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## Contributed.

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### THE DESIGN ARGUMENT.

#### OBJECTIONS CONSIDERED.

A FORMER article dealt in a general way with the *scope* and *import* of the design argument. It was seen to be one of the most important lines of evidence in favor of the theistic position. The ambiguity of the terms *design* and *final cause* was alluded to. Design was taken to be a mark of adaptation involving intelligence. The reasoning leads up to this inductively, rather than begins with it deductively. Final cause is to be carefully distinguished from *efficient* cause. The former refers to end or purpose ; the latter relates to power or efficiency. Finality is perhaps the best term to use in the discussion.

In surveying the subject matter of the argument, two aspects of order were carefully discriminated. One was called *general* order, where regularity, sequence and law prevail ; the other was named

*special* order, where adaptation, adjustment and design exist. By some writers both are included under the design argument. Professor Hicks in his recent able work takes the argument from general order, which he calls the entaxiological argument, as the main form of the design argument. It is better to confine the meaning of the design argument to the teleological sphere, where marks of adaptation and purpose in the special order of the cosmos are observed. The *order* argument is the cosmological or the entaxiological; the *design* argument is the teleological.

It was further shown that the design argument was *inductive* in its form. It proceeds *a posteriori*, and its real task is to establish the validity of the premisses, from which the conclusion at once follows deductively. It was also pointed out that the argument is not merely *analogical* in its nature, and that some of its advocates, and critics, too, have erred in regarding it as nothing more than an analogy between the mechanism of man and that of nature.

The rest of the article was occupied chiefly with a statement of the argument in syllogistic form, and with an exposition of its import. The truth of the minor premiss is generally admitted, so that it affords little difficulty. Nature presents finality, or marks of the adaptation of means to ends. The real difficulty was seen to be connected with the major premiss. It states that these marks of adaptation can only be adequately explained by the hypothesis of intelligence. The line along which a careful induction leads us in establishing the validity of the major premiss was very briefly indicated.

The content of the conclusion was also carefully defined. This conclusion neither contains an explanation of *creation*, nor the notion of *infinite* intelligence. It only announces an extra-mundane and supra-mundane intelligence, which at the same time works *in* and *through* nature to definite ends.

The article concluded with a promise that some of the chief objections to the design argument would be considered at some future time. That promise this article seeks to fulfil. It cannot, however, undertake to consider carefully all the objections that have from time to time been made to teleology. It will not be able to make very close scrutiny of even the main objections to the design argument. Only brief outlines can be given of the manner in which

some objections may be answered, which, at the present day in certain quarters, are urged with much learning and not a little presumption against the validity of the argument we are considering.

In seeking to *refute* this argument, objectors have moved along two distinct lines in their attempts. All along the history of the controversy both paths have been well trodden, though sometimes one has been more popular than the other. In one case, the *logical form* of the argument is impugned ; in the other, its *subject matter* is questioned. Advocates of the former line of attack maintain that no possible correct logical process enables us to reach the conclusion which the design argument claims to establish. Every attempt, it is said, of both ancient and modern teleology to do this has either taken the conclusion for granted in the premises, or has been guilty of manifest paralogisms. Those who call the subject matter of the argument in question, claim that the materials with which it deals do not require any such supposition as the argument makes, inasmuch as all the facts of adaptation and marks of purpose can be accounted for and explained without the hypothesis of an intelligence other than and above nature.

The objections to the *logical form* of the argument may be first considered. In looking at these it is proper to observe that the careful statement of the argument given in the previous article guards it against many attacks. Thus all criticisms and objections based on the supposition that the argument is merely analogical are warded off, when it is seen that it is strictly inductive in its form. Analogy cannot prove or solve anything ; it only illustrates, and answers objections. By the inductive process we can solve problems, and vindicate a well-grounded hypothesis so that it is transformed into well-reasoned truth.

Others have objected that the argument is useless since it does not prove an infinitely great, wise and good Creator. The reply is, that the design argument by itself is not to be taken to prove anything more than the reality of an extra-mundane intelligence. Marks of adaptation and purpose evident in the cosmos justify this conclusion, and then other lines of proof are available to further amplify the theistic position. We are not to reject teleology, however, because it does not itself prove everything involved in that position. The history of theism has often presented the spectacle

of an intellectual giant unsheathing Goliath's sword to slay a man of straw.

Objections based on the supposed imperfection or uselessness of certain organs, on the supposition that utility for man is the test of purpose or design, on the impossibility of understanding the divine purpose regarding nature, and on the adaptations to produce evil consequences which nature contains, may be passed over as obsolete or irrelevant. The conditions of the argument do not require us to explain everything in connection with the materials entering into it. It is enough if it justifies the hypothesis of intelligence to account for the facts so far as these can be understood or explained.

The objection pressed so hard by some recent writers, especially by Professor Hicks in his critique of the design argument, requires more careful consideration. The position taken is, that the design argument cannot be stated without assuming in the premisses the conclusion which it professes to establish. Teleology is necessarily illogical. Those who urge this objection give the design argument wider scope than the statement of this article allows. They embrace both the *order* or entaxiological, and the *purpose* or teleological arguments under the design argument. Design is the genus, order and purpose are species under it. Professor Hicks, in particular, asserts that the order argument has logical validity, but the purpose argument has not. The former does not take intelligence for granted in the premisses, but the latter does. From the facts of order abounding in the cosmos we are justified in asserting the reality of intelligence; from the facts of purpose, or design proper, we cannot reach intelligence without being illogical.

In reply to this reasoning several things may be noted. In the first place the design argument should be confined strictly to the teleological sphere, where alone marks of adaptation and purpose are found. The argument from the orderly arrangement of the cosmos should be termed either the cosmological or entaxiological argument, though there may have been little need to coin the latter word. This relieves the design argument of some of its difficulties, and enables the order argument and the design argument to range themselves side by side in the theistic proof, and to gather strength, as they both may, from the ætiological argument, or the argument from the necessity of a first cause of the contingent universe.

In the next place, the same objection can be made to the entaxiological argument, as Professor Hicks raises against the teleological. If adaptation takes intelligence for granted, so also does order. If purpose involves intelligence, so does plan. If teleology is illogical so is entaxiology. If Professor Hicks has swept away the one, he has also destroyed the other. But it is held as the correct view that both are logically valid. Those who make this objection overlook the true nature of induction, or else they confound it with deductive processes. The latter start with principles which are stated in the premisses, and we can never get anything into the conclusion that was not at least tacitly in the premisses. Hence by deductive logic, if intelligence were not at least covertly in the premisses it could never logically get into the conclusion, which merely unfolds analytically the content of the premisses. By means of induction, however, where we commence with the observation of facts, and seek to discover a principle or law which affords their adequate explanation, we find ourselves on entirely different ground; and the inductive process enables us to reach a conclusion synthetically, which lies beyond the facts as such. In both the teleological and entaxiological arguments the process by which the premisses are established is distinctly inductive. These premisses are really the conclusions of processes of inductive reasoning. When established, they may be used as the premisses of the syllogism by which we reach deductively the final conclusion in the design argument. And since, by the inductive process, we get intelligence into our premisses, so by the deductive process we are justified in putting it into the conclusion. On this rock Professor Hicks and many others have split. Both the order and the design arguments occupy precisely the same logical position. In the one case, we observe marks of order and plan; in the other, we observe marks of adaptation and purpose. In both cases we posit intelligence as the adequate explanation, so that the objection based on this misconception vanishes.

In regard to the logical form of the design argument one other remark remains to be made. The significance of the meaning of two simple words should be carefully discriminated. It is one thing to *prove*; it is quite another thing to *solve*. We prove a theorem, but we solve a problem. The theorem is before us as a

proposition to be proved, the problem as an array of facts to be accounted for. The result of proving is a demonstration, of solving a solution or answer. Now in the teleological argument, we are solving a problem rather than proving a theorem. We do not set out with the proposition—*there is a God*—and proceed to prove it, but in the design argument, the cosmos with its marks of adaptation and purpose is before us as a problem to be solved. The question then is, what is the best explanation of it? We make the hypothesis of an extra-mundane intelligence, and find that it affords a solution of the problem that will stand the test. The distinction between the meaning of *proving* and *solving* may seem a trifling one, but in connection with the design and other arguments in the theistic proof, it is of great logical significance. The result thus far is that the design argument, when confusion is cleared away from it, is at least logically sound.

F. R. BEATTIE.

*(To be concluded in March number.)*

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## BIOLOGY AND THEOLOGY.

IN attempting to ascertain the true relation in which one science stands to another, one's first duty obviously is to determine their exact place in a classification of the sciences. Their true scope will thus be defined, and in this way one will be guarded against confusion.

In outlining the circle of sciences we naturally begin with the abstract science of Mathematics, the primary conception of which is number. This science of number, together with Logic, is the necessary outfit of the student of the empirical sciences. Of these latter, Physics is antecedent to several of them, though not necessary for all. Before we can proceed with such sciences as Chemistry, Geology, etc., we must be more or less acquainted with both molar and molecular physics. In Chemistry, we study the elements in their atomic relations. From it we learn that the atoms of the elements combine in definite proportions to form molecules: and these latter furnish the subject-matter of Mineralogy, the science of

minerals. In nature we find minerals aggregated together into rocks, and thus we get the science of Geology. Geology deals not only with the constitution of rocks, but also with their area of distribution and period of deposition ; and, accordingly, is, in short, a history of the earth. But this earth of ours is but one amidst millions of like bodies : in this way we enter the domain of Astronomy. If now we return to where Chemistry left us, we discover that there are molecules or chemical compounds not dealt with in the science of Mineralogy. These are the organic compounds, which are aggregated into organisms, just as the inorganic compounds are aggregated into rocks. Organisms form the basis for the study of Biology, the science of life ; but this we must define more particularly. The subject-matter of the science is, of course, life as manifested in plants and animals, both living and extinct. For the latter, Biology is obliged to call in the aid of Geology, who unveils to her the fossil remains of these extinct types arranged in the order of their appearance on the earth, and receives in return their material assistance in the determination of the relative ages of the different strata. The first duty of the biologist is to discover the exact structure of all plants and animals. This he does by a careful dissection of each species. His results derived from the study of one form are compared with those derived from other forms (Comparative Anatomy), and are further tested by the study of the structure of the form in all its stages of growth in reaching maturity (Embryology). Perfect accuracy is thus secured. In attaining to this knowledge of anatomy, the biologist of to-day has two grand objects in view, to which all others are subsidiary. By a complete knowledge of anatomy, (1) he obtains secure footing in his endeavor to discover the conditions of perfect vitality (department of Physiology); and (2) he hopes to detect the lines of ascent or descent by which each form has attained to the differentiation it now possesses, or, in other words, the pedigrees of all vegetable and animal types (department of Actiology).

