

THE

# Knox College Monthly

AND  
PRESBYTERIAN MAGAZINE.

VOL. XII.

JUNE, 1890.

No. 2

---

## THE BIRTH OF A SISTER DOMINION.

LAST February a conference of the representative statesmen of the Australasian Colonies,—viz. New South Wales, Victoria, Queensland, South Australia, West Australia, Tasmania and New Zealand, met in the city of Melbourne to consult whether the time was ripe for the federation of those Colonies. In the correspondence in which Sir Henry Parkes, the Premier of the great Mother Colony of New South Wales, proposed a convention or conference, he said, "The scheme of federal government, it is assumed, would necessarily follow close upon the type of the Dominion Government of Canada. It would provide for the appointment of a Governor-General, for the creation of an Australian Privy Council and a Parliament consisting of a Senate and a House of Commons." The Hon. Mr. Gillies, speaking from the chair as president of the Conference, said, "It was a question as to whether the (proposed) federation should be like the Dominion of Canada or whether it should be similar to the Constitution of the United States. He had no doubt that they would find that the Canadian Constitution

\*An address delivered before the Royal Society of Canada, on May 27th, by Principal Grant, Vice-President and now President of the Society.

was about the best basis they could select." At a banquet given by the Premier of Victoria in honour of the members of the Federation Conference, the Hon. James Service who was fittingly called on to give the toast of "A United Australia," said: "The idea of a united Australasia has sunk deep into the hearts of the Australian people. It has touched their imagination and been approved by their sober judgment. . . . We want to see a Dominion Parliament, a Dominion Government, and a Governor-General sent from England. There is no difference of opinion on this point." After full consideration of the subject, privately in Committee as well as publicly, the delegates at their sixth and final sitting on the 14th of February, unanimously adopted the following address to Her Majesty:

"May it please your Majesty,—We, your Majesty's loyal and dutiful subjects, the members of the Conference assembled in Melbourne to consider the question of creating for Australia one Federal Government, and representing the Australasian colonies, desire to approach your Most Gracious Majesty with renewed expressions of our devoted attachment to your Majesty's throne and person. On behalf of your Majesty's subjects throughout Australasia, we beg to express the fervent hope that your Majesty's life may be long spared to reign over a prosperous and happy people. We most respectfully inform your Majesty that, after mature deliberation, we have unanimously agreed to the following resolutions: 'That, in the opinion of this Conference, the best interests and present and future prosperity of the Australian colonies will be promoted by an early union under the Crown; and, while fully recognising the valuable services of the members of the Convention of 1883 in founding the Federal Council, it declares its opinion that the seven years which have since elapsed have developed the national life of Australia in population, in wealth, in the discovery of resources, and in self-governing capacity, to an extent which justifies the higher act at all times contemplated of the union of these colonies under one legislative and executive Government on principles just to the several colonies. That to the union of the Australian colonies contemplated by the foregoing resolution the remoter Australasian colonies shall be entitled to admission at such times and on such conditions as may be hereafter agreed upon. That members of the Conference should take

such steps as may be necessary to induce the Legislatures of their respective colonies to appoint during the present year delegates to a National Australasian Convention, empowered to consider and report upon an adequate scheme for a federal constitution. That such Convention should consist of not more than seven members from each of the self-governing colonies, and not more than four members from each of the Crown colonies."

In brief, the Conference unanimously decided that the time had come for the union of the Australian colonies under one Federal Government, and that the way to frame a constitution was by a National Convention to be elected this year by the several Australian Parliaments. The language of the first resolution: "The best interests and the present and future prosperity.....will be promoted by an early union under the Crown," was intentionally copied from the proceedings which led to the confederation of the North American Colonies. In order to guide their readers, the Melbourne and Sydney Press printed admirable summaries of the Act under which the Dominion of Canada was constituted. During the discussions at the Conference, the only member who objected to our Constitution as a pattern for Australia was the Hon. Mr. Playford of South Australia, and he did so on the ground that Canada was a nation and that Australia was not ready to become a nation, at all events that South Australia was not quite ready to abandon that hostile tariff against sister colonies which Victoria had provoked her into making. In Canada, he said, the Provincial Parliaments had little to do, and the central body did all the work. Our Local Legislatures he considered to be "mere parish vestries." Leaving it to the defenders of Provincial rights, especially to my colleagues from Quebec or Manitoba, to explain to Mr. Playford how mistaken is his view of our Provincial Legislatures, and leaving it to our esteemed member, Dr. Goldwin Smith, to explain to the other statesmen assembled at the Conference how mistaken they are in regarding the Constitution of Canada as in any sense worthy of imitation, I submit that the facts cited show that the title of this paper is warranted. It also seems to me not unfitting that this Royal Society, which is the chief symbol of the intellectual life of Canada, should hail with affection the approaching advent of a sister British Dominion under the Southern Cross and recognize with eager hope the mighty influence that such a State

will have on the Empire, and on all the highest interests of humanity. As one way of extending the welcome which all Canada as well as our Society desire to extend to a sister, I have chosen for the subject of the brief address which custom requires from your Vice-President that Melbourne Conference which may be regarded as the dawn or harbinger of her coming, or—to use the illustration of Mr. Service—as “the grand jury” which made enquiry whether there were sufficient evidence that the time was ripe for her arrival, and which decided unanimously in the affirmative, and then formally sent the matter before the Queen and the Australian Parliaments for final trial.

As I reviewed the history of this movement the thought suggested itself, how slow and stately are the steps that are taken when the goal is the making of a nation! In the case of Australia, the Melbourne Conference of 1890 was very far from being the first step. Wentworth, a truly great statesman to whom New South Wales owes responsible Government, was in favour of Federation, and so was every other politician of eminence from the the earliest days of Australian Parliaments. In Victoria, in 1857, a select committee reported that there could be only one opinion as to the ultimate necessity of a Federal Union. In 1870, a Royal Commission sat “to consider and report upon the necessity of a Federal Union of the Australian Colonies for Legislative purposes, and the best means of accomplishing such Union.” It reported favourably, and pointed to Canada as furnishing “the most perfect example of Federated Colonies.” The Sydney convention of 1883, the outcome of which was the Council that has since met regularly in Hobart, had in view the creation not of a body with limited powers and without an executive, but the establishment of a real Parliament. And yet notwithstanding the long delays and the apparent simplicity of the problem where an isolated island-continent is concerned, even the Melbourne Conference did not venture to frame a plan of union between contiguous sister colonies. Men who ask for a reorganization of the British Empire that will give full citizenship to the people in every self-governing part of the Empire are sometimes taunted because five or six years after the formation of an Imperial Federation League they have not produced a plan. A score of plans have been produced, but that the League has not committed itself to any one of them is surely a proof of its wisdom.

How excellent, too, are the arguments that can always be used against our taking a step in advance! Think of the risks! Think of the expense! What are we to gain by it? Are we not doing well enough as we are? The marvellous progress that Australia has made, her increase of population from eleven thousand in 1810 to nearly four millions—including New Zealand—in 1890, with that population the wealthiest per head on the globe, with a well-trained army of over thirty-one thousand men, and a fleet built by Britain but paid by Australia, with her ports defended by the best guns and appliances that modern science can suggest, with universities offering better salaries, in order to get the best men, than any offered in Canada or the United States, with technical schools, and schools of mines, art galleries, public gardens and museums far superior to anything we can show, all this, when referred to with pardonable exultation, will be used against the cause of national unity. "If," said Mr. Playford, "they could be the most wealthy people in the world without Federation, if they could be the best governed and the most prosperous community, why on earth, said the opponents to Federation, should they go in for Federation? What reason was there for it, when we had achieved so much under the present system of Government?" No reason but self-respect, and the duty which foresight makes imperative.

The Hon. Mr. Deakin, of Victoria, a representative of young Australia from whom the greatest things are yet to be expected, struck the right key in referring to objections. Like a true statesman he relies much on sentiment. "The feeling of nationality," he said, "was increasing in intensity day by day, and he believed it would deepen and widen and strengthen until it could far more than suffice to float all the burdens that could be placed on its bosom. . . . Even the crimson thread of kinship, running as it did through all the colonies, would prove not merely a thread, but would bind them closer than links of steel." The clothes of a State must be adjusted to its growth. For a free people there is no such thing as a Constitution that cannot be revised. The only question is, shall the proposed change or changes be made in times of peace or in the day of calamity or crisis? "The Constitution," said Mr. Deakin, "as framed by the Convention would not be an absolutely final one. If in any respect the Constitution failed to meet the wishes of the people, the people would mould it to their wishes."

In reading the great speeches made at the Conference one cannot help being impressed with their resolute and lofty tone. These men knew that they were risking their political existence for an idea, but they spoke unhesitatingly and without reserve. They had faith in their country. They believed that the country expected great things of them and that it would respond to the highest notes. The representatives of the weakest colonies, that is, of those that risk least and would be most helpless if left to themselves, were most timid. So has it always been, and so will it always be. With us, British Columbia and Prince Edward Island were most averse to Confederation. Nova Scotians were told that they would be ruined. Newfoundland, that has often spent more than a third of its revenue on poor relief, is still afraid that union with Canada would make every one poor. In the same way, Sir James Lee Steere, the representative of Western Australia, a colony with forty thousand people, thought Federation impracticable. He frowned upon "sentiment," and wanted to know where the revenue was to come from. He, as a practical man, did not see that Australia could possibly pay its way, when money now raised by border duties, would be no longer forthcoming. According to Mr. Playford, as Melbourne had sold to South Australians goods for less than they could buy them for anywhere else, they—in revenge—should be allowed to buy dear goods for a few years; and as South Australia would insist upon this luxury, it could not afford to surrender its right of taxing those Melbourne people, who under Confederation would be citizens of one and the same State with them. Little Tasmania, however, was not afraid of its big sisters; and the two doubting colonies were plainly told that Queensland, New South Wales, Victoria and Tasmania could of themselves form a united Australia. Not that, in my judgment, South Australia would remain out of the Union a single day. No colony has had more original and far seeing leaders. None has attempted greater projects or carried them out more successfully. Mr. Playford, too, I think, was much more anxious to give a bit of his mind both to Victoria for its former selfishness, and to Sir Henry Parkes, for supposed inconsistencies in his record, than to argue against Federation. He is an Englishman, and exercised the privilege of grumbling just when intending to do something handsome. But, as I have said, the general tone was impressive

and the speeches full of inspiration. I content myself with giving an extract from the first of the three made by Sir Henry Parkes. After adverting to the stimulating thought that they were "standing on an eminence of what can occur only once in the whole of their history—the creation of a nation," and pointing out that to the descendants of a people "unequaled in all the whole range of the human race in nation-creating properties," nothing should be impossible, he proceeded: "We have now arrived at a time when we are fully justified by the laws regulating the growth of free communities to unite under one Government and one flag. (Cheers.) The flag of a United Australasia means to me no separation from the Empire. (Prolonged cheering.) It means to me an attempt to create some separate political organization. Admitting, as I do, the interests of the Australian people ought to be the first object of concern, still I say our interests cannot be promoted by any rash, thoughtless, and crude separation from the grand old country of which we are all so proud. (Cheers.) All free communities must have a political head, and I should like to ask any thoughtful student of history what supreme head we could have more attractive, more ennobling, more consistent with true principles of liberty than this Sovereign, who during her beneficent reign has seen more improvements for the amelioration of the human race than ever Sovereign saw before in the history of the world. There is no reign of an Emperor, King, or Potentate which has included such tremendous advantages for the improvement of the world, for the spread of Christian civilization, and for the increase of the happiness of the mass of the human family as that of Queen Victoria. (Cheers.) But let it not go forth for a moment—and I think I may speak for my colleagues in the Conference—that, in seeking complete authority over our own affairs in this fair land of Australia we are seeking any separation from the Great Empire. (Cheers.) Now what stands in the way of a federated Australasia? A common tariff. Natural life is a broad river of living water. Your fiscal notions—and I am free-trade, remember,—(hear, hear)—your fiscal notions on one side or the other are as planting a few stones or cutting sandbanks to divert the stream for a little in order to protect your own interests. This question of a common tariff is a mere trifle compared with the great overshadowing question of living an eternal natural existence. Free trade or

protection, all must admit, is to a large extent but a device for carrying out a human notion ; but there is no human notion at all about the eternal life of a free nation. I say, then—I understand by a united Australasia a sinking of all subordinate questions—I speak for my colony, which is as great as the rest of you—(cheers)—we are prepared—and I will answer for the Parliament and the people of the country I represent—to go into this national union without making any bargain whatever—(cheers)—without stipulating for any advantage whatever for ourselves, but trusting to the good faith and justice of a Federal Parliament—(cheers)—we are praying God will give us power to rise above these secondary considerations.” This is language worthy of a statesman. Equally noble, perhaps nobler still was his warning that “without the sentiment of honour intermingled with importance there never can be any Federation. If we proceeded on any inferior plan of action or personal interest, for example, which I cannot believe will enter the thoughts of any member of this Conference, or if we take any less elevated ground than that of public honour as well as of importance, we can never, even if we live for one hundred years to come, give birth to a nation in these colonies. (Cheers.)”

