strength of the enemy. My friend, Mr. Ratcliffe, told me last night that the people amongst whom I now work in the North of Scotland are the most strongly entrenched in religious servance and self-righteousness of any he had met with in Great Britain; but I can recall many cases in which those people have humbly acknowledged their need of forgiveness, whereas I have now in my memory the picture of a man in India who, when I brought him to put the question, "What shall I do to be saved?" replied: "Oh, Krishna will save me," and when I spoke of Christ he grew furious, saying, "Of course Christ is able to save you, but Krishna is able to save me." There was a man as earnest in religion as I was, but he looked to another, and it was years before he came to find that Krishna could not deliver him from sin.

THE Chief of the Samaritans is now in London, seeking help for the redemption of some land formerly belonging to their synagogue, and now mortgaged by the Turkish Governor.

THE New York Board of Excise think 9,000 saloons are enough for that city, and have resolved not to allow an increase. Small favours, remarks the New York *Independent*, are thankfully accepted by this rum-ridden community.