The mental sciences next claim our attention. For our present purpose these need be but briefly referred to. The study of mind itself gives us the sciences of Psychology, Logic, Moral Science, Jurisprudence, etc. In the expression of mind, we obtain the science of Language, and, by a slight remove, the Fine Arts. Mind

also has its history, furnishing us with the science of History, which, properly understood, gives an account of "that historic process in which man is realizing the capacities of his nature," as detailed in the current events of the day, works of art, science and philosophy.

Thus far the secular sciences which engage the attention of mankind have been hastily outlined. We now approach a group which were at one time denied the name of science, viz., the theological sciences. It is unnecessary, even were it within our power, to enumerate the various sciences of this group. It is sufficient to attempt a definition of Theology itself. This may perhaps be best done by placing what has already been done in a new light. Let us imagine man at one time ignorant of the sciences. As he steadily matures, he keeps constantly looking outwards, and in his eager struggle to understand what he sees, the sciences of Physics, Geology, Biology, etc., gradually take shape. At the same time, he ever looks inwards, and there arise out of his studies the various mental sciences. This may represent *in part* the stage which man has now reached. But this is not all. These are the reason-born sciences. There is a vast field yet undiscovered by him. It is the relation of his finite mind to the Infinite—the subject-matter of Theology. This was only obscurely hinted at in nature; its discovery required a revelation from the Infinite Himself, which we have in the Bible.

With this our circle of sciences becomes tolerably complete in outline. New sciences, no doubt, may yet be discovered, and new extensions of old sciences; but we must take man at the stage he is at present. A new question now arises. Man is busily engaged in every department of science—what of the results each science lays at his feet? How are these varied results to be woven together into one harmonious whole? Assuredly no one of the sciences can do it; each has its own peculiar duty. Here philosophy steps in and solves the difficulty. The first duty of philosophy is "to combine the teachings of the separate sciences into a harmonious cosmos." The other duties of philosophy it is unnecessary, even if we were able, here to detail. For our present purpose, it is sufficient to know that philosophy, in attaining to a thorough knowledge of the unity of the results of the separate sciences, becomes "a condition indispensable to a correct conception of the special province of

any science," and, consequently, alone has the right to the judicial ermine whenever discord may arise between the sciences.

We are now prepared to enter on the subject proper of this paper—the relation in which Biology stands to Theology. It will be obvious to every one that Biology in no way comes *directly* into relation with Theology. Biology deals only with the body of man; it has nothing to do with man's mind, except to a Materialist. Theology, on the other hand, in its widest sense, deals only with the mind or soul of man in its relation to the Infinite mind.

Yet Biology and Theology are related in another way. We have already seen that we practically derive our Theology from revelation through the Bible. In the Bible are matters mentioned, which derive their importance, not so much from their scientific significance as from their relation to other matters of primary importance in Theology. It is on matters of this kind that Biology comes *indirectly* in contact with Theology. Some of the more important of these points of contact may now be discussed.

But before doing so, it is advisable to anticipate in part what is to follow. Biology has already been defined, but in the definition there is implied a theory which, ever since its origin, has been a bone of contention—the theory of Evolution. It is foreign to our purpose here to discuss the weight of evidence for or against this theory; all that is required is to call to remembrance two things necessary to be borne in mind. In the first place, it must be remembered that the Biology of to-day is inseparable from the theory of evolution. The biologist uses this theory as a "working hypothesis," exactly in the same way as the chemist uses his atomic theory. In this way evolution is being every day put to the severest test, and will eventually be confirmed or rejected finally, according as it satisfies or falls short of the facts of the science. In the next place, there is now no doubt that evolution is purely a scientific question. At whatever point the materialist has attempted to make use of it in constructing his philosophy, philosophy itself has proven him guilty of ignorance or wilful neglect of causation. Evolution has been, in short, restricted to its proper region of science, and shown that it can only become at most a "law," and therefore a mode of creation, and not a "cause."

I. Our first question properly is, How do the *facts* of Biology bear on the Bible? Here there need be no hesitation in affirming that all is harmony. Not only is the Bible accurate in its Natural History, but there is no other book that draws so largely on Natural History to enrich its allegory and metaphor as it. There are, however, several points—some puerile, others of a more serious nature—which some have made use of in attempting to create an unnatural schism between Biology and the Bible. An example may be taken of the latter class, viz., the raising of the dead to life again. Here is involved the whole problem of miracles with which Biology, under the umpirage of philosophy, has nothing to do. But surely it cannot but agree with the extension by supernatural power of its laws to a limit not found in "nature"—there is no contradiction here.

II. Our next enquiry is, How does the *theory* of Biology bear on the Bible? In this connection it is important to bear in mind a few points with which Biology has *not* to do. It has nothing, for example, to do with the Creator as the Efficient and Final Cause; the mode of creation alone comes within its province. Practically it has nothing to do with the order of succession of life-forms, as Geology determines this, though in theory Biology is greatly interested in it. Nor, as already stated, has Biology anything to do with man's mind, unless our philosophy becomes materialistic, and psychology is reduced to a sub-department of Biology.

1. In opening the Bible, then, we turn instinctively to the first chapters of Genesis. Here we find matter that bears more or less directly on the great problem of the origin of species. If the language of the first chapter be examined carefully, there will be found two factors in the origin of species, viz.: (1) God, the Efficient and Final Cause, (2) an environment as the medium through which He worked—"Let the *earth* put forth," "Let the *waters* bring forth." At the same time special mention is made of the reproductive power possessed by plants and animals. This practically sums up all that is said on the subject in the Bible. If now we turn to Biology, we find it, of course, silent as to the Efficient Cause; but in the theory of evolution it suggests the medium. This briefly consists of the action of the environment on the organism, coupled with its repro-

ductive power, as summarized in the laws of Heredity, Variation and Natural Selection. So far there is nothing in either account but what may easily harmonize with the other. But what of the origin of the human species in particular? Here there are admitted difficulties. From the Bible we learn that man's body is of an earthly origin, but that special supervision was exercised over its formation. Now, if it be remembered that evolution can only at most be a law and therefore but a regular mode of God's acting, it is easily seen that special supervision would be possible under it without straining the theory in the least. The origin of man would thus be but a miracle in a more special sense than creation itself is. It need hardly be added here that there is nothing in Biology which can in the slightest degree militate against the biblical account of the origin of man's soul.

With regard to the order of appearance of the different species, the biblical account has a general correspondence with the order evolution suggests, viz.: The lower types appear before the higher. Obviously, on account of the popular character of the terms employed in the Bible, it is impossible to determine exactly how close the correspondence may be.

2. Another point of contact between Biology and the Bible is the theistic argument based on *design*. The teleological argument is very prominent in the Bible; it is, therefore, of special interest to determine how it is affected by evolution. The key to the question lies in the fact, that if evolution be true, it is a law, a method of operation, and accordingly it itself becomes the embodiment of design; and what we were once accustomed to point to as proofs of design become, as it were, but ripples of a vast ocean. The design argument would thus not be in the least affected. On the contrary, it would be made the stronger. Since it would be made clearer that the real proof of design is the fact that there is law; and as soon as the argument has taken this position it cannot be affected by any new facts of science, but is rather being continually enriched by the discovery of new laws and new extensions of old laws.

3. It might also be asked, How do evolution and miracles agree? Exactly in the same way as the law of gravitation and miracles agree. If evolution be a law, it may be suspended or extended at

the Divine will. Probably the origin of man would be beset with fewer difficulties to evolutionists if they recognised in his case its suspension and a special creation instead. The Resurrection of Christ would also be to them a miracle involving its suspension.

4. Another question is the effect of evolution on Providence. This doctrine likewise is in no way materially modified. If evolution be a law, then it cannot from this very fact shut out the Creator from the universe. It again presupposes an environment, which is a term used to include everything with which the individual may come into relation. The Bible informs us that God is the maker and disposer of this environment; so that the environment is in reality the field of operation of second causes so called, in which we see, though "now through a glass darkly," God working out His beneficent purposes for the welfare of His creatures.

Space forbids a further development of the subject of this paper. By way of summary of what has been said it may be noted:—

(1) The sciences of Biology and Theology are only indirectly related through the Bible.

(2) On matters of fact, Biology and the Bible are agreed—this is but another way of saying that truth cannot contradict itself.

(3) As to theory, the hypothesis of evolution properly understood is quite consistent with the Bible; and should it be shown a law, it stands in the same relation to such questions as design, miracles, providence, etc., as other scientific laws do.

In conclusion, it is well to remember that all sciences are the complements of each other. They are but parts of a whole, made distinct by us for our own convenience. This is especially noticeable when we compare reason and revelation. The one supplies what the other lacks, each requires and supports the other, and without either our knowledge would not be complete. Reason contributes least to the theological sciences, and revelation least to those sciences which reason is capable of developing. Theological or secular, all the sciences are busily engaged, each in its own sphere, in obtaining results to be laid at the feet of philosophy necessarily Christian) and be woven into a theory of the universe, which to the Infinite mind is infinite itself.

W. DEWAR.

## FOR THE WORK OF THE MINISTRY.

STUDENTS with recent experience of mission work are much interested in the present discussion regarding lecturers. And it is here proposed to draw attention to some practical matters wherein we feel the need of help from experienced workers.

