

Pages Missing

KNOX COLLEGE MONTHLY.

VOL. III.

FEBRUARY, 1885.

No. 4.

Knox College Monthly.

Published in six numbers during the session by the Metaphysical and Literary Society.

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TERMS—Per session, sixty cents.

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We shall count it a favor for subscribers who may fail to receive any number of the MONTHLY to let us know, so that we may rectify the mistake.

Contributed Articles.

POST-GRADUATE STUDY.

I READ, with pleasure, the article which appeared in the March number of last year on this subject, and I do not enter upon it to enlarge on what was so well said there, but rather to take a view of post-graduate study from the more limited side of an additional year or two now spent by many of our graduates after they have completed a full course in our own halls. Are not the time and means which are spent, wasted, especially by those who have taken a degree course before entering Divinity? Has not our Church virtually put a veto upon it by providing a course in all her existing halls in which the entrance is far below matriculation at University, and which is completed in six years, and in some cases in five? It is true that this course is not recommended, but simply permissive, while the other course is strongly advised. I have no sympathy with our young healthy men who, from fear of financial difficulties, do not undertake University work: their cases are not unique, although selfishness may lead them to think so. Nine out of every ten of those who have hitherto graduated at the University have faced and conquered

that difficulty. Neither have I any sympathy for those who shrink from the persistent application demanded, especially from those inadequately prepared; but I have a great sympathy with those who may be somewhat advanced in years, and who desire to give themselves to the Master's service, yet whose previous training unfits them for such a severe course. For these, and for these only, I would like to see the minimum of literary qualification retained.

Our Church, while fixing a minimum, fixes no maximum. It is true that our Alma Mater offers no incentive to foreign study, in the shape of bursaries, as many other colleges do, but she does recognize the value of post-graduate study, as is evident by the establishment of the course for B.D.

It may be urged, in support of an additional year, that the students of other professions, especially medicine, in order to qualify themselves better for their duties, frequently take a course of two or three sessions in London, Edinburgh or Paris, after graduating in one of our Canadian colleges. It is not certain that this course on their part arises from an enhanced conception of the duties of their profession. It may arise, in part, from its overcrowded state, and the consequently keener struggle arising therefrom in establishing a practice. A European degree, and the more extended knowledge of the practice of medicine which it implies, materially assist toward this.

In our profession the demand greatly exceeds the supply, at present. Our earnest promoters of missions are crying vehemently for more men, and our worthy superintendent of missions in the North-West, sick in soul at the tardy response of our college graduates to his earnest importunities, in one of his later utterances, indicates a possible divergence from the apostolic injunction, "Lay hands suddenly on no man."

Our graduates, therefore, who take an additional year do so without any direct encouragement from our Alma Mater, and in face of the importunate demands not only from our mission fields but from our ever increasing vacancies. I am persuaded, however, that those who can afford it and are inclined thereto, are doing the Church as great a service as if they labored on her mission fields, and are receiving a benefit in themselves which more than repays any outlay. Anything that improves the man improves the minister; so if it can be shown that certain advantages accrue to the student himself, it will also be shown that they accrue to the Church. The young men looking forward to the ministry will be placed under different conditions of service than their predecessors were.

During the ministry of our fathers in the Church the country has been in a state of transition in which it was next to impossible to stagnate. They saw the forest give place to the farmstead, the old blaze and corduroy, to macadam, gravel or the Iron Horse, and wigwags of the Indians to our villages, towns, and cities. Correspondingly they saw their congregations grow from the score in the log-shanty or barn, to the hundreds and thousands of their present pastorates. Stimulated by such expansion which urged every activity to quicker speed, they speedily rose to positions of power and influence, and those whom God has spared are now reaping the fruits of their abundant labors. In Ontario and the Eastern Provinces, the future pastors will not have this rapid advance to spur them on. Our congregations will exist under similar conditions to those in the old lands, and if they follow directly in their wake, as they probably will, we may expect to see the congregations in our larger cities increase, while the towns and villages will remain stationary or decrease.

A year spent by our students, free from the trammels of any course of study, in observing the methods of working adopted in a land overcrowded with churches, upon ground which has been covered for the past two centuries, cannot but be instructive and fruitful to one who looks forward to settling down under somewhat similar conditions. More is expected of our young men in the manner of presenting Gospel truths. Our fathers grew up with their congregations; we enter upon our pastorates, strangers to our people. Our predecessors' words were listened to on account of the man himself; ours will have to stand very much on the manner in which we present them, especially if the present fashion of brief pastorates continues. The different manner of presenting the truth both from the pulpit and professorial desk opens up new channels of thought and gives new suggestions for a life of usefulness. While they may not be sounder, or the presentation clearer than in our own land, yet the difference of manner invests old truths with a freshness which is very acceptable. The conditions of early settlement in Canada, while it has tended to develop a sturdy independence of thought and a capacity for many things, has not tended to cultivate ease and polish. One of the first remarks made by an Edinburgh Professor of Elocution to a Canadian student was, "Sir, you *must* be an American. Your voice sounds as if there were only sixteen hours in a day in the land from which you came and that you are somewhat angry at it. Why do you cut your words so short and put that snarl in them?" Our students who have been over there will bear me out when I say that the cultured mellow voices of many of the Scotch students filled us with envy. Some time spent in the older lands not only mellows our voices but tends to mellow our whole sphere of thought, for there are therein so many things of the past venerable from age alone, that feelings are awakened which in our primitive and more utilitarian lands lie dormant, and these we carry back to assist us in rubbing off those new-world angularities which may be offensive. Further, we must take into account the advantages arising from the wider range of thought on theological topics which we find both in Scotland and the Continent.

The practical demands of our country, in the past, have more than taxed our ministers to keep up with its progressive strides. There are very few who, in addition to their pastoral duties, have not had to worry through the building of one or two churches and manses, who have not had to labor hard in inaugurating the various schemes of the Church, and besides these duties in their calling, many have been superintendents of schools and general carriers to the literary public. This multiplicity of labors, while greatly benefiting the community at large, has hindered us, as a body, from acquiring that acquaintance with theological lore which many of our European brethren possess. It may be said that danger lurks in this width, but not more for the pastor than people. If error is abroad, it is better to know it; and if there be truth to acquire which may conflict with our preconceived ideas, the sooner acquired, the better. The paternal system in regard to students, is a remnant of the old monastery. Men of mature age, in full possession of their faculties, trained as our students are trained, are or should be able to fight their own way through doubt to the "full assurance of faith."

Men of leisure and taste for literary pursuits are increasing in our congregations, and it would be farcical for us to ignore that there are objections to Divine truth and the plan of salvation now, which did not prevail in the days of our fathers. To read of the apathy and moral deadness of Scepticism or

Agnosticism is one thing, but to see it manifested in the lives of nations, such as France and Germany, is another; and the lesson taught to a young and earnest lover of the Gospel plan for man's salvation, by witnessing the results of man's waywardness in those lands, is one which can never be effaced.

Our Church in Canada has a record of which we may well be proud. We entered the field somewhat late, but from our entrance up to the present, the names of our ministers have been associated with every great step our country has taken, and if, in the future, we young men wish to attain to the same positions of honor and influence, we require to use every advantage which is at our command, to qualify ourselves for the places which they have so honorably filled. I have endeavored to show that the avenues for acquiring such influence are lessened. Our congregations, on the whole, will be stationary if not decreasing; our school system is thoroughly organized within itself, and while it willingly receives our sympathy, it does not ask our supervision; our people are becoming more generally educated, and are mentally brisk. The platform and the pulpit, especially the latter, are our sources of power. If a year spent abroad will furnish us with material for the first, and deepen and widen our capacity for the latter, then any of our conscientious students may well delay their ardor for the active work of the ministry, and with great profit to themselves spend a year abroad where, in studying the methods of work in the parent Churches, and noting results; in imbibing somewhat of that mellowness which antiquity breeds, to soften our asperities; in watching the foul brood of evils, which have so quickly sprung from anti-Christian theories; and in widening their knowledge of human nature, with which they have to deal for its eternal interest, they may more fully equip themselves for the grave and responsible position of ambassadors of Heaven to the children of Earth.

J. C. T.

NATURE'S VOICE TO MAN'S RELIGIOUS INSTINCTS.

THAT man is a religious being is a statement which requires no proof. How he came to have the peculiar forms of nature which enter into his mental and especially his moral and spiritual constitution, is a question we may leave for philosophers to discuss at their leisure.

Assuming then—what all will acknowledge—that man as now constituted is a religious being, it devolves upon us to set forth in as clear and tangible a manner as possible the influences which nature, as it is apprehended by the mind, exercises over his religious sensibility. It is indisputable that were our thoughts more frequently employed in seeking to comprehend the plain facts, as well as searching into the insolvable mysteries of the universe, it would terminate many of the narrow and selfish ideas which are manifested so often in our characters. It is a proof of the depraved and grovelling disposition of mankind, that nature is so seldom studied with the eye of reason and devotion. A popular writer remarks that, "were it more generally studied, or its objects more frequently contemplated, it would have a tendency to purify and elevate the soul, to expand and enoble the intellectual faculty, and to supply interesting topics for conversation and reflection."

The vastness of the field affords ample room for discussion; and great and varied have been the conflicts carried on by philosophy on the one

hand and natural science on the other, each striving for the mastery, and each indulging in the wildest theories and speculations. With such conflicts we may maintain a neutral position; and while viewing the contest with complacency, put to useful account the great facts which have been brought to light the combatants.

But nature does not reserve her instructions only for scientists and philosophers. She teaches her lessons to every thoughtful mind. Consequently, men of every class have furnished us with their quota drawn from the school of nature. Scientists have given us the results of their researches into her hidden treasures: Theologians have employed their minds in making deductions from scientific discoveries to illustrate and embellish the teachings of Revelation: Sages have drawn some of their grandest moral aphorisms from her harmonies: Poets have employed their genius in singing of the sublime and the beautiful: and humble Christians, perhaps, entirely ignorant of the revelations of science, have found delight and solace in beholding her external beauty, and looking up from Nature to Nature's God. Its store of matter for thought seems to be inexhaustible; and the longer the mind dwells upon the scene the more it sees to contemplate and admire.