Australia may be proud of the man who can think and speak and is prepared to act along these lines. Time will not permit me—even were this the place to enter on the discussion—to consider the obstacles that must be overcome by our fellow-subjects who dominate the Southern Seas, in accomplishing their great work. They have their own difficulties, and to some of themselves these appear greater than those which the United States or Canada had to overcome. One difficulty, however, they have not. Just because of their geographical situation there is no Australian who does not believe in the future of his country. He may think that the time has not come ; he may argue that the best way to dispose of the lion in the path is to allow him to prance about for a few years more till he gets stronger ; but he has no doubt that some day he will be the citizen of a great Australian Commonwealth. Is it so with us? We hear that there are Canadians who advocate repeal or secession ; that there are others who scoff at what they term “the all Canadian arrangement ;” and that there are others who would divide Canada not merely into two, but into a dozen parts, to be annexed as separate States to another country. We do not know



whether those who have lost faith or never had faith in a great Canadian Commonwealth are many or few ; but whether few or many they constitute our supreme difficulty. What of it ! Every nation has difficulties of its own, and in struggling against these men are tested and men are made. I have merely adverted to one of ours, that we may congratulate Australia on being more fortunate, in one respect at least, than we. Canada will become great, notwithstanding the foes of her own household. Australia will become great, notwithstanding the obstacles that at present impede her development. Next, a South African Dominion will be formed. How much depends on the formation of such a Federation every one knows who is acquainted with the recent history and present position of the South African Colonies, republics and protectorates. In the meantime, however, the interest of all centres on Australia. She has statesmen

“ Who know the seasons when to take  
Occasion by the hand.”

Before this time next year we shall see whether the people know their statesmen. All that we can do is to bid them a hearty God-speed, and, as sharers with them in a common glorious future, join in their inspiring cry,—“ *Advancce, Australia !*”

GEO. M. GRANT.

*Queen's University, Kingston,*

## LUX MUNDI.

SINCE the days of the "Cambridge Platonists" Cambridge has not been the centre of any marked movement in the religious life of England. To its rival sister, Oxford, have the student's eyes been turned as he reads the history of Christian thought in Britain during the past and present centuries. "The Holy Club," from which sprang that mighty revival with which the names of Whitefield and Wesley are inseparably connected was "The Oxford Methodists." The Tractarian movement, under whose impulse the elder Newman, with many friends, went on to Rome, and which brought fresh life to the High Church Anglican party, giving to it the powerful position it confessedly has in its own communion to-day, was an Oxford movement; the "Essays and Reviews," that *avant courreur* in English ecclesiastical circles of the "higher criticism" in which this century rejoices as its course draws nigh to the close, was a volume written by Oxford men. In "Lux Mundi" it is Oxford which again speaks, and speaks with a voice we venture to say that will compel listeners, and leave an influence as marked as any or all of those voices to which already reference has been made. "Lux Mundi" is a series of twelve essays\* from eleven different pens, representing, however, one distinct school, and, as the preface tells us, presenting "a common body of thought and sentiment, and a common method of commending the faith (Catholic) to the acceptance of others." In fact the twelve essays are a consistent whole; "Unity of conviction—mutual criticism and suggestion," have absorbed individualism, and given to us the manifesto of a party.

Ecclesiastically the work is written from the Anglican High Church position, though the tone of arrogance so frequently heard from that quarter, is happily wanting. The men we are

\*The essays are on Faith; The Christian doctrine of God; The problem of Pain; The preparation in History for Christ; The Incarnation in relation to Development; As the Basis of Dogma; The Atonement; The Holy Spirit and Inspiration; The Church; Sacraments; Christianity and Politics; Christian Ethics.

dealing with are men of culture, breadth of view, and of universal sympathy. The usual arguments for a visible Church, an historical episcopate witnessing to that Church's continuity, and for the sacraments as channels of grace when duly administered need not detain us, they are not the main object of the treatises ; nor the ever present but unobtrusive assumption that the Episcopal Church of England is in the main the best representative of the historic Catholic Church. Yet a sample of the method of presentation shall be given to justify our remarks on the characteristics of these essays. Speaking of "Christianity and Politics," the author writes, "In speaking of the Church we shall have mainly in view that solid, highly articulated, permanent core of Christendom, which, however, taken into fragments, and weakened by its own divisions, maintains a clearly marked type ; on the side of doctrine, in its creeds and sacred writings ; on the side of worship, in its sacraments and traditional liturgies ; on the side of organization, in its ministry ; as well as holding the life of Christ its standard of perfect living. Those Christian bodies which float more or less closely knit together around the central core of the Church, have often rendered great services in advancing on special points the standard of social and personal morality, and they are more flexible and able to throw themselves more rapidly into new crusades ; but it may well be doubted if their work could have been done at all without the more rigid and stable body behind them, with its slow movements, but greater Catholicity of aim and sympathy ; and certainly in the long run it would have been better done, if, like the great monastic bodies they had remained as distinct organizations within the Church." Perhaps ! but the assumption, that "those Christian bodies" are not as much parts of the Church visible as those other communions, which lay exclusive claim to the historic episcopate, is an assumption still, only that and nothing more. *Vide* Bampton Lecturers. Hatch, 1880. *The Christian Ministry*, Lightfoot on Ep. to Philippians.

Doctrinally, the writers stand on evangelical ground. The Incarnation, in the Nicene or Athanasian sense of that doctrine, is made the central truth. The Word was made flesh and dwelt among us. There is no uncertain sound as to the resurrection of Jesus, and "that Christ died upon the cross for us, that He offered Himself as a sacrifice, and that we are redeemed through His

blood, this is a belief fundamental to Christianity; nor has the Church ever wavered for an instant in her strong faith in this." True, the scientific theology of John Calvin was an "awful and immoral system—vigorously deduced from a one-sided truth," but the evangelical Wesleys said as much as this, the one in his tracts, the other in his poetry, and many undoubted Christians in acknowledged orthodox Churches speak of "forensic fictions of substitution, immoral theories of the Atonement, the rending asunder of the Trinity, and the opposing of the Divine persons, like parties in a lawsuit." Such expressions as these may grate on some ears, nevertheless they are not beyond the limits of recognized evangelical orthodoxy, and do not prevent our authors from unmistakably declaring adherence to "Christ the power of God and the wisdom of God." They embody in their manifesto the evangelicalism of the great eighteenth century revival with the ecclesiasticism of the Tractarian school.

We have dwelt at some length upon these two points, which are not new, in order that we may estimate aright the position taken by the authors of "Lux Mundi" which is new, and not only new, but startling. High Church Anglicans as they are, holding firmly an evangelical creed, they are also sympathizers with the advanced thought of the day. Our authors shall speak for themselves. "The last few years have witnessed the gradual acceptance by Christian thinkers of the great scientific generalization of our age, which is briefly, if somewhat vaguely, described as the Theory of Evolution. History has repeated itself, and another of the oppositions of science to theology has proved upon enquiry to be no opposition at all. Evolution is in the air. It is the category of the age; a *partus temporis*; a necessary consequence of our wider field of comparison. We cannot place ourselves outside it, or limit the scope of its operation. And our religious opinions, like all things else that have come down in the current of development, must justify their existence by an appeal to the past." Evolution is no more to be questioned as a working theory by which the progress of humanity and of revelation is to be read, than is gravitation in the study of the visible universe. If a man insists upon making the earth the centre of our planetary system, he is simply ignored, laughed at; if a theologian denies evolution, he is to be passed by as hopelessly inane. This position understood, no surprise will

be experienced by taking note of this further statement. The Higher criticism is accepted. Instance the following: "By an analysis, the force of which is very great, historical criticism distinguishes distinct stages in the growth of the (O.T.) law of worship; at least an early stage such as is represented in the 'Book of the Covenant,' (Ex. xx. xxii. xxiii. xxxiii.) a second stage in the Book of Deuteronomy, a last stage in the 'Priestly Code.' What we may suppose to have happened is, that Moses himself established a certain germ of ceremonial enactment in connection with the ark and its sacred tent, and with the ten words; and that this developed always as 'the law of Moses,' the whole result being constantly attributed, probably unconsciously, and certainly not from any intention to deceive, to the original founder." The Church "cannot insist upon the historical character of the earliest records." We may anticipate, however, that "the Church will continue to believe and to teach that the Old Testament, from Abraham downwards, is really historical." The books of Job, Daniel, Jonah are "dramatic compositions, worked up on a basis of history," at least, criticism may be, probably is, correct in thus characterizing them.

These positions are surely sufficiently advanced for the present decade, and the holding of them on practically evangelical ground is rather startling to our ordinary evangelical minds; nevertheless they are all maintained in "Lux Mundi" and that with consummate ability, reverence and candour. How? All questions of eschatology are ignored, nor can we discern any position taken that would view sin in any other light than a present condition of good in process of evolution. "Man has a law of his being, a condition of his perfection, which he instinctively tends to disobey," is as definite a statement as we can find in passages specially designated for the purpose regarding what the "plain palpable fact" of moral evil is; sin is lawlessness, only the law transgressed is the "law of our being," rather than the law of God.

"Viden meliora proloque, Deteriora sequor"

is "the fact which philosophers call moral evil, Christians, sin." That "sad, solemn inevitable fact" of human experience thus explained, and the great future left either dim or clear, the way is open for the reconciliation of the Évangél with the spirit of the age.

"Nature is one great body, and there is breath in that body ; but this breath is not self-originated life, it is the influence of the Divine Spirit ; 'by the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.' It is the sending forth of the breath of God which is the giving to things of the gift of life ; it is the withdrawal of that breath which is their annihilation,—a special in-breathing of the Divine Spirit gave to man his proper being." In the schools of ancient Greece, the onward march of conquering Rome, in Chaldean civilization and Egyptian art, in the *Vedic* hymns and the teaching of Zarathusia, Neo Platonism and Sagas, in the spiritual conception of the Hebrew, who bowed before a God of righteousness, this life has been and is working out its human destiny, which is ever nearing that

"One far off divine event, to which the whole creation moves."

And the one far off divine event has been made manifest in that *basal* fact of Christian faith—the Incarnation. Thus Christianity is final, and its dogmata clothed with authority, for when humanity shall have worked itself consciously up to those heavenlies where "we shall be like Him, seeing Him as He is," redemption's work will be complete, and our present evolution age have passed. "Christ is the second Adam, who having 'recapitulated the long development of humanity into Himself,' taken it up into Himself, that is, healed its wounds and fructified its barrenness, gives it a fresh start by a new birth from Him. The Incarnation opened heaven, for it was the revelation of the Word ; but it also reconsecrated earth, for the Word was made flesh and dwelt among us : " thus, founded upon that fact, Christianity "welcomes the discoveries of science, as ultimately due to Divine revelation, and part of the providential education of the world. It crowns all earthly aims with a hope full of immortality, prophetic of eternal occupations elsewhere. We can conceive no phase of progress which has not the Incarnation for its guiding star ; no age which cannot make the prayer of the fifth century its own. 'O God of unchangeable power and eternal light, look favorably on thy whole Church, that wonderful and sacred mystery ; and by the tranquil operation of thy perpetual providence, carry out the work of man's salvation ; and let the whole world feel and see that things

which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ.”

We have thus endeavoured to lay before our patient readers a *vidimus* of this new departure, a work in which Oxford is endeavouring to unify her three great modern movements ; how far with success it is too soon to judge. There are many points we had marked for criticism, but our paper is already too long, we meanwhile forbear ; perhaps it is well, the direction is so divergent from all our traditional training, things may well be allowed to settle down for a calmer judgment. Meantime we are thankful to our authors for their unmistakable testimony to the truth that Jesus Christ has come in the flesh, and to the power of His resurrection ; thankful, too, for the warning which the name of Galileo must ever bring. Secure to us the truth that Jesus Christ has come, died, rose, and ever lives, our quickener, redeemer, ever present advocate with the Father, we rest in the assurance “none of these things shall harm us,” and thus walking uprightly, no good thing will He withhold.

JOHN BURTON.

*Toronto.*

## THE UPPER CHAMBER.

THE disciples, waiting in Jerusalem, in obedience to their Lord's command, for the promised gift of the Holy Spirit, are represented as meeting from day to day in an upper chamber where "they all with one accord continued steadfastly in prayer." Though daily resorting to the Temple, probably when the sacred courts were most frequented, that with joyful hearts they might render to God the tribute of their praise on account of the sublime fulfilment of their hopes in regard to their Lord, there can be no doubt that during this period prayer was their principal engagement. The upper chamber is referred to as their abiding place.

The prayers of the disciples, at this time, are intelligible only in consideration of the many and deep questionings with which their hearts must have been agitated, as they sought to interpret the marvellous events in their Lord's history, especially its mysterious close, by comparing scripture with scripture and bringing the light of prophecy to bear on their perplexities. It is impossible to read Peter's address, after the descent of the Spirit, to the assembled multitude, without perceiving that the points he established and pressed home on the attention of his hearers, were the result of deliberation in which he and his fellow-disciples had been engaged. In the various steps of his argument not only the power of the Spirit, but the ponderings of human hearts may be discerned.

