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### BUSINESS NOTICES.

It is satisfactory to be able to state that only a very few of those to whom the MONTHLY has been sent have returned it. We accept this as evidence that our efforts are appreciated. Some of those returning the Journal forgot to give their names, and so will probably receive another number this month.

We again commend our advertisers to the patronage of subscribers and students. Care has been taken to advertise none but the best firms, so that perfect satisfaction may be expected from any and all of them.

Though subscriptions have come in pretty steadily up to the present, yet we are free to say that the list marked 'unpaid' is still the larger. Subscribers kindly take note.

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

## Contributed Articles.

### ENGLISH CLASSICS—THEIR UTILITY.\*

To the Members of the Knox College Metaphysical and Literary Society.

The utility of the English classics is various:—

I. *Language.*—Theology in the schools requires its fixed phraseology; its terms ought to be technical in order to have scientific exactness of thought. Theology in the pulpits should be the reverse; the language should be terse and popular; the rich Saxon of the Bible is the model for the preacher.

1. Although it would be a piece of silly pedantry to reject a well-known word on the sole ground that it was Latin, yet the Saxon is so plain that there is no likely danger of people knitting their eyebrows in order to catch the sense. That speech which can shoot its thoughts into other minds and yet keep itself out of sight is the ideal; it is the best thought-conductor.

\*Inaugural Address by J. C. Smith, B.A., President of Knox College Metaphysical and Literary Society

2. There is no topic so deep or abstruse that the homely Saxon is not qualified to express it. If the brain is shallow and obtuse, the language will be vague in any case; but if the brain is clear and strong, the loftiest theme can be thrown into the Saxon tongue. It is serviceable for exact definition, for keen argument, for high thought.

3. Saxon words have, to a singular degree, poetry in their very sound. Their pronunciation is partly their dictionary. There is music in their ring. It is the language formed originally in the German fatherland, where colors, shapes, sounds, outward objects were the clumsy vehicles of barbarian syllogisms and thoughts, and the Norman inflow of words only softened its pristine cadence and melody. It is certainly the language of passion, of emotion; it is the vernacular of the soul; the heart speaks Saxon.

It is a delusion to dream that the use of a strong and choice Saxon relieves from labor in the employment of words. A select vocabulary is the result of labor. For the student suffers under the disadvantage that he must *unlearn* as well as *learn*; because the familiar use of terms in a slipshod and slovenly style must be checked. His first business will therefore be to shake off those careless idioms, and his next business will be to lay up a stock of correct expressions. This double duty means untiring study, and it also disarms the prejudice against the 'Saxon, to the effect that a speaker or writer can lazily throw out the first words that come to his mouth and yet speak or write with suitable force. A gentleman once told Tennyson that a certain line he had composed was so smooth that it must have cost him little trouble. The reply was, "Sir, I smoked three pipes over that line."

II. *Imagery*.—There are two extremes: the one is when the style is altogether devoid of figure and which, even when lucid, is cold and bald: the other is when the style is overloaded with slushy sentiment and gaudy ornament, when flashing similes are crowded so as to darken and obscure the meaning. This last style is often the cheap proof of power, but is slowly dying away. The sober world secretly laughs at it and does not waste the time by spending criticism on what is not worth it. These are two extremes, however, and both are partly wrong. The gift of chaste and graceful imagery which floods light suddenly upon a difficult subject is to be coveted; oratory is crippled without it, especially oratory that treats spiritual things. It is an art that can be gained very largely by a course of critical reading in our literature.

III. *Culture*.—It is a bygone conviction that religion demands asceticism, that it scowls upon elegance and polish as painted evils. While, however, this conception, which underlay Puritanism in its most unfortunate phases, has practically vanished, still culture is not too common even among the clergy. It stands to reason that if civilization has produced finer tastes and sentiments (which is unquestionably a fact, and a gain too!) the pulpit cannot either directly or indirectly shock this growing refinement without seriously hurting the cause of that gospel which, while its genius is to draw out the higher sympathies, never leans to what is coarse and vulgar. It is exceedingly unhappy when there is a divorce between pure religion and polite culture: they are congenial.

Our English standard authorship is the completest school for educating this faculty. For example, the appreciation of nature is a rare but splendid talent. It is a fine quality that lingers upon the brown ploughed fields of early Autumn; the scream of the wild bird; the irreverent mountains flinging out their savage shapes into the sky; the gale shrieking among the rocks; the

forest of October laying its colored wreath upon the grave of summer that has just gone; the distant heartless sky. This splendid (except to the soul that is nothing but dead pros:) faculty is heightened by Thomson, Scott, and Longfellow.

For example, human nature is a department subtler than metaphysics. The laws of the heart elude the deepest seer. The novel of Dickens and the drama of Shakspeare are profound teachers of the science of the heart, broadening and enriching the sympathies.

For example, it may sound curious to say that a systematic perusal of certain branches of our literature is at least a helpmeet to spiritual convictions. Nothing can be more obvious however. The great productions that have passed the time of trial and are destined never to die while the mind can think or the heart feel are the highest expressions of human nature in its highest reaches. As the highest sea-wave rolls up along the beach and leaves a long delicate crooked line of sand as a lasting mark which subsequent waves do not obliterate, so lofty poetry is the record of the soul in its sublimest exercise. It fortifies the mind against that malaria of materialism that is abroad by arousing the deeper and more intuitive sympathies. Cowper, Shelley, Wordsworth, Milton, Coleridge, Tennyson, Whittier, may be selected in this respect. Wordsworth hovered in a twilight between the visible that is shadowy and the invisible that is sure; the quiet and the stormy elements of nature were linked to realities beyond. It must be candidly allowed that there was an unconscious tendency to Pantheism, but Pantheism that incorporates the world in God is an infinitely nobler creed than the materialism that blots out the unseen and takes no note of the highest factors in history; indeed there is a form of Pantheism that is quite near the orthodox belief in a distinct Deity; they seem to merge and shade off into each other; but, of a truth, reverent agnosticism is the proper attitude in this lofty but obscure region.

Other lines of thought are started by a careful perusal of English classics, and the inevitable result is that the nature is widened and enriched.

IV. *Proper habits of interpretation.*—In an age when rationalism, like an undertow, seems to undermine our religion, and when scepticism, instead of fastening upon the small flaws of our faith, rather modifies it in order to square with the signs of the time, it is obviously impossible to overrate the function of interpretation; for, during such a critical period partly caused by the growth of science that vows to worship facts and facts only, it is of little avail whether one system of religion is more complete than another; theories can only stand the trial when they are founded upon a proper interpretation of the statements of scripture. A canon of interpretation is perhaps the chief problem in present theology.

Is it possible to overvalue the training in interpretation which an unflagging study of English literature affords? We think not.

Look more deeply! There is a scale in utterance. The piece of plain, passionless, colorless prose can be interpreted with little effort, e.g. a book of history, or a list of scientific facts; the language is transparent and explicit. This is the bottom of the scale; the style of utterance at the top of the scale is altogether different. It is colored, impassioned: it contains allegory, vision, parable, legend: it swarms with hope, joy, sarcasm, despair, anger, sorrow. This is the main style of scripture, and it is tenfold more arduous to gather a system out of it than out of a more prosaic and even work; the exegete must be on his guard lest he unconsciously wrench and torture out of a passage what a legitimate interpretation forbids.

Now the two expressions—that of divine inspiration in scripture and that of human inspiration in literature—are governed by the self-same principles, and therefore the analysis of the one is helpful to that of the other.

Take Byron! You have no theory to serve: you decide the force of a figure by the contact without wringing out of it every imaginable petty conceit: you decide the extension of the words "all," "every," "none," "ever," by the temper of the author and the drift of the passage; a vision or a dream or a parable only has a significance which his object of introducing it will sanction. The result is that you fall into a fair and natural habit of exposition, and if the same sensible rules had been conscientiously carried out in every part of revelation, the world would never have been regaled with a few holy quirks, with false views which have been bolstered up on strained verses, with one-sided opinions founded on distorted images, or universal terms construed absolutely: in other words, the honorable because cultured and impartial system of interpretation expounded in our classroom by our venerated principal would, if it had been always acted upon, have rescued theology from not a few tenets which have brought her into bad odium with her sister sciences.

**GENTLEMEN:**—We close the essay with the painful feeling that the subject has been handled in a hurried and shallow manner, which is partly traceable to the short time allotted to us to unfold it. This very circumstance however of the vast splendor of English literature ought to disabuse your minds of the opinion that the study of it should occupy hours of leisure or of jaded weariness. It is an earnest work.

There are, you know, books in which gems of poesy are printed, choice passages from the immortal masters. And some fashionable gentlemen who loathe the drudgery of intellectual application store these passages in their memories. When they propose to write a speech or perhaps a sermon, they hunt these volumes of poetic booty with even more zeal than they search the critical commentaries. When these talented gentlemen go out into society they are very talkative and they are on the keen look-out to recite with gusto and emphasis a passage perhaps from Dante's "Inferno" or Milton's "Paradise Lost": they are not poetic in the least but they are ambitious and they are fascinating in company.

This ludicrous habit is somewhat common, and it is a caricature on proper methods of studying English classics. Labor is involved.

When the fruits of the orchard ripen, it is the worst, although the quickest, policy to shake the boughs and then gather into barrels the apples strewn on the ground: but the apples do not last but rapidly decay when stored away. But sometimes the shrewd nurserer climbs the tree and steps lightly out on the branches and stretches out his arms in order to pluck the single fruit from the very stem. The process is slow and toilsome, but it is thorough, and the juicy fruit keeps its mellowness for many months.