And this further may be noted, that the instructing harmonies and beauties of nature are not confined to certain favored spots, but the whole wide domain supplies the thoughtful mind and the observing eye with abundance of material. The lofty mountains, the level plains, the fertile fields, the barren shores, the towering rocks, the gentle slopes, the giant oak, the tiny flower, the rushing torrent, the purling streamlet, the spangled heavens, the heaving oceans, animal organisms and human souls, all speak to us with voices which we may easily understand.

But in order to have a proper conception of nature and of her great Architect as therein revealed, we must take in every part of the universe, animate and inanimate, rational and irrational, and view all as one grand whole. Looking then at nature in this wide sense, let us now listen to her voice bearing testimony to the being and moral excellencies of the Deity, which grand conceptions form the basis of man's religious sensibility. We shall not enter upon any minute discussion to prove the existence of God from the facts and harmonies presented. The simple matter of fact is that a logical argument cannot possibly be constructed from these facts which will prove the existence of the Deity. We cannot have more in the conclusion than we have in the premises, and we cannot get God in the premises, unless by assumption; and assumption is not proof. But while this is true, it is also true that there cannot be a thoughtful and religious study of nature without beholding God. It is as natural for the human understanding in its unbiassed state, when contemplating the universe, to infer the existence of a Deity, as it is the property of the eye to distinguish colors and of the ear to distinguish sounds. To the ear of reason and devotion nature unceasingly pours forth her symphonious chants, graced with the attributes of her great Author. There is a voice of gladness in every rill that ripples over its rocky bed. There is a whisper from every flower which tells of beauty and purity. We can hear the language of majesty and power in the rushing, roaring torrent, or the foaming cataract. We experience feelings of awe and sublimity as we stand by the lofty mountains, or hear the peals of rolling thunder, or view in thoughtful contemplation the starry heavens. We are sensibly impressed with the ideas of wisdom and skill when we examine the structure of vegetable and animal organisms.

But how much deeper the thrill when we consider the higher spiritual nature of man: its power of contemplation, its wonderful stretches of imagination, its capabilities of penetration into the hidden recesses, and exploration of the vast domain, of the universe; and above all, the grandeur and greatness of its moral possibilities! In such observations we behold numberless marks of joy and gladness, of beauty and purity, of majesty and sublimity, of wisdom and goodness.

The question very naturally arises, What is there in nature in its varied aspects to produce such emotions and ideas within us? Can we believe that the mere fact of the phenomena, as they are occurring and persistently recurring to the mind, is sufficient to explain them? Is it not rather the idea of *personality* which seems to underlie them all? Is it not that we feel that we are standing in the presence of some great Person who inspires us with these feelings of awe and sublimity, or wonder and surprise, or delight and admiration? Whenever we contemplate these qualities as exhibited, the mind immediately brings forward its idea of personality, and we feel that we are in the presence of Nature's God.

On this ground, we believe that we have full authority from the facts of nature, as perceived in man's religious experience, for predicating the existence of a God. And although we cannot set our conclusion on a strictly deductive basis, yet we can set it on as firm a basis as almost any other fact of human knowledge. From a metaphysical standpoint we observe the phenomena of nature; but thought must superinduce its principles before these phenomena can become objects of knowledge. And just so from a religious standpoint, we observe qualities in nature which produce certain emotional feelings, and the mind superinduces its conception of personality. This is not a Pantheistic conception; for the God our consciousness bears testimony to is a person, existing in the universe and yet distinct from it. We can say with the inspired preacher on Mars' Hill, in Him we live and move and have our being, and yet, we cannot believe that God is the world-soul coming into consciousness in us.

As the universe demonstrates the existence, so it displays the attributes of the Eternal. Is it not somewhat remarkable that the very terms which we use to describe the excellent qualities of natural scenery and natural productions, such as lovely, grand, glorious, pure, tender, noble, etc., are also the terms by which we express the excellence of moral character which belongs only to a person. Such terms, when used by any one fully imbued with the corresponding emotions, cannot act otherwise than inspire with feelings akin to those excited by the conception of personality. It is by this echo to man's religious sensibility that nature to a very large degree reveals the moral perfections of her great Author. But while all may learn lessons from nature as she presents herself, yet she unfolds her treasures only to the thoughtful and meditative mind. Many a person may behold some of the most entrancing scenes, and for want of proper thought—which implies culture—take little or no notice of them; while another with a contemplative mind would be filled with wonder or delight, as the case may be. There are, no doubt, relations producing states of mind which naturally indispose for beholding those qualities which are fitted to inspire us with the emotions of beauty and sublimity. Familiarity, for example, may dull the perceptive faculty and cause the grandest scenes to be regarded as commonplace affairs. Those who live in regions of romantic scenery, where the landscape is of surpassing beauty, and all nature wears the garb of sublimity and is clad in robes of majesty, from their very

familiarity with such scenes take no special notice of them. Consequently, we find persons living beside the Falls of Niagara, a scene eminently fitted to fill the mind with feelings of power and majesty, almost totally unconscious of the fact. The Swiss, who inhabit a country filled with, perhaps, the most magnificent mountain scenery in the world, drawing tourists from all parts to witness its grandeur, regard it with little or no emotional surprise. But even familiarity need not blunt our perceptive faculties so as to hinder those moral and religious emotions which the various scenes of nature are fitted to produce. The moment we begin to think, the scene will necessarily exert its peculiar influence and fill us with feelings of delight, admiration and awe. These emotions, as stirred up from a religious contemplation, can produce only one result, and that is a worshipful and reverential disposition.

It has already been remarked that terms by which we express moral character are also constantly employed to describe the effects which nature produces within us. Keeping before us the fact that these emotions imply the conception of personality, let us now see how nature inspires us with the feelings of devout worshippers. Here we have simply to note the elements of true worship. Are purity and delight elements in worship? Then look at that little flower with its wonderful tints of beauty and its perfect purity. So pure and lovely does it appear in its native freshness, that no skill of art can reproduce it, not the most glowing colors can paint it. It rivals in beauty anything which the skill of man can exhibit. As we thoughtfully look upon it, our souls are enlivened with the high emotion of purity which clothes that little flower, and we sensibly feel our hearts drawn out in worshipful reverence to its great Artist. Who has not experienced the joy and delight arising from a common winter scene in our own country. After a night of heavy hoar frost the morning finds the trees and shrubbery heavily laden with a winter foliage of purest white. From every branch and twig and leaf ten thousand gems of snowy purity are sparkling in the rays of the morning sun. The sense of beauty is quite overwhelming; and becomes religiously so when the mind perceives in the scene some picture of moral excellence.

Is sublimity an element in worship? Then we have numberless exhibitions in nature eminently fitted to produce that emotion in us. Before a heavy thunderstorm a sullen stillness seems to hold the air. The winds are hushed with not a breath to move a leaf. The atmosphere is heavy and oppressive, and feels like a burden to bear. But suddenly the heavens grow black with clouds which are rapidly approaching. Soon we hear the rushing sound of the storm in its rapid march. The stillness in the atmosphere is soon broken. The wind is suddenly let loose; the rain descends in torrents; vivid flashes of lightning dazzle the eye, accompanied with crashing peals of thunder sounding like some tremendous chariot rolling along the concave vault of heaven, and gradually dying away into a low and distant murmur. If such a scene move to fear the sublimity is destroyed, for fear has no place in the sublime. But for those who can witness the thunderstorm without fear it is truly sublime, and makes us feel as if we were in the presence of some mysterious and mighty person.

Again, look at the heavens on a clear and starry night. If our minds are enlightened by science the scene becomes far more imposing, and the longer we contemplate it the greater its effect upon us. When we behold the moon shedding down her silvery light, and those myriads of sparkling stars presenting themselves to our gaze, and all moving with an apparently slow and silent

motion : and when we think of the vast magnitudes of many of those orbs of light, of the swift movements of the planets in their courses, and of the inconceivable distances of the fixed stars hung up in boundless space, the suns and centres of other systems, it inspires the soul with solemn awe and reverential feelings. It excites admiration, wonder and astonishment in every reflecting mind, and can scarcely fail to stir up feelings of devotion, and raise our affections to that glorious Being who presides in high authority over all their movements. We can enter fully into the spirit of Israel's poet and exclaim, "The heavens declare the glory of God and the firmament showeth his handiworks." There is no other scene in nature which gives us a better idea of the infinitude of God than contemplating the immeasurable expanse of the starry heavens. It teaches us the littleness of man ; and that this world which we think so much of is only a speck in the universe of God. Majesty, grandeur and power, as elements in sublimity, are consciously present to the mind, and lift us into a reverential and worshipful spirit. And what but the consciousness of personality can raise such emotions within us? "Without such a universe the infinite attributes of the Almighty could not be fully recognized and appreciated by us."

