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CONTENTS

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GENERAL :

The Illumination of the Spirit in Exegesis.....*Prof. W. D. Kerswill, B.A., B.D.* 119

Conventions : Their Use and Abuse.....*Rev. T. A. Watson, B.A.* 127

The Duty of the Church to her Theological Schools.. *Principal Caven, D.D., LL.D.* 134

The Character of the Babylonian Exile.....*Rev. Henry Dickie, B.D.* 142

J. Herbert Brown..... *Rev. J. Somerville, D.D.* 149

MISSIONARY :

Notes on a Trip to British Columbia.....*Prof. MacLaren, D.D.* 156

Western Indian Work..... *Rev. A. J. McLeod, B.A.* 164

BIBLE STUDY :

Golden Texts for September..... 171

OTHER COLLEGES..... 172

OUR COLLEGE..... 173

LITERATURE..... 175

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TORONTO, AUGUST-SEPTEMBER, 1896.

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GENERAL.

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THE ILLUMINATION OF THE SPIRIT IN EXEGESIS.\*

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PROTESTANTISM began by emphasizing the study of the Scriptures in the original languages. The space which is given in the theological seminary curriculum to Hebrew and Greek exegesis, and the fundamental relation which it is acknowledged to hold toward theological studies in general, indicate still the church's estimate of its importance. Haply, also, it has been much favored of late in the high type of linguistic scholarship which has been most diligently devoted to it, not to mention the vast amount of auxiliary work which has been accomplished in the spheres of archæological and historical investigation. Christian exegetes early recognized the fact that a thorough knowledge of the Hebrew and Greek languages, together with their kindred dialects, was indispensable to any satisfactory exegesis of the Old and New Testament Scriptures. Any prejudice which may once have existed against information from non-Biblical or merely literary sources has long since disappeared. Men of reverent, thoughtful scholarship in this department, of whatever school of thought, are cheerfully heard and their information appreciated. Nor need any apology be made for

\* A paper read before the General Association of Presbyterian Theological Seminaries in the United States, which met in New York City, June 3rd and 4th, 1896.

the decided emphasis which is placed upon exact scholarship and literary methods.

But in the emphasis which we place upon a thoroughgoing grammatico-literary examination of the Scriptures it is just possible that we may fail, to some extent, to emphasize another and all-important factor in this work—the illumination of the Holy Spirit.

Reformed theology in general, and Presbyterian theology in particular, cannot be charged with a neglect of the doctrine of the Spirit as a whole. It might, however, with some plausibility, be contended that a proportionate emphasis has not always been placed upon each of the several spheres of the Spirit's work; that, for example, in emphasizing the irresistible work of the Spirit in regeneration, we have at times neglected to urge His willingness to perform the work of sanctification. So also the question might be raised whether, in emphasizing the work of the Spirit in the *giving* of the Scriptures, we have not neglected to emphasize sufficiently the necessity of His work in the *interpretation* of the same. This assuredly is the supreme question for the exegete. He is concerned, not so much with the question of how he received his Bible, but, now that he has received it, how shall he interpret it? what does it mean? Though, of course, the questions of origin and interpretation can never be entirely separated from each other; and the most important feature in a theory of interpretation is the place which the illumination of the Spirit occupies in it.

It would be quite inappropriate in this assemblage to attempt to demonstrate the necessity of the Spirit's illumination in the study of the Scriptures. We all unhesitatingly admit it; and yet for this very reason the mention of it may be the less an incentive to action.

It is not always necessary to call in an author to interpret the meaning of his own work. In proportion as the author and the reader are kindred in spirit, in experience, and in knowledge, so far may the reader be able to understand and appreciate his author without his aid. But in proportion as they are diverse in spirit and experience the reader may require the author's explanation. Just as portions of the poetry of Browning or the philosophy of Hegel are almost meaningless to many readers of different type of thought or unfamiliar with the author's

environment, need it be thought strange that in the case of the Spirit-given Scriptures man would need the aid of that Spirit in order to understand and appreciate at all adequately the fullness of meaning which they contain ?

The doctrine of spiritual illumination, however, does not rest upon this ground alone. It is the plain teaching of the Scriptures themselves. This is evident from the repeated prayer of the Old Testament believer, not merely for light to enable him to discern his own sinfulness, but to enable him to interpret more correctly, God's Word—"Open thou mine eyes, that I may behold wondrous things out of thy law"; "Give me understanding, that I may learn thy commandments."

The interpretation of the Old Testament by the New Testament writers clearly shows that they, by the light of the Spirit, discerned a depth of meaning in it which the unilluminated believer would never have discovered.

When Paul, in writing to the Galatians, interpreted the incident in the twenty-first chapter of Genesis concerning Sarah and Hagar as containing an allegory of the two covenants, he showed that there is a depth of meaning in the Old Testament Scriptures which is veiled even to believers in general, unless illumined by the Spirit. The fact that the early disciples and the apostles required the outpouring of the Spirit in order to comprehend the teaching of the Old Testament concerning the Messiah is further confirmatory of the same need as the sermons of Peter and Stephen are fruits of His work.

Our Lord did no unnecessary works. While He was with His disciples, as with the two on the way to Emmaus, it was necessary that He should begin at Moses and all the prophets, and expound unto them in all the Scriptures the things concerning Himself. So it was equally necessary for their understanding of them that, after His departure, He should send the Spirit to bring all things to their remembrance. He promised them that when the Spirit of truth should come He would guide them into all truth. There is an economy in God's plans which permits of no unnecessary gifts, even of the Spirit.

Such an illumination by the Spirit does not to any extent displace the written Word or detract from its authority. It honors, interprets, and confirms that Word. It imparts no new truth not already contained in the Scriptures, nor does it give the pos-

essor an authority of speech for the church universal, such as the prophets and the apostles exercised. Notwithstanding the writer of a recent volume, it makes us, not prophets, but interpreters. It quickens and enlarges the understanding of the believer, both learned and unlearned, in harmony with his attainments, to discern the riches of God's Word. Its endowment is the very opposite of a "pious egotism" or a "premature holiness" on the one hand, as well as of an "irreverent egotism" and a "self-satisfied rationalism" on the other. Its teaching is that there is no essentially private or individual interpretation of Scripture; there is but one grand, all-comprehensive, many-sided meaning, which the one Spirit, brooding over all, discloses to the seeking believer in such portions as seemeth to Him best.