The anxieties of the disciples were not essentially different from those with which the Church has always been familiar, for like anxious inquirers now, they were seeking Christ and the knowledge of the truth as it is in Jesus. In some respects, however, their perplexities were peculiar and incapable of parallel, for in their spiritual strivings they were being led out into a new world of thought and experience. It could only be with faltering spirits that they entered upon that hitherto untrodden realm of spiritual life. They were passing from amid the symbols and shadows of the old economy into the light of the new, but not as others subsequently did under their guidance. In reality, the transition



from the one economy to the other was being wrought out in their own souls, and in their struggling for the light the world was in travail with the birth of a glorious future.

The difficulties with which they had to contend arose mainly out of their false views in regard to the kingdom of their Lord. On the very eve of His ascension, they came to Him with the question "Dost Thou at this time restore the kingdom to Israel?" and not till the day of Pentecost does their worldly dream seem to have been dispelled, when, with all the emphasis, vividness and living energy of a revelation new to his own soul, Peter made the sublime announcement that the crucified One was by the right hand of God exalted. They knew that He had risen from the dead; they had witnessed His ascension from the Mount of Olives and just before His departure, as if lifting for a minute the veil from that world whither He was going, He had solemnized their minds with the assurance that all authority was given to Him both in heaven and on earth. Familiar, however, as they have been with the person of their Lord, under the limitations of His humanity, it cannot be deemed strange if they failed to rise to the conception of His throne in the heavens. Apparently, without the special revelation of the glory of their Lord with which they were favoured on the day of Pentecost, they could not have risen in thought, through "that pure ether which girds life's central dwelling-place," into the secret of the Divine pavilion. Meanwhile, with such materialistic views as were involved in their expectation of His return to reign on earth, it was not possible for them to form any just conception of the design of His mission. In the exercise of the power of what earthly throne could the blessings of redeeming mercy be dispensed? Besides, in consideration of the great commission with which they had been entrusted to go into all the world and preach the gospel, it is obvious that they could form no just idea of its significance, and that in so far as they were able to comprehend it, they must have felt, "Who is sufficient for these things?"

The anxieties, with which the hearts of the disciples were thus stirred, furnish a sufficient explanation and are probably the true key for the interpretation of their engagements in the upper chamber. Day after day they resorted there, not merely waiting for the promised Spirit, but as anxious inquirers, conferring on the

deep questions with which they had to deal. In accordance with this view they formed a deliberative assembly, and if, as already indicated, the glorious gospel of the blessed God was being developed in their meetings, it was the grandest conference in the history of the Church of God. In the course of their proceedings, there may have been excited discussion and keen debate as well as calm deliberation, but from the statement that "they all with one accord continued steadfastly in prayer," it may be inferred that their engagements were all pre-empted by the spirit of prayer which ever and anon, sought fuller expression in united fervent supplications. In conference with each other they were at the same time holding fellowship with God, on whose guidance they recognized, in intervals of deeper anxiety, the necessity of casting themselves unreservedly, breathing out, as supplicants, their anxieties to Him. Thus the upper chamber had become transformed into a sanctuary, a "holy of holies," where, in the presence of Him who is the Light, they began to see light and the spirit of prayer within them burned with increasing fervor. There can be no doubt that prayer for the Holy Spirit was largely interwoven with those pleadings of the disciples for the Divine light and guidance, inasmuch as they were now waiting with expectant hearts for the promised gift. It was the promise of the Father, the rich promise with which the predictions of the olden prophets had been laden, and for the fulfilment of which the ancient Church had been looking and longing for many generations. The rich significance of this promise had been revealed to them by their Lord in His assurance that the Holy Spirit would be a Divine presence in their midst, the presence of One who would more than compensate them for His own absence. He would prove to them an unfailing friend who, dwelling in their hearts, would guide them into all the truth, enable them in some mysterious manner to renew their intercourse with Himself and clothe them with power, so as to qualify them for the high service to which they were called. As yet they could form no just conception of the nature of the blessing thus assured to them, transcending, as it did, all their previous experience. It was that Friend, however, whom they sorely needed now. In urging their petitions for His coming, they had not only the distinct and repeated promise of their Lord at the close of His ministry, on which to place their plea, but they may have recalled for their

encouragement those tender and memorable words, with which at an earlier period, investing, as so oftentimes He did, the glory of the Divine majesty with the light of love, He sought to draw forth their hearts in prayer for the heavenly gift: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." It is probable also that there was a deepening presentiment in the minds of the disciples, as they rose to new points of vision and obtained fresh glimpses of the truth, that the hour was near at hand when the heavenly gift would be bestowed upon them. Hence their prayers for Divine help, in the prosecution of their inquiries, may have merged at length into the deeper cry, "Come, Holy Spirit." The first notes of this solemn invocation were, doubtless, heard for the first time in the upper chamber at Jerusalem.

These prayers were efficacious. In reality, their prayers were being answered while they were praying. Their very prayers were the promptings of the Spirit. Though unconscious of their high privilege, they were even then, under the invisible ministry of the Holy Spirit, seeking through prayer a larger measure of His grace. From the very beginning of their discipleship they had been in the enjoyment of the earnest of the blessing. In harmony with the laws of their spiritual nature, underneath the plane of consciousness, the Holy Spirit had been leading them onward to clearer views of the glory of their Lord and deeper knowledge of the truths He expounded. Not otherwise, could the disciples have seen in the lowly Nazarene the true Messiah. Peter's grand confession, "Thou art the Christ the Son of the living God," was also a Divine inspiration. Jesus answered and said unto him "Blessed art Thou Simon Bar-Jonah, for flesh and blood have not revealed it unto thee, but my Father which is in heaven." And the disciples were evidently deeply spiritual men when their Lord addressed them in His valedictory discourse, so full of spiritual meanings; and so at the very time, when He gave to them the promise of the Spirit, He could assure them that already he was a dweller in their souls. "Ye know Him," He said, *i.e.* ye experimentally know Him, "for He dwelleth with you and shall be in you." The prayers of the disciples in the upper chamber may therefore justly be regarded as the first droppings of that spiritual shower with which they were

soon to be abundantly blessed. They were signs of the approaching fulfilment of the great promise, "And it shall come to pass, in that day, that I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."

Suddenly, while they were sitting, not engaged at the time in the exercise of prayer, nevertheless in answer to their prayers, the Holy Spirit fell upon them. Their minds were illumined with Divine light and their hearts were set on fire. "They were all filled with the Holy Ghost." Unlike the fires upon the altars of the ancient Maji, which were extinguished at the close of every year and rekindled at the opening of each succeeding year, that they might burn with a purer and more propitious flame, the pure fire burning in the hearts of Christ's disciples needed not to be extinguished but at the opening of the new economy, which the dispensation of the Spirit ushered in, shone forth with an illuminating power, and burned with a fervor of which there had been no previous experience. And yet, in a most profound sense, it was a new gift that was bestowed on the disciples. In recognition of the presence of the Holy Spirit in their midst, the glory of God as the Triune God, formerly in shadow, began to dawn upon their minds. From this time the Holy Spirit came to be regarded, not remotely as a Divine influence imparted occasionally in answer to prayer, but as a Divine agent, One with the Father and the Son, though at the same time distinct from them, and ever present with the people of God. In an especial manner He would be recognized by the disciples as the Divine Comforter, that heavenly Friend of Whose abiding presence their Lord had assured them. The gift was indeed essentially new. The Spirit of God now working in the hearts of the disciples through the revelation of the gospel, had come to them as the *Spirit of Christ*. It was only as the Spirit of Christ that He could open their hearts for the reception of the gospel message. Christ's words could be understood, only as His Spirit was felt to be throbbing in them. It was thus, in reality a new dispensation, which on the day of Pentecost dawned upon the world.

The descent of the Spirit was marvellously attested with a revelation of Divine glory, specialized in forms illustrative of the nature and design of His mission. "Suddenly there came a sound from heaven as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire, and it sat upon each of them." To these signs there was a spiritual counterpart in the supernatural energy with which their souls were stirred, and they "began to speak with other tongues, as the Spirit gave them utterance." But for this outward demonstration, the disciples, as formerly, might have failed to recognize the actual presence of the Spirit in their midst and His Divine working in their souls. Even though convinced by their sublime experience that He was really a dweller in their hearts, their language on the subject might soon have come to be regarded by others as mystical or figurative, and so prayer for His grace have ceased to rise from the Church. From that time, however, the prayers of God's people have been engaged for His abiding presence.

It is possible, however, for Christians to lay undue emphasis on the Spirit's work, and so fall into grievous error. There have been some, for instance, in various periods of the Church's history, who have cherished the delusion, that in committing themselves entirely to the Spirit's guidance they might receive new revelations of Divine truth, and who, in yielding obedience to inward impulses, have imagined that they were obeying the voice of the Spirit. At the present time, there are indications in many parts of the Church of a revival of this error. How impressively the experience of the disciples in the upper chamber conveys the lesson, that the Holy Spirit comes only to those who, trusting in His promised grace, are earnestly seeking to know the mind and do the will of God as revealed in His Word. The Church of Christ stands in sore need of this earnest spirit. "Oh, God! Look down in mercy on Thy people. Thy Spirit is vital breath. We are ready to die if Thy Spirit breathe not."

WM. ROBERTSON.

*Chesterfield.*

## BEREA COLLEGE, KENTUCKY.

IT was the writer's privilege to spend, recently, a day in Berea College, Madison County, Kentucky, situated on the very border of the celebrated "Blue Grass Region," about 130 miles south of Cincinnati. His only apology for writing of it in the MONTHLY is that it is, as far as he knows, the only college in America, where the experiment is being made of educating white and coloured students in the same classes, and of seeking to have them meet on terms of perfect equality.

Berea is admirably situated to give a fair trial to this experiment. This is clearly seen on the College Commencement Day ; thousands come pouring in from the rich plains to the north and west, and from the mountains to the south east, white and coloured, rich and poor, learned and ignorant, suggesting the appropriateness of the words on the college seal, "God hath made of one blood all nations of men." It is said, that twenty miles from Berea Ridge on either side, such a company could not be gathered.

The old gentleman, who may well be called "the father of the institution," has had truly a wonderful experience. He is a Kentuckian by birth, and bears the name of Rev. John G. Fee. He has reached the ripe age of 74 years and is still in active work in the college ; he is also pastor of the "Church at Berea," which "holds all the doctrines on which the great mass of the Protestant Churches unite, and tolerates every phase of opinion and practice not inconsistent with true Christian character." Mr. Fee has been from earliest years an enemy of slavery, and because of his convictions has been again and again mobbed. Berea College owes its very existence and its progress under God to this man of faith and courage.

In 1855 the movement for the formation of anti-slavery churches had so progressed as to demand anti-slavery schools, and in that year a school of this kind was originated at Berea, through Mr. Fee's efforts, from which ultimately sprang Berea College. No coloured pupils were in attendance for some time, but during the second term of the school a discussion took place as to whether

if a coloured person should apply for admission, he should be admitted. This question was earnestly debated in the Young Men's Literary Society and elsewhere, and finally the unanimous opinion of the teachers and leading friends of the school was expressed in the declaration of the principal, "If any one made in God's image comes to get knowledge which will enable him to understand the revelation of God in Jesus Christ, he can not be rejected." This decision was so displeasing to the slave-holding families, that patronized the school, that almost all of the pupils were withdrawn. But the school went on, the teachers remained at their post and their efforts were only intensified by their difficulties.

New troubles arose as the result of John Brown's foray in Virginia. Every institution with northern leanings was looked upon with suspicion, and organized efforts were put forth to suppress the Berea school. These efforts were successful, and the teachers were obliged to leave the State; soon the war broke out, and it was seen that if the teachers had been allowed to remain in Berea, the school must have been suspended.

In 1865 Berea school was re-opened as a college, a charter having been obtained under a general law of the State of Kentucky which provides for the election of a Board of Trustees. Three coloured youths asked admission; they were admitted, but half of the whites in consequence left the college, and but for the discipline of the war, the teachers would probably once more have been driven out. Since that time the college has made great strides and, although hated and detested by Kentuckians as a class, has been unmolested. Its history has been chequered but at last the light in the clouds has appeared. The writer was informed that many in that district of Kentucky, who were either opposed to the institution or neutral to it, now recognize the good work done, and are beginning to show active sympathy with it.

The modest buildings of a few years ago have made way for more imposing structures. Most of the classes meet in Lincoln Hall, being built by Roswell Smith of the *Century Magazine*, who was so interested in the account of the work by a special reporter, that he donated \$30,000 towards the erection of this commodious building. The Ladies' Hall, a three story brick building, almost perfect of its kind, is the home of the young women attending the

college, while Howard Hall is the dormitory for the young men. It was the writer's privilege to meet with two hundred or more students in the large dining hall, to hear them sing their sweet hymns, and to join with them in their evening worship, and he remembers the whole scene with much pleasure. Near Lincoln Hall is the chapel where professors and students meet every morning for worship, and where on the Lord's Day Mr. Fee conducts public services.

The course of study is by no means confined to the elementary branches. In the classical course are found such authors as Cicero, Horace, Tacitus, Virgil, Xenophon, Homer, Herodotus, and Demosthenes; so also in science and modern languages and mathematics. The course of study is considerably higher than one would expect to find. The negroes seem to excel in languages and music, but fall far below the whites in mathematics, there is philosophy for this, for during the past the negro race has had to depend on memory, the inductive logical faculty not being developed, as in the white with his language and greater facilities.