Are the conception of wisdom, unity of purpose, and intellectual comprehension necessary to command worship? Here again, nature meets our demand. Look at the structure and harmony of the universe as a vast machine ; and especially consider the forces by which that wonderful diversity which we behold is brought about. With what skill and delicacy are these forces adjusted to develop the different parts of the machine, from the delicate outline in the tender flower to the mighty power which moves the planets in their courses ; from the functions of animal organisms to the almost Divine powers of the human soul. Modern science tells us of an Absolute Power manifesting itself in the various forces which are operating in the universe. "Every movement of nature" says Mr. Herbert Spencer, "presupposes the power and the energy of a Force behind the scenes." The growing power of plants and animals causing them to develop into their individual species ; the lightning flash in the thundercloud ; the mighty power displayed in the hurricane bearing down all before it ; the swift revolutions of the heavenly bodies ; the gradual disintegration of lifeless organisms ; and even the nervous actions which regulate the conditions of thought, are all controlled by the same Inscrutable and Mysterious Force. Is it any wonder then that thoughtful men of science have uncovered their heads before this mysterious Power which is the life and activity of the universe? Perhaps, were we to view the matter with a little less prejudice than we are accustomed to do, the divergence between the Inscrutable Power of the scientist and the God of the Christian might not be very wide or dangerous. What is this Force we hear so much about but just God working immediately in nature around us? The lovely tints of the beautiful flowers which adorn our gardens are brought out as really by the artistic touches of His Divine hand, as the outlines of the landscape in a picture are by the brush of the painter. The mechanical wisdom and skill manifested in the construction of the bodies of plants and animals, and of the universe as a whole, declare these objects as really and immediately the work of a person, as the construction of any machine for human labor is an exhibition of the wisdom and skill of a machinist. God as a person is thus immediately present in every part of nature ; and as we contemplate the marvellous skill and adaptation exhibited in the construction of the universe,

our minds are filled with the ideas of comprehension, unity, and wisdom to which we can assign no limits. And whence come these conceptions but just from the idea of personality which is infused into the forces operating and producing the infinite variety which we behold? We do not mean to assert that the force is God, but it is the manifestation of God. We cannot conceive of personality existing except in the manifestation of itself in varied modes of activity. Consequently, when we intelligently view the workings of nature, we are sensibly impressed with the idea of personality. God is manifested, and we are beholders and worshippers in His presence.

Do we need to refer to other striking scenes for illustration? Then, we ask, who can view the Falls of Niagara with its mighty flow of water, or the gigantic mountains with their lofty snow-clad peaks towering above the clouds, or the foaming waves of ocean dashing with terrific force against the rock-bound shore, and not be moved with the emotions of power and majesty? Who can view the brilliant sky of sunset with its silvery outlined clouds, or the soft glowing shades of the rainbow, or the purity of the snow which clothes the earth with its wintry garb, and not be filled with emotions of glory, beauty and purity? Who can meditate upon the wonderful structure of animal organisms, with every part exactly fitted to perform its work with perfect regularity, or of the human soul with its powers of thought and volition, its feelings and emotions, and not be filled with the sense of profound wisdom and skill? Who can contemplate the harmonious adaptation of means to ends for the preservation of life and activity throughout the universe, and not be impressed with the feelings of magnanimity and goodness? Over all such may we not write Sublimity, Beauty, Grace, Harmony, Proportion, Order, Fitness, Majesty? Before such scenes the reverent spectator bows the head in silent worship. But is it the mere phenomena that inspire us with this spirit of devotion? We think not. It is the feeling of personality, whether consciously or unconsciously apprehended. Nature is full of God; and that soul must be lost to every religious impulse which cannot discern the marks of some inscrutable power on every hand possessing the characteristics of personality. "We hear and say so much concerning the insufficiency of these works to unfold the character of God and the nature of genuine religion, that we are prone to consider them as almost un instructive in moral matters, and in a great measure useless to the promotion of piety. But this is a dangerous and palpable error."* In opposition to it we maintain that, "He who does not find in the various objects presented to us in the universe irresistible and glorious reasons for admiring, adoring, loving and praising his Creator, has not a claim to evangelical piety."† An Intelligence demanding worship appears in every direction we turn. "If we ascend into Heaven he is there; if we descend to the lower regions he is there also to be seen in his operations. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall His hand lead us and His right hand uphold us." Though we could fly in every direction through boundless space, we should everywhere find ourselves encompassed with His immensity and with the manifestation of His presence and agency. We say then that no thoughtful person can possibly view the varied scenes of nature without being impressed with the fact of the moral excellence of the great Artist therein revealed. It is in the revelation of these moral qualities that we find the explanation of those outbursts of praise so frequently met with in the Holy Scriptures, of

* Dwight.

† Dick.

which we have a beautiful example in Psalm CXLVIII. Here all creation, animate and inanimate, rational and irrational, is called upon to praise God. All His hosts; men and angels, sun, moon, and stars, fire and hail, snow and vapors, mountains and trees, creeping things and flying fowls, all are called upon to render homage to their Creator. The writer in this invocation clearly recognizes the fact that there are excellences in these objects of nature which bear an analogy to corresponding excellences in the Creator. And how otherwise can they praise God, but just through the thoughtful mind beholding these excellences and attributing them to their great Author? Thus we believe that nature as it exists in mind and matter reveals a God who is to be worshipped by us. As a recent writer says, "It speaks to us of a God who has impressed upon it as far as was possible shadows of His attributes."

What comfort and consolation may the religious and thoughtful spectator, even within the very limited circle of his natural vision, derive from such a contemplation of nature! If God clothes the grass of the field with such verdant beauty, and arrays the lilies among the thorns with such spotless purity, surpassing all human magnificence, shall he not also exercise a care over man—man who reflects the Divine attributes more than any of his other works in this world; and although his original glory has passed away, there still remains in every soul traces of its former greatness and grandeur, which entitle man to occupy a high position in creation? And, when we consider the infinite multitude of objects in nature requiring the attention and care of their great Author, we become sensibly oppressed with the idea of his greatness, wisdom, power, and goodness, and immediately become conscious of the fact that we are in the presence of a most glorious Being—a Person in every respect worthy of our highest admiration and praise. Yes, Nature's voice is the voice of Deity: and with this conception may we not fittingly conclude in the truly sublime words of the Psalmist: "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters: the voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon; He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." To the service of this glorious Being all nature calls upon us to employ the powers and faculties with which he has endowed us, for in Him we live and move and have our being.

A. BLAIR.

RELIGIOUS LIFE IN GERMANY.

GERMANY, above all other nations, fixes the interest of the student of Protestantism. It was Luther's land, and the faith brought once more into life through him has since had a development with no parallel elsewhere. To German theologians, too, we have ever been indebted for the fullest research and the deepest thought in theology, and to-day, even more than in the past, English-speaking students of divinity crowd to the German seats of learning in search of a knowledge they have failed to find at home.

Looking at the past and present activity in German theological thought, men often ask, What is the influence of Christianity upon the masses? Is the supply of that vast theological literature to be attributed to a demand on the part of the common people? The answer will, however, appear less strange if we keep in mind what that influence has been in the past.

The Reformation was preëminently a popular one. When the Emperor and the Pope rejected Luther's cause his only remaining prop was the people, so that in the rulers and subjects of the petty States, whose interests clashed with those of the Emperor, the new creed found its strongest supporters. And when Luther's labors in the Wartburg had placed the Sword of the Spirit in the hands of the people, no earthly power could hinder them from embracing the new faith as their own.

That religion was the controlling motive of that age admits of no question. Until far into the seventeenth century it was the province of all, from the prince to the beggar, to enquire and to know in whom they believed, and to make their life conform to their belief. In the household the Bible and hymn-book were first and last—the surest guide in all critical periods of life, the strongest staff in the paths of sorrow and death. In the schools no higher science was known than the creed of the Fathers. In public affairs the ideal of those who favor the close connection between Church and State was realized in the purifying and Christianizing influence of the Church upon the State. Not a few rulers were known to have found time, amidst their many duties, to read the Bible through; fifty and sixty times. In short, faith was the rule in all relations of life, private and public.

To this period of the Gospel's power and purity succeeded one of dead orthodoxy—the middle ages of German Protestantism. House and school, Church and State, literature and art were all under the sway of an orthodoxy in which the new birth was rarely present. Christianity and worldliness stood side by side. The churches, indeed, were filled, but mainly with sleeping worshippers, and a church in Arnstadt actually found it necessary to appoint a special officer to keep the drowsy ones awake.

Then there arose, in contrast to the ossified doctrine and secularized life of the Church, the movement of Pietism. It made pure religion consist in the personal life alone; it taught men to love not the world. But it erred in being too legal and external, and in time gave place to Rationalism. This system made the intellect supreme and the measure of all truth; it attained its fullest growth at the beginning of this century, so that many of the generation now passing away have spent their youth and early manhood under its blighting influence. Religion in the life of the people then experienced its deepest decline. The churches were emptied and the theatres filled, for nothing but the skill of the speaker could draw hearers to the preaching of the Word. Hymns, usually witnessing for the truth when all other voices were silent, were altered to suit the times. To find a believing Christian was difficult; to find one who lived near Christ almost impossible. The German citizen of the olden time, who aspired to be a father of a family with a spotless name, a member of a respectable trade or profession, an inhabitant of a town whose joys and sorrows he shared, and, above all, a good Christian, had at this time subordinated everything to the greed of gain, wanting even the time to think of God.

A turning point in this evil tide came when the wars of freedom woke to life men's deepest longings, and produced a spirit of religious earnestness.

But even in the present day, amid all that is hopeful, the life of the common people bears too plainly the marks of former corruption. Making due allowance for the difference that must exist between the Christianity of the German and the Christianity of the Englishman, there yet remains much to shock the religious feelings of the latter. What, then, are those things that so astound the trans-Atlantic visitor, that make him profoundly thankful for the old-fashioned religion at home, and give the impression that in this, the oldest Protestant land, the Gospel is well-nigh worn out and has lost its virtue? Of course I speak in these notes not of Catholic Germany, but of that Germany whose every adult is a member of a Protestant church.

What probably first of all astonishes the stranger is the fearfully frequent use in ordinary conversation of the Divine names. Words which, if used here, would banish men from all respectable society have there only the function of adding spice to the language. At table, and in company that could not be called profane, men and women emphasize the most trivial matters with a *Lieber Gott, Herr Jesu, Mein Gott in Himmel*. These sacred names mingle with the narrative of the latest gossip, and add point to the extravagant praises of a popular singer or actor. They are bred from no fit of anger, and offend the ear much too often. We are accustomed to regard the picturesque church spires of a town as so many proofs that the object for which they have been built is dear to the people. But what shall we say of a city like Leipzig with its 200,000 inhabitants and its eight churches? The statistics of a foreign missionary report can hardly be more startling than the fact that many a pastor in the large towns has charge of a parish of 20,000 souls.