1. Guidance is needed in personal dealing with men regarding their salvation. Preaching may be like a wind which sweeps through the orchard, shaking down much fruit. But the fruit-dealer knows that hand-picked apples are by far the best; and experience of tried workers is similar. Their best helpers have generally been brought into the service by earnest personal dealing.

It is evident that Christ trained his apostles in this work. They were to be "fishers of men." We know what skill the successful fisherman needs, and how the hints he can impart to his young followers will save them many a failure and disappointment. Why should not those blessed in soul-saving work help us by telling their experience, and by giving such useful hints as the enthusiastic angler gives to his *protégé*? We have such useful books as "Spencer's Pastoral Sketches" and "Ashworth's Tales of Humble Life"; but the spoken word and the living presence is better.

We need the tact of such an one as might be called "the beloved Physician." No man likes to be told that he has a disease foul, vile, horrible and fatal; and if the doctor cannot give clear reasons and convince him of his danger, he resents the idea, and will go to some other who will take his fee and give him false assurance. Or a man ill of the same foul disease may be thoroughly aware of his condition. Looking for some soothing remedy, and gentle treatment, all his opposition will be aroused if the doctor lays rough hand upon the ulcered sore, and talks on indifferent to his anguish. The work of the minister is analogous. The carelessly sinful must be convinced of their disease and the danger of it; soothing balm must be applied to the wounds of the contrite. And such skill can best be learnt by associating with some skilful operator. People praise him for the results he achieves; but they know little of the clear course he plans to reach them. He alone can explain it. And if we can learn much from the collected wis-

dom of books, ought we not to be able to learn far more from the condensed experience of living men who, standing before us, explain their methods of work?

2. The actual work of preaching is fully dealt with during the course, but apart from the pulpit a minister can exert great influence by means of "outside work." In the new fields where students begin (at least ought to begin) their work, educational advantages are few. There is frequently such lack of interest that schools cannot be organized because no one will take the initiative. It is desirable then, especially for those going to the North-West, that some clear idea should be given to students concerning the method of organizing, and the legal aspect of the case. We take this merely as an example. Clergymen have been prominent in organizing hospitals, libraries, mission schools, coffee houses, and orphans' homes, not to mention temperance societies and clubs for reading or the study of music. In many places similar institutions are needed, yet no attempt is made to supply the need, because the minister is naturally timid about treading upon unfamiliar ground. Would it not help our students if some prominent organizer were to give his experience of the work?

3. Then might we not have a series of talks from some "church lawyer?" Very few of the students ever look into the reports of the General Assembly, because they have no interest in the changes of constitution going on. Yet a young lawyer finds time to study law reports. He seeks acquaintance with rules and forms of procedure. Are not these of sufficient importance to those who will be employed in church courts to warrant a lecture or two?

And the private business of a church might well be spoken about also. Ministers have increased the influence of their church, and laid the foundations of others by meetings held near the borders of their congregational district; others have tried to do this and failed. In some churches the prayer-meeting is almost automatic; in others it is a burden which the minister bears alone. Sometimes literary associations thrive and produce good in many ways; in other places they have feeble life and early dissolution. Valuable hints in these matters could be given. For example, that minister could add much to the comfort of others who would

tell how he is able to work on year after year without "trouble in the choir."

4. There are other things which some churches consider of sufficient importance to be numbered among the sacraments, in regard to which practical advice is much needed. We shall refer only to one—the solemnization of marriage. Some people talk flippantly about weddings, and christenings as well, as if there were nothing in either but occasion for merriment and feasting. And yet words the most solemn that can be said are those which close the marriage ceremony. May it not be very much the fault of ministers that marriage is looked upon so often as a mere ordinary contract? And may it not be the fault of their teaching that by them so little import is attached to the ceremony? For example, an ordained missionary who recently graduated from one of our colleges, while visiting the families some score of miles distant from his central station, was suddenly asked to marry two young people. Remembering with confusion that he did not know how to conduct the ceremony, he strove to persuade them to visit him at his home. They pleaded that so long a drive was unnecessary, for everything was then ready. He was non-plussed for a while, then like an inspiration came the idea of reading the English Church marriage ceremony. So to his relief a prayer-book was hunted up, and he read the service of another Church. He would have been better prepared for this emergency if he had heard some one lecture on the subject during the course.

5. An important part of a liberal education in the present day is the study of political economy. Yet we have no lectures on Church economy, and it may be very much on this account that the Church is so lamentably penurious with regard to missions. It is true we have many fine churches; but these are frequently built by members for their own comfort. It is true that fair salaries are paid to ministers whom the people like; but on the same principle that good support is given to the teacher who is successful in his work with their children. Even suppose that the fine church be not put up in rivalry of some other, and that the minister be supported because he is faithful and fearless; this is no more commendable than that a man should provide for his own house. No man has a right to refuse subscription for the poor because he has given

liberally for a new furnace in the church ; nor ought he to scrimp his subscription to the Bible Society because he gave so largely for the organ. We may well doubt the Christianity of the man who uses all his income to provide for his luxurious home ; and so we must believe that false ideas of Christian economy are prevalent in the Church which is so occupied with its own affairs that it cannot think about the people "in the regions beyond," and so gives a mere pittance to missions.

And are such false ideas prevalent? Verily, we think so. The report of the General Assembly shows that the average subscription for missions from each member of the Church is less than *six cents* per month. It will be even less than that in reality, for some adherents give largely. Dr. Hall, of New York, whose church is notably liberal to missions, finds that people give if they be only informed. The experience of faithful pastors is everywhere similar. If the needs of the world be shown, people look upon it as a privilege to give. But in our Church as a whole, there must be sad lack of information, when its members give to missions only the infinitesimal one three-hundredth part of what they spend on meals!

False economy is the cause of this. A notably large number of ministers do not favor any calls on their congregation for money which will be spent elsewhere. Like men who value only a few acquisitions of concrete knowledge and do not seek after ability to acquire, they strive to keep the actual money in their district instead of striving to cultivate a liberal spirit. They look upon the wealth of the congregation that is available as a cistern of water in a desert place which they must carefully guard. They do not seem to know that if they would encourage such liberality as the Bible calls for, it would be as if new springs were bursting forth all the time ; there would be no fear of scarcity, and the miserly desert would blossom as the rose.

This spirit of false economy was very evidently shown in regard to two of the lately organized schemes of the Church. Long and earnestly had many true-hearted ministers labored to have an Augmentation Fund so that weak congregations might be helped by the strong. A prominent mover in the matter went to consult with a certain presbytery, having first sent circulars to each of the members. Yet so uninterested were they that almost none remem-

bered even so much as that they had received a circular. There was the same cold reception in many quarters accorded to the Church and Manse Building Fund for the North West—a fund without which the work there could not have been carried on. These two schemes, if they had been organized in political circles, would have made the Government famous that had set them in operation. Yet when they were organized in the Church, brethren hampered the workers and chilled their hearts, because they had not learnt true economy. In the same spirit some of our ministers calmly drop into the waste basket the appeals sent them to be set before their congregation regarding deficits in this or that fund. They have comfortable churches and incomes. Why should they, they think, trouble their people to do more than pay for these *legitimate* expenses?

6. The subject of Bible study has already been treated of. But we might add that lectures on this would be of the greatest benefit. Many of us remember the forcible address of Dr. Taylor on the "Inductive Study of Scripture." If such occasional lectures even took the place of the regular lectures, the practical benefit would be great, and still there would be no loss, for some of the more theoretical lectures could be given in condensed form. The ministers of our city have given practical talks of this kind at Queen's College; and this bespeaks a willingness to help the students of the Church whenever asked.

During the ordinary course we have theory and compacted knowledge to be coat of mail and weapons when we enter the conflict. Some find these weighty, and prefer not to trust to unproved armor—and after all, the rude weapon they used before being thus arrayed may do the best service. How much better if, while being thus arrayed, we could listen to the words of men who have come from the thick of the fight, who will describe to us the enemies now in the field, who will hint to us how we may outwit them, how we may gain the concerted help of those on our own side. The actual conflict best rouses enthusiasm: so let some come thence and with Peter the Hermit's voice call us to the Crusades!

W. P. MCKENZIE.

## FAITH.

FROM out the limpid waters of a lake  
 A craggy island raised its tangled head :  
 "No beauty there," a stranger would have said,  
 But we who pressed and crackled through the brake  
 Discovered there a pool all spangled white  
 With lily flowers ; naught else could grow  
 From evil mire that turbid lay below,  
 Yet these looked to the sky with quiet delight,  
 Receiving thence the largess of the Sun  
 That patient waiting from his rays had won,  
 And keeping golden wealth in chalice white.  
 And so in men of whom we think despite :  
 White flower of faith from evil heart may rise  
 And in its pureness open to the skies.

W. P. M.

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 Missionary.
 

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 MISSIONARY ZEAL IN COLLEGE—HOW TO  
 FOSTER IT.

It requires no proof to show that the great end of the Church is the evangelization of the world. The call to assist in promoting this end is addressed to every member of the body of Christ. Every one who has received in his own soul the blessing of grace, is by that gift laid under obligation to seek to advance the kingdom of our Lord—to no one whose heart glows with divine love can this appear otherwise than as a most blessed privilege. Yet while this obligation and privilege belong to all, the position of the students as the future ministers and missionaries of the Church, makes it specially important that they should be in full sympathy with missionary effort. Any college training worthy of the name must give a bent of mind which will continue to exert a potent influence through life. To a very large extent, as is the student, so will be

the minister. Thus not only will the college influence do much to mould the character of our ministers, but through them that influence will extend itself to the members of the Church, and largely determine the zeal and energy with which they will support the cause of missions. If ministers are zealous in their efforts to extend the kingdom of Christ, and are ever ready to call forth their people's sympathies on behalf of those, who, ignorant of God, are enslaved to prejudice and sunk in sin, if they not only preach the truth, but likewise prove their sincerity by daily consecrating their lives to the Master's service, what an influence must they wield on the Church! What progress in the cause of missions might we not look for, and how would the missionary's hands be strengthened and his heart encouraged! Thus it is of the utmost importance that the students, as the future ministers of the Church, be fully alive to the interests of missionary work.