A thorough and familiar knowledge of Hebrew and Greek, applied with diligence and candor by the individual in search of truth, will always be respected. But something more than candor and scholarship is absolutely necessary to a correct interpretation of the Scriptures. Professors and students may have experienced the regenerating, and, to a considerable extent, the sanctifying, power of the Holy Spirit; but if there has not been realized His illuminating presence, one thing is lacking to make them true interpreters.

The danger is that, while theoretically admitting this, we may practically ignore it, and perform the work of exegesis in the class-room in a merely grammatico-historical way, applying those principles, no doubt, with marked fidelity, but without the one thing needful to discover in the Scriptures the word of everlasting life.

The question is pertinently asked, why so large a proportion of the ministers of our church seldom or never make use of their seminary instruction in Hebrew and Greek exegesis in their subsequent pulpit preparation. Their scholarship in Hebrew and Greek is unquestioned, they can distinguish grammatical forms with exactness; why, then, do they not make use of this knowledge in their repeated preparation for the pulpit? The question is easily answered, in part, at least. In their preparation for the pulpit they are confronted with the great facts of sin, a fallen race, and the necessity of divine help. Under such circumstances the only truth worth preaching is a living truth, not only a Spirit-given, but a Spirit-interpreted truth. But they had not

been accustomed to handle their Hebrew and Greek Scriptures as such. They had, rather, treated them in a merely literary way, made them the subject of cold grammatico-literary examination. They had been accustomed to find in them nothing except what mere honest, exact, but unsanctified scholarship might discover there. But now, in their pulpit ministrations, they require something more, and this more they therefore seek elsewhere, in the explanations of some spiritually-minded commentator of perhaps very meagre linguistic attainments, or, more convenient still, consult the volumes of some pious sermonizer upon a kindred theme. Thus their Hebrew and Greek exegesis, which, by the illumination of the Spirit, should have been to them not only a study of increasing interest, but also a never-failing source of spiritual truth, is forsaken for demoralizing expediences. It would be better to excuse our students from our classes in Hebrew and Greek exegesis than to be guilty of leading them to study it in a merely literary manner. Many a student, after a brief experience of such fruitless study, with a sense of disappointment and discouragement, has asked, Is this all of soul-quickening truth which is to be derived from the study of the Scriptures in the original? And he has unscholarly turned to his English version, which he has, perhaps, had the good fortune to be taught to read with something more of spiritual-mindedness.

A large part of the inefficiency of the pulpit to attract and retain the people by the preaching of an ever new, ever freshly unfolded Word is due to this neglect of the constant study of the Scriptures in the original. If we are to fill our pulpits with men of spiritual power, who will not require "illustrated entertainments" and "institutional churches" to commend the Gospel, we must see to it that throughout the seminary course our students study their Hebrew and Greek Scriptures, not only with grammatical accuracy, but in loving fellowship with the Spirit, and under His tuition.

The neglect of the Spirit in the study of the Scriptures, leading to a secularizing of such study, has been felt in other spheres besides the pulpit. The Biblical scholarship of the church has been affected by it. It has resulted, for example, in the production of a class of commentaries, characterized, it is true, by scholarship of the first rank, and written with unquestioned can-

dor, but which, nevertheless, are of little use, so far as the great purpose for which the Scriptures were given is concerned. There have been commentators, it is true, who have been more zealous than candid, and who have gone out of their way to find a rationalistic interpretation for revealed truth. But there are also men, like Ewald and Meyer, whose candor, no less than their scholarship, will never be questioned. Nevertheless, while we recognize and acknowledge the scholarly merits of the works of such men, and have charity toward them, we cannot escape from the fact that an interpretation of the Scriptures based upon a merely grammatico-literary study of them is decidedly imperfect and misleading. If the Bible were only literature, such men would be its foremost interpreters; but the one thing specially worth learning from the Scriptures cannot be discovered by their methods.

It is frequently said, "Interpret the Bible just as you would interpret any other book," with which is frequently implied the assumption, "because it is just like any other book." But that is just what we cannot assume. The Christian cannot, with a vestige of consistency, assume the Scriptures to be like the Koran or the Vedas.

The *origin* of a book has something to do with its meaning. The same document may manifest an assurance of the most steadfast friendship or conceal the most deceitful treachery, according as it originates with a friend or an enemy. The fact that the Scriptures are given by *inspiration of God* must be taken into account in their interpretation. The Christian cannot interpret them as he would interpret any other book, because his very profession of Christianity is itself a declaration that they are not like any other book. Only the Spirit of God can fully interpret the meaning of His own Word. Much more than the inability of the naturally prosaic to enter into the rapture of the poet, or of the naturally unæsthetic to appreciate the beautiful, is the inability of the naturally unspiritual man, without the Spirit's illumination, to interpret the Scriptures.

This necessity for the Spirit in the understanding of the Scriptures has served the double purpose of unlocking the truth to the seeking believer and sealing it against the haughty unbeliever. It ensures that the deep things of God shall be hidden to them that are lost, "that seeing they shall see, but shall not

perceive." The despisers of the Spirit are not allowed even to pass an intelligent opinion upon truths which the Almighty sealed with the death of His Son. They cannot know them.

And yet scholarship without the Spirit of God is only prone to be the more confident of its ability, unaided, to interpret the Scriptures, and to be the more jealous of its claims. This was a danger which was to be expected to follow in the wake of free investigation. When the Protestant Reformation transferred the court of appeal from the church to the individual conscience it portended both its weakness and its strength in regard to interpretation. If, in the incentive which it would give to free inquiry, it should lead to a self-important, irreverent individualism, that would be its weakness. But if, amid the variety of individual opinion to which it would at first give rise, it should cast men back upon the universal Spirit, the unifier of all truth, that would be its strength. Unfortunately, its weakness has been too often exhibited in the confident and sometimes irreverent subjectivism of modern theorizing. Let us acknowledge it. But to remedy it let us not imitate the "church of bondage" from which we came forth, in seeking unity and harmony by fettering inquiry; let us seek it rather in that larger unity into which the one Spirit will lead us.