A similar principle applies to this department of culture. When an author is critically examined there must be a kindred feeling, or else appreciation is impossible; there may be a knowledge of the dates of his birth and death, of the dates when his works were published, of the titles of his productions, of the metre and stanza of the argument, but these are mechanical; these are only the incidental chips that float on the surface, while it is your business to sound the deeper current and spirit of the poetry; it is yours to analyze it and to brood over it until it masters you; it is yours to

trace its outgrowth from the opinions of the age and to watch its history ; it is yours to scrutinise the character that underlies the poetry, for there is more philosophy in poetry than men dream. While the essay has therefore been defective because it undertook to do in half an hour what should be the work of days, it is amply repaid if it has in the least tempted you to explore still farther this department which welcomes every high minded student to share the high thoughts and lofty passions of those bards whose names are the boast of Britain, and who have blessed the world with an untold and quenchless glory !

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### MOHAMMEDANISM VS. CHRISTIANITY.

THE mind of man is so constituted that error, pure and simple, can never gain ascendancy over it. In order, therefore, that any system of philosophy, or religion, should exercise a controlling influence, and that for a lengthened period of time, it must have some internal principles of truth which commend themselves to reason and conscience. Every individual has also certain deep longing desires after peace and happiness—after something to fill a natural void within. Man is unsatisfied with himself ; and, consequently, seeks communion with some higher Being, who is believed to be able to satisfy these longings. Hence, any system embraced must hold out promises of satisfaction and the means of obtaining their fulfilment. No matter how false the system may be in its external complexion, there must be in it some elements of truth before the human mind can accept it. If we examine the various systems of religion and philosophy which have gained a place in the world, we shall find that all their error and falsehood cluster round some element, or elements of truth. Even the prevailing materialistic agnosticism of the present century, which declares to us the “Unknowable,” has wrapped up within it a truth, one of the profoundest which the mind of man can contemplate. Is not the grand object of the Christian faith a perception of an Unsearchable Power—a seeing of Him who is invisible ? The great religions of India and China have also their principles of truth, round which all their errors and superstitions are wrapped—principles of morality and promises of reward—which commend them to the hearts and consciences of their votaries. But while this is true, it cannot be denied that these principles of truth are almost lost sight of ; and that the errors and superstitions exercise a most pernicious influence, and lead into almost every form of delusion : for experience attests that man, from the present constitution of his nature, and being ignorant of the real requirements to his peace and happiness, is prone to take error for truth.

Now, Mohammedanism, exercising as it does a commanding power over nearly 200,000,000 of our race, and making them the most uncompromising of all bigots, has also its principles of truth. It holds out to its votaries fascinating promises, which contain the objects of desire, and purport to furnish that peace and happiness which the soul of man seeks after. It declares, for example, the unity of God. “There is no God but God,” is the fundamental idea in Moslem Theology, and moulds the whole teaching of the Koran. It inculcates the duty and necessity of worship and obedience to this Supreme Being, who is regarded as Immutable, Omniscient, Omnipotent, Eternal, and All-merciful to the faithful. It also lays down a system of morality, based on the broad principle that a man should love his neighbor as himself ; and in

many respects this doctrine is more faithfully carried out than among professing Christians. Mohammedanism also—teaching the immortality of the soul—has its heaven of rest and exquisite delight, “with delectable gardens, perennial fountains, beautiful damsels, and eternal repose on green cushions and splendid carpets.” These brilliant rewards are held out to incite to diligence, perseverance, and zeal in the performance of the heavy rounds of duty imposed: and to their credit, be it said, they manifest a zeal which might well put to blush many Christians with their higher, grander, and truer rewards and expectations. But notwithstanding all this, Mohammedanism has had the most baneful effects upon its subjects. It has isolated them from the rest of the race, and made them the sworn enemies of every external form of thought and civilization. They are to this day the most inaccessible of all classes of humanity. Christian civilization can, and has exerted its influence, more or less, over every other system and race with which it has come in contact. It has mellowed their ideas of society, and thus lifted them up both socially and morally; it has moulded in a greater or less degree their political institutions; in a word, it has infused into them its own ideas of life, in proportion as it has come in contact with them. Other systems seem to have within them the power of imitation and reorganization, and thus are capable of receiving an impress from superior systems. But not so Mohammedanism. It is set against all reform, and holds its doors closed against the entrance of any principle which would have a leavening effect upon its cold and heartless formalism. The Turk has been dwelling in the midst of European civilization for nearly 400 years; but socially and morally he is still in the same position that he was when he came. No advancement has been made, no concessions granted except through the influence of the other European powers. Only a few weeks ago the Christian world was shocked again by the news of their cruelties and barbarities. Moreover, missionaries have been more or less successful in their operations against all the other systems and races of men. They have made the power of Christianity tell against Hindooism, Buddhism, Brahminism, Shintoism, and Confucianism, not simply in gaining converts from these systems, but against the systems themselves. These religions in India and Japan are to-day tottering upon their foundations, and threatening to collapse before the power of Christianity. The light of the Gospel has also penetrated into the dark recesses of Africa, and her benighted and savage tribes are holding out their hands to the Christian world.

But when we turn our attention to Mohammedanism, what do we see? Very true, the missionaries gain a few converts as a reward for their labor. But Mohammedanism, as a system, has never as yet been impinged upon. It still stands before the world the same cold figure that it was 1000 years ago, and still remains the bitter foe of all missionary effort and Christian civilization. The more the true character of Mohammedanism is studied, the more evident it will become that reform must come from within: but how this internal reform can be brought about, we must leave for wiser heads to philosophize upon.

Now the question very naturally arises; What is there in Mohammedanism which exerts such a mighty power over its followers, making them inaccessible to all external influence? If we examine we shall undoubtedly find that it is owing to a great principle of truth which is the soul and power of the whole system. There is not enough of truth in the system to lead to the true light, but still a sufficient quantity to enable its followers to balance it against the

Christian. Now what is that great principle of truth, which, in its unnatural working from association with error, produces that stolid indifference which makes Mohammedans invulnerable against the weapons of Christianity? We believe we shall find it in their conception of the unity of God. Although this doctrine—which is a grand conception of the Christian religion—becomes in the Mohammedan system so encumbered with error that it loses almost all its regenerating power, still it is the principle which gives life and coherence to the whole system. It is the grand centre of Moslem Theology, and round it all the other doctrines of the system revolve. It is the sun whence radiates all the light and life of Mohammedonism. There is no God but God. is the fundamental truth; and from this doctrine many other moral truths are deduced.

But it may be said that the sensual rewards and pleasures promised to the faithful, exercise a more powerful influence over the masses than these higher ideas of truth and morality. This is undoubtedly true. But it is none the less true, that these sensual rewards and pleasures are believed in only in connection with these higher principles of truth. Apart from some living principle, a pure system of sensuality never can exist for any length of time. It would soon collapse, if ever formulated, through its internal poverty and insufficiency to meet the demands of human nature, which is spiritual in its constitution. There must be some living truth to give form and coherence, even to a system of sensualism. And, moreover, the motives which influence and actuate the rude uncultured masses, are not to be taken as tests of any religious system. Such a test would tell heavily against Christianity itself. We must ascend higher and look to those who are the leaders of thought, and the defenders of the particular system: and in Mohammedanism we shall find that its defenders make the doctrine of the unity of God the soul of the whole system.

Now we all admit that the doctrine of the unity of God is a fundamental conception in any system of religion; and if properly understood and developed would lead to far different conclusions than those which appear in Mohammedanism. How then has this great truth failed to work out its legitimate conclusions? In answering this question, we must notice first of all, that their conception of the Deity is not spiritual. It is true that they describe Him as infinite in all his attributes; but they also describe him as having human parts and members, making their conception of him purely materialistic. Thus, at the very outset, they have "changed the glory of the uncorruptible God into an image made like to corruptible man." This materialistic conception degrades the human mind, and exercises the most baneful influence over it, paving the way for superstition and error of every sort. But this material conception of God is not all. To the Christian the proposition "there is no God but God" simply means that there is only one God. But to the Mohammedan, it means something more. In Arabic the conception establishes not only the absolute unity of God, but also implies that this one Supreme Being is the only force, the only agent, existing and acting in the universe. Thus they have developed a system of Pantheism. Now it cannot be denied that Pantheism presents great attractions to the human mind. All the great Oriental religions are at bottom Pantheistic; and the leading schools of Philosophy, even in modern times, are colored by its teachings. Indeed, our Christian religion has a phraseology which seems to bear its impress. What means such language as, "in Him we live and move



and have our being," "Christ in us, and we in Him," etc. It is quite true, however, that this Pantheistic conception, as embraced by the Mohammedans, differs materially from that of Buddhism and Confucianism in teaching that God is not only a force—the world soul—but also an active *personal* agent. Thus they embody in their system the Christian idea of a personal God, along with the truly sublime conception of Pantheism. We can thus see the hold such a system will take on the minds of those embracing it.

But we have not yet seen the complete outcome of this doctrine. If God is the only force, the only agent operating in the universe, then we have a doctrine of fatalism developed. Consequently, the Koran represents God as having predetermined all events in such a way, that men can neither avoid sin, nor avert punishment; hence they are the mere creatures of fate. Who can estimate the ruinous influence such a belief must necessarily exercise over those embracing it? Under such a doctrine men become insensible to all the operations of nature around them, become dead to all moral power either internal or external, and become indifferent to everything that would elevate and refine. This, we believe, accounts chiefly for that painful indifference which the civilized world beholds in Mohammedanism. They are morally dead, so far as the reception of any principles of life are concerned, being, as they believe, subject to the inexorable law of fate; and yet this deadening error is connected with, and deduced from, the doctrine that there is no God but God,"—a conception which contains within itself a profound truth.