But not only is the college the source of supply of pastors to regular congregations, from it also must her missionaries for both the home and foreign fields be procured. There appears to be considerable difficulty in getting suitable men to undertake such work. It seems an undoubted fact, that as able men are needed in these situations as in our settled pastorates. From the smallest mission station, struggling for an existence, comes the ambitious request for the best man the college produces, and no doubt the needs of many of such stations would show the necessity of all the ability that is asked for. From the foreign field we hear the same demand over and over repeated, nor from what we are told of the nature of the work does the demand seem unreasonable. Most varied must be the parts of the successful foreign missionary. Not only does he require special skill in awakening the dormant thought and slumbering conscience of those so far degraded as scarcely to have thought and will of their own, he needs at the same time power to combat a class of men of high mental culture, armed with the results of infidel speculation of the Western world, and skilled in the use of the superstitions of the East. But besides this power of adapting himself to all classes, he requires that skill as an organizer that will fit him for being a leader of men. Missionaries seem to be agreed that the greater part of the work of evangelizing the heathen must be done by native laborers, so that this rare power of

rousing others to be sharers of the labor appears to be a necessary part of a missionary's qualification. In addition, he must be a man full of tender sympathies, and gifted with persuasive power, if he is to win the confidence of an alien race, prejudiced against his social habits, his country and his religion. No wonder then if a man of the experience of Dr. Livingstone cry against the utter folly of thinking that "any pious man who can read his Bible and make a wheelbarrow is good enough for a foreign missionary. As well," says he, "believe that household troops need more ability than those who rough it in the field, and that Field Marshal Prince Albert requires more talent than Field Marshal the Duke of Wellington."

But how are men with all these varied accomplishments to be secured for the work, since it is such men who are wanted in rural districts, in city churches, and to fill vacant chairs in theological seminaries? Will the Church induce them to choose mission work by increasing the salaries of her missionaries? Doubtless it is the duty of the Church to provide a competent maintenance for those who devote their lives to her service, yet all will readily admit that a mere pecuniary inducement would be utterly powerless as a means of securing faithful and earnest men. Nor would the attempt of the Church to compel their services meet with better success, for any such course would be far more likely to turn back those who were already thinking of offering themselves, than to encourage others to volunteer their services. To no such external motives would we look for an adequate supply of missionaries, but to such a sincere desire for the work, and true missionary zeal, as shall be an inward flame urging him who is under its influence to hold himself in readiness to go wherever his Lord calls him, though that should be to the most savage people at the remotest part of the world.

If then it is on such missionary zeal alone that the Church depends for the supply of faithful pastors as well as of successful missionaries, the important question arises: Through what means may we hope to foster such a spirit in ourselves and others? Passing over the all-important subject of personal religion, we shall indicate some things which, if duly considered, should serve to quicken our interest in foreign mission work.

In the first place, in order to have full sympathy with the evangelization of the heathen, we require to know the *condition in which they are placed*. It is, however, by no means easy to get a full conception, either of the wide extent of heathenism or of the moral condition of those who are shrouded in its darkness; still harder is it to get such a knowledge of them as shall awaken our sympathies on their behalf. It is no doubt highly important to have accurate statistics showing the extent of territory yet to be evangelized, and giving some idea of the number of laborers that are thus required to bring to them the message of life. But figures alone awaken but little enthusiasm. We may have the number of the heathen represented to us by every varied method of expression, we may have shown to us how many there are who still know not God, and how few of the world's inhabitants have been brought into Christ's kingdom—and notwithstanding all these facts no pity may be aroused or effort called forth for their assistance.

More potent in arousing our interest is a knowledge of their philosophic and religious systems. We feel drawn more closely toward them when we know their modes of thought, the philosophies which are the pride of the learned and the religious beliefs which sway the multitude. With feelings of mingled pity and awe, we think of all their reasonings in their blind groping after God and truth. Sad it is that the positive results which they have reached are not only useless but actually pernicious. Instead of finding God they have turned away from Him and "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." Forgetting man's position as a free moral being, they have made him but a mere machine, the slave of blind fate. In the name of religion they sanction the most galling system of tyranny, and encourage the practice of the most degrading vices. And yet these are not mere speculations for the innocent amusement of the learned, but religious beliefs offered to satisfy the wants of the human heart and give a rule of life for the millions of their devotees. No wonder if such a gloomy creed fail to win them from sin and ruin. Did we but know their condition as stated on best authority; could we only realize that those thus degraded have still human feelings to experience the bitterness and sorrow consequent upon the want of God and truth; did we fully

believe that unless the gospel is brought to their acceptance the woes they now suffer are but the prelude to the eternal cup which is the doom of all who know not God—could we, in the light of all these facts, stand by unmoved by sympathy for their pitiable condition?

Yet, though the thought of so many human beings living in a bondage from which all their religions are powerless to relieve them may well awaken our pity, it, requires another consideration to arouse activity on their behalf. We need not only to know their sad condition, but also the *power of the gospel to alleviate it*. While it is true that such confidence in the suitability of the gospel to the wants of all must be based on a hearty acceptance of the fundamental doctrines of Christianity, yet the belief in its efficacy to meet the wants of the heathen will be greatly strengthened by an accurate knowledge of what missionary effort has already accomplished. The history of missions forms a complete answer to the scepticism on that subject, so rife at the beginning of the century. From every part of the heathen world, and from the most disinterested observers, comes the unanimous testimony of the power of the gospel to transform the character of the rudest barbarian. Nothing can be better fitted to encourage the prosecution of mission work than the knowledge of what has already been achieved. Whether we look at the improved moral character of those amongst whom missionaries have labored, or at the numbers that have been brought under Christian influence, there is room for abundant thankfulness. Wrong and unreasonable would it be to demand a standard of morals from newly-made converts as high as that lived by Christians in lands for centuries under gospel influence. Errors that have held them in sway for thousands of years may be expected to die hard, and vicious habits endeared by long practice need not be expected to be uprooted in a day. It is enough to encourage our efforts, if, compared with their neighbors, there is a substantial improvement, and a new life imparted which, steadily, if slowly is transforming their character.

Nor should we be discouraged if heathen systems do not at once yield to the power of the gospel; rather let us rejoice that so much has already been accomplished. Scarcely more than ninety years ago, Carey, the first English missionary, landed in India, and

amid overwhelming difficulties from his own countrymen as well as from the natives, set up the standard of Zion at Dinajpore and afterward at Serampore. Since that time the work has increased, till in India alone, there are three hundred thousand native Christians. The seven missionary societies that at the beginning of the century maintained a struggling existence, have increased to seventy powerful organizations. The Bible has been translated into every language and into almost every dialect in the world. A highway is prepared for the entrance of the missionary into countries long sealed in darkness, and even the gloomy zenana has been opened to the message of light and hope. Throughout the world the foreign missionaries form an aggressive army of nearly three thousand, assisted by over twenty thousand native evangelists and teachers. Dr. Pierson says, with ten thousand more missionaries and fifty millions of dollars a year, the whole world may be evangelized in twenty years. It is the Lord who giveth the increase, yet the idea of such possibilities, and the knowledge of such results, may well prove a powerful means of stimulating our effort, and of awakening the noble emulation of being sharers in the work. From the study of the history of missions may we not hope to imbibe something of the devout spirit, and unselfish zeal of such men as Brainard and Carey, Duff and Burns? Will the spirit of Paul again revive and the grand missionary design of our Lord be carried out by His willing messengers?

But once more, in order to the fostering of a true missionary spirit, it is necessary not only to know the wants of the heathen, and the power of the gospel to supply them, it is equally essential that the students be kept in sympathy with the cause of missions by *being actively engaged in some kind of Christian work*. College training is in many ways unsettling in its tendency. This seems to be necessarily connected with mental development. Many things formerly regarded as amongst the eternal verities are rudely jostled aside by the sweep of cold logic till the student sees new meaning in the words: "Things are not what they seem." In this state of mind he comes to the study of theology, and in seeking to defend its truth, meets a phalanx of difficulties for which he is but poorly prepared. Little wonder, if sometimes his newly developed reasoning powers are inclined to sympathize with the objector, till he find

himself in perplexity as to God, the soul and duty. It is not from any fault in the presentation of truth, nor even primarily from wrong apprehension of it, that these difficulties arise, but from a one-sided, theoretical development. Its remedy therefore is to be looked for, not by having the mind cultivated less, but by rousing the deeper moral and spiritual parts of the nature to proportionate activity. From studying the problems of metaphysics, let one go with our missionaries to the gaol or prison, and join in seeking to reform the sinful and degraded, and an entirely new aspect of the question presents itself. From discussing the relation of the infinite to the finite, or laboring to discover the basis of moral distinction, he turns to the practical question of how those, lost to themselves, to society, and to the world, are to be won to a new life. Then it is that the deeper moral and religious elements of his nature, roused to activity, cry in tones that are heard above all speculative difficulties—"If these are to be saved it must be by the power of a personal present Jehovah, and if any book can guide them into the path of life that book is the Bible."

To give scope for such Christian activity is one great end attained by the Students' Missionary Society. It would certainly be unfair to underestimate the work that has been accomplished by its instrumentality in supplying with the means of grace, many who would otherwise be destitute of gospel ordinances, carrying to the wilds of Muskoka, the islands of Lake Huron and the broad prairies of the West, the word of life, and yet, after all these services have received their due acknowledgment, it still remains that the most important work this Society accomplishes, is the giving to the members a real interest in the mission work of the Church. The Missionary Society is not placed as one of the regular schemes of the Church, but no one who knows the service it renders, not only in doing important mission work, but also in promoting a missionary spirit amongst the students, will for a moment question the desirability of means being provided for maintaining it in full efficiency.