The list of graduates of Berea College includes some who occupy prominent positions throughout the States. Of the 334 students in attendance during the session 1888-1889, the coloured numbered 177 and the white 157, and of these 187 were males, 147 females. On the staff are six professors and a large number of teachers, some of the latter being coloured.

How does the scheme work? One might expect that it would be difficult to exercise discipline, but there has been almost no trouble in this direction. The most serious collision, which has occurred between the races, was where an uncultured white girl complained that a coloured girl called her "poor white trash," and the coloured girl replied, that she did not do it till she called her "nigger." The trouble was easily settled. It is claimed that there is no school in the State more easily governed than this. Of course, it goes without saying, that coloured students naturally group together—and the same is true of the whites—but yet they mingle in their classes, at their meals and on the college campus in the very best feeling.

Berea College represents an honest effort to solve the negro question, but it has had to make its way in the face of opposition and popular prejudice. Prevailing sentiment in the South is that



coloured people should take the position of servants, and that they are out of their place when appearing anywhere as the equals of white men. A colored driver or nurse may ride in the family carriage, but one not a servant must not. In hotels coloured waiters are found, but not coloured guests; on sleepers coloured men are porters but not passengers. It is a question whether, instead of giving universal suffrage, the better plan would not have been to give the ballot to the best class of the negroes; this privilege would have acted as an incentive to the others to qualify themselves for the duties and responsibilities of citizenship. But the franchise has been extended to all negroes, and universal suffrage plainly implies the necessity of universal education. The negroes will not die out like the Indians; a hundred years ago there were in the United States 700,000 negroes, now there are 7,000,000. Nor is it a practicable scheme to think of deporting to San Domingo, or Africa, or anywhere else, such a multitude of people. The only possible course for the United States to pursue is vigorously and honestly to grapple with the large question of the education of the negroes. But many earnest people go thus far, who do not endorse Berea College; they believe in the education of the negro, but not in the education of the white and the coloured together. Those who have to do with Berea College say that the race antipathy is capable of being overcome, and point to Jamaica and to Paris where Algerian officers are well received, as evidence; they say that "God made of one blood all nations of men," and that to object to meet on terms of equality with a man, because of the colour of his skin, is pure prejudice; they are convinced that the negro problem can be worked out only on the basis of the Ten Commandments and the Sermon on the Mount, and that these do not involve the arbitrary elevation of one race above another. Whatever may be our opinion as to the co-education of the races, we cannot but admire the Christian courage and patience of these Berea workers, who look not at the southern problem through a telescope, but are on the ground earnestly seeking the Lord's guidance in the carrying out of their convictions.

W. G. WALLACE.

## THE NEW ARTICLES OF FAITH.

ADOPTED BY THE PRESBYTERIAN CHURCH OF ENGLAND.

SEVERAL years ago the Synod of the Presbyterian Church of England appointed a committee to prepare a new creed. Following are the articles adopted by the Synod a few weeks ago.

### I.—OF GOD.

We believe in, and adore, one living and true God, Who is spirit, personal, infinite and eternal, present in every place, the almighty Author and Sovereign Lord of all ; most blessed, most holy and most free ; perfect in wisdom, justice, truth and love ; to us most merciful and gracious, unto Whom only we must cleave. Whom only we must worship and obey. To Him be glory for ever. Amen.

### II.—OF THE TRINITY.

We acknowledge with the ancient Church the mystery of the Holy Trinity as revealed in Scripture, and believe that in the unity of the ever-blessed Godhead there are three Persons, the Father, the Son and the Holy Spirit, of one substance, equal in power and glory.

### III.—OF CREATION.

We believe that Almighty God for His own holy and loving ends, was pleased in the beginning to create the heavens and the earth by the Son, the Eternal Word ; and, through progressive stages, to fashion and order this world, giving life to every creature ; and to make man in His own image that he might glorify and enjoy God, occupying and subduing the earth and having dominion over the creatures, to the praise of his Maker's name.

### IV.—OF PROVIDENCE.

We believe that God the Creator upholds all things by the word of His power, preserving and providing for all His creatures

according to the laws of their being ; and that He, through the presence and energy of His Spirit in nature and history, disposes and governs all events for His own high design, yet is He not in any wise the author or approver of sin, neither are the freedom and responsibility of man taken away, nor have any bounds been set to the sovereign liberty of Him who worketh when and where and how He pleaseth.

#### V.—OF THE FALL.

We believe and confess that our first father, Adam, the representative head as well as common ancestor of mankind, transgressed the commandment of God through the temptation of the devil, by which transgression he fell from his original state of innocence and communion with God ; and so all mankind, being in him, have come under just condemnation, are subject to the penalty of death, and inherit a sinful nature, estranged from God, from which proceed all actual transgressions, and we acknowledge that out of this condition no man is able to deliver himself.

#### VI.—OF SAVING GRACE.

We believe and proclaim that God, who is rich in mercy as well as of perfect justice, was moved by His great love to man to hold forth from the first a promise of redemption, from which age to age He confirmed and unfolded, and that in the fulness of the time He accomplished His gracious purpose by sending His Son to be the Saviour of the world ; wherefore our salvation out of sin and misery is ever to be ascribed to free and sovereign grace.

#### VII.—OF THE LORD JESUS CHRIST.

We believe in and confess with the ancient Church, the Lord Jesus Christ, Who, being the eternal Son of God, became man by taking to Himself a true body and soul, yet without sin, being conceived by the power of the Holy Ghost and born of the Virgin Mary, so that He is both God and Man, two whole perfect and distinct natures, the Divine and the human, being inseparably joined together in one person, that He might be the Mediator between God and man, by Whom alone we must be saved.

## VIII.—OF THE WORK OF CHRIST.

We believe that the Mediator, the Lord Jesus Christ, being anointed with the Holy Spirit to proclaim and set up the Kingdom of God among men, did by His perfect life on earth, through words and deeds of grace, and by His death upon the cross declare the Father, Whose image He is, and did fully satisfy divine justice, and obtain for us forgiveness of sins, reconciliation to God and the gift of eternal life through His obedience on our behalf to the law and will of His Father, even unto death, wherein, bearing our sins, He offered Himself up a sacrifice without spot to God.

## IX.—OF THE EXALTATION OF CHRIST.

We believe that Jesus Christ being for our offences crucified, dead, and buried, saw no corruption, but was raised again on the third day, in Whose risen life we live anew, and have the pledge of a blessed resurrection ; that in the same body in which he rose He ascended into Heaven, where, as our High Priest, He maketh continual intercession for us ; and that He sitteth at the right hand of God, Head of the Church, clothed with authority and power as Lord over all.

## X.—OF THE GOSPEL.

We hold fast and proclaim that God, Who willeth that all men should be saved and come to the knowledge of the truth, has by His Son, our Saviour, given commission to the Church to preach unto all nations the Gospel of His grace, wherein He freely offers to all men forgiveness and eternal life, calling on them to turn from sin and to receive and rest by faith upon the Lord Jesus Christ.

## XI.—OF THE HOLY SPIRIT.

We believe in the Holy Spirit, the Lord, the Giver of life, Who worketh freely as He will, without whose quickening grace there is no salvation, and Whom the Father never withholds from any who ask for Him ; and we give thanks that He has in every age moved on the hearts of men ; that He spake by the prophets ; that through our exalted Saviour He was sent forth in power to convict the world of sin, to enlighten the minds of men in the knowledge of

Christ, and to persuade and enable them to obey the call of the Gospel ; and that He abides with the Church, dwelling in every believer as the Spirit of truth, of holiness and of comfort.

#### XII.—OF ELECTION AND REGENERATION.

We humbly own and believe that God the Father, before the foundation of the world, was pleased of His sovereign grace to choose unto Himself in Christ a people whom He gave to the Son and to whom the Holy Spirit imparts spiritual life by a secret and wonderful operation of His power, using as His ordinary means, where years of understanding have been reached, the truths of His Word in ways agreeable to the nature of man ; so that, being born from above, they are the children of God, created in Christ Jesus unto good works.

#### XIII.—OF JUSTIFICATION BY FAITH.

We believe that every one, who through the grace of the Holy Spirit repents and believes the Gospel, confessing and forsaking his sins and humbly relying upon Christ alone for salvation, is freely pardoned and accepted as righteous in the sight of God, solely on the ground of Christ's perfect obedience and atoning sacrifice.

#### XIV.—OF SONSHIP IN CHRIST.

We believe that those who receive Christ by faith are united to Him, so that they are partakers in His life, and receive of His fulness ; and that they are adopted into the family of God, are made heirs with Christ, and have His Spirit abiding in them, the witness to their sonship and the earnest of their inheritance.

#### XV.—OF THE LAW AND NEW OBEDIENCE.

We believe and acknowledge that the Lord Jesus Christ has laid His people by His grace under new obligation to keep the perfect Law of God, and has by precept and example enlarged our knowledge of that Law, and illustrated the spirit of filial love in which the Divine will is to be obeyed ; and we bless God that the obedience of Christians, though in this life always imperfect, yet being the fruit of their union to Christ, is accepted for His sake and well-pleasing to God.

## XVI.—OF SANCTIFICATION AND PERSEVERANCE.

We believe that the Holy Spirit dwelling in all Christ's people purifies their hearts, enabling them to do freely and cheerfully that which the will of God requires, so that in measure as they surrender themselves to the Spirit of Christ, and follow the guidance of His Word, they receive strength for daily service and grow in holiness after the image of their Lord ; or if, departing from God through unwatchfulness and neglect of prayer, any of them lapse into spiritual languor or fall into grievous sins, yet by the mercy of God Who abideth faithful they are not cast off, but are chastened for their backsliding, and through repentance restored to His favour so that they perish not.

## XVII.—OF THE CHURCH.

We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their head, are one body in Him, and have communion with their Lord and with one another ; further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and organized for the confession of His name, the public worship of God, the upbuilding of the saints, and the proclamation of the Gospel ; and we acknowledge, as a part more or less pure of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

## XVIII.—OF CHURCH ORDER AND FELLOWSHIP.

We believe that the Lord Jesus Christ, the sole Head of His Church, has appointed its worship, teaching, discipline and government to be administered according to His will revealed in Holy Scripture, by officers chosen for their fitness, and duly set apart to their office ; and although the visible Church, even in its purest branch, may contain unworthy members, and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

**XIX.—OF HOLY SCRIPTURE.**

We believe that God, Who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation at successive periods and in various ways ; and that this Revelation has been so far as needful, committed to writing by men inspired of the Holy Spirit in the Scriptures of the Old and New Testaments which are, therefore, to be devoutly studied by all as God's written Word or message to mankind ; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty.

**XX.—OF THE SACRAMENTS.**

We acknowledge Baptism and the Lord's Supper, the two Sacraments instituted by Christ, to be of perpetual obligation as signs and seals of the new covenant, ratified in His precious blood ; through the observance of which His Church is to confess her Lord and to be visibly distinguished from the rest of the world : Baptism with water into the name of the Father and of the Son and of the Holy Ghost being the sacrament of admission into the visible Church, in which are set forth our union to Christ and regeneration by the Spirit, the remission of our sins, and our engagement to be the Lord's ; and the Lord's Supper, the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and of His sacrifice on the cross, and in which they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace.

**XXI.—OF THE SECOND ADVENT.**

We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory, and we look for this second appearing of our Saviour as the blessed hope of His Church, for we ought always to wait in sober watchfulness and diligence, that we may be found ready at His coming.

**XXII.—OF THE RESURRECTION.**

We believe that the souls of the righteous enter at death upon a state of rest and felicity at home with the Lord ; that there shall

be a resurrection of the dead, both of the just and the unjust, through the power of the Son of God ; and that the bodies of all who are fallen asleep in Christ, as well as of the faithful who are alive at His coming, shall be fashioned anew and conformed to the body of His glory.

#### XXIII.—OF THE LAST JUDGMENT.

We believe that God will judge the world in righteousness by Jesus Christ, before Whom all men must appear, Who shall separate the righteous from the wicked, make manifest the secrets of the heart and render to every man according to the deeds which he hath done in the body, whether good or evil, when the wicked shall go away into eternal punishment but the righteous into eternal life.

#### XXIV.—OF THE LIFE EVERLASTING.

Finally, we believe in and desire the life everlasting in which the redeemed shall receive their inheritance of glory in the Kingdom of their Father, and be made fully blessed in the presence and service of God, Whom they shall see and enjoy for ever and ever. Amen.



## DR. VON DOLLINGER.

IT is to be hoped that the great man who was taken from us on January 10th may eventually find a worthy biographer in some one of the distinguished Germans who enjoyed his intimacy, such as Professor Reusch, or in our own brilliant countryman, Lord Acton. But he has had many friends of a less conspicuous order, even in England; and some of these may be encouraged to place their recollections of him upon record by remembering that every such contribution, however fragmentary, does something to promote that full appreciation of what he was which all must desire who have had the happiness of knowing him.