In this Pantheistic fatalism lies the power and cohesion of the Mohammedan system. They have a God possessed of the attributes of Immutability, Omniscience, Omnipotence, and yet capable of being comprehended by finite limitation. Consequently, when the Christian presents his God, with the apparent contradiction of the Trinity, the Mohammedan immediately points to his Supreme Being, infinite, but simple in the constitution of his person.

There is, however, another thing which must not be overlooked in endeavouring to account for Mohammedan opposition to Christianity. That system finds no need for a Mediator between God and man. It is a remarkable fact that the Koran never once refers to the justice of God. If it did, then, from the lost condition of man on the one hand, and the inflexible justice of God on the other, there would have arisen the doctrine of a Mediator. God has imposed upon man a rigid set of rules and formalities, and the faithful observance of these secures for him the Divine favour: in other words, he approaches God in and through his own righteousness. Thus there is no necessity for an atonement. Such a doctrine is undoubtedly very flattering to human nature, for it is an humbling idea to be accepted only on the merits of another. The cross has ever been regarded as far too humble an emblem for proud humanity to bow before. Even in Christian lands and Christian Churches, the great secret of opposition to religion may be traced to the pride of the human heart. So when the Christian Missionary endeavours to explain the need of a Mediator who has made an atonement for sin, the Mohammedan scorns such a doctrine, and points to his God who is all merciful to the faithful, and to his prophet who intercedes for him. If we add to all this the sensual character of their worship, and hopes for the future—which sensualism has always a strong attraction for depraved human nature—we believe we have the secret of the strength of Mohammedanism. Also in

such principles and teachings as these is to be found the secret of that stolid indifference and determined opposition which make them inaccessible to all external influence, and render them the most fanatical of all fanatics, the most bigoted of all bigots. Mohammedanism is a huge system of bigotry to which its followers are blindly and obstinately devoted. It is also a "vast Theocratic power claiming Divine sanction, to reduce all mankind to the alternative of embracing Islamism, or submitting to slavery and death." It claims universal empire; therefore, to speak of reform is nonsense. These are high and soul-inspiring views which its subjects are taught to cherish, and such a hold have these views upon the minds of the masses, that even in Constantinople to-day, no Turk would dare to change his religion without losing his life. No Christian literature is allowed to be circulated. Even the life of Gladstone was a short time ago seized as a forbidden book. This fully explains to us how rigid a foe Mohammedanism is to all Missionary effort; and how, while our missionaries have been successful in pagan countries, in Mohammedan lands they have not as yet made the slightest impression. Thus it is that this remorseless system has set its iron heel upon nearly 200,000,000 of our race, and most effectually shut them up from receiving the light of that gospel which alone can elevate and save. And, indeed, how can we ever expect to make any impression upon a system that declares all thought to be limited within the narrow limits of the Koran; whose early champions declared all learning useless, beyond what the Koran contains. It is a notorious fact that they scrupulously avoid all intercourse with those who would increase their knowledge. The Mohammedan world to-day furnishes us with abundant proof of the sad and blighting influence of this self-imposed ostracism.

From these considerations, nothing is more evident than that reform must come from within. In the meantime, we can only hope that He who doeth according to His will in the army of heaven, and among the inhabitants of the earth, and who can make even the wrath of men to praise him, will soon cause some event to transpire which will open up the Mohammedan world to the reception of the gospel. There is now a light beginning to glimmer in the commotions taking place among them. They are anxiously looking forward to the advent of the Madhi who is to deliver them from present slavery, and lead them forth victorious in the conquest of the world; and who can tell what may grow out of the events now taking place in the Soudan? The success of the English arms will certainly tell the tale to the Mohammedan world that the present Madhi is only a deceiver.

Therefore, we must wait in faith and patience until events occur which will open up a way for introducing Christianity among this most interesting people.

A. BLAIR.

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### SOCIALISM AS AN ANTIDOTE TO POVERTY.

Few questions in practical life have called forth more discussion or have proved more difficult to solve than the great problem of how to elevate the poorer classes. Confident expectations have been raised that each new power which science and inventive skill have given over nature, would so multiply the fruits of the soil, and facilitate their transport from the ends of the earth, that, ere long, real poverty would be a thing of the past. But though invention has followed invention and wealth has been greatly increased, poverty will

exists as a stern reality, and presents itself in its most forbidding aspects in the very places where, side by side with it, the most wealth is aggregated. Notwithstanding the self-denying efforts of philanthropists, there are still thousands who are doomed to lead lives of misery, toil and privation. This state of matters has given rise to the belief that poverty is in some sense caused by the present social system, which makes self-interest the chief motive to exertion. Hence various attempts have been made to establish society on such a basis that self-interest would no longer find place, but in which the welfare of each would be the interest of all. In the early part of this century Owen, Fourier and others advocated the establishment of communities in which, as in a family, all should share in the common labor, and all participate in its fruits. These systems differed somewhat in their details, but the aim of each was to prevent the strong and able from appropriating to themselves all the fruits of their labor, and thus save the weak and less able from being borne down in the struggle. No longer was each to labor for his own individual welfare, but for that of the community of which he formed a constituent part. It will thus be seen that these socialists appear favorably contrasted with the levellers of past times who merely cried down the present state of things, but did not indicate the real cause of the evils complained of, or show how they might be remedied. These socialists, on the other hand, not only pointed out the evils arising from the present system of "private warfare" as they call it, but also offered a solution for the difficulty. Their scheme involved no revolutionary measures, for connection with them was purely voluntary, and, as their land and implements were to be purchased and held as by small joint stock companies, the rights of private property were to be left undisturbed. Thus, however little the project was calculated to accomplish the desired results, no reasonable objection could be made to its being tried. The attempt to spread the system, however, met with no permanent success. For a time a number of societies throughout France and the United States maintained an existence, but the conflict with individual ownership proved one with unequal odds, and since the French Revolution of 1848 socialism in this form has scarcely been heard of.

But if this type thus passed away, the system soon again made its appearance under other and more dangerous forms. In 1862 a series of lectures was given by Lasalle to the working men of Berlin in which he advanced views that were destined to give birth to a movement much more revolutionary in its character and farther reaching in its effects than any that preceded it. It spread with alarming rapidity till at present there is not a country in the civilized world without its ardent supporters. The characteristic feature of the new movement is its claim of justice which must be made good if need be by force. Its advocates recognize the futility of the early Socialists to make headway against the present system, and instead of relying on persuasion to induce members to join their order, appeal to the strong arm of the law. They want, as they say, "A democracy of labor—a state where power and property shall be based on labor, and where citizenship shall depend on a labor qualification instead of a qualification of birth and property." Socialists hold that under the present system the laborer does not get his due share in the distribution of the profits of labor. This is a wrong which he is powerless to resist because he is poor, and capital gives his employer an undue control over him, and hence it is the duty of the State to interfere and take away from the capitalist the power to oppress the laborer.

Modern socialism is thus emphatically a political movement, and from its revolutionary character will better be classed as a revival of the socialistic ideas disseminated by Rosseau, and prevalent in France prior to the revolution of 1789, than as a prolongation of the systems of Owen and Furier. As might be expected of such a system, the problem which it sets itself to solve, and the means adopted to effect the revolution, differ according to the social conditions of the several countries in which the movement finds footing. There is, indeed, some underlying principle common to the two sections, but certainly, Russian Nihilism which attacks every existing institution, and vainly hopes for liberty to arise from the ensuing chaos, stands in marked contrast to the socialism advocated by the extreme Radical party, which has its adherents both in England and in America. It is the latter system alone which we shall consider in this article.

The great problem which these advanced Radicals set themselves to solve arises in connection with the massing of wealth in the hands of a few individuals. Every improvement in the means of production makes capital more emphatically necessary, and the consequent division of labor tends to crowd workmen together, and places them more and more under the control of their employers. The wealth of the world is thus being accumulated in the hands of a few while the others are daily forced to assume a more servile position. The rich are growing richer and the poor are becoming poorer, while the middle classes—the country's glory—are fast becoming extinct. Some of them indeed are lifted by fortune's wheel to the position of the wealthy, but by far the greater number are pushed down to a lower strata. 'Progress,' we are told, so far from helping all, is but a wedge driven through society, elevating the few, but crushing all below. But while, on the one hand, the mass of the people are thus daily being spoiled of their share of the nation's wealth, on the other hand they are steadily gaining in power. The franchise is ever being extended, and soon we are told political power will be ranged on one side and wealth on the other, so that, when the struggle comes, as it must at no distant date, the result cannot be doubtful.