It must be admitted, moreover, that this weakness in the direction of an extreme subjectivism has appeared not so much in the utterances of the busy pastor as in the writings of the more leisurely student, or in the teachings of those engaged in professional work. If the cause has been a failure to recognize sufficiently the Spirit's work in interpretation, let us be prompt to acknowledge it, and, however slight, as yet, the departure, let us make prompt return.

For a neglect of the agency of the Spirit in interpretation must speedily lead to a rejection of His agency in inspiration. There is a reflex influence here. Just as our theory of the origin of the Scriptures must have an influence upon our interpretation of them, so our method of interpretation will have its effect upon our view of the origin and nature of the Scriptures. A neglect of the illumination of the Spirit in interpretation has thus given rise to two opposite errors: Either, in omitting His agency, an infallible standard has been sought in an assumed mechanical exactness of the written Word as preserved, the mere letter has

been magnified in seeking to find in it that which the written Word when Spirit-filled and Spirit-interpreted alone can yield—hence bibliolatry; or else, on the other hand, in thus seeking to interpret the Scriptures without the Spirit, some have found them perplexing, irreconcilable, unsatisfactory, and have ceased to regard them as in any worthy sense the Word of God—hence naturalism. The former is to repeat the folly of the Scribes and Pharisees in their punctilious regard for the mechanical form of the Old Testament Scriptures, to idolize a Spirit-bereft Bible, in practice to forget that the “letter alone killeth, but the spirit giveth life.” The latter is to begin a system of Bible interpretation which would soon leave no Bible to interpret. Assuredly, as soon as exegetical instruction in our theological seminaries begins to be a merely grammatico-historical examination of the Scriptures, to the omission of the constant and indispensable illumination of the Spirit, so soon, notwithstanding our advancing scholarship, we begin a retrograde course in Biblical interpretation. It was never intended that the written Word should obviate the need of the Spirit in instruction. Much less was it ever intended that a knowledge of Hebrew and Greek grammar should displace His illuminating power. Only a false presupposition could underlie such a conclusion. When a reader fails satisfactorily to understand his author there are always two explanations possible—either the work is obscure or the reader is incompetent. Too frequently, in the exegesis of the Scriptures, the suspicion is cast upon the work read, and, instead of seeking more light to interpret what is found, an effort is made to find what could be conveniently interpreted, and hence the rearrangement and corrections which are frequently suggested, with the approval, sometimes, of the most ample grammatical and linguistic scholarship. May we not better reflect that the fault may rest, not with the Book, but with the reader; that the lack of light is not in the Scriptures, but in man; that the light which he needs is not literary alone, but likewise and especially spiritual?

We prefer the Bible which we have, however difficult, with the Holy Spirit to interpret it, rather than any other Bible without Him, and this, in the last analysis, is the only alternative.

If we, as professors, are true in our practice to His illuminating gift, then our seminary instruction in exegesis will be thought for the pulpit, purity to Biblical literature, life to the church, vindication for the Scriptures, and honoring to God.

W. D. KERSWILL.

*Lincoln University, Pa.*

## CONVENTIONS : THEIR USE AND ABUSE.

**T**HIS is the age of conventions; nearly every organization, whether secular or religious, holds a convention at least once a year to transact business, to arouse interest, and to review the work of the past. Farmers, mechanics, merchants, politicians, public school teachers, temperance advocates, Sunday-school workers, Christian Endeavorers, and those interested in the cause of missions, besides many other classes too numerous to mention, have thought it wise to organize, in some cases to protect their own interests, but, no doubt, in the majority of cases, for the purpose of becoming more efficient workers, more in touch with one another and the world at large; and such being their purpose, these organizations must of necessity hold stated meetings for conference and deliberation. In dealing with the subject before us, we, of course, limit ourselves to conventions held by religious organizations; let us, then, consider such under the following heads:

I. Their uses.

II. Their abuses.

I. That conventions have been useful, and that in the best sense of the word, and productive of great good, will hardly be denied by anyone; but, lest we should be led to lay undue stress upon their worth, let us inquire to what extent or in what respect are they useful.

Speaking generally, their usefulness is determined, to a great extent, not only by those who have them in charge and by those who take part, but more especially by the delegates who attend. If they attend with the true motive and in the right spirit; if they are able to retain and reproduce what they see and hear; if they are capable of communicating to others somewhat of the true enthusiasm which characterized the convention, then it has been useful, not only to the delegate himself, but to every member of the organization which he represents.

(1) We notice, in the first place, that they are useful in developing sociability. The hearty shake of the hand, the lively conversation on the way to and from the place of meeting, the warm welcome given on the arrival of delegates, the hospitality

extended while there, all tend to make us more sociable and friendly.

(2) They are useful also in encouraging Christian workers. Who is there in the service of Christ who has not at times become discouraged? Discouraged because of failures, because of the continued coldness and indifference of unbelievers, and because of the absence of results. When in such a mood, how it does one good to lay aside for a time the daily round of duties and mingle with co-workers assembled together from different parts of God's vineyard! As you are thus brought in close touch with them, and feel the sympathy of kindred hearts, you soon realize that many others have had failures too, failures similar to your own; that they, too, have to contend continually with the indifference and unbelief of the world, and you find, further, that you are not the only one who has been working diligently without any apparent results. Then, again, are there not many Christian workers who, like Elijah, are led to say, "I, even I only, remain a prophet of the Lord"? Let such assemble with God's people for a day or two, as it were, upon the mountain top, to have communion with God and fellowship one with the other, and they will be convinced that there are many hearts just as earnest, as faithful, and as true to God as they have been. Many a Christian who has "become weary in well-doing," many a servant of God who has deplored the inconsistencies of professed followers of Christ, and the gross sin and iniquity of the world, has, after conferring with the brethren about the failures, difficulties, trials, and responsibilities of the Christian worker, as well as about the progress made, the grace promised, the hope given, the reward to be bestowed—many, I say, who have been fairly disheartened in the work of the Master, have, after such a conference, like Paul the Apostle, "thanked God and taken courage."

(3) The next important use of conventions is the improvement of methods or plans of work.