The present writer first made his acquaintance rather more than thirty years ago, and has constantly visited him since; indeed, with three exceptions, once in every year since 1870. Nor is his experience in this matter peculiar; it would be easy to name others who, like himself, have looked upon the almost yearly journey to Munich as combining the mental advantages of attendance at a lecture, or rather a series of lectures, of the highest value, with the moral advantages of a pilgrimage. It may, perhaps, be allowable to name the late Rev. H. N. Oxenham, for whom Dr. Dollinger had a great personal affection, and who fully enjoyed his confidence, and the Rev. Dr. Plummer, the accomplished Master of University College, Durham, to whom, with Mr. Oxenham, English readers are indebted for admirable translations of several of Dr. Dollinger's works, and who knew him well enough to know that the tenderness and strength of his character were not less interesting than the acuteness of his intellect and the astonishing wealth of his learning.

Such pilgrims, if they may so be described, would go to Munich, or to Tegernsee, for no other purpose than to enjoy the privilege of conversation with Dollinger. Munich, as all the world knows, since King Ludwig I., has been famous for its public collections and for its churches; and Tegernsee is sufficiently close to the foot of the Bavarian Alps to be surrounded by very pretty

This interesting article was written by Canon Liddon for an English exchange. It will be appreciated by Canadian students.

scenery. But neither the collections nor the scenery were the attractions that drew these pilgrims. It was prudent to write a note beforehand, and propose a visit, so that the coast might be kept clear; and then one took a room at the Bavarian Hotel or in some lodging nearer to the Von der Taun Strasse, or, if he was staying for his summer holiday in Lord Acton's Villa d'Arco at Tegernsee, at the village "Post." Then, day after day, he insisted on his friend coming to his one o'clock dinner, and this was followed by a walk generally in the English garden at Munich, or at Tegernsee on the hill which rises above the lake, and which he climbed up, even in his ninetieth year, with surprising nimbleness, or round the southern extremity of the lake, or down the road to Gmund. Such walks would last for two or three hours, or sometimes longer, and when they were over he would invite his companion to come in and look at books which had been discussed, or take notes, or continue unfinished conversations until nine or ten o'clock at night. Considering the vast extent of his correspondence and the great literary tasks in which he was incessantly engaged, nothing could be more generous than such a devotion of time and thoughts to strangers, who, in one case at any rate, had little or nothing to give in return, and who never left his rooms without a quickened sense of the vastness of human knowledge, of the value of truth, and of the dignity of all work which is inspired by a high moral purpose.

1. The subjects discussed in these conversations with Dr. Dollinger were of the most various description. Sometimes he would revert to his own early days, and his boyish recollection of his father and the first Napoleon. His strong feelings about the French dated from those years of sorrow and humiliation for Germany. Not that these feelings ever prevented him from doing justice to great Frenchmen, whom he knew well in middle life, such as Montalembert and Lacordaire.

In these conversations Dollinger's intense German feeling was often more conspicuous than the literary reserve of his books would permit. This appeared especially in his feeling about Luther. For Luther's "imputation doctrine," as he called it, he had, as already implied, no sympathy; it often led to lax morality, and it misrepresented St. Paul. He would contrast Luther on the Galatians with Bishop Bull in the *Harmonia Apostolica*, not to the

advantage of the former, "After all," he said, "good Lutherans are always better than their theory; none of them would say that a man who has no love of God in his heart will live with Him forever only because he believes on Him." He was under no temptation to apologize for Luther when describing an Apostolic Epistle which condemned his own theory as "an epistle of straw," or allowing a religious partisan to have two wives at once, or throwing to the winds the Episcopate which he had at one time no difficulty whatever in retaining. But, especially in his later life, Dollinger felt deeply the immense evils of which Tetzl was an embodiment, and the enormous courage of Luther's early resistance to them. He was proud of Luther as a very brave man, if not as a theologian. This German feeling extended into all departments of national life. He was passionately German in his appreciation of the events of 1870-71. Yet he was not thereby rendered incapable of justice. In a conversation on the prospects of religion in Europe he suddenly asked the question, "Which do you suppose to be the most ungodly city in Europe?" His companion answered "Paris," supposing the answer to be true and withal agreeable to the feelings of his questioner. "No," he said after a pause, "it is not Paris." "Which then?" "Well, since you press me—I am *Germanissimus Germanorum*, but—I am sorry to say I believe it to be Berlin; in no other capital is God so forgotten by so large a proportion of the population." Then he proceeded at some length to give the statistics on which this opinion was based, and he accounted for the fact as a natural result of the long prevalence of Rationalism.

The academical temper, which Dollinger possessed in a high degree, would often appear to discourage or even regard with a sort of contempt any pastoral or devotional interests; and this is not always confined to cases where it may be explained as a result of unbelief. Nothing could be less true of Dr. Dollinger. He would discuss a devotional manual, or a sermon, or a missionary or philanthropic enterprise as sympathetically as the newest effort of critical scholarship; and he was keenly alive to everything that bore upon the moral, as distinct from the intellectual, well-being of the people. As an example, he deplored the modern passion for Wagner's music; parts of it, he thought, were productive of distinctly immoral results. When his companion expressed

wonder that any music could have results of this kind, "Ah," he said, "I see you do not understand me ; we Germans take music in earnest."

2. It was inevitable that Dollinger should feel keen interest in the Oxford movement. He had read Pusey's *Theology in Germany* with great interest at the time of its appearance, but that work gave no promise of the direction which its author's mind would take, although it afforded evidence of qualities which would make any career remarkable. But the *Tracts for the Times* had not long been published before attention was drawn to them in the Protestant press of Germany, and, as time went on, with less and less sympathy. It could not of course be otherwise ; in spite of Pusey's hopes of what might be achieved by Tholuck and other believing and learned Protestants, the general drift of German Protestantism was steadily tending toward advanced unbelief ; and as a matter of course, the Tractarian assertions of the authoritative claims of Christian antiquity, of the necessity of the Episcopate to the organization of the Church of God, and of the awful doctrines of grace whether in the operation of our Lord through Sacraments, or in the soul, could not be welcome to it. It was from the Protestant press of Germany that Dollinger, still devoted to the Roman Church, learnt to appreciate within certain limits the Oxford movement. In 1842, Pusey had written to him about the collation of some patristic MSS., and in his reply Dollinger observed :

"In Germany, all eyes, of Protestants as well as of Roman Catholics, are turned in fear and hope towards Oxford ; it becomes more and more probable that your great and memorable movement will have serious influence on the course of religious development in Germany."

Then he proceeds :

"I have read almost all your works, most particularly, also your letter to the Bishop of Oxford and what you have written about Tract XC. ; and though some passages were painful to me or seemed to me erroneous, there is *far more* in them with which I can entirely agree, nay, much which seemed to me to have been written out of my own soul. With the greatest interest I read—I even devour—the numbers of the *British Critic* as soon as they arrive here, also the works of Newman and the excellent book by Faber, *Sights and Thoughts*, etc. From all these writings I retain such an impression that I feel almost inclined to call out, *Tales cum sitis, iam nostri estis*, or, if you like it better thus, *Tales cum sitis, iam recti sumus!* Everything with us in Germany also points more and more distinctly towards a great religious *consummatio*, towards a drawing together of kindred elements, and of those which belong to each other, and of a separation of elements unnaturally joined which

will proceed in the same ratio. Once more, and now probably for the last time, the attempt is being made in Germany to assert again the old Protestantism of the Symbolical Books; but the union established by Prussia has dealt it a deep wound and on the other side the corrosive poison of Hegel's Pantheism, in union with the destructive criticism of the Bible, is spreading incessantly. Even the Protestant theological faculty at Tübingen, formerly the chief support of the still positive Christian theology in Protestant Germany, is now almost completely in the hands of Hegel's party."

In a later part of the same letter Dr. Dollinger adds :

"May I now ask you to express to Mr. Newman in my name the especial respect which his writings have led me to entertain for him?"

The secession of Mr. Newman to the Church of Rome in October, 1845, was not the issue for the movement which Dollinger had anticipated, although at the time, as a good Roman Catholic, he could not but rejoice at it. He does not appear to have communicated much with Pusey again until 1866, when the Rev. H. N. Oxenham, who had also become a Roman Catholic, but had not repudiated his old affection for and intercourse with Pusey, was largely the means of renewing it. Dollinger was delighted with Pusey's *Eirenicon* "I am convinced," he wrote in May, 1866, "by reading your *Eirenicon* that we are united inwardly in our religious convictions, although externally we belong to two separated Churches." He furnished Pusey with details about the opinions and dispositions of the prelates who then occupied several German sees, as Pusey contemplated a visit to Germany, such as he actually made to France, in order to bring the question of the reunion of the separated branches of the Church under the notice of the Continental Episcopate.

After the Vatican Council Dollinger looked upon the English secessions to Rome of 1845 and 1851 as errors, many of which would not have been committed if the Decree of Infallibility could have been foreseen. He also thought that it was a misfortune of the Oxford movement that the patristic period of Church history had been studied to the neglect of the mediæval :

"No one probably," he once said, "now living knows so much of the fourth century as does Cardinal Newman. I wish he had known as much of the tenth or fourteenth. No one," he continued, "can study the documents which describe the manner of the suppression of the Templars and continue to think of the mediæval Papacy as a throne of justice in the midst of Christendom—the friend of righteous weakness, the foe of unjust tyranny. Clement V. was the tool—the probably the conscious tool—of the French king, in a transaction as dark as you can find, in the annals of the Church of Christ."

With Pusey Dollinger maintained warm friendship to the day of Pusey's death. Each sent the other his books; and communications were as frequent between them as was possible for two such busy people. They did not always agree. Dollinger thought some of Pusey's positions in his Lectures on Daniel difficult to maintain; and he did not hesitate to express his disappointment at portions of Pusey's Letter on the Double Procession. But they had too much in common to regard each other with other feelings than those of deep affection and respect; and no man could have mourned Pusey's death in 1882 more sincerely than Dollinger.

3. Dollinger had become more or less dissatisfied with the course which things were taking in the Roman Catholic Church some years before the Vatican Council. His dislike of the Encyclical was well known; and he expressed opinions unfavourable to the maintenance of the Temporal Power. Again, he felt strongly that "the Church was disgraced" when Peter d'Arbues was canonized in 1868; regarding it as "a canonization of the Spanish Inquisition." He wrote some articles against it in the *Allgemeine Zeitung*, and he believed that the authorship was guessed at the time. The affair caused much strong feeling in Germany; no attention was paid to it in England. He thought it possible that "a well-written article in the *Times* might have commanded sufficient attention to stop the 'process.'" This opinion, perhaps, may be questioned; but there can be no doubt that the measure was not without influence on one mind which it was imprudent to alienate. When the Vatican Council defined the doctrine of Papal infallibility, and Dr. Dollinger was desired to accept it, he could not but refuse obedience. To have done otherwise would have been "to part with the sense of truth." The case of Honorius alone, he once said, should have made the definition impossible. In every way open to him, he opposed "the threatened disaster;" he hoped that it was impossible; but at last it came. He took his line after a mental anguish of which those who had the privilege of knowing him could not but be aware. He knew too well how many and how formidable are the forces which are ranged in our day against the Christian Revelation to be willing to add, with a light heart, by an act of his own, to the existing divisions of Christendom. He was far removed from the

boisterous assertion of self which is observable in Luther. He "could not assent to what he knew to be false;" but his attitude was passive, not active. Rome forced him to dissent from her by bidding him accept a novel doctrine as a term of communion; but he did not add to the refusal of submission the proclamation of a fierce anti-Roman crusade. The Old Catholic organization sprang from the necessity of providing means of grace for those who were excluded by the new dogma from the Roman fold; but Dollinger hoped, at any rate at first, that his action and that of others might lead the authorities of the Church of Rome to reconsider and, so far as they could, to retrace a false step. This hope of his has not yet seemed likely to be realized, and the Old Catholics have, from the necessity of the case, gone forward in the work of providing themselves with a duly consecrated Episcopate, and other conditions of an assured communion with our Lord.

The strength of Dollinger's attitude at the time and since is, in the good sense of that much-abused word, its moderation. In this he offers a contrast not only to some names on this side of the Channel which will occur to readers of the *Guardian*, but especially to the great and brilliant but paradoxical thinker who wrote the *Paroles d'un Crayant*. Because Dollinger could not accept the infallibility of all the Popes, and was led to see that the authority which could propose it was not what he had hitherto believed it to be, he did not proceed to break with all authority. For him unbelief—not Rome—was still the great opponent; and his principal reason for deploring the Vatican Decree of Papal infallibility was the impetus which it gave to unbelief in educated Germany. Persons representing various phrases of negative thought took it for granted that they would find sympathy in the most powerful mind with which Rome had quarrelled in the present century. They were some of them even rudely disappointed. They could not understand Dollinger. Either "he ought not to have revolted at all, or he ought to have carried his revolt to its logical conclusions"—conclusions which, it is needless to add, differed very widely according to the standpoint of his various critics. He was perfectly courteous to everybody, but he kept his theological and historical conscience intact. It is little to say that he paid no compliments to the purely destructive criticism which is the child of German Protestantism. He insisted upon the necessity of the

Episcopate to the organization of the Church of Christ. This, of course, limited, if it did not altogether forfeit, the sympathies of all non-episcopal Christian communities. But he was equally honest with those who more nearly shared his own convictions. He could not allow members of the Church of England who were admitted to his intimacy to think that she was, even in theory, an exact reproduction of the primitive Church. And when the Old Catholics permitted their clergy to marry, he made no secret of his disapproval. There were many examples in the primitive Church of married men who had been ordained and had retained their wives, although he did not know of any instance of the marriage of an ordained man. But his deepest objection was of a practical character. A body like the Old Catholic clergy could only hope to succeed if the world believed in their disinterestedness; and to this belief such an eagerness to throw off restraints on natural inclination would, he thought, be well-nigh fatal. He mentioned cases in which the measure had already led to a return to the Roman Church.