To avert such a catastrophe and restore the body politic to a better state of health, we are told that the laborer must be allowed his proper share in the wealth which he produces. To withhold this from him is spoliation and robbery. It is needless to say that the workman at present is free, for this freedom is only apparent, since all the conditions of labor, the raw materials on which he is to operate, are debarred from him. The land with all its capabilities of producing the materials for food, clothing and shelter, and of yielding treasures necessary for every branch of industry was originally bestowed on the race, free as the air we breathe; but the strong, by craft and guile, have wrenched these from the weak, and arbitrarily tax their energies, by imposing a rent for that on which they bestowed no labor. Thus the laborer is reduced to worse condition than that of the savage. "He loses the independence of the savage; he becomes a slave, a machine, a commodity—a thing, in some respects lower than the animal." The state then must protect the laborer by appropriating the materials of labor and securing their equitable distribution. There is, however, some disagreement as to the extent to which this appropriation must be carried. Mr. George thinks that all these evils may be traced to private property in land, and confidently hopes that were the Government owner of all real estate every inequality now existing would rapidly vanish. There would be no more landlordism, no more land speculating, and no one

would have any motive to interfere with another's possessions, for all would have enough. This appropriation need cause no revolutionary war, for it is not necessary to dispossess the present owners. All that is requisite is to tax the land almost to its full rent value, and thus while the present owners may still nominally possess their estates, the country will be the real owner. "We may leave the landlords the shell if we take the kernel." This simple expedient is to cure all the ills of modern society, and introduce a new era in the world's history. "What I propose", says he, "as the simple, sovereign remedy, which will raise wages, increase the earnings of capital, extirpate pauperism, abolish poverty, give remunerative employment to whoever wishes it, afford free scope to human powers, lessen crime, elevate morals, and taste, and intelligence, purify government and carry civilization to yet nobler heights, is—to appropriate rent by taxation." Mr. Hyndman would agree with Mr. George in the demand that the land be appropriated; but finds that this will not end the evil for the capitalist is guilty of oppression equally with the landlord. The capitalist class he calls the "modern slave drivers" who exact "more and more surplus value out of the wage slaves whom they employ." The only remedy is to appropriate not only the land but also the instruments of production, and place every industry under government control. Then, and only then, will the workman be fully delivered from the oppression of the landlord and the capitalist. This is thorough-going socialism, and it will be seen that the tendency of the whole movement is to remove the responsibility from the individual and place it on the community as a whole. It still remains to estimate the worth of these theories, but the issues are so momentous and the principles involved so far-reaching that the limits allotted to this paper will not admit of their full discussion; we shall merely indicate the lines on which a decision on the questions at issue may be reached.

And first let us look at the problem which they seek to solve. Is it real or only imaginary? Do the phenomena which they proceed to explain actually exist, or are they purely subjective—existing only in the minds of the agitators? Is it true that the rich are growing richer and the poor becoming poorer? That this is the great fact needing explanation is emphatically stated by Mr. George. The object of his work on "Progress and Poverty" is "to seek the law which associates poverty with progress and increases want with advancing wealth." One would naturally suppose that before laboring to find the law associating poverty with progress, he would have put it beyond a doubt that "want does increase with advancing wealth," but no proof is offered to show that this is the case; except the statement again and again repeated, that poverty and wealth are found side by side. That poverty is increasing, or that it is in any way caused by material progress, is stated without the slightest proof. But such a statement is not an axiom to which the mind at once assents; nor can it be received as a postulate; its truth or falsehood must be demonstrated by evidence. It is true our data for coming to a decision on this point may not be as complete as we would wish; but it is only by a thorough examination of such facts as are at our disposal that we may expect our decision to be even approximately correct. Now, were it true, that wealth is continually being turned aside from the laborer, and consequently that the misery of the poor is ever growing more intense, and their daily life more hopeless, we should undoubtedly find that the proportion of paupers would correspondingly increase. More especially this deterioration of the working classes would show itself by increased num-

bers of able-bodied men being reduced to the condition of paupers. But from the report of Mr. Griffin, President of the Statistical Society, delivered in 1883, we find that pauperism ever since the beginning of the century has been steadily on the decrease; while during the last twenty years (the period of greatest material prosperity), the number of able-bodied paupers has been lessened by one-half. This diminution could not have taken place through increased mortality among the poorer classes, for from the same report we find that the average life of English workmen has during the above period been lengthened from thirty-nine to forty-one years. But this increased duration of life not only indicates that fewer died, but also that those who lived were healthier and suffered less—that is, that their condition is the very opposite of what it would be, if want increased with advancing wealth. Indeed, so marked has been the improvement of their condition, not only with regard to the social and educational advantages placed within their reach, but also in respect of the material comforts derived from better house accommodation, more comfortable clothing, and more substantial food, that it is running in the very face of facts, to maintain that the workman has become more miserable with advancing prosperity. True *he* has to work as hard, but the struggle is for a different standard of living: the luxuries of one generation, become the necessities of the next. Mr. George himself is not altogether insensible of this fact, for he tells us that “the average comfort, leisure and refinement have been raised,” and farther on he says, that all he means is that the relative progress of the poorer classes has not been so rapid as that of the rich. This may or may not be true, but it is abandoning the position that misery increases with advancing wealth, and replacing it by the very different one, that one section of the community has advanced more rapidly than the other.

So much for the problem; let us now consider the remedy which is offered. Although the report that poverty is on the increase has proved a false alarm, misery and suffering are stern realities. The sad condition of a large portion of our fellow citizens gives interest to any scheme propounded for their relief. It is a sad fact that, even yet, one-twentieth of free born Englishmen live on state aid, and since the class from which these come live under circumstances scarcely less trying, it will be no exaggeration to say that about a fourth of the English people live on the very verge of subsistence. Mr. George tells us that after he realized the “squalid misery” that is in a great city, he could get no peace thinking of how it could be cured. In his perplexity the foundations on which he rested gave way, he lost his faith in God, for how could he believe in a beneficent Creator who would bring human beings into a world where they must be miserable. As he thus studied the question, “the simple sovereign remedy,” which was to extirpate pauperism and enrich all, flashed upon his mind. His labor was doubly rewarded, for not only did he find the solution for the difficulty for which he sought, but also faith in God, which he was not seeking. “The faith that was dead revived,” for suffering is only accidental, since there is wealth enough for all, and we only need to “appropriate the land by taxation.”

It may be ungracious enough to shake a faith which was won so dear, but believing that the saddest fate of all is to continue to rest on a delusion, we proceed to examine the remedy. The question that returns to be answered is whether it be possible either by this method or by any other form of state legislation, permanently to help any section of the community. An inquiry into what produces poverty shows that much of the misery connected with it springs from causes entirely different from those that can either be made or

cured by legislation. It is written deep in our constitution that he who disregards any of God's laws must bear the penalty; he who wastes his means, his time, or his health, must suffer the loss of that which he destroys. As one realizes the condition of those who most need to be helped, and has his eyes opened to the idleness which spurns all useful labor, the debauchery which would sell home and all its comforts for nought, and the consequent crime which bars the return to respectable employment, he does not wonder that there is still much poverty: the only wonder is that any one who knows the "squalid misery" of a city, should imagine that evils such as these could be removed by state legislation. It is impossible to separate wrong-doing from its consequences, and could it be done it would only add to the suffering by opening up the road to more unrestrained transgression. No law in economic science is better established, than that indiscriminate relief of poverty, instead of elevating, only demoralizes its recipients. Such was the influence of the supplements to wages given under the old poor law, and such is the influence of funds from charitable institutions when recklessly administered, so that, unless Mr. George transform the poor to better men, any temporary relief afforded by his expedient would only prove the prelude to still deeper misery.

Here, however, we are told that it is no concern of ours whether the property would be well or ill spent, whether the change would tend to elevate the laborer or to debase him. Does the property belong to the workman? If so let the sheriff give possession. If we ask on what grounds the demand rests, we are told, that since all wealth is produced by the laborer it is only spoliation and robbery to withhold it from him. This is certainly a high-sounding theory, but is insufficient to support the claims based on it. What is meant by saying, that all wealth is produced by the laborer? Is no one to be allowed to retain possession of anything for which he himself has not labored? If this is what they mean, will it give the loungee at the street corner a title to the earnings of honest men? Will the theory that property is based on production make it clear, that "the new-born upper child has as good a title to the estate of the Duke of Westminster as his eldest son?" Besides, it surely will not be asserted that all the world's wealth was produced by the toil of workmen who are now living, and if so, right of possession must be based on something else, besides the labor of the individual. And again, if production is to be the only basis of possession, we shall require to determine whether all labor be equally productive. Socialistic writers never seem to rise above the idea that it is mere manual labor which makes all a country's wealth; hence, a farmer or a mechanic is a producer, while a merchant, a lawyer, or a clergyman is a non-producer. But a moment's reflection will show that it is not mere brute force, but skill to direct that energy, that has been the great engine of modern progress. The word "navvy" was originally applied to men who dig canals, and they would have been canal diggers yet, had not some Stephenson shown them how to construct a railroad, and in doing this, Stephenson rendered a service to his country infinitely greater than he would have done, had he faithfully labored in the trenches all his lifetime. Thus, if the laborers are benefited by the skill that helps them to direct their efforts in a more profitable way, how can they be unjustly treated, even if the one who exercises the skill on their behalf, receive personal benefit besides.

We have thus seen that the remedy proposed, while it might in a sense make all equal, would secure that equality by lowering those who have already emancipated themselves to the level of the shiftless profligate, and that without the slightest claim on justice for its support.