The plans of work adopted at first by any particular organization are very imperfect, often unpractical, and far from being the best. But there are many who are not wedded to any particular method, but are from time to time devising new plans, which they find, on being tested, are better, more practical, and a decided improvement on the old. And just as any physician,

when he makes a practical discovery that is likely to prove beneficial in the treatment of certain diseases, is in duty bound to make it known to every member of the medical profession, so every earnest Christian worker who has discovered practical methods of work ought at the first opportunity to make them known to his co-workers. Such an opportunity is given at conventions, where new plans are suggested, discussed, and compared with other plans, and the result often is that old methods are set aside and new ones adopted, which, on being tried, are found to be an improvement. The present excellency and efficiency of the methods of work in the Sabbath schools are due, to a very large extent, to conventions, which in this respect, at least, have kept continually before them the injunction of the apostle, "Go on to perfection."

(4) Again, conventions are useful in removing denominational prejudices. The wall of prejudice which has for a long time separated denominations is being gradually removed, and in this conventions have played, and still play, a very important part. There are, at the meetings of the great undenominational international conventions, addresses delivered by members of the various denominations, and the subjects chosen are not such as "Falling from Grace," "Foreordination," "The Mode of Baptism," or "Apostolic Succession," but such important and vital questions as "Temperance," "Sabbath Observance," "How Best to Reach Young Men," "Importance of Leading Children to Christ," etc. Thus those attending such conventions have been led to feel that, however much they may differ on certain doctrinal points, their aims, their work, and their difficulties are the same; so that to-day, as never before, can the Methodists, Episcopalians, Baptists, Congregationalists, Presbyterians, and others sincerely and earnestly unite in singing that now very familiar hymn:

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above."

But as these have met together from time to time they have realized not only that they are engaged in the same work, but that they are guided, comforted, and animated by the same indwelling Spirit, and that they love and serve the same Master,

so that they can truly unite in saying, "One is our Master, even Christ; and all we are brethren."

(5) The last use which we mention, and one which is by far the most important, is the spiritual quickening received. In most of the conventions the "devotional exercises" have not only the first place on the programme, but also the first place in the estimation of many who attend. And why not? God has promised to bless and strengthen waiting hearts, and the more earnest and humble hearts there are that unite in praising God and in supplicating at the throne of grace, the greater the power and the richer the blessing bestowed. Such seasons of communion may often prove to be, as it were, a day of Pentecost, when the Spirit of God is poured out upon waiting hearts. As we have said, this is by far the most important use of conventions, because the passing friendships formed may soon be forgotten; the encouragement received from co-workers may soon lose its charm; the methods of work may fail to produce the results anticipated; and old prejudices may return, but genuine enthusiasm, real spiritual quickening, is not like the mist, which disappears as soon as the sun arises, but is rather like the river, which, though small at the source, ever widens and deepens as it flows toward the ocean, increasing in usefulness and blessing the farther it flows. The inspiration received at many conventions is often quite similar to that which the three disciples experienced on the Mount of Transfiguration, lasting not merely for a few days, but for a lifetime.

Conventions, then, are useful in making us more sociable; in encouraging the discouraged; in improving methods of work; in removing prejudices; and, last, but not least, in receiving spiritual quickening.

## II. Their abuses.

Whilst conventions are useful, not only in the above-mentioned respects, but in many others not referred to, yet, like a great many other good and useful things, they have been abused, and that in no small degree. Although this is not the time and place to discuss the question as to whether there are too many organizations in the church or not, yet it must be admitted that if there were fewer organizations a great many of the difficulties now arising in connection with conventions would certainly be removed. However, setting that question aside, let us consider their abuses, as we now find them conducted.

(1) The first we mention is, that there are too many held. There are township, county, provincial, and international conventions, which are held annually, and when you take into consideration the number of religious organizations in existence to-day, and many of these holding two or three each year, no wonder the craze for conventions is fast taking possession of both old and young.

It is no uncommon thing for two or three to be held within a few months, and often within a few weeks, of each other in the same village or town, whilst in the cities convention delegates are coming and going nearly all the time. Such a condition of things creates unrest; disturbs home life; frequently imposes on the hospitality of those where the convention is held; interferes with the regular work of the church; and, as we shall note further, mispends her money and misuses her time and energy.

(2) The second abuse necessary to call attention to is that they are too large. Of course, this has reference in some cases to provincial, but especially to international conventions, which in many instances have grown to an enormous size.

At the International Christian Endeavor Convention held in New York in 1892, it has been estimated that there were from ten to fifteen thousand delegates who could not find even standing room in the Madison Square Auditorium. Even although there were two overflow meetings held, still there were thousands who could not find accommodation, except on the streets. It has also been estimated that there were 20,000 assembled in the auditorium at most of the sessions; not more than two-thirds of these could hear the addresses delivered; the other one-third, as well as those who were outside, had to read the newspapers to know what was said and done. In many other respects delegates failed to derive the desired benefit from the convention because of its extensiveness. Many have suggested the dividing such into sections, but this course the United Society strongly opposes.

(3) As a third abuse, we notice that there are too many subjects dealt with at each meeting. Why put so many important topics on the programme?

The time is limited, and often important subjects are passed by hurriedly, and the result is that next year the same subjects

are brought forward for fuller discussion, and so on year after year. Then it is impossible to digest such a variety and quantity of matter served out to you in such undue haste, and it is out of the question to take full notes, so in order to present a somewhat full and respectable report to the society on your return home it is necessary to study carefully the report as given in the papers.

(4) Another serious abuse is the misuse of time. It takes a great deal of time to prepare for a convention, especially the larger ones, and when they are held so frequently one is hardly brought to a close before preparations are begun for the next. There are somewhere about fifteen members on the committee to make arrangements, and these were at work off and on for a year in connection with the Christian Endeavor Convention held in Montreal in 1893. Not only is there the time spent in committee work, but also that spent by the delegates attending. It is quite possible that the same and even more good could be accomplished if conventions were held less frequently, say, once in two years. If that is true, then the time spent in connection with one-half the conventions now held is misspent. At all events, more time is required in the discharge of duties in the home; more ought to be spent in seeking after the lost and rescuing the perishing; more ought to be spent in the regular work of the church and less in running to conventions, which are looked upon by many to-day as nice pleasure excursions. More time ought to be spent in sowing the seed, and less in trying to sum up the results.

Closely allied to this abuse are such as the misdirecting of energy, the misuse of talents, and the educating of the young in a way that will not prove to be for the best interests of the church.