An able writer in the *Spectator* observes that :

"His habit of deference to the Church's authority in concrete detail was more deeply rooted than his habit of deference to the Church's larger and vaguer authority when asking submission to her definitive decrees. When she said to him, 'Don't celebrate mass any more,' he seems to have regarded himself more bound to obey her than when she said to him, 'Believe what I tell you.'" (*Spectator*, Jan. 18, 1890.)

Waiving the question of fact as to saying mass, this is, taken generally, a fair account of Dollinger's attitude. But surely it is sufficiently intelligible by reference to his sense of truth. His moral nature was not challenged when authority desired him to desist from particular clerical duties, but it was challenged when he was desired to profess public assent to a doctrine which he knew to be irreconcilable with facts. If no Popes had lived, it might have been more possible to define by anticipation that all Popes would be infallible. But the Papacy had given many pledges to history, and no authority could make a long series of Popes to be simultaneously infallible when it was notorious that some of them had contradicted others. Dollinger would have said: "I am sorry that you desire me not to say the Church service; yet I have no moral difficulty in obeying you. But I cannot obey you if you tell me to profess before the world that two and two make five; and the doctrine of Papal infallibility appears to me to involve an assertion of this order."

Not the least beautiful feature of Dr. Dollinger's character was



the entire absence of bitter or selfish feelings. The Bavarian sees were at one time almost all filled by his pupils; and of these some even joined in condemning him. "They probably could not help it," he said; "they were in a very difficult position." Perhaps he felt the submission of Bishop Hefele, of Rottenburg, to the Vatican decess more than that of any one else. "Hefele's learning," he said, "might have kept him straight, but his position was, we must recollect, particularly embarrassing." Somebody mentioned Hergenrother's answer to Janus. "He is a learned man," said Dollinger, "and I am glad to think" (here he smiled archly) "that I have been the means, however indirectly, of making him a Cardinal." That he himself had not been promoted before 1870 would not have occurred to him; one cannot imagine his referring to anything of the kind complainingly. On two occasions when walking with him in the English Garden, the present writer witnessed his meeting with two successive Archbishops of Munich. In either case almost exactly the same scene took place. "Here comes the Archbishop," said Dr. Dollinger, interrupting a conversation. The Archbishop was accompanied by two chaplains, who fell back as Dr. Dollinger approached, while Dr. Dollinger's companion also retreated in an opposite direction. On both occasions the meeting seemed to be marked by every expression of cordiality. On rejoining Dr. Dollinger, it was impossible to avoid observing to him that, for an excommunicated person, he had been received very honourably. "They are very kind to me," he said; "I wish that truth left me at liberty to respond to their advances as they desire." Indeed, the clergy of Munich generally appeared to share the same feeling as the Archbishops; and when Dollinger walked through the streets of Munich every priest and seminarist whom he met hastened to raise his hat, while the poor children, with whom he had an especial reputation for kindness, rushed forward to kiss his hand and receive his blessing. While listening to his conversation and witnessing these scenes it was perhaps allowable for a looker-on to ask himself what kind of character would have enriched human experience, if the Apostle of inspired dialectics had for a while blended in a single personality with the Apostle of Divine love.

## CALCUTTA.

I N the beginning of November, which everybody told us is the finest month of the year on the hills, we packed our traps and turned our faces to the heat of the plains. The pleasant party at our boarding house had been becoming smaller and smaller, as one missionary and another went back to his post. So it was with the less regret that we, nearly the last of the number, said good-bye to Darjeeling. We had a delightful run down the mountain, but could not but heave sighs of sorrow as we passed "board" after "board," telling us that we had descended to 6,000 ft. level, 5,000 ft. level, 4,000 ft. level, and so on down, down, till we reached the low-lying flats of Bengal. The air got warmer and warmer, and when we sat down to dinner in the railway station house at Siliguri, we were very glad to find punkahs still in use. We travelled all night, reaching the Ganges about five o'clock next morning, where we found the ferry awaiting us. What a change in the river since we had last seen it! Then its waters could not be held in the river bed, but had spread far and wide making a sea of the land. Now we waded through a great stretch of sand to reach the water, confined to its narrowest and deepest channel, and, instead of an hour or more, we were only half an hour in crossing to the other shore. A good breakfast on board prepared us for the morning's journey to Calcutta, where we arrived about eleven o'clock. Here we found the Rev. Mr. Milne of the Free Church, waiting to receive us, and his hearty welcome to us was an assurance beforehand of the pleasant week we were to spend with him and his wife in Calcutta. We had met these friends for the first time in Darjeeling, and were much touched by their kind interest in us, and by the warm reception we got at the Manse, where we were invited to stay while in Calcutta.

I had a sort of general impression that Calcutta was situated on the spot where the Gangetic delta begins to widen out, but I also had an impression that on reaching it we should be within sight of the sea. When I found that a hundred miles of river lay between the city docks and the sea shore I was rather surprised, and my confidence in my geographical knowledge badly shaken. When, besides the distance from the sea, we consider the danger of navigating this most treacherous water way, we do not wonder

that Bombay is becoming more and more popular as a port town, while Calcutta, from a commercial point of view, stands still.

Calcutta (Kali Ghatta, ghat or landing place of Kali), covers an immense area, and one has to drive great distances in going from one point of interest to another. Many of the public buildings, government offices, etc., are very handsome structures, and Government House, though only brick covered with plaster, has a most imposing appearance. The European shops are large and the goods so beautifully arranged that it is a pleasure to visit them, even though one may not be able to indulge much in "shopping." Prices of clothing are high compared with prices in Britain, but not compared with Canadian prices. Boots are expensive. I suppose this is owing partly to the difficulty of keeping them in good condition in so damp and hot a climate. Both provisions and clothing are much cheaper here than in Bombay, though Bombay is so much nearer the home market. Calcutta is famous for its native China bazaar, a bazaar where you can get anything you ask for, they say. We spent an hour there one wet morning, and, thanks to the rain which prevented other customers appearing, I was able to pick up a little china very cheap.

In the "west end" the dwelling houses are very large, and usually three or four stories in height. Rents are very high, and as a rule two or three families occupy one bungalow, each family renting a single flat. The missionaries' houses are a long distance from the high-toned European quarter, and are in the heart of the native city.

The first evening we were in Calcutta we went to see the spot once occupied by the terrible "Black Hole." It is in a lane behind the General Post Office, and in the centre of the business part of the city, and the place is now marked by a stone pavement eighteen feet by twelve, covering the extent of the old dungeon. Eighteen feet by twelve! Think of it! In the hottest month of the season one hundred and forty-six human beings penned up for a night in this den, with only two small windows! When at six o'clock next morning Surajah Dowlah sent an order for the release of the prisoners, only twenty-three were found alive, among the number the one woman of the party. Her's was the fate more horrible than death, of being consigned to the harem of the Soubahdar.

When one stands on the very spot where deeds like these were done, one realizes the terrible price that England has paid for the possession of her Indian Empire. Plassey avenged the death of this little band of English, as a century later British arms avenged the sufferings and massacres of the mutiny. But nothing can wipe out the horror of these times of tribulation, and it is sometimes an effort to remember that only a comparatively very small portion of the Indian people were actors in these tragedies, and that we must not extend to a whole nation the feelings raised by the thought of the sufferings inflicted on our fellow countrymen.

We were fortunate in being in Calcutta at the time of the Monthly Missionary Conference. This meeting is held on the second Monday of each month in the halls of different churches, and is attended by the missionaries of the different societies working in the city. The first hour is spent in a social way, tea and cake being provided by different ladies in turn. Then a paper is read on some subject of missionary or social interest, and a discussion follows of its contents. The evening we were there Mr. K. P. McDonald, of the Church Mission, opened the meeting with a paper on school books used by the different missions in India. He condemned some series used extensively in Bengal mission schools, and urged the necessity of providing school books of a more distinctly Christian character, the *Christian Vernacular* for instance.

There was quite an animated discussion of the subject, some present (specially a native member of the conference) arguing that non-Christian books must be used in order to teach pure and good Bengali, as, in the meantime, those compiled by Christians were decidedly inferior. One missionary said that the language and style of many Christian text books, not in use in schools, are not inferior to what are considered the classic non-Christian books, and very truly contended that even if not quite so elegant or idiomatic the first duty of a missionary in India is to teach Christianity, and if a non-Christian series of school books is a hindrance, it ought to be done away with at once. A number of men from different parts of India spoke, and all seemed to feel the importance of the subject, and the necessity of using school books in which Christianity has a prominent place.

There were about a hundred and fifty missionaries and friends

of mission work present at this conference, the majority of them residents of Calcutta. The C. M. S. had a conference meeting of their own during this week at Krishnagar, and so the number was smaller than usual. To us Canadian missionaries it seemed an immense gathering, and we could not but feel a little envious of the privilege these Calcutta friends have of living in the midst of so large a missionary society, and of the help they must receive from their mutual intercourse. Napoleon said that God helps big battalions. Our Canadian mission, with its five men and seven women missionaries, twelve in all, and spread over a large field, is a very small battalion, and though we know that the race is not always to the swift, nor the battle to the strong, we do long for the stimulus of numbers.

Nearly all of the mission societies in India are represented in Calcutta. Several of them have colleges for young men, and many of the missionaries give their whole time to teaching in these schools. The college most interesting, from historic associations, to Presbyterians, is the Free Church College, founded in 1830 by Duff. Dr. Duff's College, along with other missionary educational institutions, is having its full share of adverse criticism at present. The whole system of giving a good secular education to natives of this country, of preparing them at small cost to themselves to graduate in the universities, is objected to by many who contend that far too large an amount of "mission money" is being spent in a work which seems to be a failure so far as making converts is concerned. But I think candid critics must admit that when Dr. Duff began mission work in India, educational conditions were so different from what they are at present, that many of the objections to giving a higher education now, had little or no force then. At that time there were no universities in India, and mission colleges had the marking out of a course of study entirely in their own hands. The object for which a mission college was established was the conversion of the students to Christianity. "All the gifts and varied energies of the five men (Dr. Duff and associate missionaries), must be utilized and directed to the one spiritual end of the immediate conversion of the students, as the test of a system which aimed at far more, even the ultimate subversion of the whole Brahminical system, and the substitution of an indigenous Christian Church." And in both Calcutta and Madras the

success was most gratifying. Dr. Ewart, writing of the mission work in 1855, said :—" Since the commencement of our mission work in 1830, we have admitted into the Church by baptism, of males 70, of females 31; in all 101. With the exception of about ten persons, these are the results of our educational labours." Rev. G. Hall, writing in 1858, said :—" In Madras alone there have been nearly one hundred of this class (those reached by educational work) gathered into the fold of Christ."

In 1857 Universities were established in the three presidencies of Calcutta, Madras, and Bombay, and naturally the ambition of Hindu boys was to obtain a degree. Those colleges which showed the largest number of boys passed at the examinations, became of course the most popular, and mission colleges, which had formerly arranged their course of study so as to give much time and prominence to Bible and religious instruction, now found themselves hampered in this direction by the necessity of bringing the students up to a standard required by the Universities in which religious knowledge had no place. Dr. Miller, of the Free Church Mission, wrote concerning this :—" There cannot be a doubt that the boys' minds are, even with us, far too much engrossed with the mere thought of passing examinations; and in India, just as elsewhere, devotion to one object prevents the feelings from being engaged in any other. They learn their Bible well, and attend most regularly and listen most diligently, but undoubtedly the pressure towards a very different object puts their minds into no favourable state for giving deep and earnest thought to what they hear and learn." And it is an undoubted fact that of late years there have been but few conversions among students of mission colleges.

But if we do not have mission colleges how are the young men of India to be reached by Christian teaching? Missionaries find that the better classes of men will not attend mission Sabbath services, or week day religious meetings, and will not listen to bazar preaching in the vernacular; and, at least with us in Central India, comparatively few know English well enough to be edified by addresses in that language.

Then if mission societies do not provide collegiate training government must; and that means that the youth of India shall have a purely secular education, and a secular education here is a greater calamity than in a Christian country. Here it means the destroying

of faith in the national religions, and if no substitute be given for these then scepticism must be the result.

While so many missionaries elect to spend their lives in collegiate work, we cannot but believe, whatever our personal feelings on the matter may be, that the arguments for the continuance of this work are many and strong, and we would hope that God may in coming years bless this mission agency as He did in former years, and that we may find among the educated and learned men of India those who shall make it their first aim to advance the cause of Christ among their fellow countrymen.