Let us now search for evidence of love for the Gospel in the respect paid to its messengers, the clergy. In America, and especially in England, the social position of the clergyman is most honorable. If his qualities of head and heart make him worthy of it, his company is sought after by the noblest in birth and the brightest in intellect. His calling is in fact a passport into the best society. Among the servants of the Church are not a few titled gentlemen, and numerous indeed are the noble families whose younger sons are proclaiming the old message. But in Germany the nobility are never tempted to enter upon any such life-work. To be sure, all have to do with "the spiritual man" in such important crises as baptism, confirmation, marriage and death, but to the better classes he is only a well educated servant. He officiates at marriages, but an invitation to take part in the accompanying festivities is not expected, and very rarely given. Possessing as he does no influence and as little interest in public affairs, lacking the society of the great and honored, receiving infinitely less notice in the public press than the mediocre actor or singer, need we wonder that the social rank of the clergy is no higher?

All other signs of religious indifference, however, are indistinct when brought into comparison with the German neglect of Sabbath observance. This laxity of theirs, "The Continental Sunday," is in part the effect of a worse laxity in former days, when religious thought was not bound to the Word of God, in part due to the express teaching of the Church. Luther himself has given his sanction to the most unfettered views on the subject, for he proclaimed, in opposition to the burdens of Roman Catholicism, the liberty of Christianity, a liberty that in respect to the keeping of the Lord's Day was well illustrated by his own practice and faithfully copied, and the teaching of Lutheran theologians of the present day is no more strongly inclined to the strict views of Calvin and his followers. Dr. Franz Delitzsch, of

Leipzig, probably better known to English scholars than any other living theologian in Germany, thoroughly evangelical in his teaching, and beautiful and consistent in his life, recognizes the fact that Sabbath-keeping in England and America has been an undoubted blessing, but he urges no such observance on the part of his own countrymen. He holds that the Mosaic laws touching the Sabbath have been abolished. The loving Christian will, however, set apart Sunday, or a portion of it, to commemorate the great event of Christ's rising from the dead. But then, he would say, Saturday should be also in some degree holy; it commemorates God's rest from the work of creation, and the Saviour's rest in the grave. To him the one day can scarcely claim greater sanctity than the other. As we look for the fruit of the seed thus sown, we may well turn and question this view of the institution of the Sabbath. Pass a Sunday in any one of the cities of Germany, and the facts force themselves on the mind. A mere handful of people go to church, possibly three or four per cent. The day is in fact a holiday, except to the men and women connected with places of amusement and entertainment, and to a good many whose employers will not forgo the profits of this day of rest. The streets are crowded with pleasure seekers as on no other day. The mechanic or shop-keeper is taking his family for a walk in the park, where they sit in some beer-garden sipping their beer and listening to the special music furnished for the day. The theatres, too, are offering the choicest programme of the week. If a fair is to be held in the town, the opening day is Sunday, and even the pastors of churches are known to sometimes change the hour of worship that devout worshippers may witness the grand procession opening some festive week. Yes, these are the doings of thousands of church members, but then, church membership in Germany is mainly an affair of the intellect and carries with it few responsibilities. To the boy, it is a putting away of childhood; to the girl, the liberty to wear long dresses and enter society.

What of the Sunday as observed by the small circle of believing Christians? An incident from personal experience may best illustrate. In Berlin, I attended an ordinary Sunday evening meeting of the Y.M.C.A. of that city, one of the best of these associations in all Germany. After signing my name in the visitors' book I entered the room of meeting, already well filled with an audience, most of whom were young men. The exercises had not yet begun, and the members seated round small tables were engaged in cheerful conversation. Almost all were sipping huge glasses of their favorite beverage—beer; many were smoking; and some were deep in the mysteries of chess and draughts. Scripture motives decorated the walls, the uniformity being broken by one card over the desk, bearing the legend, "Smoking is not allowed during the service." Soon the President took the desk, and giving out a hymn it was sung as Germans only sing; prayer was offered, a selection from Scripture read, and an earnest evangelical discourse preached, based on a verse of the Bible. An interval then followed for social intercourse, such as had preceded these exercises. Other hymns were afterwards sung, and the meeting finally closed with prayer. It was a sight such as I had never expected to see, yet no spectator could detect any show of insincerity in the worship they offered, and no sense of incongruity ever suggested itself to them. At all events, one must acknowledge it was a vastly better way of passing the Sunday evening than going to the theatre, where otherwise these young men would likely have been found.

In spite of all the charity with which we should judge the Christianity of another country, these things cast a dark shadow over Protestantism in Germany. Still the outlook is hopeful, and the words of fullest hope come from the lips of men who have lived through all this century's varying phases of thought and action. Evangelical preaching is heard from nearly every pulpit, and, so far as my own experience goes, the most popular preachers are the most evangelical. In missionary activity, Germany has followed the example of more liberal England and America, and sends the Gospel to the heathen through the agency of some six missionary societies. Flourishing Sunday schools are doing much to train the children in the clear light of God's truth. In university towns, these are conducted by theological students, but I must say here that the German theological student only in a slight degree realizes the responsibility laid on him as a Christian and as a candidate for the ministry to make others partakers of the truth in Christ. Recent years have indeed witnessed the practical Christianity of the Germans turned into many a new channel, and now, more than ever, their faith is shown by their works, in the institutions that care for homeless children, in the societies that take poor children from the crowded cities during the summer vacation and give them the country air and relaxation, in the Y.M.C.A.'s, in the providing of good and cheap dwellings for the poor, in the care of the sick, in the distribution of Bibles, and in the growing disposition of employers to make the Sunday a day of rest. The deep darkness preceding the dawn of a brighter day in the religious life of Germany is manifestly past; already are the high mountain peaks of theological thinking illumined by the pure rays of the Word of God; the streaks of coming brightness are visible in the valleys of every-day life, and as the course of the Church in the world is the course of a light that has grown dim in the East just as it advances upon the blackness of the West, may we not hope that, the revolution being almost completed, the true light will again shine in Germany as brightly as it did in the sixteenth century?

JAMES BALLANTYNE.

"AN EXAMINATION OF THE UTILITARIAN THEORY
OF MORALS:"*

This volume has very substantial merits, and its title to notice does not rest merely on the fact that it is the production of a distinguished alumnus of Knox College. It gives us sincere pleasure to call attention to a treatise on a great subject, marked by so much careful and earnest thought.

The Utilitarian Scheme of Morals has many able advocates, and has of late years propounded its views with extraordinary confidence, and in many instances with a good deal of contempt for its opponents. Utilitarian theories of Ethics are often developed in connection with certain psychological and metaphysical doctrines, and appear as the outcome of these; in other instances they are expounded apart from Metaphysics. Dr. Beattie is not afraid to try conclusions with Utilitarianism on the ground of its philosophy: he has

* By the Rev. F. R. Beattie, M.A., B.D., Ph.D.

examined the philosophical basis of the system, and has, we think, succeeded in showing that it is very insecure.

In the first part of the work, Utilitarianism, in its main features, is described in a series of chapters; thus making thoroughly plain the positions which are to be assailed. The account of the system is so fair that few Utilitarians, we imagine, would seriously object to the way in which their views are here presented. With this statement very little direct criticism is interwoven. The titles of these chapters will show how fully the territory is mapped out. They are as follow:—The Theory of Knowledge; The Theory of Life; Nature and Origin of Moral Distinctions; Conscience, or the Moral Faculty; The Ethical Standard; Moral Obligation; Disinterested Affections and Benevolent Actions; Motion and Action; The Will. In the second part of the work each of these topics is taken up in order, and subjected to criticism in a separate chapter. The examination of the subject is thus very complete, though the chapters are quite brief, and the argument in no place greatly expanded. Dr. B. comes to close quarters with such logicians as J. S. Mill, Bain, and Herbert Spencer, and our conviction is that he has demonstrated the essential weakness of the main forms of the Utilitarian theory.

The great question at issue is the *Foundation of Right and Wrong*. Is this Utility, or is it something else? No one denies that right action is useful, and that wrong action is hurtful; but the point is whether certain actions are right *because* they are useful, and the others wrong *because* they are hurtful. It is not correct to say, with Mill, that the great question in Ethics is the *Criterion of Right and Wrong*; for no opponent of Utilitarianism denies that the results of Actions, when only ascertained, serve as a criterion of their moral quality.

The matter in dispute is therefore of very great importance, and the view taken of it must have a powerful influence in the formation of character, and in the affairs of life. It is no barren metaphysical subtlety which is under discussion. Often, doubtless, the details of a science or system are not deduced by exact logical process from its first principles: they may be largely right while the first principles are wrong; but in the present case unsound root principles cannot be admitted without peril. The belief that right and wrong are determined by utility can hardly form the same kind of character as the belief that these distinctions root in the nature of things, or in the will and character of God. The Intuitive and the Inductive Schools of Ethics are not practically equivalent. If right and wrong are questions merely of observation and experience (Mill), it seems an abuse of terms to say that they are still "deduced from principles;" for the "greatest happiness principle" is not a moral principle at all, unless you supplement it by the affirmation that we are *bound* to promote the happiness of mankind: in which case another—a quite different—element comes in, that, viz., of being "bound"—that of duty. As soon as you use such terms as "bound," "obligation," "duty," you are in another region altogether: you are not thinking of utility, but of something else.

No one, of course, denies that the right proves to be also the useful. In holding that right and wrong are not determined by utility, you may still admit that all right conduct is recommended by its good results. All right action continually proves to be profitable, and all wrong action injurious; but this does not imply the identity of the *rectum* and the *utile*. The confusion of these two positions in the writings of many Utilitarians is quite apparent, and the popularity of the Utilitarian doctrine depends greatly upon this confusion;

for were you to say to most persons who accept Utilitarianism, "there are no right and wrong; there are only the useful and the hurtful," they would decline to assent. And yet this, we think, is the logical issue of their doctrine. To reply, as some would, that we have the *ideas* of right and wrong in the mind, but no list of things which are of the one kind or the other, is surely unsatisfactory; for in this case how is the stamp of right and wrong to be put on actions or states of mind? Your ideas would be of no practical use. Utilitarianism, if fully carried out, does not put right and wrong on another basis; it abolishes them altogether. A virtuous man may well hold that right conduct is always beneficial, but if, in acting, one has respect merely to the *consequences* of his actions, he is not virtuous at all, but only prudent.