(5) Not dwelling on these, we pass on to notice, lastly, an abuse which demands more than a brief or passing notice, that is, the money of the church is turned into wrong channels.

As we have said, many look upon conventions as opportunities for pleasure, and, of course, enjoy it all the more when their expenses are paid by the society which they represent. Railway and steamboat companies have taken advantage of the growing spirit of the age, and have offered special inducements by lowering the travelling rates and increasing the accommodation.

Business men welcome conventions, and newspaper managers hail them with delight. To show who are the gainers financially, I can state on good authority that the cost of International Christian Endeavor conventions, which amounts yearly to about fifteen thousand dollars, is chiefly made up of donations from business men and railway companies, generally a small sum being contributed by the societies in the city where the meeting is held. Such business men and companies give, knowing that they will receive abundance in return. The estimated cost of the International Christian Endeavor Convention held at Boston last year, including delegates' expenses, is one million dollars. Such an amount would support one thousand missionaries in the foreign field for one year, giving each a salary of one thousand dollars, and, supposing the International Convention to be held every other year, then the money now spent in the intervening years would support five hundred missionaries in the foreign field from year to year, giving each a salary of one thousand dollars. Then think of the money spent by the church in conventions of smaller dimensions, which goes to increase the treasury of companies and business men. Would it not be wise for the church to spend less in this way and more in meeting her financial obligations? Then church debts would be removed, and we would not hear the cry now coming from many of our committees—deficit, deficit, deficit!

What Christians need to realize in this age of conventions is that the truest, noblest, and most Christlike characters are not developed in public gatherings, where there is frequently a great display of badges, banners, and boastings, but in retirement, in prayer and meditation, and in the faithful discharge of humble and, it may be, difficult duties in the home, in the congregation, and in the community. What the church, as a whole, needs is wisdom in order to conserve and turn into proper channels her time, her energy, her talents, and her money. In accomplishing this end we, who are pastors, can do much both by example and precept. May God help us to place a correct estimate on conventions, and to keep them in their proper place; and may He enable us to use wisely and well the time, talents, and money entrusted to us, that we may influence others to do the same, and thus strengthen the church, advance Christ's kingdom, and bring greater honor and glory to God.

T. A. WATSON.

*Alma, Ont.*

## THE DUTY OF THE CHURCH TO HER THEOLOGICAL SCHOOLS.

THE Christian ministry is a divine institution. It was instituted and established by the Lord Jesus Christ. He chose the twelve apostles, and gave them authority to preach the Gospel and organize the church in all lands. But the function of preaching and the duty of planting and training the church was not limited to the twelve, and was not intended to cease when they should finish their earthly course. The ministry was designed to be a permanent ordinance—to last until the body of Christ should be perfected. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” The consummation here referred to has not yet been reached, and hence the ministry must continue to prosecute its work. Till the world has been evangelized and the church made ready for the Lord’s advent, the ministry must remain; and the church’s Head, we are sure, will not withhold the grace necessary to the execution of the ministerial office. Never, in the past, have ministerial endowments failed. In the darkest days of the church—when put under the ban and assailed by fiercest persecution, or when error and worldliness most afflicted her—she has still had many true pastors and teachers. Some of the holiest and best endowed of these pastors have cared for the flock in times of danger; but even when, in the midst of declension, “hirelings” were most numerous, there have not been wanting ministers who faithfully preached the truth and rebuked abounding iniquity. We can, without any misgivings, count upon the Lord’s making provision for the extension and edification of the church till her work is accomplished. His promise is sure, His faithfulness not to be questioned.

But as there are two aspects of all matters in which both God’s grace and man’s duty are concerned, so there is another point of view from which we must regard the office of the ministry. The

ministry is a divine gift to the church, but not the less does it devolve on the church to look out those who have the essential qualifications for ministerial work, and to do for them what is possible in the way of developing and perfecting these qualifications. When the "seven" were set apart (Acts vi.), the apostles said to the brethren: "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business." While, therefore, these deacons (if we so call them) took their place by the Lord's authority, they were men whose qualifications were approved by the voice of their brethren. The bishop or presbyter, as described by the apostle, must be "apt to teach" (I. Tim. ii. 3), and "able by sound doctrine both to exhort and to convince the gainsayers" (Tit. i. 9); and Timothy is instructed to appoint to the ministry "faithful men, who shall be able to teach others also" (II. Tim. ii. 2).

The duty of the church, therefore, in regard to office-bearers, especially to pastors, is twofold: First, to look out men who are believed to have the necessary qualifications, intellectual and moral. As of paramount importance, the moral or spiritual must come first. No educational process can prepare for the Christian ministry those who lack the spiritual gifts. Terribly has the church suffered whenever the supreme importance of these has been forgotten, and the ministry regarded as a profession which might be properly entered by anyone having the requisite education. The church, moreover, has but imperfectly discharged her duty if she has omitted to "look out" candidates for the ministry, and has deemed it sufficient to receive or to reject those who of their own accord offered themselves. Her solicitude to discover suitable men should be unceasing.

But, secondly, it is the church's duty to see that her candidates for the ministry receive due training for their work and office. Such training is certainly of much importance—we may say, necessary. Amongst Presbyterians this is so universally acknowledged that, in addressing them, little argument is needed in its support. In order that the best work may be done in any department of human activity careful training is required. It is so even for the work of the hand and the eye in the humblest provinces: especially is it so where the work to be done is largely mental. The mind, in its several faculties, needs to be

quickened, strengthened, and developed by careful and protracted discipline. Whatever species of intellectual work is to be done the mind has to come into full possession of its powers, and receive fitness for its task through well-directed education; and whilst the Christian ministry is a spiritual office there is, perhaps, no calling for which it is more necessary that the mental faculties should be fully developed. Intellectual activity, disciplined judgment, and power of expression are of great value here; and without a fair measure of these qualifications little success in the pulpit (not to mention other ministerial duties) can be expected.