With Miss Warrack, of the F. C. Mission, I visited one day a number of zenanas, and a large bazar girls' school. One zenana is much like another, all alike dreary places, and so many have written of them that a description of one is quite unnecessary. There is not much to describe. It is quite true as one woman said to Miss Warrack when told that the visitor, Nena Sahib, had come to see her house, "There is nothing to see in a Bengali's house." We went to two or three large houses, and were in the zenanas of wealthy people, but there was the same dearth of furniture and of home comforts as in the poorer houses of the common people. A door opening in an otherwise blank wall gives access to a large court-yard, around which are ranged on a lower story cooking and store rooms, and on an upper story, opening into a common verandah, are the sleeping and sitting rooms, the best and largest being reserved for the man of the house. The "reception" room of the women contains usually a cot or two of very common material, some strong boxes for the family jewels, occasionally a chest of drawers, and a small cane stool or two.

I have heard several men here complain that their wives are no companions for them, that they have no "minds" and take no interest in any but the most trivial household affairs. It is certainly a lucky thing for a woman if she has no mind, as is said. But all are not contented with this narrow shut-in life, a life filled up with cooking, or superintending cooking, admiring jewels and fine clothes, and saying prayers and offering gifts to the household gods, and the hopeless, weary expression on the face of a purdah lady, must arouse the keenest sympathy in any one who knows the condition of the lives of many of them. One woman said to me that she would like to go out and be free as I was, but that that

was impossible. "Your men are good ; our men are all very bad." And yet the men in talking with European ladies will lament *their* hard fate in being united to women incapable of taking an interest in their concerns, and expect sympathy to be poured out on the poor unfortunate husbands.

I do not know that I have seen anything more encouraging in mission work than I saw that afternoon spent with Miss Warrack in Calcutta. Living with her in her own house are three women converts, who have been led to faith in Christ strong enough to make them give up home and people for His sake. Two of these women are widows, and one of them had been a Christian for five years, but until lately did not see her way to leaving her friends. One of the three is a childless wife, whose husband had lately made another marriage. The friends of one of the widows were very angry about her escaping to Miss Warrack's house, and tried to get her away forcibly. After her baptism, however, they ceased their efforts to get possession of her, and now the three women live quietly and happily under Miss Warrack's care, in the mission bungalow. They were all baptised during this last year, and only two zenanas have been closed in consequence to Miss Warrack and her Bible women. Two of these women read well, and may be trained as teachers. If many women come out in this way, it may be difficult to provide for them, and it may be necessary to build converts' homes, and for some time, until the Christian community in India becomes much larger, give them work, and enable them to support themselves.

Calcutta is a stronghold of mission work, but there I realized as never before the strength and hideousness of heathenism. Mr. Milne took us one morning to Kali Ghat, where there is a temple dedicated to Kali, and where every morning her taste for blood is satisfied by offerings of goats and kids. Kali or Durga, is said to be the wife of Shirva, the god whose worshippers are most numerous in India. She is represented in pictures and images as having four hands, and wielding weapons of different kinds. Around her neck is a string of skulls of the giants she has slain and whose blood she has drunk, and a protruding red tongue gives a finishing touch to the horrid figure. Kali was the patron goddess of the Thugs who until recent times were the terror of travellers in Central India.



It was raining slightly the morning we went to the temple, and the gloom of the day seemed a fitting accompaniment to the idolatrous worship going on before the goddess. It was a "big" day, and crowds of people were hurrying, their offerings of fruit, ghee, rice, flowers, etc., in their hands, towards the shrine. The place was filled, and it was with difficulty that a space was cleared for us to see the image of Kali. Many of the worshippers seemed entirely absorbed in devotion, and went through all the forms and ceremonies required with an earnestness strangely in contrast to the light, airy manner of some Brahman priests who were superintending the performance, and who benefit largely in a temporal way from the religious zeal of the people. Many kids had already been sacrificed that morning, and the pavement on one side of the temple court was covered with blood. While we were there a large bell was rung, announcing that another victim, a kid, was to be offered, and with one stroke of a large knife the head was severed and thrown into a basket for the use of the priests, the body being carried off to make a meal for the family who had offered it. Some of the offerings of fruit, etc., were touched with blood before being presented to the goddess.

Two priests took possession of us from the moment we entered the enclosure and acted showmen, hoping that sahibs interested enough to drive a distance to see the temple and its worship might prove liberal with buckshish. They fastened on to us like a pair of vultures, and at last we had to order them off the steps of our carriage, where they followed us begging for picc. Both spoke English well, and it gave me rather a shock to hear the priests of such a degrading worship say that they had been educated in a mission school! One fat old Brahman laughed heartily when he was told that he knew he was deluding the people by leading them on to worship at, and lay their gifts on the shrine of such a god. "Oh! yes, I know it isn't true, but I must do my duty." Which duty consisted in sitting beside the image, and receiving the homage and money of the crowds that throng the temple. How long can idolatry live among the people, after the priests have lost all faith in their gods, and simply use their profession as a means of livelihood?

Whatever true idea the people of India may in early times have attached to this system of sacrifice, for many a day it has simply been a giving of blood to a blood-thirsty demon, whose power to

injure is believed in, and who must be kept quiet by such offerings. There is no idea of atonement for sin connected with it, no feeling that without shedding of blood there is no remission of sin. There is nothing at all to elevate the act, nothing to make the temple other than a butcher's shamble. The people are ignorant and are tools in the hands of the priests. The priests are cruel and greedy and use their tools to make a gain of them.

I know a poor woman in Neemuch, whose husband died, leaving her alone with an only daughter, a girl of ten or eleven years of age. The husband had for many years been unable to work, and the wife, though also in feeble health, gained a livelihood by drawing water for the bunias, a high caste among the Hindus. The day after the man's death I was accosted by a sleek, well-dressed Brahman, who, seeing me interested in the woman, politely suggested that I should pay for a dinner for him and his Brahman friends, and so enable them to set the dead man free to proceed to heaven. I was more forcible than polite in my answer, and told the woman that if she gave any money for such an object I would give her no more help. The result was that not only was the poor man sent to hell, but the woman lost her work, for the Brahmans forbade any one to take water from her. In the long run I had to give her a post in the girls' school, feeling that perhaps my words to the priest had had something to do with bringing her into so helpless a position. Unfortunately such instances of priest-craft are not confined to India.

We spent one Sabbath in Calcutta. It was Communion Sabbath in Mr. Milne's church, and we were very grateful for the privilege, a rare one, of partaking of the Feast with our own people and of joining in the service in our own language. No matter how familiar you may become with the Indian vernacular, you seldom feel moved by any address in these languages as by speech in your own mother tongue. And home people can scarcely understand the intensity of feeling produced by these occasional English services in any one who has only very few opportunities of taking part in them. They are to us like springs of water in a thirsty land.

Mr. Milne preached at the morning service, and Mr. Wilson gave the communion address. Mr. Wilson conducted the evening service, also the weekly Wednesday evening prayer-meeting.

*Neemuch, Central India.*

MARGARET CAVEN WILSON.

## A YEAR'S WORK AT NEEMUCH.

IN glancing back over the past year mingled feelings of joy and sorrow are awakened. Our numbers have been increased by the baptism of three young men. A fourth was baptized, but he turned out to be a scamp who had committed theft and other sin in another mission. He pretended to be a Hindu seeking the truth, and told a plausible story of difficulties and persecutions in his native city. He remained some time as an enquirer, proved himself quick and intelligent, got a good situation in a government office, and was at his own request baptised. For a time his conduct was consistent. But on the arrival of a Christian youth from the mission from which he had fled, fearing a disclosure of his past sin, he suddenly disappeared, and no trace of him has since been found.

The others who confessed Christ remained steadfast and give evidence of what we take to be the good work of grace in their hearts. One of them was a Sanyasi of good caste, who according to his light was seeking the truth. He belonged to a band of men who travel about with camels and horses, and by begging and intimidating secure abundance for their wants. On passing through Neemuch he was arrested by the preaching in the bazar—remained behind his fellows to learn more, and finally resolved to cast in his lot with the people of God. His is a gentle spirit, and in a quiet way as he goes about in the villages and bazars selling Christian tracts and books, he speaks with effect of his new-found Master. It is a cause of vexation to many who used to worship him as a god, and drank the water in which he washed his feet, to see him in the Christian band. Another of those baptized was of the tailor caste. After much effort in vain to find employment at his old calling he was taken on as a colporteur. He has given himself with great joy to the singing of the Gospel, accompanying himself on a simple native musical instrument. The villagers listen with pleasure to his singing and his simple setting forth of the new truths he has learned. The third, a Brahman youth, is engaged as a house servant with a European. Two of those baptized last year are also in service in the camp and appear to give satisfaction to their employers. This is a matter of thankfulness. It is indeed a difficult thing in a native state or small camp town to find work for those who renounce heathenism. All the old sources of living are at once cut off, and their heathen neighbours would rather see

them die of hunger than give them employment. The question of how converts are to find support is yet a problem in the oldest Missions.

We have during the past year kept much to our old methods of work, seeking to make them more effective, but not always succeeding as we desire. The anglo-vernacular school has been a cause of anxiety. Failing to get a Christian head-master we started the school with a non-Christian. After long search we got a so-called Christian, and we hoped for better influences. But the school steadily declined in attendance and efficiency. On returning from our visit to the "Hills" I was under the necessity of dismissing him. He had done great harm. At this juncture the second master, a non-Christian, got, at an advance of salary, the post of head master in the rival cantonment school. He went off and carried with him the pupils of the two senior classes. I am endeavouring to secure the services of another Christian head master, being convinced that a small school with Christian teachers is more likely to be satisfactory than a large one with non-Christian teachers. But to secure suitable Christian teachers is no easy matter. Is it not well to ask, why is it that with all the money and effort spent on higher education there is such a dearth of trained Christian teachers; can it be that the Church in providing liberally for the education of Hindu and Mussalman youth has neglected her own children?

I had intended to open out a branch station at Mandesaur, but the agent whom I hoped to employ, proved himself utterly unworthy of confidence and I have not found another suitable man to put in charge.

During our absence for needed change at the Hills a sad quarrel broke out among the helpers. The wife of one of them was guilty of very grave sin which led to strife and bitterness. It became necessary to dismiss the chief offenders from the service of the mission. But without any questions being asked they immediately found employment in another branch of the Church. To our great sorrow we learned that much evil had secretly existed among those who had been called to be teachers of others.

For a time the work in the girls' school, the bazar school, and the dispensary was crippled in consequence of the dismissals; but we are glad to say that these vacancies are now filled with agents

that promise to be more satisfactory. The schools in the bazar and old Neemuch are flourishing. The Scriptures are taught daily and the Sabbath schools on Sabbath morning are specially popular.

The attendance at the Sabbath evening service fluctuates, but we have usually a goodly number of non-Christians present, and some are regularly to be seen in their places. The bazar preaching has been maintained as usual, though few results are manifest. Evangelistic services are held in the city of old Neemuch at the dispensary door every Sabbath. We were obliged to vacate our premises here owing to the State opening out, in part of the building we occupied, a fully equipped free school. On account of the trouble and quarreling that arose among the boys of the two schools we moved to other quarters, less convenient in some respects but more central.

We have much need of a hall to serve for lectures, evangelistic services, reading room and book shop. I am convinced that our preaching would be much more effective if we had a hall in some central locality where the people could gather and quietly sit down to listen. Such a place would possess great advantages over the noisy bazar side where a thousand noises distract, where people come and go and can give little more than a passing thought to the things being spoken. Such a hall being seated and lighted up in the evenings could not fail to attract and become a place of resort, if papers were displayed for reading and books kept for sale. No such building exists in the bazar. If we are to get it we must build it. But the cost need not be more than five or six hundred dollars. We mention the need in the hope that provision may be made for it.

A larger number of tracts than usual has been sold this year. Two of our converts have acted as colporteurs, selling in the bazar, in the soldiers' lines, at the railway station, and in the villages and cities visited during our itineracy.

We have been enabled to give, this year, nearly three months to work in the district, overtaking a large section hitherto unvisited by any missionary. We first visited the old centres of work of former years, tenting a few days at each, as Jawad, Nimbera, Jiran, etc. At some places we were encouraged to believe that our work has not been altogether in vain. Where formerly we had disputatious opponents we now found interested listeners. At Jawad one man said to me, "You are sowing seed and it will some

day grow up and you will eat the fruit, and some time there will be in the city a Christian quarter." We have here a school taught by a Christian who, with his wife and two children, lives alone in this dark city. It has been fairly successful during the past year, but the attendance has fluctuated.

At three large and important places we met with opposition. In some quarters of Mandesaur we were allowed to preach without disturbance, but in others work was impossible owing to the hubbub created. Here and at Manasa we were mobbed, hooted at, and pelted with dirt and gravel and compelled to cease speaking because of the uproar. After the first day of our work nothing could be done in the bazar. Last year the authorities drove off the people, this year the people gave us plainly to understand that they wanted neither us nor our religion. The chief ruler of the city with whom I had a quiet discussion said at the close, "Our religion has been appointed for us Hindus and we must not leave it even for a better religion. Preach the morality of your religion and I will esteem you a teacher of wisdom, but do not urge the people to forsake the religion of their fathers."

Partabgarh and Sitamau are both large walled cities which we visited for the first time, spending a week at each. They are the seats of Rajas; the former is about thirty miles from Neemuch, and the latter about sixty. We met with a good deal of opposition at Partabgarh both from the Hindus and from the Mohamedans, although we were permitted to preach quietly in the wards and back streets we were mobbed in the main bazaar. However, we were gladdened by the coming again and again to our tent of several intelligent and thoughtful men who seemed interested in our message.