It is a mistake to suppose that Utilitarianism has a practical advantage in being of easier application to conduct and in solving questions which the intuitive system cannot easily deal with. The most wary advocates of it would not allow the individual's own estimate of utility, in most cases, to direct his actions. The individual inherits the accumulated experience of those who have preceded him, and acts on the rules or maxims which they have established and handed down. Mill would insist as strongly as any intuitionist on the danger of allowing every man at all times to judge for himself as to what is useful or the reverse.

Dr. Beattie's criticism of the main position of the Utilitarian system, while necessarily brief, is very harmonious and satisfactory. Reference may be made especially to his remarks on "The Theory of Knowledge," "The Origin and Nature of Moral Distinctions," and "The Ethical Standard." The chapter on this last topic, in which the citadel of the system is assaulted, is particularly good.

In his preface, Dr. Beattie modestly disclaims originality in his treatment of his subject. A treatise of this nature which should be very original in its positions might well incur suspicion, for all the questions involved have been thoroughly discussed by able and learned men. But Dr. B's. work is by no means a compilation, or a mere rendering in his own language of the opinions of other men: every point is earnestly thought out, and bears the stamp of the writer's own mind. The style is well suited to the subject. It is clear and definite, and rejects all unnecessary ornamentation. It is sometimes quite vigorous, and yet there is not a passage in the book in which the writer seems to strain after effect.

We trust that the reception accorded to this little volume will be such as to encourage Dr. Beattie to make further contributions to our somewhat limited Canadian literature in the Mental and Moral Sciences.

It is only right to add that the book is beautifully printed, on excellent paper, and is in all respects highly creditable to the publishers, J. & J. Sutherland, of Brantford.

W. CAVEN.

Missionary Intelligence.

REPORT OF MISSION WORK AT OAK LAKE, MANITOBA.

AFTER a very pleasant journey together with other students from our College, the incidents of which shall not soon be forgotten, your missionary reached his field of labor on the 18th of April. Oak Lake field forms part of the vast extent of territory now occupied by the Presbytery of Brandon, and is situated on the line of the Canada Pacific Railway, about thirty-five miles west of the town of Brandon, and 170 miles west of Winnipeg. This was now the third year since its settlement by those who were to transform it from a hunting ground and scene of trade with the Indians to a farming community.

Previous to 1882 there was but one white settler, now all land available for agriculture has been taken up and much of it brought under cultivation. Notwithstanding this, partly owing to the evil system which exists by which speculators are enabled to hold land until by the industry of the settlers it becomes valuable, and partly owing to the fact that each settler can obtain, by grant and pre-emption, a half section, or 320 acres, the result is that the settlers are necessarily a considerable distance apart.

At first sight, one who has never before been on the prairie cannot but be struck by the scarcity of buildings and fences. On many North-West farms the buildings consist of a house or shanty, and what the new-comer naturally considers to be two or three stacks of straw. These latter, however, the stranger finds on closer inspection to consist of stables and granaries, covered by heaps of hay or straw to protect from the rigors of the North-West winter, timber being as yet too expensive to allow the average settler to make other provision. Oak Lake, from which the field receives its name, is a body of water seven miles long by five wide, and lies about seven miles from Oak Lake Station. Formerly its banks were covered with abundance of large oak timber; nearly all of this has, however, disappeared.

Mission work in this field was begun in the first year of its settlement by him who now occupies the position of President of our Students' Missionary Society, and the people of Oak Lake have not forgotten the zeal and earnestness with which their first missionary prosecuted his work among them.

Things have greatly changed since then. At that time Oak Lake was the terminus of the C.P.R., and consequently there would be found among its inhabitants large numbers of navvies employed in the construction of the railway, and new settlers prospecting for homes. Since then the line has been extended to the Rockies, and the tent of the navy and settler has been moved far westward.

In 1882 this field extended so far west as to include Virden. This village has now an ordained missionary, and Oak Lake field has been reduced in size so that your missionary, in the past year, found it to extend only some thirty-five miles in length, and varying in width from six to sixteen miles.

It has been said that the first mission work was done during the summer of 1882; during the winter that followed no services were held. However, the next summer a missionary who had but recently come from the Emerald Isle was appointed to work here. When his appointment had expired he again

betook himself to his native land, not finding American life as congenial as he had anticipated. The field was thus left without any one in charge, and in anything but a prosperous condition financially or spiritually; so that when your missionary arrived he found strife and division among them; east was divided against west, and west against itself, with considerable envy and jealousy among all. The prospects were certainly not such as to encourage your missionary on his first arrival. However, before very long peace was restored, and the discordant elements welded together so that your missionary, ere leaving at the end of the season, was gratified to see all parties united and working together in harmony.

Soon after arrival the field was divided into four stations, but as the cry came from neighboring districts where the sound of the Gospel was not heard, to come over and help them, soon your missionary found his list of stations had increased to seven. At six of these service was held fortnightly, at the other, occasionally. It is unfortunate that weekly services could not be held at all our stations, but so long as laborers are so few this will be impossible. Before two weeks have expired much of the impression received at last service has gone, and the missionary is often discouraged at not reaping more fruit for his labors. Through the long winter, while they are without service of any kind, the good habit of regular attendance on the means of grace, which most of them had formed in their native land, is in many cases lost, and, while attendance on one Sabbath service in a fortnight helps them again to their former habit, their remaining at home on the alternate day tends as strongly to form in them the habit of non-attendance. It is hoped that ere long this state of affairs will be improved.

The stations were as follows:—Oak Lake and Griswold (which are stations on the C.P.R.), Glenvale, Pipestone, Lang's, Lansdowne, and Maskawata. Three of these were reached on each Sabbath, Maskawata on an evening during the week. This involved considerable travelling, which was accomplished by means of pony and saddle. To work the field to more advantage two boarding places were secured, one in the east, the other in the west—but even then the travelling, though greatly lessened, was considerable; e.g., supplying Pipestone, Lang's and Lansdowne involved on the missionary pony a trip of forty-two miles, over twenty of which had to be performed on Sabbath to reach the three appointments; and, as the third service required to be concluded in time to allow the congregation to reach their homes before night set in, no time was to be lost.

At present there are no churches on the field, services being conducted in three private houses, two school houses, a station-house, and, at Pipestone, in a stable loft. Perhaps it would not be out of place to give here a description of the last named. After entering the stable the worshipper reached the audience room by a flight of stairs and found himself in a room of forty-five by thirty feet. An antiquated washstand did service for a pulpit. Planks supported by bags of grain took the place of pews. In one corner was a heap of barley, at one side two beds, trunks and wearing apparel of the farm laborers, several sets of harness, a side saddle, farm implements of various kinds, and a violin. Appended to the stable below was an apartment where the fowls were cooped and, at times, the cackling of several dozen hens together with the stamping of the horses and lowing of the cattle rendered the sound of your missionary's voice but faint indeed. Interest in matters foreign to the regular services was occasionally increased as a stray fowl escaping from its confine-

ment would rush through the startled audience and distract for a moment their attention before it received a speedy removal.

Difficulties are often met with on account of the lack of public buildings, such as churches, school houses, etc., in which to assemble. Hard feelings sometimes exist between the families at whose houses the services are held and other families in the neighborhood; and the consequence is, small audiences. In vain is it urged that for the time being the room is devoted to the use of the public. The congregation does not increase till the place of meeting is changed, when for a time at least, a marked improvement is seen. The permanence of this depends on the circumstances of the neighborhood. Arrangements are being made for building two churches during the present year, viz:—at Oak Lake and Griswold. Hopes are entertained that Pipestone also will soon erect a place of worship. This year the field will probably be divided and two missionaries appointed. Oak Lake with its appended stations will be sufficient to occupy the attention of one. A field will be formed on the Pipestone River. What was worked during the past year as one station is an extent of country fourteen miles long and from five to seven wide. Service was held near the centre of the field to which the people assembled from all directions. Here the Presbyterian element was stronger than in any other part of the field; about four fifths of the settlers belong to our Church. Here your missionary received the greatest encouragement and support. A deep interest was taken in spiritual matters and it was indeed a pleasure to minister to the spiritual wants of people who showed by unmistakable signs their desire to hear the preaching of the word. The attention they paid and the pains taken to attend the services were evidence of their strong desire to hear the Gospel; some families having to drive seven miles in waggon which were in some cases drawn by oxen.

Within the bounds of the field were parts of two Indian reserves, occupied by Sioux from "the land of the Dacotahs." After these, with others of their tribe, had cruelly massacred some three hundred white settlers in Minnesota, they were forced to take refuge from the American Army on British soil. Though ignorant and degraded they are now peaceable. The scalping knife is covered with rust or turned to some better purpose. Even the assiduous relic hunter is unsuccessful in his search for a scalp. They are nearly all pagans and very superstitious. From Mr. John Taylor, of Bellview, son of Mr. Justice Taylor, who can speak their language with fluency, it was learned that in their religion they recognize two Spirits, "Wakan waste" the good Spirit, and "Wakan sice" the bad Spirit. Almost all their religious endeavors are in striving to propitiate the Wakan sice, as Wakan waste is already favorable to them. On one occasion, two braves, Good Dog and River, were informed that your missionary was the "Wicasta Wakan," or Spirit Man. They at once desired to know if he were the Wicasta Wakan of the bad Spirit: as no Spirit man is required, according to their theology, to win the favor of the good Spirit. This was intended as a compliment, though at first appearance it might seem otherwise. On one reserve nothing has yet been done towards enlightening them in the knowledge of the true God. On the other a good work is being carried on by the Rev. Mr. Burman, missionary of the Church of England, who has not only induced many to settle and cultivate their farms but also educated and enlightened them in the knowledge of their Saviour. As they are so very unsettled in their habits, it is a difficult matter to reach them. You see them here to-day; to-morrow's setting sun will perhaps

see their "tipi" pitched many miles distant. This nomadic life is contrary to the wishes of the Chief Herchmer, who says, "Dacotah duza duza beuika istima ota. Sicedo. Satomna coocoos tatanka sunkaka waopi muzaska cooa Dacota tipi bedikta wanitcado," or, as our proverb expresses it, "A rolling stone gathers no moss."