In conclusion, were the students ever alive to the importance of the position they occupy, did we have a full knowledge of the wants of the heathen, and a firm faith in the power of the gospel to quicken them to newness of life, were each kept in full sympathy with the work by practically sharing its labors, and thus, through all these

agencies, were there a still more devout spirit generated and a fuller trust in God awakened, might we not hope that the Church, fed with the pure word, would be strong in every enterprise at home and abroad, till through her noble and resolute warfare the banner of salvation triumphantly wave over every citadel "from Greenland's icy mountains to India's coral strand" and Zion, the joy of all the earth, appear, "fair as the moon, clear as the sun and terrible as an army with banners"?

WM. FARQUHARSON.

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### MISSION WORK IN S. MANITOBA.

SOME years ago the probability of there being a Presbyterian Church in the future Manitoba was considered doubtful, but the planting of a Presbyterian college in the capital, the establishing of 340 preaching stations, and especially the presence of a large number of Presbyterians in the North-West, make probability certainty, and the Church of Manitoba and the North-West an established fact.

The present state of that Church is not all we would wish for it, but in the midst of discouragements are reasons for hope, and the darkness is being streaked with the light from the dawning day. At the second Synod of Manitoba and the North-West Territories of the Presbyterian Church in Canada, held in the city of Brandon, May, 1885, the roll recorded sixty ministers settled over congregations.

The work these men have to do is often attended with extreme hardship, always with discomfort such as many of us have little idea of. There are long journeys, pleasant or painful, according to the disposition of your "shaganappi" and his style of locomotion. A "shaganappi" is blessed with several gaits. If you persuade him into a real canter, then you sit back in the saddle and enjoy the scenery, and if he settle into a decided trot you are comparatively easy, but should he break into a canter at one end and persevere in a trot at the other, you are seized with the conviction that the ups and downs of life are intensely real, and you long for rest—sometimes you get it after twenty-five miles of distress but sometimes when

your weary eyes are closing in sweetest sleep, then come forth the fierce bands of the enemy thirsting for blood, and after unsuccessful battling you beat a retreat to the outside of the shanty, and resting your head in utter weariness against the sods, you may perhaps be lulled to rest by the cheerful hum of the happy mosquito. Added to the trials of journeyings and of living are those specially attached to their work—men's hearts, hard the world over, grow harder when for a few years they are without the softening influence of the gospel; and where the tone of morality is such that open vice makes no discord, a single voice raised in rebuke, warning or entreaty is hardly regarded, unless indeed it be the voice of God. Often, too, the war against vice has to be waged single-handed, for though there are those who know better, and even desire better, yet so accustomed have they become to the evil that they rarely realize its enormity, or if they do, they believe it invincible; and so to succeed, a man will need strong faith, strong common sense, and indomitable pluck—faith to keep his heart in the right place, common sense to keep himself in his right place, and pluck to keep the enemy in his place. Then, too, services are infrequent, and impressions made are often lost before they can be deepened. Another great drawback is the lack of money to carry on the work and support the missionary. This want, at least, can, and should be, supplied by the Church of the older Provinces. But the greatest want of the Church in Manitoba to-day is the want of men—men strong and faithful, who will not make difficulties where they do not exist, and will make light of them where they are. And, after all, trials in large measure fade before endurance, and the resolute spirit finds few difficulties that wait his determined attack. The missionary's life is not easy, but it is life, not existence. It is intense with purpose and action. He has trials, but also triumphs; he meets with hard hearts, but he will find men to love him with great love, and his Master does not forget.

The field of Cartwright, where it was my privilege to be sent by our Missionary Society, lies along the international boundary, occupying ranges 14, 15, 16, and 17, in townships I, II., and III. It is about sixty miles west of Manitou, the then terminus of the Man. and S.W.R.R., and about sixty-five miles south of Brandon. And these were the nearest R.R. stations and grain markets. In

this field, which is about twenty-five miles east to west and twenty from north to south, there were five stations, divided into two groups about sixteen miles apart. The soil is rich and not so heavy as that of more level districts, and though there are drawbacks, yet with the railroad running through the whole field from east to west, as it now does, the prospects for that district at least are very bright.

The *Land of the Prairie* has been seen by many of you, and has been so often described that one feels it unnecessary to dwell upon its features. It is impossible that words can give a true impression of it. You must see it stretching away from your pony's feet, not in a dead level, but heaving in gentle undulations like the mighty swells of some vast ocean, and your eye follows far away; but still beyond, it rolls till you lose it in the dim haze where the blue of the sky mingles with the gray of the prairie. You will need to ride over it, to drink in its air, and exult in its wide freedom. I do not wonder that its children are untamable. They have lost their nobility, and nothing but ferocity remains, but they are free! I saw one day an Indian, ugly enough and fierce looking, walking over the prairie, and I watched his straight lithe figure as far as I could see. His walk was the most graceful I ever saw—it was like a poem or a piece of music. There is a glare and monotony about the prairie, but not a monotony that depresses, for on sunny days the shadows of passing clouds drift along and change its face with light and shade as waves that of the sea. And then again the level often drops down into a ravine with steep banks, far apart and covered from edge to edge with a thick shrubbery of oak (they call it scrub) and wild fruits and tangled vines of grape and ivy, and far down at the bottom runs a little stream gurgling pleasantly over the stones, and branches lean over it in love, and with trailing tips caress the running waters. Another day, when the rains have come, the gurgling song is gone, and the waters, muddy and running fiercely, are far over their accustomed banks, and your pony in swimming across, when he reaches mid-stream, will need all his care and pluck, if he would not be swept past the crossing. Then there are the flowers in almost endless variety. The first that springs up is the little purple cactus, as they call it, that the earth sends up in a kind of glad triumph over winter and its frost, for

these flowers come weeks before the earth is wholly free of frost, singly first, then in bunches, then in beds, then in square miles. But the beauty of the prairie with its flowers and shrubs, its ravines and streams, is forgotten when you stand upon the great level and watch the sun sink to his rest among the little clouds behind the low hills in the west. One September evening, driving home, I could not but stop and look at the sunset, and as I kept looking the beauty grew upon me, till it filled me with a kind of pain, down somewhere in my heart—and this is what I saw. High up the clouds were piled in dark heaps, but below, near the prairie, they were little and only a few, in a sea of golden light—and all so quiet, so very still, like the sea at times. It made one think of the rest of Heaven. It seemed as if we had caught a glimpse of that world-encircling river-ocean old Homer loves to sing of; for there, before us, a river flows out of dark blue into lighter gray, brightening through rose tints into gold, deepening into deepest crimson shot with saffron, still flowing with its quivering waters, bearing on its bosom the cloud islets—or are they ships?—out of the brightness and into the gray and blue again, where we see it no more. How can the new earth show us more? but then we, too, shall be changed! This prairie, then, with its monotony and its beauty, is the home of the people among whom missionary work was done for the six summer months of vacation.

The people come from almost every part of the world, bringing with them customs, prejudices, beliefs, manners, and a little of the religion of their native lands. They came most of them with one aim, to make money and make it rapidly, and this desire was as a fever in their veins. This, however, has in large measure passed: the terrible boom of '83 and successive failures have taught them that a man's life consisteth not in the abundance of things that he possesseth, and while they retain their keenness, practicality, energy, and sturdy independence, they have developed the nobler traits of generosity and brotherly kindness; suspicion and jealousy have given place to strong fellowship.

On the whole, they are much like other people, but there are features of character peculiarly their own. They have immense faith in their country, in its soil as superior to any in the world, in their climate as superior at least to that of Ontario, and in the men

who live there as being, as they say, "about as smart as they make 'em." It was amusing, too, to note the firm conviction each man had that his particular section was the pick of the township.

#### THE BACHELORS.

A large proportion of the community are bachelors, and they are the moving power for evil or for good, as they may turn. They are young men of average intellect, but of more than average energy, who, from love of adventure and an ever-present desire to do, have left comfortable, often refined, homes in Ontario and across the sea to enjoy the independence and romance of life in a ranche. Of the first they get their fill, but after three months' housekeeping, when the bread fails to rise, and when, after dinner, they have to wash the dishes, the romance fades, as fades a beautiful dream into a hideous nightmare. And in the long winter nights, as the bachelor sits over his lonely fire, it is a wonder if he see not in it the faces of loved ones left behind, and many a time does his heart go back to the home so far away, and he vows he will write to-morrow—and perhaps he does. The training of their mode of life makes them men, sturdy, self-reliant, patient of discomfort. They are wild, it is true—a kind of serious wildness it is—but those whom I met were singularly free from vice.

They honored me with the position of pitcher in their baseball club, and during the summer I think I only heard one man swear on the field, though I was told that their former record in this regard was not unstained. Then their sense of honor and fair play made them feel in a manner bound to attend Bible class and preaching, seeing that one of their club officiated. And they did attend. And if Young People's Associations are of use in church work in Ontario, I believe in baseball clubs for the North-West, for before the summer's work was done, by the grace of God and the working of His Holy Spirit, eight of those who played in that club expressed to me their faith in Jesus Christ, and their determination to serve Him faithfully, and by His grace they shall have a place among those that overcome.

But others than bachelors live in Manitoba. There are some women, not a great many, yet enough to civilize and preserve the country from ruin; but of that class known as old maids—and I

speaking the words in reverence, as one has said, and lift my hat and say God bless them—none are to be found, and this I consider one of the serious drawbacks of that country. Over 900 square miles I rode and found not one—the race is extinct. They could not live in that climate—one tried, but so desperate an opposition to this condition of independence did a bachelor raise, that she gloriously and successfully failed to maintain it.

The field of Cartwright had never a settled minister. Twenty-eight miles west there had been settled a minister, and twenty-four miles east an old student of Knox, once a prominent member of this Society, is settled over the congregation of Pilot Mound. And you will pardon me if I speak of the esteem in which he is held by his own and neighboring congregations as an able preacher and an unwearyed worker—I refer to the brother of our President, the Rev. Jas. Farquharson.