But the candidate for the ministry requires special education as well as general. He is to be a preacher and a theologian. He must make a special study of theology in its several branches; for not otherwise can he become a "scribe instructed unto the kingdom of heaven—an householder which bringeth forth out of his treasure things new and old." As the physician or lawyer must add special professional study to his general attainments, so must the Christian minister. For while no course of study, general or special, can compensate for the want of spiritual discernment and the teaching of the Holy Ghost, it is foolish to allege that the Spirit's teaching makes intellectual discipline and theological study unnecessary. Rather should we emphasize the fact that a genuine interest in the things of God will ever lead to more earnest and thorough study of all the sources of truth, and the methods in which truth may be the more effectively applied. The church's laborers in both home and foreign fields should receive the best training which it is in our power to bestow; and those of them who shall teach the least educated and refined need good attainments hardly less, if less at all, than the instructors of the learned and subtle. It will be an evil day for the Presbyterian Church when she begins to misconstrue the relations between divine efficiency and human instrumentality in the kingdom of God. We will not believe that our beloved church is to any appreciable extent affected by the wrong sentiment which prevails in many quarters on this important subject; yet when we see the encouragement given by many persons of undoubted piety to young men and women of the slenderest attainments to hurry into the work of foreign missions (in spite of the

protests of the wisest and most successful missionaries), we cannot entirely dismiss apprehension.

Let not our church forget her own history nor the characteristics which have so honorably distinguished Presbyterianism in all countries and at all times. The thorough training of her ministry has been no unimportant factor in the strength and influence which have marked her entire course. Certainly there is not at present any special reason for sending forth laborers with imperfect preparation; for, by the good hand of God upon us, there is no lack of candidates for service at home and abroad: these, indeed, are so numerous, that the duty of giving thorough education is greatly emphasized. In our day the ministry certainly requires unreserved consecration, but also the best equipment which wisely-directed scholarship can bestow. The enemy knows well the value of scholarship, and should we undervalue it the cause of Christ will suffer through our unwisdom.

In the early days of American colonization the limited resources of the churches did not permit any considerable expenditure in theological education. For Canada—as for the United States at an earlier period—ministers were supplied from the British churches. Nor should we forget our obligations to Scotland and Ireland for the many able and devoted men who laid the foundations of Presbyterianism on this side of the ocean. But it was inevitable, and most desirable, that our transatlantic churches should, as soon as their means allowed, enter upon the work of preparing a ministry for themselves. To have arts colleges and theological colleges which should compare with the well-endowed establishments of the old lands would not be possible, but the complete development of the church's life (apart from all other reasons) demanded that she should bear her part in the production of her ministry.

Theological schools were, therefore, instituted in Canada in connection with all, or nearly all, the sections—too many, indeed—into which Presbyterianism was divided. The manner in which these schools did their work, and the measure of success achieved, are known to all. It is wonderful how much was accomplished with very limited resources; for in the case of most of these branches of our now happily united church training in arts as well as in theology had to be provided for; and in more than one instance the entire curriculum of studies, literary and theological,

was taught by a single minister, and he at the same time in the exercise of the pastoral office. All honor and gratitude to such teachers!

But, little as we should think of disparaging the attainments and the service of ministers who were thus educated, it became very evident that theological instruction could not continue to be conducted under the old conditions. Suitable buildings must be erected, libraries of larger range formed, and teachers appointed in the main departments, at least, of theological study. There was no option in the matter. The early arrangements had served their day, and served it well, but they could not remain. The condition of general education in the country, and, still more, the condition of theological learning, made it necessary that the several great departments of theology should be in the hands of men who should have opportunity to master their literature and have some *special* competency to give instructions in them.

The record of our Presbyterian theological schools in Canada is one which they and the church they serve need not be ashamed of; but not one of these schools regards itself as adequately equipped for all the purposes of a theological seminary. Not one of them has a staff of teachers which permits the assigning of one main department only to each professor. In Knox College, *e.g.*, the great subjects of Apologetics and Church History are committed to the same chair. Having in view, not some ideally complete theological faculty, but the equipment of the principal theological schools in other lands, our staffs of teachers in our several colleges much need enlargement. Then, nearly all the important theological colleges in Great Britain and the United States have established special lectureships, and eminent men are engaged annually, or at some regular interval, to deliver courses of lectures on these foundations. Important questions which come to the front thus receive special treatment by known experts, to the advantage, doubtless, of the students of these colleges, and to the enrichment of theological literature. But our colleges, it is unnecessary to say, are not in a position to attempt anything of this kind. In every direction, indeed, our colleges need to be strengthened and developed, in order to secure the highest results.

For several years after our last union our church considered the question of reducing, by amalgamation, the number of her theological institutions, with the view of securing more adequate support for them. But it was found impossible to effect amalgamations or unions without producing dissatisfaction in some parts of the field, and without overlooking some interest which was really entitled to consideration. This matter, indeed, was so fully and anxiously discussed that it would be quite useless to bring it forward again in connection with the problem of the more adequate equipment of colleges. After viewing the subject on all sides the impression seemed finally to remain that, in the growth of the country and the church, it was a reasonable anticipation that each of the colleges would prove to be in its proper place, and that the cancellation of any of them would be a loss rather than a gain. We cannot, therefore, suppose that any well-informed friend of theological education in our church will, under present circumstances, look to union of colleges as a practicable measure, or a solution of the question of support.

Having respect to the generous efforts of Presbyterianism in Canada on behalf of theological education, no one can accuse it of indifference towards the training of its ministry; yet nothing can be clearer than the obligation which lies on us to sustain this department of the church's work with zeal proportionate to its vital importance, as stewards of the larger means now at our disposal. It is in part, perhaps, due to the greater earnestness with which the church is developing her work in other directions that contributions towards theological education are not larger—are not increasing as is urgently needed in order to the highest efficiency of the colleges. The amount reported in 1896 as contributed to the ordinary college fund is \$20,859. The communicants reported number 188,180. The amount thus raised for the fund is about 11 cents per member in full communion; counting adherents, far less for each contributor. In addition, \$11,324 was given towards special funds, which is about six cents per communicant. Thus the entire amount contributed to theological education during the year is little more than 17 cents per member. It cannot, therefore, be said that the colleges are, at present, a heavy tax upon the church; and the question may well be asked whether, in view of the importance to the church of their more complete equip-

ment, something further could not be done for them. There are congregations which contribute nothing; many contribute on a scale which seems to show that the claims of theological education have not been seriously presented to them. No one would desire to urge the support of colleges to the injury of missions, or of any other scheme of the church; but it should be remembered that the colleges are an indispensable factor in all our church work, both at home and abroad. Henceforth the ministry of the church, whether for home or foreign service, must come almost entirely from our own colleges; how important, then, that the product of these colleges should be the best possible.