But this is not all : The system fully carried out would reduce free men to the abject position of slaves. If all industry is to be carried on by Government, and consequently if each subject is to look to the state, not only for protection in the exercises of his energies, but also for food, clothing and shelter, it is evident, that he on his part, must make some return for the privileges he receives. But as this return is to be made in labor, some means must be devised for enforcing it. It would be unreasonable to suppose that those who at present idle away their time, would at once become industrious by turning the fruits of their labor into the public funds, instead of allowing them to be enjoyed by themselves. Evidently, if the State demand service from all, it must be ready to compel that service. But this will necessitate the multiplication of a staff of government officials, so that the whole community would be placed under a system of military discipline. No one would any longer be his own master, but must be ready, at the call of the State, coming through her officials, to serve whenever required. Nor would the control thus exercised be simply over his time : he would also be compelled to work at any occupation the majority thought fit. He might be sent to retail liquor over the bar, or to run a Sunday train, and he must obey without the right of appeal. Thus all individuality would be destroyed, and the life of each merged in that of the community. But individuality cannot be destroyed without doing violence to our nature ; and to lay the individual conscience under tribute to the mere majority ascertained by counting the ballots, is to introduce slavery in its most galling form. It makes it no better that the slave owner is a community, and not an individual, nor that I have the semblance of freedom in being allowed to cast a ballot on election days, for it will do but little to ease my conscience, to know that a majority were of a different opinion. Of course the advocates of these measures are to act on principles of strict justice ! Self-interest will no more appear leading one to oppress his neighbor ! We are glad to hear of their high resolve, but cannot see how men are to be made unselfish merely by grouping them in larger aggregates ; a number of pebbles thrown together will not become gold by the process, and (to quote Herbert Spencer), "We know of no political alchemy by which you can get golden conducts from leaden instincts." There seems, indeed, little hope of self being exterminated by those who start with the spoliation of the present rightful owners.

From our brief examination of the subject, we may safely conclude that whatever improvements in detail may have to be made, the principles on which the present system is based, remain unshaken. The hope of elevating any class in the community, comes not from startling schemes which will enable the individual to cast the responsibility of his actions on the community, but from such measures as shall tend to develop a more manly independence. There is no need of eliminating self-interest ; it only wants to be refined and elevated. To accomplish this, we look with hope to the more general diffusion of intelligence, and the advancement of skill in the various departments of labor ; more especially we look to the life-giving power that comes through faith in God—not the spurious counterfeit that refuses to believe that there is a God unless all misery and suffering be forthwith cured—but faith in Him, who, while He is a God of love and mercy, is seated on a throne of justice, and who shall, in his providential dealings here, as well as in the great future cause the fruit of his doing to come on the head of the transgressor.

W. FARQUHARSON, B.A.



## Missionary Intelligence.

The following paper is an example of the reports read before the Knox College Students' Missionary Society of work done by its Missionaries during the summer months.

### BRUCE MINES' FIELD.

*To the Students' Missionary Society of Knox College:—*

HAVING been appointed to the field about Bruce Mines for the past summer, your missionary arrived there on the first Sabbath in June. The village did not bear a very inviting appearance as the steamer neared the dock—in fact there seemed to be nothing but rocks, large and small, as far as the eye could reach. However, this was his field, and he endeavored to keep a stout heart, hoping to find the inhabitants of the place more susceptible to good influences than were the objects on all sides of their homes.

His first duties were sad ones, he being called a few hours after landing to stand at the death-bed of a young woman, the wife of one of our adherents. Then for six weeks your missionary had among his duties that of attending almost daily an aged man, for many years a member of the Presbyterian Church, and seeking to direct his thoughts and hopes to the finished redemption of our Lord Jesus Christ. The old man fell asleep fully expecting to awake in his Lord's presence. These duties proved somewhat trying to one just entering the missionary life and work.

The field about Bruce Mines comprises a stretch of territory which may be roughly described as an equilateral triangle, one side of which is twenty miles in length. The base of this figure will lie towards the north, thus making the village of Bruce Mines its apex. In this area there are seven stations, four of them possessing churches. In one the service is held in a school house, and in the other two private houses form the place of meeting. Only four of these were regular stations, two others were visited occasionally; the seventh not being known to your missionary till a few weeks before the end of September, could not well be attended to. The regular appointments were Bruce Mines, Ottertail, Rock Lake and Murray's Corners.

Bruce Mines is a place of about four hundred inhabitants, many of whom have farms in the surrounding district but reside in the village. The copper mines built up the place, but as they have ceased working it can grow no more except as the country at the back of it becomes prosperous.

The Methodist Church occupies the first place in point of numbers and the adherents of that body have an edifice of their own. The Church of England people and the Presbyterians hold their services in a union building. There is a harmonious feeling among the members of the different denominations, each taking a warm interest in the others. Especially is this the case between the members of the Church of England and our own denomination. Our adherents are few in number—about nine families calling themselves Presbyterians. Four only of this number are communicants. However, our services were pretty well attended. Leaving out the first two Sabbaths when, as there was no other service in the village, we had an attendance of one hundred and twenty, the average was over sixty. Service was held every second Sabbath evening.

The work that proved most interesting in this part of the field was the Bible Class, held in the church every Wednesday evening. Towards the close of the summer there was an attendance of over thirty, young and old. Very great interest in the Bible study was manifested by all.

Ottertail, at the foot of the Lake of the same name, is a small hamlet six miles north of Bruce Mines. Here again the people are split up into three denominations, of which the Presbyterian element is probably the strongest. The people did not seem much concerned whether they had preaching among them or not. In fact during two years missionaries of our Church, becoming thoroughly discouraged, dropped work altogether in this neighbourhood. It is a cause of regret to your missionary that he was unable to devote more time to working up this field. Still, while the other churches had an average attendance of ten to twenty, we had scarcely ever less than thirty present, and sometimes over forty. And though the amount contributed to the funds of the Society was not large, it was about four times as much as was expected.

Rock Lake, situated in the midst of most beautiful scenery, has a congregation averaging nearly sixty. The people are nearly all Highland Scotch, a few among them being unable to speak a word of English. The field here is wide, numbers coming five and six miles from either side of the church. There is good opportunity for effective work, as the congregation contains many young people. The whole number of families is about twenty-five, representing in all over one hundred souls.

It was in this part of the field, particularly, that your missionary expected to see fruits from his labor, for a number seemed to be hungering for the bread of life, and gave evidence of an appreciation of the truth proclaimed. But as we were disappointed, being deprived of a communion service, there was no opportunity given for confession of faith in the Lord Jesus. We were led to believe, however, that the seed had fallen upon good soil in several hearts, and that it was beginning already to produce fruit.

Murray's Corners, the last of our regular stations, lies about six miles to the north-east of the Rock Lake appointment, and may be reached by crossing Rock Lake. This crossing is sometimes accomplished with not a little difficulty and anxiety. For this lake resembles the sea of Galilee, in that it is "surrounded with lofty mountains, intersected by narrow gullies, down which the wind sweeps with terrific force, raising a commotion on the water in a very few minutes." The field here again is large and is increasing in numbers at a good rate, the country at the same time rapidly becoming more prosperous. As yet our people are in the great majority, there being only a few families of other denominations, and these mostly of the Church of England. These latter have a monthly service by a clergyman of their own denomination. The whole number of families who might attend the services is about forty. A good many of these, however, live five, six, and even eight miles from the church. Our average attendance was about fifty. A Sabbath school is conducted weekly by two of our elders. The people were most of them very thankful to have some one to tell them of the way of life. This field will in a short time form a strong station.

Beyond this point again, about seven miles, in Dunn's Valley, is a settlement containing nearly one hundred souls. The place was visited twice, and each visit found the people very anxious for the preaching of the gospel. No one had been among them to speak of God's love, for two years. Mr. Dunn, who, a year ago, was ordained to the eldership in our Church, conducted a

Sabbath School for some time, and expressed his intention of commencing the work again. There are a number of young unmarried men in the field who are clearing land for themselves. These especially need the gospel. The whole people pleaded most earnestly to be remembered when a student is sent again, promising at the same time to deal liberally with him.

Another station visited twice lies twenty miles to the north-west of Bruce Mines. This part of the country was the best visited, and here was found the largest congregation, about seventy-five attending the Sabbath services. The great majority of these were young men and children. Half the congregation, probably, were Methodists, and, though they have regular services of their own, they seemed as anxious as our own people to have your missionary labor among them.

The last place to be mentioned is a settlement six or seven miles from the above. It comprises twenty families, all but two of which are Presbyterians. They have been there six years, yet no minister of their own denomination has been among them. A Methodist minister has, at times, been visiting them and holding service in their midst, but they are very anxious for a missionary from the Church of their fathers. As noticed above, it was hardly possible for your missionary even to visit the field, not having heard of it until a short time before his departure.

All these stations have equal need, and in nearly all cases the people are willing to do what is in their power to sustain the preaching of the gospel among them. There is plenty of work for two students, and we believe that each of them would have all expenses paid by the people. In the four stations, the regular preaching places, nearly one hundred and sixty dollars were raised. The people at the same time promised four hundred dollars or more for a minister to labor among them for a year. We rejoiced with these people when the Home Mission Committee appointed a minister for the winter months, but our rejoicing was short, for it appears that the gentleman appointed has not gone to the field.

#### FINANCIAL REPORT.

ALBERT E. DOHERTY in account with Knox College Students' Missionary Society :

TO MONEYS RECEIVED.			
Per Rock Lake Church.....	\$ 53 24	By Travelling Expenses.....	\$ 22 50
Ottertail " .....	16 82	Board and washing.....	53 50
Murray's " .....	33 32	Blackboard for B. C.....	1 30
Bruce Mines " .....	49 75	Remuneration for seventeen Sab-	
Dunn's Valley " .....	3 75	baths at \$5.....	85 00
The Society " .....	15 00	Balance.....	9 58
	<u>\$171 88</u>		<u>\$171 88</u>

#### THE MISSIONARY SPIRIT OF THE PRESBYTERIAN CHURCH.

THE Dominion of Canada has made rapid strides within the last few years. The construction of railways in the rear of Ontario and the North-west has rendered accessible large areas of fertile land formerly beyond successful cultivation. Awakening to the possibilities within her reach Canada is gaining confidence, is becoming possessed with the aspiration and ambition of

nationality. She has enormous resources and vitality and strength to develop them, and when developed, Canada will take no low rank among the nations.