At Sitamau, our tent in a beautiful grove, was a place of resort for many who came day after day to discuss and talk, only twice did I get an opportunity to preach in the city. The native helpers, however, went daily and were well received. I had the more pleasing experience of finding my audience near the tent, and the results were in every way much better. Instead of the magic lantern which was deemed useless last year, we had as one of our attractions a microscope, by which we showed to the leading people, among other things, the varied life in a water drop. This was a revelation specially to the Jain, whose hope of salvation rests on his care for animal life. When he realized that the water he drank

was full of life, his face was the very picture of anguish, and he could only turn away from the dispeller of his illusion, calling on his god Ram ! Ram ! The portable organ attracted many to our services. One afternoon at the Raja's request we held a short service in his garden at which he, with his swarming attendants, was present. We had in explaining the Christian hymns good opportunity of presenting the Gospel.

At Rampura, the important city of which I wrote fully last year, our work was specially pleasant. The medical help given last year made us welcome in many quarters, and a great demand was made on the medicine chest, and the medical helper was kept busy. Our services here were not marred by any jangling disputes, and frequently as the people dispersed at the close they said to each other, "These people teach most important things." But alas ! some who seemed impressed last year, kept aloof. The religious head of the Borah sect continues to express his devotion to the Lord Jesus and declares he preaches His truth in the Musjid. But he has not yet fully come into the light.

We visited many of the smaller villages round about, but had to leave many more untouched. Our more extended tour has brought home more vividly a realization of the vast and populous regions round about us not yet visited by the Herald of the Cross. The amount of ground overtaken during the last three months, is but a small spot compared with the great extent of country yet unvisited. And the question was again and again forced upon us, when will these multitudes have an opportunity of hearing the Gospel? We plead for more labourers. It seems desirable to have in each central station, the nucleus of a congregation, schools and other agencies which involve considerable expense and occupy much of the missionary's time and energy. The time has now come when we can, to very great advantage, employ in connection with these existing agencies, or in direct evangelistic work, another missionary at most, if not in all the stations already occupied, with little cost beyond his maintenance. This would strengthen the stations already occupied, and more fully utilize agencies already employed, without any burden heavier than, we believe several congregations are willing to carry, being laid on the Church. Surely the limit of our Church's power to evangelize Central India has not yet been reached.

*Neemuch, Central India.*

W. A. WILSON.

## KNOX COLLEGE MONTHLY AS IT WAS AND IS.

Apropos of the suggestion of a Canadian Monthly Magazine, I have a word or two. Without being egotistic I may say that I sat by the cradle of KNOX COLLEGE MONTHLY, heard its first cry, carried it in my arms, taught it to walk, and was one of its tailors when it doffed long clothes and donned trousers. Hence this interest. As a Canadian, a Presbyterian, and a KNOX man, I support the enterprise; and when anonymous attacks are made upon it in our Church papers, I cannot keep silent. On the present occasion I wish to correct several mistakes made by "Knoxonian," in one of his recent articles. As all readers of this magazine are also readers of the *Canada Presbyterian* no injustice will be done if my criticisms appear in the MONTHLY. The article referred to was evidently intended to be complimentary and to hasten the publication of a new Magazine, as proposed in the May issue of the MONTHLY. But it failed in both because of two errors—one of fact, the other of judgment.

(1) It is stated that "the Alumni Association started a little college organ," and that that "organ" "is not now the kind of journal its original promoters intended it to be." Both of these statements are entirely wrong. As a matter of fact neither "Knoxonian" nor the Alumni Association had anything to do with starting the "little college organ." It was started by the students' society, and not until it became a magazine of 64 pages monthly, with a good circulation, and with money in the treasury, did the Alumni Association assume control and responsibility.

And as a matter of fact it is not true that KNOX COLLEGE MONTHLY is not now the kind of journal its promoters intended it to be. "Knoxonian" has no means of knowing what "its promoters ever dreamed of." He was not one of them. He was not a member of the first staff, and if he would refer to any one of those gentlemen, who, during the session of '82-'83, "travelled in birth," and fed the new-born magazine with such literary pabulum as they and other kind friends (one of whom was not the clever "Knoxonian") could provide, he would understand that the KNOX COLLEGE MONTHLY has reached its present position not by any abnormal development, but in accordance with the laws of evolution obtaining in the field of healthy journalism.

In the "Prospectus," printed on the first page of Vol. I., No. 1, the objects of the promoters of the MONTHLY are set forth,—their "dreams" have not been recorded although they have been fulfilled. Here is what they say:

"College news may not seem to some of great importance, but it should command the interest of graduates and students and their friends.

\* \* \* But this is not the chief reason which the Society had for



commencing this journal, nor do the editors intend to make the news column more than a subordinate department of the MONTHLY.

"We intend to give more space to the discussion of questions affecting the welfare of the College and the interests of theological learning. \* \* KNOX COLLEGE MONTHLY will welcome articles whose object it is to improve the facilities for the higher education of students.

"In theological science positions which but lately seemed impregnable are now assailed. Men of great learning and thoughtfulness are challenging the Church to prove the fundamental truths of Christianity. It behooves every Christian, certainly every man whose life-work is the preaching of the Gospel, to establish himself in his faith by examining the questions raised. There are, we doubt not, many in the Presbyterian Church in Canada who are making the examination. Our young country, does not, it is true, afford to ministers the leisure that may be obtained in older lands, yet we would not be even patriotic did we suppose that no results, worthy of preservation, have been reached. Such results we shall be glad to make known in the MONTHLY.

"Our Church's situation would, perforce, cause her to take a deep interest in mission work. \* \* \* \*

"We shall strive to make our notices of books sent to us of real service by giving strict justice and avoiding flattery. Theological works published in Canada will receive special attention. \* \* \* "

The paragraphs, quoted give the professed objects of the promoters of the MONTHLY, and the first number issued affords illustrations. It contained articles on "Preaching, the great work of the Christian Ministry," "How shall we secure more men for the work of the Christian Ministry?" "Faith Cures," "The Church and Young Men," "College Days"; written by Revs. John Ross, H. H. McPherson, R. P. Mackay, F. R. Beattie, M. McGregor; together with missionary intelligence, college notes, open letters, book notices. The greater part of this matter would have been, according to "Knoxonian," quite as well suited to the pages of any other magazine. I think that if he or any other intelligent and reasonable man will compare the first number with any of the late issues he will see that it is ever true that "the child is father of the man," it is in the history of the KNOX COLLEGE MONTHLY. The MONTHLY of to-day is not the same as it was in February '83. It is bigger, better, cheaper, more readable, more intelligent, more influential. But the difference is the result of evolution, not of revolution.

(2) The paragraphs referring to the theological tone of the MONTHLY are calculated, so far as they have any influence, to mislead uninformed readers, because of their vagueness, their indirectness, their insinuating

character. If "Knoxonian" was himself a little more "reasonably familiar with what is going on in the Free Church of Scotland," or in the Presbyterian Church in Canada, or in Knox College, Toronto, or anywhere else where theology is studied to any purpose, he would not be so fearful about the fate of "old Knox" or the type of [theology it represents. He would know that Knox College suffers far more from the theological sluggishness and colossal ignorance of theological thought on the part of supposed friends, than from having "a magazine carrying its name through every kind of theological scuffle." And if he would but reflect he would know that those "old friends of Knox" who have sense enough to "send their sons to the institution" do not hold Knox College responsible for the "tone" of the MONTHLY, any more than they hold it responsible for the "tone" of the "Knoxonian" articles.

I have written at greater length than I had intended. But it is important that, in the discussion of this great question, matters be clearly understood. I should like to consider "Knoxonian's" suggestion. It is more sane than his criticisms. But I shall defer.

AN OLD EDITOR.

---

#### THE NEW MAGAZINE.

I am glad to hear of the proposed change in the character of the MONTHLY. Of course, one dislikes to think of its losing a close connection with Knox, but it ought to be able to appeal to a wider constituency than at present. I do not want to see the MONTHLY edited for the "average reader" alone, therefore I wish to see it develop in the direction it has been taking. But a sterling magazine must have a subscription list larger than the graduates of Knox College can furnish, and if the thing can be managed, I would like to see such a change made as would enlist for it the sympathies of all our ministers, along with the more intelligent members of the Church. Perhaps a change of that kind might enable it to wield the formative influence of which we heard in the Spring. That is to say, the discussions of theological questions might produce a Canadian type of theology, and so weld together the two great sections of our Church.

I do not know that "Knoxonian" ever missed it more completely than in last week's *Presbyterian*. He says that the original promoters of the MONTHLY never dreamt of the form it has taken. I remember well that it was proposed to say in the prospectus that we hoped it would one day be to Canadian Presbyterianism what the *Princeton Review* was to the

American Church ; but it was thought better, not indeed to refuse to hope for such a thing, but not to give expression to so high an ambition. At the same time, of course, it is to the present editor the credit is due for raising it to so high a level in so short a time.

D. M. R.

---

## Here and Away.

The class of '80, so long "away," were "here" lately.

On Monday evening, June 6, there was a stir in the corridors. The solemn stillness of the college halls was broken by the hearty cheers and peals of laughter of old college boys. Who were they? The class of '80.

They came from far and near : Hunter from the city ; Eastman and Craigie from the East ; Johnson, McGregor and Tibb from the West ; Baird from Winnipeg ; Kennedy, by letter, from Dakota ; Scoular, by wire, from the Pacific, and, adding dignity to all, the three Professors. Speeches were made by all present, and, if we mistake not, songs were sung. At least the pleasant reunion was thoroughly enjoyed, and on parting all hoped to meet again, sing the same songs and make the same speeches at the end of the next decade.

Readers everywhere will regret to know that T. M. Logie has been ordered away by his medical advisers, and that he has left Canada, in all probability, never to return to give the Church and the country the services of those splendid abilities which placed him easily in the front rank. For years he has fought heroically against a fell enemy, but at last has had to retreat to better vantage ground. Like so many other victims of lung trouble he has gone to sunny Colorado. Before leaving Toronto, a farewell meeting was held in Knox College, attended by the resident students and a few outside friends. Every assurance of the kindest interest was given to Mr. Logie, in token of which a purse, containing a considerable sum of money, was presented to him.

It is a long time since we have had to record anything so sad and disappointing. Logie was one of the most brilliant students. Toronto University has seen few of his equals, Knox College has never had his superior. Many have been looking to him as a "coming professor," and had his health been good it might have been less difficult to find a successor to George Paxton Young. It is a sore loss to Knox College. Logie would have been graduated next year, and his alma mater or some other college would not be long making a place for him among her professors. But all these hopes are, it would seem, to be disappointed.

Let us still hope that many years of good service in another Church and country may be given to one whom we can ill afford to lose.

This Department struck a mine in the May issue. The proposal to establish a magazine on a wider basis than the MONTHLY seems to be attracting considerable attention. Letters have been received from quite a number of old friends of the MONTHLY, all expressing great satisfaction with the progress and present position of this humble venture. Whatever the future may bring to us: one thing is certain, the MONTHLY has been more sympathetically received and more widely read throughout the country during the past year than ever before. Not because it is any better as a magazine, but because it honestly tries to supply a long felt want. The hearty words of some whose words are usually few but full of meaning have done much to encourage us in the midst of what one correspondent calls "carping criticism."

Elsewhere in this number letters from two old editors of the MONTHLY are published. Both of these gentlemen have had much to do with the magazine from the beginning. One of them, if we mistake not, prepared the "Prospectus" for the first number, the substance of which is given in one of the letters. He and those who were associated with him are in the best position to know what objects the promoters of the MONTHLY had in view. The present editor knew nothing of the work in those early days, and so would not be so cocksure. It is just possible that they "dipped into the future" far enough to see, what the promoters of similar enterprises had not seen, that "a little college organ" would not be creditable to themselves or acceptable to their constituency. They aimed at the sky, perhaps, and although they did not score, they shot higher than those whose target was blackened by the powder.

This Department would prefer if these letters had been sent to the paper publishing the article referred to. No injustice, is done, however, except to the MONTHLY, inasmuch as readers of these letters have already seen the "Knoxonian" criticism, while many readers of that article know nothing about the MONTHLY except from its critic's statements. But its critic meant no harm. He meant to be fair—and funny. But his habit of hard hitting was, perhaps, too strong. He failed to distinguish between the real and hypothetical, and felt as free to drive his knife to the hilt into the throbbing heart of the human, as into the pulseless creatures called up from the "vasty deep" of his own imagination, and made to pass in grim procession round and round his study table, ghostly, grumpy, feckless fellows, born to give the satirist some sport and warn all mortal sinners of their doom.

We feel better now. Having found our way out of that last tortuous sentence we are ready to strike hands with "Knoxonian" or any one else and shout, "We're all such jolly good fellows." But, seriously, we would like to calm those good souls that are much exercised over the oracular utterances of the MONTHLY's critics. We all speak unadvisedly with our lips at times, newspaper men oftener than other people, perhaps. "Knoxonian" is not a sinner above all the rest of his craft. None of us can deny the soft impeachment—although some have not grace enough to confess it.