This paper may not improperly close with some words of special reference to Knox College. During the session 1894-5, to the great loss of the college, Professor Thorson was removed by death. At the end of the same session Professor Gregg, after twenty-three years of faithful service, retired from his work. Most efficient temporary aid was rendered in the vacant departments by three esteemed brethren; but, at the recent General Assembly, permanent appointments were made to the chair of Old Testament Literature and Exegesis and to that of Apologetics and Church History. We are all thankful that the college staff has been recruited by the accession of teachers whom we have every reason for receiving with confidence. All who love the college and desire its prosperity will pray that the blessing of God may abundantly rest upon it, and that its service in the future may be of increasing value to the cause of Christ. Always, within its walls, may the pure truth of the inspired Word be faithfully adhered to, and may the spirit of the Master actuate and govern those who shall teach and those who shall learn!

But, if Knox College shall do its work efficiently, some increase of revenue is indispensable. For some years, as we all know, the revenue has been insufficient to maintain things as they were. There is, at present, \$6,576 of debt on the ordinary fund—mostly accounted for by the diminution of the interest from investments; a very serious fact which has to be reckoned with in all cases of endowment. The increase of the faculty (rather its restoration) will necessarily increase the expenditure beyond that of the last two sessions. Will not the friends of the college—will not its alumni—lay this matter to heart and provide,

as can easily be done, the funds required to carry on the work without embarrassment? May we not, at this important juncture, ask the alumni—ask *them* especially—to manifest their sense of the value of the college's work during these fifty years, and their desire to secure for it a future of enhanced usefulness, by putting its finances on a satisfactory basis? We cannot doubt that by their united exertions it can be done. Those entrusted with the responsibility of teaching will do their utmost to serve the church, but the continuance of an incubus of debt would have a very depressing effect, not merely as preventing the more complete equipment of the college, but as suggesting doubt regarding the sympathy with which its work is viewed.

No unnecessary increase of revenue is asked or desired. A reasonable improvement in the contributions for theological education over the entire area of the church would, in the meantime, suffice for Knox College and all the colleges. Should all, or even a majority, of our congregations do as well as some congregations, it would suffice. Perhaps it cannot be expected that all our people should see how essential to the church the colleges are, but many understand this; and to these we must look for commending the matter to their brethren, and for lifting our schools of divinity to the position which the highest welfare of the church demands. To Him whom this work seeks to honor would we humbly commend it.

*Toronto.*

WM. CAVEN.

## THE CHARACTER OF THE BABYLONIAN EXILE.\*

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**A**FTER speaking briefly of the causes of the exile, its duration, and its importance, not only in Hebrew history, but as well in world history, the lecturer enumerated the sources by means of which we may study it. These sources are found: (1) In the historical books of the Bible: the book of Kings, written as history from the point of view of the prophets; the book of Chronicles, and the books of Ezra and Nehemiah, written from the point of view of the priests. (2) Certain psalms coming to us from the days of the exile—psalms full of pathos, the deep utterances of sorrow and hope, and of despair and repentance. (3) Certain prophetic literature: (a) the book of Ezekiel, a prophet and priest of the exile; (b) the last twenty-seven chapters of the book of Isaiah; (c) the books of Jeremiah, his prophecy and his Lamentations; (d) the book of Daniel. Many would add the book of Job as one of the sources of our knowledge of this period. Perhaps the majority of scholars to-day would say, with Schultz, that "Job, if not a product of these times, is, at any rate, a type of the men of sorrows of such days." But on our particular subject it yields little in addition to what we find in the other sources, and, as its date is so uncertain, it seems best to omit it.

Such, then, are the Biblical sources. But to-day we have most valuable sources, outside of the records of the Bible in the monuments or clay tablets of Babylonia and Assyria. These are of value in three ways: (1) They occasionally describe the same events as the Bible sources, and thus corroborate the truth of the Bible statements. (2) They furnish oftentimes additional details. The Biblical writers did not have it in mind to give all the details. It was not necessary for their purpose. And (3) they throw light upon the chronology. One has only to take up such a book as Sayce's "Records of the Past," or McCurdy's "History, Prophecy, and the Monuments," to appreciate the value of this source of information.

\* A lecture delivered by Rev. Henry Dickie, M.A., at the Summer School of Theology, Halifax, July, 1896. Report prepared for THE MONTHLY.

Coming now to the character of the exile, the lecturer described, first, the country and life in which the exile was spent. This, he claimed, is not only necessary for what is to follow. It is itself an element in the character of the exile.

(1) Mesopotamia was the name given to the land lying between the rivers Euphrates and Tigris. It consists of two divisions, an upper and a lower. The upper is a gently undulating tableland at some elevation above the sea. But lower Mesopotamia is absolutely flat, an unbroken stretch of alluvial soil, scarcely higher than the Persian Gulf, which marks its southern boundary. Chaldæa, or Babylonia, the country of the exile, was confined to this lower Mesopotamia, and was not larger than Holland or Denmark. According to travellers, that which first impresses one is the monotonous level of the landscape, and this made a deep impression on the Jewish exiles. Some of us know what it is to long for a sight of the ocean. With all due respect for Ontario, Manitoba, and the great Northwest, they could never, from this very fact, to some of us, take the place of the Maritime Provinces. We would miss the sea. In the same way the Jews missed their mountains, and it has left traces on their literature. No one has developed this point better than Professor George Adam Smith, in his second volume on Isaiah's prophecy, where he says: "In passing from home to exile, the Jews passed from the hills to the plain. They were highlanders. Jerusalem lies four thousand feet above the sea. From its roofs the sky line is mostly a line of hills. To leave the city on almost any side you have to descend. The last monuments of their fatherland on which the emigrants' eyes could have lingered were the high crests of Lebanon; the first prospect of captivity was a monotonous level. The change was the more impressive that to the hearts of Hebrews it could not fail to be sacramental. From the mountains came the dew to their native crofts—the dew which, of all earthly blessings, was likest God's grace. For their prophets the ancient hills had been the symbols of Jehovah's faithfulness. In leaving the highlands, therefore, the Jews not only left the kind of country to which their habits were most adapted, and all their natural affections clung; they left the chosen abode of God, the most evident types of His grace, the perpetual witnesses to His covenant. Ezekiel constantly employs the mountains to describe his fatherland. But it is more with a sacra-

mental longing than a mere home-sickness that a psalmist of the exile cries out: 'I will lift up mine eyes to the hills: from whence cometh mine help'; or that the prophet exclaims: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth.'"