The energy and ability shown in the construction of the C. P. R. have extorted praise from unwilling lips. Nor does private enterprise lag behind. It has transported heavy machinery to distant outposts over mirey muskegs, bridgeless streams and ferryless rivers, with few appliances but strong arms and fertile brains. Large steamers have been launched on northern waters when every plank had to be whipsawed out of standing spruce with no better help than what unskilled Indian hands could render. Capital, health, even life itself, have been staked to secure material gain. This youthful vigor and resource, this courage and daring, this faith and enterprise promise well.

Has the Church the requisite grace and liberality to keep pace with these strides in things material? Is the missionary spirit sufficiently deep and broad and intelligent in cottage and college to enable us to possess the waste places that are being peopled? Has the Church an intelligent grasp of the situation, and is she heroically and successfully meeting the demands on her resources? She has done much—is every year doing more—but is the church not required to bestir herself as she has never done if large masses of her people are not to lapse? Why ask such questions?

At its last meeting, Dr. Campbell of Renfrew informed the General Assembly's Home Mission Committee that he was unable to get missionaries to man the fields in his Presbytery—that for a year, if not a year and a half, he had been trying to settle a particular field, but in vain.

The Presbytery of Barrie, it was stated, obtained permission to select four ordained ministers to take charge of four important districts within its bounds, and only one man could be got after repeated calls. The Presbytery subsequently asked that a Superintendent of Missions be appointed.

The Presbytery of Bruce called long and loud for aid to occupy its important mission fields, but no one heard. For one whole winter Manitoulin Island, with its twenty three mission stations, was without a representative of our church. Things are better this year.

In the North-West the prospects are that the stream of immigration next year will be wider and deeper than during the past two years. But if our work is not manned one dreads to see the people settling the country without much prospect of their religious wants being met. In the Rock Lake Presbytery are four fields supplied by catechists, and three organized fields without any supply. In the Brandon Presbytery eight fields are supplied with catechists and five organized fields are without any supply. In unorganized districts there are at least 1000 Presbyterian families like sheep without a shepherd. At the meeting of the Committee there was a call for thirty, and three responded.

Clerks of Presbyteries and conveners of H. M. Committees complain that for important charges there are plenty of applicants but that it is difficult to get a minister or probationer to "look at" the less promising fields. Remote or laborious fields, or those not on a railway are shunned. These are facts and they show the drift of things. Is this a healthy state? Possessed by such a spirit are we equal to the task of giving the gospel to this new nation? Are these things characteristic of a missionary church? You point to our Foreign staff. Is a church healthy that can furnish men for the foreign field when they are not forthcoming for the home? Are we gaining by converting the feeble races of the east and allowing the sturdier races of the west to lapse? Does the gain of a hundred Hindoos compensate for the loss of two hundred

Saxons or Celts? Is the Church in a healthy state when men settle down in or near populous centres in small supplemented charges and leave the wide promising fields on the front destitute? Is the missionary spirit in healthy exercise when young strong men fresh from college are settled over congregations of twenty-five or thirty families, and receiving \$250 or \$300 from the H. M. Fund, while thousands in new districts hear not the voice of a shepherd? You reply that these gentlemen will gather congregations in the fields of their choice. Is it characteristic of a missionary church to press into crowded centres and leave the waste untilled? As a nation we are not doing this, and here lies the promise of future greatness. Does a different law prevail in matters religious. There are men of splendid spirit in the mission field. We in the west have to thank God for the heroic, self-sacrificing spirit of many of our younger ministers as well as of those more advanced in life. Other parts of the Church have men of a similar mould. But we have not enough of them; they do not bear a sufficiently large proportion to the position of our Church, and hence large areas are a moral wilderness. Were all our graduates this year to give themselves to mission work and refuse settlement for a couple of years at least, what a moral effect would be produced. The complaint was made at the meeting of the H. M. C. in October, that scarcely a graduate was available for mission work last spring. If this is a reproach the class of 1885 can wipe it out. Many of us will be glad to assist in enabling them to gratify so laudable an ambition. Gentlemen, will you give us an opportunity.

Winnipeg, Dec. 6th.

JAMES ROBERTSON.

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## PRAIRIE AND MOUNTAIN.

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THE sun looks down, calm in his strength,  
 The brooklet ripples on the sand,  
 Cloud shadows trail their serpent length  
 Across the vacant pasture land.

The strong wind races o'er the hills  
 To loiter, panting, in the vale;  
 While alders bow their pliant wills  
 Or toss wild arms before the gale.

The white cloud-ships above that pass  
 Were mirrored in the sleeping pool,  
 But ruffled is the water-glass—  
 To-day the gusty breezes rule.

Like rock-hewn guards of Eastern fane  
 The mountains rear their heads to see;  
 And smile, as if in quiet disdain,  
 At waving plain and wind-tossed tree.

They sit on earth's foundation-stones;  
 Though fiercely storms against them rise,  
 Though lightnings shout with thunderous tones,  
 They heed it not, and fury dies.

'Gainst the cold shafts of early dawn  
They wrap themselves in woolly cloud,  
Or laugh the King of day to scorn  
Who gathers up their misty shroud.

When sinks the weary sun to rest,  
Like kings they sit upon their thrones,  
Each one in royal purple drest—  
His throne the earth's foundation-stones.

From rocky keeps with liberal hand  
They pour forth water crystal clear,  
That flocks and herds throughout the land  
May drink and hold their sovereigns dear.

The wind—their servant—rushes forth  
From cave and gorge and narrow glen ;  
But naught they heed his noisy rout—  
He goes with health to sons of men.

He bows tall heads of prairie grain,  
He rushes thro' the thick bunch-grass ;  
He rushes on, a hurricane,  
The willows shrink to hear him pass.

The sunflower waves its quivering head,  
The thistles gravely nod and sway ;  
Rose trees display their berries red  
As proudly as their blooms in May.

The lupins raise their heads, the while  
The pea-vines toss in pain, and writhe,  
All heedless that the daisies smile  
Up to the breeze with greeting blithe.

Thus quivers all the restless land—  
But motionless, with heights untrod,  
The Rocky Mountains ever stand  
As guardians of this land of God.

And like the plain in wild unrest,  
Troubled and moved by every blast,  
Who live by sight are thus distressed  
When trial keen is rushing past.

But those who live by faith, not sight,  
Are founded like those rocky towers,  
And upward yearning, by God's light  
Are glorified. This faith be ours !

W. P. McK.

Rocky Mountains, Sept. 1884.

## Correspondence.

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*To the Editor of Knox College Monthly :*

MR. EDITOR,—The thanks of the friends of Knox College are due to Mr. Hamilton for calling attention to the imperfections of the present system of preparatory training in Hebrew. This system, imperfect as it is, suffers still further from being imperfectly carried out. Cases have been known when students were admitted without any preparatory training at all, and although most of them no doubt struggled faithfully to make up their leeway it was nevertheless to the disadvantage of all concerned that these students were grouped in the same class with others who had been prizemen in the University. Of course perfect uniformity cannot be attained—is not to be desired—but so long as the curriculum contains the regulation which requires of the entrant a year's training in Hebrew, or its equivalent, there ought to be some definite minimum well understood and uniformly insisted upon. That the present regulation has been found so difficult to enforce is surely an argument in proof of its unsuitableness.

But the most serious fault I have to find is in regard to the inefficiency of the teaching of Hebrew in University College. With all respect for the willingness to help and the admiration for his subject displayed by the present incumbent of that chair, I cannot but think that the students of Knox College require a more thorough and systematic course of instruction. For myself, I attended lectures for three sessions and do not remember that I fell short of first class honors in either College or University examinations, and yet I learnt more Hebrew from the private study and practice of the exercises in Dr. Davidson's grammar for a little while each day, for two months, than during the three years above mentioned. I have no desire to shirk the share of blame that falls to myself on account of so damaging a comparison but there have been so many others with similar experiences that I venture to cite mine as a typical case.

If we allow that Hermeneutics, Exegetics, Exegesis and O. T. Theology should form the work of the theological professor, surely the literary professor ought besides teaching the language proper to lecture on such subjects as Jewish literature, the archæology of the Old Testament and, for advanced students, on the elements of the cognate languages, such as Aramaic, Syriac, Assyrian and Arabic. If it is difficult to speak with patience of the present teaching of the language, how shall we characterize the training in these allied topics!

And yet there have always been students anxious to become proficient in Hebrew, and I am confident that if it were taught as it might be taught, and if the Knox College senate would set apart sufficient time and give proper encouragement, there would soon be no inconsiderable band of enthusiastic students making a specialty of critical study and research in Hebrew and the cognate languages, who would receive great benefit themselves, who would be an honor to their Alma Mater, and who would do valuable work for the Church.

I do not argue on the ground that a little Hebrew is a dangerous thing. I am afraid that the average student does not acquire enough to make it a dangerous weapon in his hands, for when three or four years after he leaves College he is appointed to examine a candidate for license he is often worse frightened than his victim. A little Hebrew is a valuable thing when it enables its possessor to translate and understand the shades of meaning in the text he has chosen for Sabbath exposition, and the deeper he digs the richer the treasures he will find to illustrate and enforce the Divine Word, which it is his life work to commend.

The remedy suggested by Mr. Hamilton has the advantage of being quite within the control of the College without consulting anyone else : *i.e.* take the subject directly under the care of the Senate and teach it either as part of the curriculum in theology, or as a definite and indispensable part of the preparatory course. It might be taught by a tutor as Greek and Latin are at present, or it might form part of the work of one of the new professors, soon I hope to be appointed. But the question for the present is not so much, how to provide a remedy as to make it known that there is a defect and that it is of the gravest character.