The first Sabbath's work began at Chesterville, three miles from the boundary, with Sabbath school and Bible class, of about twenty-five, at 10 o'clock, immediately followed by service at 11, at which the attendance varied from twenty to fifty. After crossing a couple of streams and riding seven miles north, we reach Cartwright where, at five, Sabbath school, Bible class and services were held with about the same number in attendance as at Chesterville.

The next Sabbath's work began with a ride of about sixteen miles straight west to Pancake Lake, where service was held at 10.30. After a hasty lunch and a ride of eight miles due north and crossing two streams, we reach Killarney—one of the prettiest spots in S. Manitoba—where we find Sabbath school just over, and a congregation assembled varying from forty to seventy-five. Then riding six miles southeast and crossing another stream, we preach to a congregation of about thirty at Fairdale at six o'clock.

After a few weeks a Bible class was organized by the young people of Killarney, and a very pleasant part of the summer's work was the teaching of the Bible class every Monday evening at Killarney. About twenty young men and women regularly attended this class, some walking two and three miles, closely attended by the ubiquitous mosquito.

But by far the most trying part of the work was the visitation of the people in their homes—trying, but very often pleasant. We

were generally made welcome—always and heartily by the bachelors. In this work one had need of deep sympathy, but more than all, of earnestness and moral courage. In speaking to the men, it was quite necessary to speak in the most matter-of-fact and business-like manner possible, else, if you began to preach, they would most blandly agree with everything you said.

Asking a keen, shrewd business man one day if he were a church member, his reply was: "Well, no, I don't take much stock in that sort of thing." I told him it was the best thing, and he had better see to it, and left him. Two months after this we had been preaching upon the beautiful words that spoke of rest to the heavy-laden, and he made the remark, bluntly, yet in a hesitating kind of way: "Well, I haven't got that rest, and what's more, I'd like to get it." By-and-by the light came. He found rest, and was a new man, and he carried his Christianity into his business, so that when a sharp deal fell to him he did not take advantage of it, saying he wasn't that kind of man now. Many were the plain questions asked, and nothing but frank answers would do. As we said before, life in the West is intense, there is an inspiration about the country, and an attraction about the work that one finds hard to resist. The congregations are small, but they are the beginnings of greater. In my whole field were only seventy-five members of the Presbyterian Church, of whom twenty-two were new, but there might be fifty or sixty more. Are fifty souls worth a man's life? Then let the call for men for the North-West find an answer in our hearts.

On the 13th of September our last service was held in Cartwright. The work was almost done, and we were only beginning to feel how much was left undone. In the growing darkness we spoke of that most wonderful of themes, the love of God. And after all was over, we rode home over the hill, the light almost gone from the west, with the refrain of the last hymn ringing in our heart, "Bringing in the sheaves." We sang it because the children knew it. Surely there are sheaves there—if so, the reapers will find them.

C. W. GORDON.

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## OUR MISSION FIELDS—MANITOBA AND THE NORTH-WEST.

WHEN a person has travelled from Winnipeg to Calgary, a distance of eight hundred and thirty-eight miles, then north two hundred miles to Edmonton, east to Battleford three hundred miles, and south to the boundary some two hundred and fifty miles, he begins to understand how appropriately this country has been termed "The Great North-West." It is *great* in its extent, in its rivers and lakes and its resources. The article in the January number, from the pen of the Superintendent of Presbyterian Missions, is well worthy of thoughtful study. He says thirty-one students labored in that field during the summer of '85. Of these, four were sent by our Students' Society at a cost to it of some five hundred dollars. We believe the money was well spent. The reason why the fields did not give more was simply that they had not more to give.

1. The first field, beginning at the west, is called *Swan Lake*, one hundred and thirty miles S. W. of Winnipeg and twenty miles west of Manitou. There were four preaching places with an average Sabbath attendance of about two hundred. The attendance at first was small and discouraging, but in two of the stations it increased from six or eight to about one hundred, and a substantial church was also built.

2. The second field, *Cartwright*, lies some forty miles west of Swan Lake or sixty miles from Manitou. Our missionary preached at five stations which gave an average Sabbath attendance of fully one hundred and sixty. Twenty-two names were added to the membership of the church. One Bible class with an average attendance of twenty, and three Sabbath schools with an aggregate average of about twenty-five, were kept up. This field is very large, being twenty-five miles by twenty. The land in the greater part of it is first-class as in all the fields occupied by our students.

3. The third field, called *Morrison*, is about eighty-five miles S. W. of Brandon. This field is about forty miles in diameter and has six stations which give an average of one hundred and seventy. The land is specially good and is well drained by the branches of the Souris River. The work of the missionary was in the face of many

difficulties and discouragements but he had the satisfaction of seeing a goodly number come forward to profess faith and to enter publicly into the privileges and duties of church membership.

4. *Long Lake* field is in the northwest, lying some twenty-five miles north of Regina. It is called after the lake of that name, which is sixty miles in length and from two to eight in breadth. A splendid sheet of water!

The missionary held services at five places and had an average of fully one hundred and forty.

This paper closes the rapid sketch we have been giving of the fields occupied by some of our students during the summer. Our aim has been to give the location of the fields and some facts in connection with their working. The fields for the most part are without any regular supply during the winter and are waiting for the return of summer. From all these places the student missionary receives a warm welcome. Our Society is doing an all-important work and should enlist the sympathy and support of the Presbyterians in Ontario.

J. L. CAMPBELL.

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### SATURDAY MORNING CONFERENCES.

A SHORT time ago Principal Caven consulted with a few of the students to ascertain their feelings with reference to holding once a week for an hour, a meeting at which could be discussed in an informal way, by professors and students, matters of practical importance in preaching and in pastoral work. Such meetings it was thought could not fail to be helpful to all, and would be especially valuable to those students in the literary classes who take mission work in the summer without having the advantages of a systematic course in Homiletics and Pastoral Theology. At a meeting of the students, called to consider the proposal, the opinion was unanimously expressed, that such conferences were very desirable and would be warmly welcomed. The hour from nine to ten on Saturday morning was agreed upon as the most suitable, and the first meeting was fixed for the morning of Saturday, January 23rd. At this meeting there was, in addition to the professors, a large attendance of students. Principal Caven presided, and, after devo-

tional exercises, explained in a few words the object of the meetings, expressing the hope that they would be productive of good to all. The subject for the day was then taken up :—

PREACHING—ITS OBJECT AND MATTER.

The *object* of preaching was set forth (negatively) as being not to get wealth, not to display our gifts, not to win popularity, nor even, except as a subsidiary end, to promote intellectual advancement ; but (positively) *to promote the glory of God in the conversion of sinners, and the edification of saints.* In preaching as in everything else the chief end must be the glory of God, but the immediate object is the turning of sinners to Christ and the confirmation of believers in the faith.

The *matter* of preaching is closely connected with its object. If the object be to lead men to Christ, then Christ Himself must be the preacher's great theme. If we expect men to trust Christ, we must show that He is worthy of their trust by exhibiting Him in the perfection of His glorious character and in the sufficiency of His mediatorial work. The question was raised at this stage whether every sermon should contain a full and direct presentation of the gospel plan of salvation. The opinion was generally concurred in that whilst this would be best when only one or two sermons were preached in a place, yet in the case of a settled ministry it was different. If a sermon is preached, for example, to produce conviction of sin, (and there should be more of such preaching,) it will be well oftentimes just to leave the hearer for the time being with the arrows of conviction in the soul, so that they may the more effectually prepare for the remedy when it is presented. Just as there is a road from every village in England to London, so, indirectly, the gospel may enter into every sermon. In the case already cited, for instance, what is better fitted to produce conviction than the truth that the great sin is the rejection of Christ? The texts of Scripture quoted during the discussion were such as 2 Cor. v., 20 ; Rom. x., 15 ; Luke iv., 18 ; 2 Cor. iii., 18 and Col. i., 28. Dr. Caven referred to this last text as that from which Dr. John Hall preached an admirable sermon before the last Pan-Presbyterian Council at Belfast, on the *Matter, Manner and Object of Preaching.*

At the second meeting, held on the morning of the 30th, the attendance was considerably larger than on the previous Saturday. Dr. Gregg presided. Subject:—

PREPARATION OF SERMONS—LITERARY FORM.

The characteristics of a good style were referred to:

*Simplicity.*—Not that a minister is always to keep himself down to the level of the lowest of his hearers, but he should be clear and unambiguous.

*Strength.*—Every sermon should be so constructed that its whole force can be directed effectively on the hearer. There must be no irrelevant matter or superfluous words.

*Beauty.*—When sense is not obscured or attention from the main theme diverted, illustrations, figures of speech and touches of imagination, may give heightened effect to a discourse.

*Sequaciousness.*—The whole development of thought must be logical. We should never forget the ἄρα οὖν so frequently employed by Paul.

In order to secure these characteristics it will be necessary to have laid as broadly and deeply as possible the foundations of a good education and general culture. On these must be built the habits of wide reading (critical and general) and constant writing. Particularly valuable to the preacher are the reading of the best models of pulpit and other oratory.

Before proceeding to write out a discourse the whole subject as to its general scheme and plan should be clearly mapped out in the mind. It is ruinous to start writing, trusting to developments to give shape to the discourse. Then not only should his thought be clear to himself, but the preacher should realize deeply the importance of the truth in its bearing upon those to whom he conveys it. If the great object of preaching—the glory of God in the conversion of souls—were constantly before the mind, it would do much towards giving simplicity, directness and power in discourse.

Dr. McLaren gave it as his opinion that, where a minister has two sermons a week to prepare, he should cultivate the habit of correct and full thinking by devoting by far the greater part of his time to one of these, in which he should try to think himself out as completely as possible on some important theme. This is the

only way of preserving that freshness of thought in which so many ministers fail after a few years' service. The other discourse would necessarily be largely extemporaneous and that will be valuable in giving readiness of speech.