Like the majority of mission fields in Manitoba, Oak Lake was formerly deprived of services of any kind during the winter months. When the student returns to resume his studies the people are left without any one to break to them the bread of life. Too often there is mingled with their farewells the complaint "With you goes all hope of hearing the sound of the Gospel for six months at least." This, no doubt, will soon be improved; as it has already in many cases. Among others Oak Lake has been blessed in this particular. When your missionary departed his place was supplied at once by a Catechist, Mr. Patterson, who, during the past months, has done excellent work on the field. Some idea may be formed of his hardships if you can imagine what it is to ride on horseback about twenty miles to meet an appointment when the thermometer is from forty to fifty degrees below zero.

Owing to the financial depression consequent on the boom of 1882, the failure of the crops of 1883, and the low prices of the past year, the fields in the North-West involved the Society in considerable expense; and this in spite of the liberality of the people. They subscribed handsomely as they were sure of a good crop; but the prices fell and much that was subscribed has never reached the treasurer. The consequence is that about \$500 debt was laid on the Society through the fields worked by its missionaries in that Province. Oak Lake field, however, notwithstanding the depression referred to, was self-sustaining. Among the many instances of kindness shown to your missionary, special mention should be made of the generosity of Messrs. Lang and Sutherland, who, in addition to liberal subscriptions to the funds of the Society, boarded your missionary free of charge.

In closing, a few considerations are offered to show why, in the consideration of many, Protestant missions should be sustained in the North-West in preference to any other part of the world:

1. The rapid increase of population in that part. This has never been equalled in the settlement of any other part of our Dominion.
2. The Churches that first gather the people under their pastoral care will permanently retain them and their families. The denominational spirit is not so marked as formerly. The spirit of union that is abroad leads people generally to feel less particular as to their denominational connections.
3. The claims of this country as a mission field will be of comparatively short duration; and in a few years with the united effort of old and new provinces, the work of evangelizing the heathen may then be carried on much more effectually.

If this work be not attended to at once, those who have gone out from our Christian homes and sanctuary privileges will soon relapse into carelessness and spiritual deadness, worse indeed than that of heathendom itself. It is gratifying to note that in response to the appeals of Rev. Mr. Robertson and others, the Church in the older provinces as well as one branch of the Church in Scotland, have contributed liberally towards the carrying on of this great work.

A. McD. HAIG, B.A.

THE McALL MISSION IN FRANCE.

To many minds the name of this nation calls up at once, Papacy, Atheism, and Revolutions. And this is not to be wondered at; for her general history favors this association. But on the other hand, her Protestant Church history tells a different story. It speaks to us of brave martyrs, such as noble Berquin, Marot, the sweet singer, high-born Coligny, intrepid Condé, and many others unwritten in every history except heaven's. The cities and villages of France, its mountains and valleys, prisons and castles are crimsoned with the life-blood of martyrs. Authentic history permits us to say that France has yielded more martyrs than all the other countries of Europe together, and that for one martyr in England and Scotland there have been 500 in France. We have all read of St. Bartholomew's Day and the empurpling of the Rhone with Huguenot blood. And yet this cruel furrowing was not followed by a rich harvest, as we might expect. But it may yet be so, for God took a servant of His into this land and said: "Look on the fields; for they are white already to harvest," and prompt obedience began "The McAll Mission."

In 1871, a Congregational minister and his devoted wife sought rest and recreation on the Continent. On their way home they stayed at Paris for four days. A people fresh from the sad glories of war were so responsive to kindly feeling, and so willing to receive the tracts offered that they continued the distribution during their short stay. But one evening as a group of *ouvriers* (workmen), at the door of a coffee-house was accepting tracts, one of their number grasped the hand of the minister and said earnestly, "Will you not come and tell us the true religion? Throughout this whole district of Belleville we have to a man done with priests. We cannot accept an imposed religion. Many of us are ready for a religion of reality."

These words fastened themselves upon the heart of this man of God—the Rev. R. W. McAll. They went with him between Paris and his devoted parish, they clung to him by day and by night. He could not shake himself free. They were to him—not a Macedonian—but a Parisian cry, "Come over and help us." Months of anxiety passed. He corresponded with many of the Protestant ministers of Paris. Some believed in the scheme and encouraged him, but others doubted. And they had good reason to doubt. An Englishman to start mission work at Paris—the focus of Continental atheism and indifference, the city of the bloody Guises and Bourbons, the city passionately swayed by the cruel kindness of Robespierre and Voltaire. Why, the thing is vain and foolish! But not simply in Paris, but in the heart of that notorious *faubourg* (suburb), Belleville, whose communistic mob during the siege, in blind hatred of the priests massacred many of "ces imposteurs abominables," as they called them, and where was wreaked upon them in return a terrible revenge, when 500 of these ignorant workmen were marched to Père Lachaise, and shot down into a long deep ditch, and hundreds more sent into exile—to begin mission work here is surely fanatical! But Mr. McAll was full of faith. He reasoned: if God opened the door, and bade me go within, He will come with me. He entered, and God went with him.

Divinely called in August, 1871, we find him and his wife in December of the same year in the dreaded *faubourg* of Belleville, not to make occasional visits but to live there among these *ouvriers*—to be one with them in fellow-feeling, and by God's help to make them one in love to Jesus.

Great tact was needed in beginning such a work, for the smell of powder had not yet left the atmosphere of Belleville, and the masses were yet heaving

uneasily. But Mr. McAll was equal to the occasion. He first procured necessary authorization from the Prefecture, then he scrupulously shunned the least references to politics and religious controversies. He wished it understood that he attacked no Church or system. Everything that looked like the doings of the priests whom the people hated was passed over. Even prayers at first formed no part of the services. A people trodden down too long under the sandals of clericalism listened, and discovered that the *voice* tone of their spiritual guides did not harmonize with their *life* tone, and so, too cruelly perhaps, they cast them away. Now they are about to swing into the opposite extreme—disregard of God and spiritual things, or are groping for a *real* religion. What they need is the Gospel of the Grace of God, and this Mr. McAll is bent on giving them.

He secured "shops" as mission halls. Hence they are on the streets within easy reach of the passers-by. A large calico sign over the door arrests the eye, while at the entrance stand two or three helpers who invite the people within. At first they are timid and suspicious. Again and again are asked such questions as, "What is to pay?" "Surely, not free?" "The hymn book, *cantique*, and discourse for nothing?"—questions significant of Rome's grinding money process of saving souls. When they come in they see no crosses nor regalia. The walls are ornamented with Gospel texts. They sit down and receive before the exercises begin, by way of antidote against native uneasiness, the French counterpart of the "British Workman," a Bible or tract. In the service, brevity and variety are aimed at. Hymns are freely used, Scripture is read with pointed remarks, prayer is not offered until the people seem prepared for it. The sweet songs quiet the heart, the simple earnestness of the speaker wins them; grace and love, a free gospel, these terms fall upon the ear of these Church crushed workmen with a quieting surprise. They knew only too well of "fraternity, equality and freedom,"—their revolutionary motto—but what of this new thing that proclaims the same motto but in such a different way!

"On the day of our first meeting," says Mr. McAll, "the Commissary of Police for the district, though cordially approving our object, expressed his fear that in consequence of the previous disposition to mock at religion we should be unable to go forward. The worst spot in St. Giles', London, he said, would be far more easily worked. We opened our door with trembling hands. At first the people seemed to hesitate and pass by. The little company, however, numbered forty. There was no molestation. Our hopes began to revive. At the next meeting (Sunday evening) the place was quite filled, more than 100 being present."

As you read the simple modest reports of this mission you are amazed at its rapid progress, and the interest manifested. Heathen Japanese could not listen to the Gospel with more signs of surprise and novelty than these *ouvriers*. And this charm of novelty did not vanish as the workers feared. The hall first opened soon became too small. A larger "shop" had to be procured. Soon earnest appeals came from other quarters of this suburb with its 100,000 inhabitants, who are mostly all workmen. Their hours are long. They must not be taken too far away from their homes and families.

We stated that the first meeting was opened in January, 1871. "In February," the report goes on to say, "we opened a second station. Our little room was thronged from the first day. We have been obliged to hire a larger one, and that also is crowded." In April a third station was opened in a spot

famous for irreligion. Here faith was strongly tested, but before the end of the year a larger room was necessary. Then a fourth station was planted in a district of superior artisans. At this juncture strong efforts were made to "write down" the mission by the ultra-atheistic section. They urged that religion and freedom could not co-exist, that the name of Christ is a symbol of tyranny. But these vaporings did not seem to the workmen to be at all like the light that shone from our mission halls, so that from the beginning the room was thronged with eager listeners.

As the work advanced and enlarged, new auxiliaries became necessary. The children must not be neglected, so meetings are held where Jesus, the Lover of little ones, is in a plain way talked about. They learn to sing "Jesus, Lover of My Soul," and such like hymns, in their native tongue, and so, often in the home the father and mother are calmed under the sweet power of song, and are drawn to the cross. No picture could be more touchingly beautiful than that sketched by the good Dr. H. Bonar, in "The White Fields of France," where he shows a liberated Communist entering his old home. Wife and children are there, but strange books are lying about. When evening comes his children gather about him and sing the sweet hymns. He listens with wonder. It is not any wild song of liberty like the Marseillaise that stirs to blood and war. It is softer and sweeter. The words fall on him like a spell; they calm and they please him. The punishment through which he has passed soured and hardened him, but these hymns win him from all thoughts of revenge. They speak of a cross, but he sees no cross. What is this new doctrine? He heard nothing like this in prison. Eight years ago he was led off in chains from Belleville, when its streets were smelling of petroleum and red with blood. Now all is changed; they look cleaner and are quiet. No priests are seen; English pastors move about in their place.