University College maintained a chair in Hebrew when there was only one theological college connected with her, and surely it would not be out of place to give renewed attention to the subjects now that there are four. She has made commendable and highly successful efforts to keep pace with the advancement of knowledge in the department of Natural Science ; what has she done to keep abreast with the times in the teaching of the Oriental languages ? And yet there are few departments in which there has been greater progress within the last forty years than in the knowledge of the genius, usages and relations of these languages. Whatever University College and other institutions of the kind may do, the theological colleges cannot afford to ignore "the higher criticism." We dare not reject its methods and principles without examination, and we cannot examine them without a competent knowledge of Hebrew.

I am, with best wishes for the success of your magazine,

Yours very truly,

ANDREW B. BAIRD.

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*The Editor "Monthly" :*

DEAR SIR,—Your first issue for the present session came to hand a few days ago. I assure you it was a welcome visitor. I am much pleased with it. It is really good in all its parts : and I can say without flattery, that it is one of the best college journals I have yet seen. It is strong, sensible, and full of missionary spirit. It cannot fail to be a benefit to the college in many ways, and may be made useful in advancing the interests of Knox, not in a selfish spirit, but with generous loyalty. I am heartily glad the *Monthly* is now one of the institutions of the college.

I am sure, Mr. Editor, you will permit me the privilege of saying a few words on two topics discussed in this number. The one appears in an



editorial, and the other in the letter of a correspondent. The views expressed in the latter have in general my hearty approval, but to the views presented in the former, I can scarcely give my assent. The one relates to the subject of Hebrew, and the other to the question of scholarships, or prizes.

In regard to the matter of scholarships, bursaries and prizes in the college, I cannot but feel that your article takes a position that you will have difficulty in establishing from the facts of experience or observation. The imagination I fear has been unusually active, as the editorial quill penned that somewhat rhetorical article which tells us that the college is in great danger of being converted, "into an arena for the hot contest of prizes." Surely solid old Knox is not so bad as this.

As I read the article I had the feeling that you were confounding two very different things, viz.—the question of examination methods in general, and the question of prizes connected with examinations. It seems to me you blame scholarships for much that results rather from defective examination, without showing the necessary connection between the two things. Evil arising from defective examination is one thing; evil resulting from scholarships is another. The former may exist quite independently of the latter. Much you say holds good as against the former evil, but I must confess that to my mind a case has not been made out against the alleged bad results flowing from the scholarship system.

But further, I feel that some of your statements seem to undervalue the importance of an accurate knowledge of details in any department of study. With us the difficulty is how we can intelligently enter upon "independent investigation," or "scrutinize the systems," or engage in the "search for real truth on which to rest mind and heart," without as thorough a knowledge as possible of the details of the subject under consideration. I am very far from thinking that a knowledge of details, and even memorizing, at the outset, the divisions of a subject, leads to "intellectual slavery," or "sets a premium on secondary powers." If this knowledge of details is neglected the very premises on which our higher inductive conclusions rest are insecure, and the search for real truth is hindered rather than helped. In no department is this of more vital importance than in "sound theological thinking." Even here if we take care of the little things, the great things will take care of themselves.

Whether the money given in bursaries, etc., might not be well spent in other ways is an open question. A very clear case, however, must be made out against the present system, to justify any change regarding it. I know the college in various ways needs better equipment, but it is a question whether diverting the scholarship fund, when we remember that very much of it is private donation from its present channel of usefulness will secure the best general results.

Moreover, the plan adopted by the Senate of awarding the scholarships is certainly very equitable. No student, save in exceptional cases, can hold more than one, and as there is often nearly as many bursaries as students, almost every student gets one. This not only distributes the reward, but it also lessens the competition which you so much dread.

One other thing—you surely put too low an estimate on the good sense and mental stamina of the students of the college, when you hint so plainly

that the great object of many of them, especially those who are not blessed with "more than average brain-power," is to win a bursary rather than to secure that training which will best fit them for the great and honorable work of preaching the Gospel. I am ready to give the men in Knox the credit of doing their work faithfully as a rule, and to believe that very seldom does any student neglect one subject in order to gain a bursary in another. Surely your article pays rather a poor compliment to the students generally.

The other question is that of the study of Hebrew in the college. My letter is already so long that I can only say a word or two on this very important point. I feel that this is the weakest point in our whole course in Toronto. No fault is to be found with the tuition either in Knox or the University, for it is, I know, painstaking and thorough. Nor are the students themselves much to blame. The defect, I think, lies in the present regulations. Students who have the ministry in view should either have at least a two years' course in the University before entering on their divinity studies, or they should have a thorough drill in the grammar and text in the college itself. The former has many advantages, as the student is prepared at once to enter on the exegesis of the Old Testament Scriptures, and has more time for the other work of the theological course. The latter is the plan adopted in many of the Theological Seminaries in the United States, and it certainly secures a better average result than our system in Knox, where one student who has paid attention to Hebrew in the University, becomes quite proficient, and another, who has not taken it in his arts' course, can barely spell his way through a verse in Genesis in his third year in Theology. To my way of thinking the remedy is for the Senate of Knox either to insist on a two years' course in Hebrew previous to entering Theology, or to provide special tuition in the college, and insist on a certain standard of attainment in the knowledge of the *original* of the Old Testament Scriptures.

I have often thought, Mr. Editor, that it would be a good thing if either Presbytery, or the College Senate had more direct oversight of candidates for the ministry during their course in the University. As matters now stand it often happens that neither Presbytery nor College Senate has any knowledge, except it may be incidentally, of those in the University who have the ministry in view. I am of the opinion that both for the sake of the students on the one hand, and the church on the other, there should be oversight all along the course of preparation for the ministry. I would not have the church supply all the tuition when we have such splendid Provincial advantages as University college provides, but if the church had some way of guiding young men to those studies in the Arts' course which best fitted them for the ministry, I am satisfied it would often be of great value to the student. I for one should be glad if you give this point some attention in the Monthly, as you may be able to voice the experience of the students now in college on this important point.

But I have written far more than I intended when I began my letter. I am delighted with your first number for this year, though I do not quite agree with you on the subject of scholarships. I hope your circulation may largely increase, for I am satisfied it will be value to the college itself, as it is a credit to the students who have charge of it. As an alumnus of Knox college I am proud of the MONTHLY, and glad to know that the present college session gives the promise of being so successful.

Yours sincerely,

The Manse, Brantford, Nov. 20th, 1884.

F. R. BEATTIE.

## Editorial.

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THE representatives of the various colleges, who have been meeting in conference, have agreed upon a basis of confederation. The terms of agreement seem to have been carefully thought out, and it is to be hoped they may prove satisfactory. The general idea, as was expected, is that of a common university possessing not only degree-conferring powers but also a teaching staff who shall give instruction in certain subjects. The other subjects necessary for degree are to be taught in the several confederate colleges, University College being of the number. We presume that the line on which the division of subjects is made is this: The colleges are to teach those subjects which it might be supposed the denominations would prefer to have under their own jurisdiction, while the University Professoriate are to conduct the departments in which there could be no danger of a professor showing any religious bias. Fortunately, those subjects in which the most expensive apparatus is required, such as science and applied mathematics, will, under this arrangement, fall within the sphere of the University professoriate. On the supposition that what we have just stated is the basis of division between the college and university subjects, we wonder that the latter should have been entrusted with metaphysics and history. But, of course, from the standpoint of Toronto men we have no ground of complaint in this matter. And now the action of the various colleges in regard to the basis is anxiously awaited. As we write, Victoria has accepted the scheme with a few conditions which, no doubt, can be satisfactorily arranged. Knox has approved of it. The others have yet to report. Of course Queen's is the college least likely to fall in with the proposed arrangement. She would have to make the greatest sacrifices. But this is a matter so important and so far-reaching in its consequences that it is worth some sacrifice on the part of all. We trust that Queen's may see her way clear to enter the union, and that all the colleges will show their willingness to give up something for the sake of clearing the way for each other. A glance at the proposed staff of instructors will show what a magnificent seat of learning we might unite in forming—an institution of which not only Toronto, but Ontario and Canada would be proud.

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IN our student debating societies, we sometimes have speakers who persist in talking when no object is to be gained. When precious time is to be saved, however, a way is generally found of shutting off a discussion from which it is quite evident that no good result is likely to flow. Probably students have an advantage in having means at their command for this purpose, which it would be undignified to use in a graver assemblage. With these introductory remarks, we subjoin the following extracts from a report of a late meeting of Presbytery: "At the afternoon session it was moved that the regular meetings be held monthly, instead of bi-monthly, as at present. A motion was also adopted to meet at 10 a.m., instead of 11 a.m., as is now the custom. The next business was the discussion of the Remit from the General Assembly, on the question of marriage with a deceased wife's sister. . . . As was stated by several, they had all thoroughly dissected the subject and were prepared to vote. A good deal of discussion took place as

to whether the question should be re-opened or a vote taken. . . . .  
It was finally resolved to postpone further consideration of this matter to the next meeting, with the understanding that it be the first on the order of business, and that no other subject be taken up until it is disposed of."