Other points which were brought out in the course of a most excellent discussion were, the importance of knowing well the Bible, and of drawing from it freely for illustrations, etc.; the avoidance of slang; the unseemliness of those who are ambassadors for Christ being indolent in their preparations, or slovenly in their delivery; the great necessity of having the guidance of the Spirit in all preparation, as well as His gracious aid in the delivery of sermons and in their effectiveness on those who hear.

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### Correspondence.

#### SUMMER SESSIONS.

*To the Editors of the Knox College Monthly.*

THERE are at the present time quite a number of important college questions worthy of careful consideration, and therefore, in response to your kind request that I should contribute something for your monthly, I now write you a letter bearing on one of these questions.

The question of *summer sessions* in our Theological Halls has been already well introduced to your readers by the Rev. Dr. Laing. But more remains to be said. The pressing need of our Church at the present time is more men to attend to the spiritual wants of our mission fields in the winter season. If, therefore, by any fair means this need can be met, a great boon will be gained. A very large increase in the number of students in all our colleges would be the best solution of the problem. But in the absence of that increase the only effective plan I know of to meet the want is that of a summer session in Halifax. The matter was under consideration at the meeting of the Synod of the Maritime Provinces, held last October. There was a general willingness expressed to dispense with the winter session here and have a summer session alone if the two following conditions were granted: 1. That the whole Church in some way guarantee an attendance of *thirty* students at the Hall in Halifax. 2. That it be a law of the Church that no student be allowed to take a summer session here and then take a succeeding winter session in some other college, or *vice versa*.

Now, if we can get the students guaranteed I am confident that the plan will work well. The summer time is really the best time for a college ses-

sion in Halifax. The atmosphere is nearly always most delightful and refreshing here in the summer. The heat is never oppressive—never such as to interfere with study. The Theological Hall, too, is situated on a lovely spot, on an arm of the sea, which, beginning at the south of the magnificent Imperial Park, runs up three miles in a northwesterly direction. The whole surroundings are simply charming. In the opinion of many it is a big mistake to have our Hall out there, a mile and a half from the city, if the winter sessions are to continue. But for a summer session no spot could be more desirable. The plan of a summer session in Halifax, to which we have referred, would be free from the first three of the objections referred to by Dr. Laing. His fourth objection, viz., that "The establishment of a summer session would interfere with attendance on the classes in the various colleges for Arts with which our Theological Halls are affiliated," is not so very serious when we propose having a summer session only in Halifax. With very rare exceptions all our students here finish their arts course before entering the Theological Hall, and there would not be much hardship in requiring all to do so.

But it may be asked, "Is it possible to get students to come from the West and have a good attendance guaranteed here in the summer?" That depends. If our students and college authorities throughout the whole Church will only rise above all mere selfish and sectional considerations, and do what is best for the Church as a whole, there will be no difficulty in the matter. Though I have been four years in this city, and naturally take an interest in the college here, I do love my theological *Alma Mater* in Toronto, and would be sorry to do anything to its injury. But the withdrawal of a few students from Toronto and their transfer to Halifax for a summer session would not be an injury. I would add by way of inducement to some students to come here for a summer session, two considerations:—

1. Students in delicate health would be most likely to regain their strength and be in a position to do many more years of good work for the Master. Physically I myself have been made a new man by coming to Halifax. Others would meet with the same experience.

2. The theological professors here are all most efficient teachers. A student who took two sessions in Princeton, N. J., and his last session in Halifax, told me that the lectures given in our Theological Hall in this city on Theology are, in his estimation, superior to anything given in Princeton. The professors also in the other departments of study here, are well qualified for their work and do it well. No student, therefore, need fear that his education for the work of the Christian ministry would suffer were he to put himself under the instruction of these men.

I had thought of writing you further on the advantages of having several theological institutions in our Dominion and on some other topics. But I must not occupy too much of your space. Before I close I would like to correct an impression which prevails in the minds of some, at least, in the West, in regard to the colleges in Halifax. The name of our Theological Hall is *Pine Hill* and not *Dalhousie College* as I have known some in the West to imagine. Dalhousie College is a purely literary institution like Toronto University, with a staff of nine professors, two tutors and two

lecturers. The Presbyterian Church in the Maritime Provinces has, until the recent retirement of the principal, supported three of the professors. Now it supports two—not by annual contributions, but by the proceeds of an endowment. The purpose of the Church is to withdraw as soon as possible its financial support from this growing institution, which has recently received many splendid endowments from Mr. George Munro, of New York, and devote its resources exclusively to its own proper work.

Halifax, N. S., Jan. 8, 1886.

H. H. MACPHERSON.

### Editorial.

#### The New Professorship.

WHILE we hold strongly to the position taken in our last number as to the great advantage of a professorship as compared with lectureships, we wish to add one remark. The need for a new professor is not so pressing that it would be desirable to appoint any fairly good man rather than leave the position unfilled. It is the evident duty of the presbyteries and the Assembly to choose the very best available man. No other consideration but that of all round qualification should be allowed to have weight.

If, owing to our clumsy system of appointment or any other reason, it is not possible at present to ascertain and obtain the proper man, then by all means let us have a course or two of experimental lectures, if this will help towards the desirable end. But let no one suppose that such lectures will be acceptable or satisfactory as a permanent substitute for a professional chair.

#### "For the Work of the Ministry."

WE bespeak for the above article, contributed to this number of the MONTHLY, something more than a careful reading. We have already expressed our views upon this subject, not so specifically indeed as our contributor does, but not less plainly. And we feel inclined still to urge the need of such practical instruction as is suggested. During our collegiate course we are conscious of an increasing power to concentrate attention, to assort and discriminate mental food, and to weigh with nicety conflicting judgments. But how to reduce theory to practice, how to make our knowledge tell upon the minds and lives of those with whom we come in contact, is the problem that meets us at its close. And indeed the need of this power of practical application is felt during the college course in the work of the mission field. It is to meet this want in some degree that the professors have, at what must be considerable personal inconvenience, instituted the series of Saturday morning conferences, of which a report appears elsewhere. These meetings are intensely interesting, and we gratefully recognize the efforts that are thus made to give practical help and counsel.

But could not these conferences be supplemented by something equally practical, though perhaps more in the form of an address, from men not directly connected with the College, but who are actively engaged in ministerial work? If we could obtain the benefit of the personal experience, and some knowledge of the methods of working, of those eminently successful in certain lines of church work, there would be imparted, not only a practical power in dealing with such matters, but an intenser interest in them and a more just estimate of their value. Who can doubt that such results would follow an address of this character upon "Mission Effort," by one who had notably succeeded in arousing a mission spirit among his people, or an hour's talk upon Bible-class and Sabbath-school organization by one who excelled in that department? We think that the want that has long been felt, but is only now finding voice, would be supplied, not by a series of elaborate lectures upon these topics, but by the relation of the methods and personal experience of men who are actively engaged in their discussion and practical application.

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### The Bible in Schools.

THE last word has evidently not yet been spoken or written on this subject. It is a pity and a grievous wrong when politicians try to make capital out of such a question. Still, as the Minister of Education is part of the Government of the day, any action taken in educational matters may be made the object of attack by the Opposition. There is a misunderstanding abroad regarding the "Scripture Lessons" recently introduced into the schools of this Province. We hope that the misunderstanding has not its origin in a wilful misrepresentation of the design of the book and the regulations for its use. The school law secures such "religious instruction" as parents may desire for their children. By a conscience clause any interference with religious convictions is prevented. At the same time the giving of religious instruction is subject to special regulation. The recent regulations are intended to secure a certain amount of religious instruction. They require that in all but exceptional cases, which are particularly provided for, the school shall be opened and closed with prayer; and that a portion of Scripture shall be read daily in the schools. The only real change then effected is, that whereas formerly it was left optional to have prayer and the reading of Scripture, now it is obligatory. More particular provision is also made for giving opportunity to ministers of religion to give instruction after the school is dismissed. In other respects there is no essential change. There is nothing in the regulations to prevent the Bible being read by the children, and from Bibles and Testaments, scholars are not required to provide themselves with copies of the new book. Indeed in many schools the Bible is read just as it used to be. Neither is there anything in the regulations requiring all the selections to be used or preventing other portions of Scripture being read. And further, while "no note or comment" is allowed, that restriction is not intended, nor was intended to prevent teachers from asking such questions or making such remarks as would help to an intelligent apprehension of what is read. The Minister of Education in

this respect went so far as to suggest that the Scripture lessons might be made a blackboard exercise.

Too much has been made of sectarian jealousy. It is evident that the vast majority of the people hail with satisfaction the idea of Scripture instruction in the schools and have no fear of proselytism. The teachers are few in number who will not honorably and efficiently superintend the reading of the Scriptures. Our teachers must be men and women whom we can fully trust. Some may think that such instruction as teachers can thus give will not amount to much. But familiarity with the Book itself, and acquaintance with the letter will accomplish a great deal in preparing our young people for the reception of the doctrines and the morality of the Bible when they come to direct their attention to these all-important subjects. If the seed of truth is sown we can wait for the quickening and in due time we shall have the growth and the harvest.

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### The Salvationists.

THE January number of the *Contemporary Review* has an instructive article on the rise and growth of the Salvationists in England, with the causes of their immense success. Among these causes, found mainly in the methods of work, and in the characteristics of the soldiers, it gives: The novelty of the music and parades, the fearless testimony and personal appeals of the soldiers to former fellows in sin, the strong obligation every soldier takes on himself to save souls, and the manifest joy they feel in their religion. We would add, the peculiar suitability of the army to work among the lower classes, where its success has been most marked and where, indeed, by its own declaration, its work chiefly lies, and specially its thorough organization under the absolute control of one.

That the Salvation Army will live as a distinct Christian organization, we can hardly believe, unless indeed its present character be modified. The novelty of its methods will pass away, its system of government is arbitrary and therefore, though effective, is unstable, but more than all since its life is bound up, not in a system of truth to be defended, but solely in a kind of work to be done, when that work shall be overtaken by our missions and mission schools, as is beginning to be the case, the Salvation Army with its *raison d'être* will pass away. At present it is doing work that, with all its defects, is a factor in the religious history of our times.