Here are a few extracts from reports. Rev. C. E. Greig writes in 1883, "I have seen over 300 children listening in breathless silence to the recital of Bible stories." Rev. D. Roberts writes from Robaix, "At the Thursday children's meeting, 250 may be considered serious scholars. We have 400 on the books." Faubourg St. Antoine Sunday School has a "fairly orderly crew of from 300 to 400 entire street arabs" under some 20 teachers, "*all trained to the work in this very hall, and all but three converts of the mission itself.*"

In 1872 the children's meetings were opened: by the Report of 1883, the aggregate attendance in Paris alone was 124,000, and outside of Paris, 66,000! Is there not in these figures hope that young France may arise in "newness of life?"

Another interesting auxiliary is the classes for young women. Those out of work are specially sought. They are brought together into a common hall and work is given them for which they receive a small remuneration, and thus they are trained for service, while at the same time they listen to the Word of Life. When service is obtained in families, as in the days of the little Hebrew slave of Naaman's wife, or of Joanna, the Gospel finds its way into the homes of the wealthier class. Many examples are given of this.

Again, women's meetings are held. Here are the words of Madame Dalencourt, a noble lady who is now full of this work, although brought up a Roman Catholic: "The meeting lasts from one to four o'clock. During this time all the women work, either bringing their own work, or knitting, for which we supply the wool. After singing, we sell to them, at a slight loss, the materials for their work, also vegetables, etc. Singing, reading, reception of their little

savings into a Penny Bank, and the lending of books in German and French follow. Prayer closes the meeting."

Fruits of these meetings are often noted. Here is one. Several women, discovering from the law of marriage of the Bible that they were living in violation of it, convinced their husbands and were legally married. Thus the marriage tie is made sacred, and the home life purified. Moreover, the Word finds entrance into many a mother's heart; and where best can it go forth in blessed family influence?

The young men are not overlooked. Paris with its gaieties and attractions is the sink of iniquity for young men. Yet how pleasing to read words like these from Prof. M. St. Hilaire to Mr. McAll: "When you ventured to establish a daily meeting in the centre of Paris I was surprised, almost alarmed at your boldness. How then shall I describe my astonishment and joy when entering this hall, doubled in size, that now accommodates 300 persons, I saw it filled; all the chairs occupied and some hearers standing? * * * * In that business quarter where moments are so precious, at least four-fifths of the attendants were men, and among them, marvellous to say, the majority were young men. * * * a class we despair of reaching. But here they were, attentive, serious, drinking in the Word of Life." He speaks of it as a "complete revolution" to one acquainted with the youths of Paris.

Again, how noble appears the fruit of this work as we learn that at the Young Men's Unions—somewhat like our Y.M.C.A.'s—the question often comes up, "What can we, the young men of Paris do to promote the glory of Christ?" And the answer comes not in a gush of missionary enthusiasm, but in active aggressive work. Clerks, porters, cabmen, apprentices *in hours* act and react upon their young comrades, and as a result, in *after hours* bring them to the mission halls.

Lending libraries are in connection with most of the mission *Salles*. Bibles, Testaments, parts of Scripture, and good useful books are regularly given out. The eager call and greedy reading shew the wisdom of this plan for educating these people. Marks of lamentable ignorance are often met with. St. Paul's Gospel is asked for; after a Bible is loaned "another volume of the same work" is called for, while such expressions as: "This is a grand book," "I never knew before of this interesting book," tell how darkly veiled are the eyes of the votaries of priestcraft. But the sowing is widespread. It is said that the priests complain that they cannot find a chair in their district to sit down upon for some heretic tract, or Protestant Bible, or evangelical hymn book.

So far a general view of the work has been given as to how it is carried on, and how received. Little has been said of its unparalleled progress. Mr. McAll in his first Report speaks of the pain he experienced in seeing the *ouvriers* of Paris in waiting posture for the life-giving message whilst he was unable to give it them. This waiting changed into disquietude. The people in other districts clamored for mission halls. They had come to Belleville and had seen things that plainly were revolutionizing place and people for the better. Their cries became imperative. What could be done? Go forward and trust God whose battle it was, for means to carry it on. Mission halls were opened in other destitute *faubourgs*, and were soon crowded. The enemy's country was invaded step by step; the halls were planted nearer and nearer to the citadels of worldliness, gaiety, and atheism, until at last the Gospel trumpets now ring out in the very heart of free-thinking and fashionable Paris!

We read that in 1883, three evangelistic meetings (one of these attended by 1,200 persons, chiefly men) were held in the large central hall where the International Congress of Atheists met, and that four large ball-rooms were secured and used for Gospel meetings; also that on the 23rd of April, 1884, "the Salle Baltimore was opened, and now the Gospel is nightly preached on the Boulevard Bonne Nouvelle in the very centre of the gaiety and incredulity of Paris. * * * In two months over 11,000 persons have attended the meeting, the larger part being men." So, truly, the centre of the enemy's camp is besieged. "A girdle of mission stations" has been put around Paris.

All classes are touched. The *chiffonnier* (rag-picker) sits beside the man whose breast sparkles with medals and badges, the Communist is in the same hall with the legislator, the sooty furnace blower and the conceited free-thinker, the washer-woman of the *Lavoirs* (Laundries) and the well-to-do lady, the itinerant knife-grinder and the business man—in short, "the rich and the poor meet together," and God's free grace equally suits their wants.

The soldiers and sailors are not passed by. Reading rooms are being provided. Report of 1883 tells that one of these rooms was attended during the year by 100,000 soldiers. The sailors also are brought near to the Kingdom of God, for like our own mission ship, "The Day Spring," in co-operation with this mission is "The Mystery," that anchors at times in the harbors between Dunkirk and Marseilles. Thus not only the sailors are reached, but all whose work brings them about the docks—the fish-women, the porters, the *douaniers* (customs-officers), with their families. We read that at Dunkirk "many have to be refused admission on board for want of room, some nights as many as 100!" How far and wide the Gospel seeds here picked up may be scattered we rejoice to think!

But I am anticipating. I have not yet told you how the work overleaped the walls of Paris. This metropolis, like all others, draws crowds from the outlying principalities at all seasons. Many of these were attracted to the mission Salles—some through curiosity, some to mock, some in earnest. However, they came and God met them in the way. They went back to their homes rejoicing, bearing the word of life. They spoke of it to their fellow-neighbors. These in time grew anxious, and longed to know of this new doctrine, the result being that Mr. McAll received appeal after appeal to come to them. They were so urgent that God's voice seemed clearly in them. What could he do? What but obey, and Joshua-like go up and possess the land being strong and of good courage.

Lyons, once a city of martyrs—once called "the Rome of France"—but now divided between atheism and ultra-montanism, was the first place whose cry was listened to. In November, 1878, the "experiment" was begun. In 1884, about 30,000 people on the aggregate heard the word of God gladly.

And so the work spread until now, not Paris alone, but indeed France is encircled with mission Salles. On the north, stations are at Dunkirk, Lille, Calais; in the east at Lorraine and Alsace; on the south at Corsica, Nice, Cannes, Marseilles, Toulouse; and on the west at Brest, Lorient, Nantes, La Rochelle, Rochefort, Saintes, Cognac, etc. But this is not all. France, viewed as departments, is honeycombed with these mission halls, for inland we find Paris and its environs dotted with 34 stations—besides Lyons, Clamecy, Auxerre, St. Etienne, etc. Marvellous progress! In January, 1872, one station with 40 sittings, in December, 1884, 91 stations with 15,000 sittings.

How is this unparalleled advance accounted for? The answer is, French people sick of Rome and her hard way of salvation, the land of Voltaire impatient with brilliant Renan's cultured salvation—"Reason triumphs over Faith"—hence restless, "sifting and struggling between light and darkness." The Gospel that brings life and immortality to light came at the right moment, and was brought by a man and his devoted wife who were full of the Holy Ghost and power—who knew only one purpose—to preach Christ and Him crucified. The French Protestant ministers to a man threw their souls into the work, led on by Dr. Fisch and the Monods. Moreover, from the first, be it said to the credit of the French officials, the Government and police gave Mr. McAll liberty of access to the people. The police have again and again expressed their full sympathy with the work, for say they, "you are doing our work." And this is true. The change in the whole locality is soon seen. Twice Mr. McAll received public thanks for his labors, and two medals of honor from two of the great public societies of Paris. These are some of the reasons why this work goes on in strength from year and year—these of course accompanied by the Spirit of the living God to whom be the glory forever.

As we have seen the work could not be kept within Paris, so now it would seem as if it could not be kept within France. Lately a mission has been opened in Algiers, Africa. Bitter opposition was at first encountered, and what wonder when it is said that Algiers is peopled largely with the scum of the Continent. However, all obstacles were overcome, and now 3 or 4 halls are crowded nightly. Linger listeners drink in the eloquent words of the talented young Frenchman, M. Eugene Reveillaud, whose visit to this country will be remembered.

Moreover, a World's Fair was held in Paris in 1878. Here was a door opened. The mission entered it. A large hall was secured capable of seating 600 persons. Two French evangelistic services were held daily in this place during the Exposition, attended by over 100,000 persons from almost every nation under heaven. At these meetings the Word of God was given at the door. But in addition to this a neat little pavilion, "the Kiosque," was erected on the Exposition grounds. From its open windows were distributed in twenty-two languages, 1,500,000 copies of the Gospels and Testaments. *The European nations sought and obtained many copies, but it is interesting to note that Japan asked for 81, Turkey for 20, and Persia for 12!* Who can value the bread cast upon these waters of moral unrest and turmoil? One of the distributors writes: "The best idea of the eagerness of the populace to get the books you may gather from the fact that we had to shut the windows of the Kiosque more than a dozen times to lessen the pressure of the crowd."