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THE friends of Temperance rejoice at the series of triumphs which the Scott Act has been recently gaining in the counties. There is no doubt, even among its opponents, of its final success; but they are suspicious of the results of a forced reform. They are longheaded; and they predict that deception and felonious secrecy will come in the train of the Scott Act. Who can deny that, although they exaggerate these evil results, they are right to some extent? There is some truth in the "croaking;" and there are many who have spent their strength in order to win the day at the polls, and who, when the victory is got, fall back into a kind of lazy joy. They forget that only a part of the battle has been fought, and that the chief part is left for further work, namely, to preach the gospel with hardier energy than ever, in order to increase the public morality. If this work had not been sternly done in past years, the Scott Act would have been a scandalous failure; and if the pulpit slackens its efforts now, we are not afraid to predict that the effects of the passing of the Act will be mournful. The people reign, and therefore the school and the church must join to educate and evangelize the people.

There is another point. If the great measure sweeps the country, what of those who drank? Would not the time be ripe for a crusade among the drunkards? Could not the gospel be pressed upon them with great likelihood of being welcomed by those who cannot openly go to the bar-rooms? The Scott Act throws a host of people of loose and even riotous character upon the care of the church: will the church vigorously seize the chance?

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THE *Princeton Review* ceased publication with the old year. It was the successor of the *Biblical Repertory* and old *Princeton Review* of which, in 1871, the *British Quarterly* said in superlative style, "It is beyond all doubt the greatest purely theological Review that has ever been published in the English tongue". This publication devoted to subjects of a metaphysico-theological nature and the Catholic Presbyterian which dealt more especially with questions in which religion touched literature, have left a somewhat open field in high-class journalism. By their retiring, the *Presbyterian Review* stands almost alone as the leading theological Review of the Presbyterian world. Its management has been "conspicuously able". It has won deserved fame at home and abroad. Desirous of occupying the field thus thrown open, the staff has been increased by the addition of eminent scholars from the English, Irish, Scotch, and Canadian Presbyterian churches. Along with the names of Drs. Blaikie, Flint, Calderwood, Croskery, we are proud to see that of our own principal figuring among the associate editors. We predict for this Review a success equal to the opportunity which has thus been given to it.

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INTELLIGENCE is to-day crying out against *sensationalism*, and the cry is just. We see many occupants of pulpits who appear to be devoid of moral purpose and who have no ambition in the world but to make their name

known and to feed on popularity. Advertising is resorted to; and strange subjects, drawn from the recesses of fanciful but poverty-stricken brains, are given out. Theories, flimsy and ingenious, that will never satisfy a hungry soul, are announced with the greatest assurance and enlarged upon with the greatest confidence. Anecdotes and arguments that excite surprise and wonder, are dealt out to tickle the ears of a sensation-loving people. Antics and eccentricities are adopted to attract attention. Foaming, furious oratory and violent gesticulations, born of the will and vanity of the preacher, and having no connection whatever with moral earnestness, are indulged in. And the unskilled critic says: "What a great oration, what a learned man, how earnest!" and the shrewd man of the world sees through the sham and consequently conceives a dislike to preaching, and to religion of which it is the exponent.

But while we thus sling a stone against sensational preaching, we would not wish to be understood as upholding great propriety of discourse so as to sacrifice freedom of utterance, as denouncing vivid description and passion in the pulpit. We hold that the preacher should employ these, but let them arise in a legitimate way and have a proper relation to truth. We may even appeal to man's fear and through that, excite his higher faculties. The faculties are so linked together that they are all auxiliary to one another; and if you stimulate the one you help the others. So the stirring up of the lower faculties of man excites the higher, enabling them to grasp truth more surely and vividly. In the telling of the "old, old, story" there is ample room for vivid imagery and glowing eloquence. But in order to do this of course it is necessary that the man be in earnest, that he be thoroughly imbued with the spirit of Jesus Christ and that he have thought into his subject carefully until it is a living thing to him. In other words he must have some verity to give out. Then he will be a truly sensational preacher. He will be following in the footsteps of Whitfield, Nettleton, Edwards, Knox & Luther. Then the people will crowd into the church. Their moral nature will be stimulated, enthusiasm will be kindled, they will be lifted into a higher place of life and God's cause will be advanced in the world.

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ALMOST every church has a Y. P. C. Association; and the Toronto Presbyterian Ministers' Association expresses the sensible opinion of many when they point out that these societies are very liable to abuse. The office of the Church is to build up spirituality, and, although music and recitations and songs and debates are capital, yet a church society whose sole end it is to furnish this entertaining programme does not fall into line with the loftier business of the church. The Association therefore warns the churches that the spiritual matters are indispensable, and that if secondary æsthetic enjoyments chime in with them, all well: if they do not, all wrong. Perhaps it would be well if Y. P. Missionary societies should *absorb* Y. P. C. associations. The religious element would be ensured in that case. One week they could meet to discuss the topics of missions: the next week secular themes. This might lead to crowding out the higher things to make room for the lower; but a little judicious oversight could make sure that missions be kept steadily before the society. And certainly if the society would undertake some missionary work in the locality, the spiritual element would be in no danger of declining.

Two new enterprises in journalism have been launched with the new year, and our sincere wish is that they may not have many "returns!" "*The Presbyterian Review*" has the same character as the "*Canada Presbyterian*," but it hopes to occupy new ground; for it is notorious that the number of families inside our church who do not read the organs of our church is alarmingly large. And therefore the two Presbyterian papers need not intrench on either's bounds, and competition will sharpen and exhilarate both. The first number is excellent; the print is clear; the contents are various and lively; we commend it to the public.

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## Our College Letter.

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KNOX COLLEGE, Toronto, Jan. 12th, 1885.

MY DEAR GRADDE,—Vacation is over, every one is back, and the old wheels are revolving again at their accustomed rate. The tables in the dining hall are full once more, and we see, as we look over the crowd which so loyally assembles there three times a day, a new face or two. Several who roomed outside last year have this term come into residence; and besides these there are one or two who are just entering college. First year theology has two additions—C. W. Gordon, who has been teaching in Chatham since his graduation at the University, and Mr. Brown, late of Glasgow University. Besides these, T. R. Rogers, who was with us last year, has returned. W. J. Hall, first year theology, has temporarily dropped his course. Most of the theological students, as well as some others, were engaged in preaching during the vacation. Some of the congregations supplied showed their appreciation of the services in a most substantial way. One student received a present of \$106 in addition to the ordinary salary. We are congratulating ourselves upon another evidence of the esteem in which Knox men are held. One of our number had the honor of officiating a short time ago at the opening of a new church not far from Toronto. Of course he was a third year man.

One meeting of the Literary Society has been held this term. The business, as is usual on the first Friday of the second term, was the discussion of the amendments to the constitution, proposed at the last meeting before the holidays. The amendments were numerous enough and radical enough to change considerably the form of the constitution as it exists at present. In fact I expect it will be necessary to have a new edition of the constitution issued very shortly. You will remember that the money formerly expended in Society prizes is now devoted to the obtaining of periodicals for the library. Accordingly all that section relative to the awarding of prizes has been struck out. It has also been specified that the prize money shall be expended in securing the important magazines and reviews, which are to be obtained by the year, bound, and presented to the college library. The following has also been added to the constitution: "At the beginning of each term the Society shall be divided into groups by the General Committee, indicating what members shall take part at each ordinary meeting; the division to be

made in such a way as to secure, as far as possible, to each member an equal share in the literary exercises. It shall be left to each group to select their own essayists, readers and debaters. The list of groups shall be posted before the second ordinary meeting of the term, and each member shall be responsible for filling the position to which he is assigned." It was proposed to add to this, that "in the event of any member failing to fulfil his appointment or find a substitute, he shall be subject to a fine of twenty-five cents;" but this was lost. The Society holds a public meeting on Friday, the 6th prox., of which you may expect a detailed account in my next. The poor Glee Club is fairly weighed down with the multitude of their engagements. Besides the public meeting I have just mentioned, they go to the asylum next week, and very shortly to the West Presbyterian Church of this city, to Claude and to Bolton. I can assure you that these expeditions are regarded by most of the members rather as matters of duty than as pleasure-trips.

I am glad to say that the affairs of the Missionary Society are brightening up. So far about \$300 have been collected, and a number of places from which good large amounts are expected have still to send in their returns. On Friday, the 30th inst., the Missionary Society hold a public meeting. Addresses will be given by some of the city ministers, and there will be papers from two of the students. In addition to the hymns to be sung by the whole meeting, an appropriate selection or two will be rendered by the Glee Club. Altogether, a pleasant and profitable evening is expected; but for particulars of this, also, you must wait 'till my next letter.

Probably you have noticed in some of the papers an account of the Wycliffe Quincentenary Celebration, which was held under the auspices of the three colleges, Wycliffe, Knox and McMaster. The meeting was held in the St. James Cathedral school room, and papers were read by Drs. Stone, Sheraton, Newman, and McLaren. The singing was led by a choir composed of students from the different colleges. The meeting was both interesting and instructive. It is wonderful to notice how many things there are upon which the different denominations are commencing to find they can unite. Surely it is not too much to hope that they will soon find it possible to unite more closely than heretofore in presenting an opposing front to the forces of heathenism and sin.

Prof. Neff, our late teacher in elocution, is about to leave the city. We are getting up for him a written testimonial expressing our appreciation of his services and our confidence in his methods. It will go to him, I am sure, with the good wishes of all the students.

Do you happen to have in your congregation a man with a good collection of books who is about making his will? If you meet with such a case just put in a word for our College library, please. It grows but slowly, though a number of good books have lately been added. Dr. Caven brought some valuable works with him from Europe last summer, and several have been added since, but there is still room enough for more.

I hope to send you a longer and more interesting letter than this next month.

With all the good wishes of the season to yourself and family,

Believe me, your friend,

A. LOFAR.

*Rev. John Gradde, The Manse, Procul.*