The question coming up and being settled every day, wisely and foolishly, in our congregations, is this—How shall we treat the Salvation Army? Is it a friend on the whole, or is it a foe? The answer is simple. If your congregation is alive and vigorously rallying to the Master's battle-cry, "Go ye, disciple all nations," if your church members are unselfish, joyful Christians, you have nothing to fear from the Army; but if your members are dead to the privileges of sons of God, and living to the world, rich in forms of worship, poor of grace and joy, then the advent of the Salvation Army may cause disquiet, may perhaps break up your congregation, but which condition is the worse we hesitate not to say, anything is better than death.

### The North-West Indians.

ON Monday we had an address from the Superintendent of Missions in the North-West, and some very plain words were spoken on the Indian question. It is generally understood that the condition of the treaty Indians is deplorable. As they become better able to understand the conditions under which they gave up their lands, they feel that the bargain they made was good only for the white man. Said one: Is the Government so poor that I can get only three dollars a year? Why, it will take three years to get a coat! What must I do meanwhile? Even where five dollars is paid, that is a small sum with which to purchase a year's clothing. And this represents almost the whole of the Indian's legitimate earnings; the chiefs of course are paid larger sums; for farming operations have not yet added much to their wealth. It is no wonder that they blindly feel as if they were suffering injustice, and that they supply their needs by horse-stealing and knavery and even by the prostitution of their women.

It has been proved definitely that the Indian may become thrifty and industrious, that he may be civilized and Christianized if conditions be favorable. So we may pay no attention to those who cry out for extermination of the "varmints." The men who most loudly despise the Indian are often those whose greed and wickedness have contributed very much to his degradation.

We can speak from personal experience of some of the non-treaty Indians north of the Saskatchewan. They were well-clothed and healthy. In the winter they were busy trapping; the summer they spent in fishing, in work for the H. B. Company, or on the steamers. We were assured of their scrupulous honesty and of their industry. On certain reserves of the treaty Indians farming is being made a success; and many cases might be mentioned of homes where Christianity rules. Mission work has not been a failure, save when legion evil influences have proceeded from white men and neutralized any effort put forth by the missionary. And it is natural that when an Indian has met two hundred deceitful, cruel, lustful white men, he should desire the two hundred and first who offers him the gospel to convert his own countrymen first.

A better state of things will hardly be until the Government appreciate the importance of the Indian question. With both parties the question is made a political one. Positions in the department are made rewards for so-called service. M.P.'s who have had their dirty work done by some hanger on find that no position in the East is available for such a man. So not infrequently he is sent to instruct the Indians. The position is lonely, the work unpleasant, and the salary small, and there is every temptation for making gain where only the Indian will lose. Moreover, a teacher requires to be enthusiastic in his work; many of the farm instructors are anxious only to do as little as possible in the way of work. Are the Indians then to blame because a few years after coming from a life of hunting and travel, they are not enthusiastic farmers?

We would heartily endorse the plan proposed by Mr. Robertson as most feasible: To secure some upright and wise administrator who should

act to the department of Indian affairs as Egerton Ryerson to educational administration in Ontario ; to give him control in choosing his subordinates and to hold him responsible for their doings. It is more likely that honorable men fitted for the work would be chosen than is now the case.

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### Revivals.

SPECIAL services with a view to a revival are held in many churches. This has always been characteristic of the Methodist body and they are followed in a greater or less degree by the Baptists, Episcopalians, and Presbyterians. The Roman Catholics send their special missionaries to arouse their own people and to gather converts from Protestantism. By a revival some mean, "The people of God are awakened, humbled, unusually impressed with the great realities of religion and specially engaged in the performance of its duties ; and when sinners in considerable numbers are converted." To gain this end resort is had to various means. A pastor, feeling that religion is at a low ebb in his congregation, lamenting that so few come forward to join the membership of the church, may secure the services of a preacher noted for his power or success in arousing people. The preacher comes and by stirring addresses is instrumental in awakening the professed Christians to a deeper interest in religion, and also in bringing many to seek safety from the dangers to which they feel exposed. The revival preacher then leaves for another field of labor and the congregation gradually returns to its former dull and lifeless state. There is no doubt great danger in connection with such a plan. Reliance is put upon these special efforts and special men. These special men are apt to limit their teaching and preaching to one or two phases of Scripture truth, on which they lay stress wherever they go. The imagination alone is excited, while the intellect and heart remain unenlightened and dead.

Others understand by a revival—"The increase of religious affection, love, faith, repentance, hope, joy, peace—in believers and the commencement of these in unbelievers." Here there can be no excess or extravagance because these affections are based on Scripture knowledge. He who desires this kind of a revival will necessarily depend on the regularly appointed means of promoting religion. He will shun anything like sensation and avoid the ebbs and flows of artificial excitement.

## Here and Away.

THE Glee Club concert at the Asylum for Insane was "a brilliant success."

THE annual conversazione at University College takes place on the 19th inst. It will be one of the affairs of the season.

REV DR. LAING has commenced his lectures on Christian Ethics, and will give two each week for five weeks.

JOHN A. McDONALD, '81, Horning's Mills; David James, '81, Midland; and John A. Ross, '85, Dundalk, visited us recently.

REV. J. ROBERTSON, Superintendent of North-West Missions, visited the college and addressed the students last week. He spoke much about the trouble with the Indians, and urged strongly the claims of the North-West field.

PROF. CRINGAN has organized a music class in the college which is likely to be productive of much good to the members. Special attention is given to voice culture and instruction in the Tonic Sol-fa notation.

THE new building erected by the University College Y. M. C. A. will be opened on March 2nd. Mr. J. E. K. Studd, of Cambridge, England, is expected to be present. The committee deserve great credit for the way in which they have done their work.

THE 57th public meeting of the Literary and Metaphysical Society was held on the evening of Friday, February 5th. Dr. Daniel Wilson, President of University College, occupied the chair. Notwithstanding the bitterly cold weather Convocation Hall was crowded to its utmost capacity. The programme was one of the best ever presented by the Society. The Glee Club sang "Let the Hills Resound," and "Comrades in Arms" in fine style, and in reply to *encores* sang "Men of Harlech" and "Laugh, Boys." A quartet, "Evening's Twilight," by Messrs. Gordon, Tibb, Hamilton and Mustard, was splendidly rendered, as was also their *encore* "The Sailor's Chorus." An essay on "The City of the Saints, and its Suburbs," by J. McGillivray, was an interesting description of ascetic life in the valley of the Natron Lakes, Egypt. J. J. Elliott's reading of "The Schoolmaster's Story" "caught" the audience. The debate was on the subject, "That political offenders should not be punished by death"; J. W. Rae and C. A. Webster supporting the affirmative, and G. A. Francis and D. McKenzie, the negative. The speakers made the debate very interesting and held the attention of the audience throughout. This is the last "public" for this session.

AMONG "Notes by 'Philo'" in the *Presbyterian Review* of Feb. 4th we find a paragraph which—if it means anything at all—seems to insinuate that the *Monthly* has committed itself to the support of a particular candidate for the new professorship. Would "Philo" kindly point out one sentence that would bear this interpretation? The necessity for a new

professor has been urged, but nothing has been said about the merits of the candidates. There can be no doubt, however, about the position taken in these "Notes." But is "Pailo" quite sure the *Monthly* speaks only for *some* of the students in this matter? We would advise the author of these "Notes" to search for one instance in which the opinions expressed by the *Monthly* are contrary to those held by the majority of the students—"and when found make a note of." He should be sure of his ground before publicly making such strong statements as he is in the habit of making. There is a modesty becoming anonymous correspondence, however conscious of ability the correspondent may be.

WE have had an unusual number of American lecturers in Toronto lately. Dr. Lyman Abbott's lecture on "The Rival Queens," a page from English history, was a fine piece of composition. But he is a writer, not an orator. There are many, however, who would not agree with him in putting Mary Queen of Scots in the same list with Catherine de Medici of France, and Jezebel of Israel. Prof. Swing had not the audience a man accused of heresy is supposed to draw. The majority of those who heard his lecture on "The Novel in Literature," were of the most orthodox type, many of them clergymen. One has not far to seek for the secret of his popularity in Chicago. He is an orator; not like Beecher, nor like Talmage, nor like any one else but Swing. His style is as peculiar as his personal appearance. R. J. Burdette's "Advice to Young Men" was a real treat, and was thoroughly enjoyed. We were indebted to the President and students of McMaster Hall for an opportunity of hearing Mr. Burdette a second time. At the request of Rev. Dr. Castle he agreed to address the students at the Hall; and as they always share their good things with their neighbors, the students of Wycliffe and Knox were kindly invited. "The Hawkeye Man" was as much at home in talking to theological students about the lights and shadows of ministerial life, as in saying funny things on the platform, or in writing funny things for the press. He did us all good. We expect to hear a lecture on "What Great Men Know but Dare not Speak of," by one of them, the Rev. Dr. MacVicar, of Montreal, in College Street Church, on the evening of Feb. 22nd.

"The Pastor's Diary and Clerical Record," prepared by Rev. Louis H. Jordan, B.D., Erskine Church, Montreal, published by Funk and Wagnalls, New York, a copy of which we received some time ago, is admirably suited for the use of those for whom it is intended. Nearly every pastor uses a diary of some kind; but we have seen none to be compared with the one before us. It gives all the information, tables and lists which a minister constantly requires. The only fault one can find with the book is that there is too much in it. A smaller edition, with things which are required only by city pastors with many public engagements, and some things with which a pastor ought to have nothing to do, such as the finances of the church, left out, would be better adapted to the wants of the large majority of ministers. But the plan of Mr. Jordan's book is excellent. By using it a minister will avoid numberless mistakes, and his work will be more methodical and satisfactory. We recommend the book to attention of the graduating class.