You will have noticed that little has been said as to the results of the work except as you learn from its progress. Sensibly the workers of this mission do not count their converts by numbers. Modestly appended to each Annual Report you will find simple records of the silent leavening process that is going on in many individual hearts. The pastors of the Protestant churches record yearly additions to their membership directly through this mission while many other independent testimonies are given of good work done. An eagerness that will not abate cannot be disappointed. The hungry soul shall be satisfied. The anxiety of this people for the truth of God astonishes you. You feel as you read the Reports, like accepting with caution the sentences recorded, so full and uncommon is the anxiety shewn. Dr. Bonar says: "It

is hardly correct to call the Paris mission an aggressive one. The difficulties which we feel in our large cities of 'drawing out' the people are unknown to the laborers in Paris. 'Compel them to come in' is hardly a suitable motto for these halls; but rather 'All the people ran together greatly wondering.' And yet this unique mission is not carried on by noisy fussy men. The sensitive French feelings and emotions are not tampered with. Tranquillity is its distinguishing feature and stamps its growing permanency.

Although begun and regulated by a Congregational minister it is strictly non-sectarian. All Protestant denominations support it.

The missionaries have many hardships but they never parade them. One of the workers has fallen in the trenches indirectly through overwork. His name I can but mention owing to lack of space, although its mere mention under any circumstances is sufficient to call up the loving and lovable man of God—the late Rev. G. T. Dodds.

We close this paper in Mr. McAll's words that preface his last Report—*"Shall God's message be published to those who are waiting to listen to it; or shall they, after their complete revolt from Romanism, be left in absolute ignorance of the only truth which can fortify and regenerate the soul, thus becoming the ready prey of the zealots of gross materialism? Would that our Lord may raise up amidst the vast arena a numerous band of 'men full of faith and of the Holy Ghost,' endowed with wisdom and courage which no adversary shall be able to resist! The scattered French evangelical pastors and missionaries are too few in number and too feeble in resources to overspread the tenth part of this wide-spread field of effort. May Britain and America send forth the chosen ones from among their youthful preachers to league themselves with the too limited band of the young Christian men of this country, in the sacred vow to win it for Jesus."*

EDINBURGH NOTES.

The theological colleges in Edinburgh in connection with the Scottish Presbyterian Churches resumed work last November with increased attendance of students. The work has proceeded with regularity and vivacity in the three halls, and but little of special interest has so far occurred.

During the month of December several large gatherings of students were held to meet with two young gentlemen from Cambridge, who had decided to go to China to labor for Christ. Their short stay with the Edinburgh students created a very favorable impression, and they were urgently invited to return before leaving for their distant field of labor. They agreed to do so and on Sabbath evening (Jan. 18th) about 2,000 students met in the U.P. Synod Hall to hear them. Prof. Charteris of the University of Edinburgh presided, and the meeting was addressed by Mr. Radcliff, Solicitor, Liverpool, and by the two young missionaries, Mr. S. P. Smith, late Stroke-oar of "Cambridge Eight" and Mr. C. T. Studd, ex-Captain of "Cambridge Eleven." The addresses were listened to throughout with unabated interest and the subject upon which these young gentlemen chose to speak was the way in which they were led to devote themselves to foreign mission work. Their

earnest and simple words seem to have produced a wide-spread awakening among the students. Fully a thousand remained to the aftermeeting which Mr. Smith addressed from the words "Be Blessed." A young man, also from Cambridge, testified to the movement going on amongst the students in that place. Some 50 had expressed a desire to give themselves to work in foreign parts.

After the meeting in the Synod Hall Prof. Greenfield threw open his house to those who were anxious about their spiritual condition, and very many availed themselves of this opportunity to converse with these gentlemen respecting the way of life.

On the following day a crowded meeting of Christian workers was convened in the Free Assembly Hall and was addressed by these gentlemen. In the evening about 600 students met in the same place and some 50 testified to their intention to devote themselves to the work in foreign lands.

The meetings were all impressive and interesting in the highest degree, and there is without doubt much good being done throughout this country, by their simple presentation of gospel truth, and the exhibition of consecration to the work of Christ, which these young men show.



The students' meetings which began with the visit of Messrs Studd and Smith to Edinburgh continue to be attended by large numbers. Prof Drummond of Glasgow has on two Sabbath evenings addressed large gatherings, and many of the medical professors have been earnestly assisting in the largely attended aftermeetings. This religious movement is likely to be of great consequence since the work is carried on among the students of the University.

The meetings under the auspices of the National Temperance League of Scotland were held towards the end of January in the Synod Hall and Lothian Road U. P. church. Delegates were present from different parts of Scotland, and the best known speakers were Mr. Herbert Gladstone, M.P., Mr. Burt, M. P., Mr. Parker, M.P., Sir Wm. Fox, Ex Premier of New Zealand, Prin. Cairns and Prin. Rainy. The audience manifested its leanings towards using every possible haste in prohibiting the manufacture and sale of intoxicating drink.

The Students' Missionary Society of the U.P. Hall has decided to aid the Canadian Church in its effort to overtake the Home Mission work in the North West provinces. The scheme has been and will be heartily taken hold of by the students, and during the coming summer and next winter, they will devote a portion of their time to pleading the "Manitoba" scheme in the congregations of the U.P. Church. During the present year the sum of money raised for the churches and manses of Jamaica by the students is in the neighborhood of £2,000.

A. H.

Editorial.

CLASS instruction in the English Bible is given in many colleges at the present day. This, we think, has several advantages, and we would like to see some such tuition in our own college. We sometimes hear our students complaining, when about to leave the college halls, that they have not compassed a larger portion of the Bible in class study. They appreciate very highly the valuable guidance over knotty passages of our revered Professor of Exegetics, and regret that they have not his instruction or some other able instruction over more widely extended passages. We think that the valuable instruction given in Hebrew and Greek Exegetics might be very profitably supplemented by class instruction in the English Bible. The latter study would correspond somewhat to ordinary Bible class study, partaking, perhaps, of a deeper nature, and might be carried on in different ways. Thus, the student would compass larger portions of scripture, and become acquainted with the sweep and tenor of narrative and argument as used by different writers; and this would come very near the truest Exegesis. A familiarity with, and consequent power of reference to, different passages would thus be obtained. If anything is needed in dealing with men, personally, it is a power of using the English Bible.

AT the present time in Canadian history there is a great demand for ministers and missionaries. The needs of our great North-West are constantly forced on our attention. Every one who visits that country seems to come back a convert to the idea that Home Missions claim the chief attention of our Church: that the North West must be well evangelized at the present moment if Canada is ever to become a God-fearing, law-abiding nation. Then there lie before us the undoubted needs of vast foreign fields, whose millions are strangers to the gospel.

Ministers then are needed, and in great number, to evangelize the world. What is the duty of our home ministry in the matter? We think that in addition to deep and strong preaching of the gospel, there should be introduced a decided missionary tone into the Church. It is not enough that men should be taught the gospel, and allowed out of their own brains to resolve to become missionaries. It is necessary with most people to bring motives to bear upon them why they should go into the mission field. Let the young men of the Church have the claims of missionary work set before them; let them see the contrast between heathendom and christianism. This could largely be done by ministers in private conversation with those over whom they have influence, in preaching missionary sermons, and appealing to young men to go forward to the ministry, and in praying fervently that they may do so. Let fortnightly or monthly missionary meetings be held, at which missionary intelligence is presented, and let the people obtain some knowledge of the great world outside of that in which they live, and about which many know very little. Missionaries who have returned on furlough might be obtained to address congregations. Biographies of eminent missionaries could be placed in the way of young men, which would kindle their imagination and love for such work.

Then, it might also be shown how open the way is to becoming a minister. The expense necessary to this is very little in Canada, where we have free education, and where remunerative missionary work is provided for the students in the summer months, or where they may "lie out" a year and teach, in order to replenish the purse.

Our College Letter.

KNOX COLLEGE, Toronto, March 9th, 1885.

MY DEAR GRADDE,—Will you excuse a short letter this time, even though it may be the last this year. The chief matters of interest that have transpired since I wrote you last have been the election of new committees for the various societies and college organizations. Instead of giving you an account of these now, I shall send you a copy of the April "Monthly," where all these closing matters will be fully detailed.

The Missionary Society have appointed their men for the coming summer's work. Sixteen fields are to be occupied, nine for six months and seven for four months and a half; five of the fields are in Manitoba. It has been arranged that the student missionaries employed by the Society shall appear before the Committee of the Toronto Presbytery to be approved by them, as has been required hitherto of students sent out by the Home Mission Committee. The plan of having papers on missionary topics prepared by various students and read before the Society, which has proved so useful and interesting, is to be continued next year. The students who are to read the papers will be appointed this spring. In this way they will have time to collect the necessary information during the summer.

I told you there had been some discussion as to the form the closing exercises should assume this year. Some were in favor of having something of a social nature about the time of closing—an opportunity for the graduating class to say farewell to their city friends. It has been finally decided, however, to have no change in the old form this year. There will be the usual academic exercises in Convocation Hall in the afternoon, and a public meeting in one of the city churches in the evening. At the latter meeting it is expected that papers will be read by some one of our distinguished alumni, and by two of the students. It was found impossible to get a suitable evening for the projected social gathering. W. A. Duncan, for the graduating class, and J. L. Campbell, for the remaining students, will read a valedictory and reply respectively. The general opinion among the students seems to be that there will be danger of this form of closing growing somewhat monotonous unless some way of varying it is discovered. The Glee Club will render a couple of anthems at the evening meeting. I have heard the pieces, and they are very fine.

The annual sale of papers and periodicals passed off last week with the usual amount of interest and fun. Our popular auctioneer who graduates this year will be much missed in this as in other capacities.

And now, my dear Gradde, I must bid you a hasty good-bye. With best wishes,

Yours (in terror of exams.),

A. LOFAR.

Rev. John Gradde, The Manse, Procul.