But the very flatness of the country which the Jews found so trying in contrast to their own mountainous fatherland was a recommendation to it from an agricultural point of view. Just because it was so level and the soil so extremely fertile was it capable of supporting an enormous population.

The wonder of the country, however, was its capital, which was not a city in the ordinary acceptance of the word, but rather an "embattled district"—a great tract of fertile, populous country girdled by gigantic walls. Writers of antiquity vie with one another in describing its greatness and glory. And, judging from the ruins to-day, there seems to have been more truth than fiction in their descriptions. According to them, husbandman, merchant, sailor, each might follow his calling within its walls.

Into this land, then, and largely into the city—for the majority seem to have settled in the city or fortified district—came the Jewish exiles. There can be little doubt that Nebuchadnezzar, the master-builder of his time, carried them thither not only for political reasons, but in order to employ them upon the building of his walls, and palaces, and temples. "Thus," to quote Smith once more, "the exiles were planted, neither in military prisons nor in the comparative isolation of agricultural colonies, but just where Babyionian life was most busy, where they were forced to share and contribute to it, and could not help feeling the daily infection of their captors' habits. Do not let us forget this. It will explain much in what we have to study. It will explain how the captivity, which God inflicted upon the Jews as a punishment, might become in time a new sin to them, and why, when the day of redemption arrived, so many forgot that their citizenship was in Zion, and clung to the traffic and the offices of Babylon."

(2) The social and political condition of the exiles. The exiles must have formed a considerable community in Babylonia. The texts which speak of the numbers of those carried into captivity (II. Kings xxiv. 14-16; and Jer. lii. 28-30) are, indeed, according to Driver, imperfect, and apparently, also, in some

disorder; but that they formed a numerous body is evident from the fact that upwards of 42,000 males, irrespective of women and dependents, returned with Zerubbabel (Ezra ii. 2, 64), and many, as we know, remained behind. In a community so large as this the life and society of Judah would in great measure be continued. The elders of the people, the natural authorities in a simple Semitic society, are frequently mentioned in Ezekiel as forming a distinct class; and the ease with which the people are organized, when Cyrus grants them permission to return, is only explicable on the assumption that some kind of an organization remained.

At first they were unsettled by false prophets, who promised a speedy return to Palestine; but Jeremiah, from the home-land, wrote a remarkable letter to them, in which he told them that their captivity would last seventy years, and encouraged them to settle down among their captors. Their treatment under Nebuchadnezzar seems to have been by no means harsh or cruel. From many of them, no doubt, forced labor was required. Along with other prisoners of war they would have to take their share in cutting and firing the bricks of Babylon, in embanking the canals, and building the palaces, temples, and fortifications. Others would be drafted into the ranks of the Babylonian army. But the great mass of the people lived in plenty on the produce of their fertile fields, or on the profits of their trading. So far as material comfort was concerned, many of them were, no doubt, better off by far than they had ever been in their native land.

But the very mildness of the captivity, the leniency of the Babylonian rule, had its dangers and temptations for the exiled Jews. Many who had built houses, or planted gardens, or entered into some profitable mercantile business, became in heart bound up with their possessions, and found it impossible to tear themselves away from them when the time for the return had come. The figures given by Ezra in his narrative of the restoration are very suggestive. The disproportion between the number of the returning exiles and that of their beasts of burden—one horse to each sixty, one camel to each hundred, one mule to each hundred and seventy-five of the people—shows that not the most prosperous of the Jewish exiles went back to their own land.

(3) The religious condition of the exiles. The exiles did not suffer under religious persecution from their captors. The Baby-

lonians were tolerant, as polytheistic nations commonly are. The command of Nebuchadnezzar that all present on the plain of Dura should bow before the image of Bel had a political, rather than a religious, significance.

But, in spite of this, the idolatrous life of Babylon must have been a constant temptation to them. The chief danger lay in the close relations of Babylonian commerce with Babylonian idolatry. And so it was that Isaiah undertook to refute its claims in detail. There was a great difference between the exiles in Babylon and those Jews who had remained behind in Jerusalem, as well as those who had fled to Egypt, who, according to Jeremiah, gave themselves up to idolatry with almost frantic zeal, and, instead of attributing their misfortune to ungodliness, actually attributed it to neglect of idolatry. This difference was not due solely to the wholesome influence of the exile, but to the fact that it was the better part of the nation that had been carried into captivity. Jeremiah speaks of the exiles in Babylon as the hope of the kingdom of God. Yet we have passages enough to show that even among them there was no lack of sin on the part of many, so that the prophet asks, in effect, "Are these the people of the Lord that are gone forth out of his land?" The fact is that, with a large number of degenerate Jews, prolonged residence in Babylon only confirmed them in their idolatry.

But there was a portion of the captives more high-souled and true-hearted, who clung closely to the faith of their fathers in the one and only God. It was they who "sat down by the waters of Babylon," and "hung their harps on the willows," and "wept when they remembered Zion." The position of a true Israelite in exile was very trying, for he regarded his lot not simply as misfortune, but as punishment for sin. God had cast His people off; and the height of their shame was that now they could with justice be asked, "Where is now thy God?" As Wellhausen well expresses it: "They were lying under a sort of vast interdict; they could not celebrate any sacrifice or keep any feast; they could only observe days of fasting and humiliation, and such rites as had no inseparable connection with the holy land." The observance of the Sabbath was emphasized, the zeal for prayer increased, and it became customary to meet and listen to the reading of the prophetic writings, which set forth that all had

happened in the providence of God, and, moreover, that the days of adversity were not to last forever.

Under these circumstances, without priest or king, without temple or worship, without earthly independence, it was the prophet's unfettered faith and enthusiastic piety that won the victory. These brave men of God, both by speech and writing, scattered their rousing words of consolation and hope among the enslaved community. The presence of Daniel at the Babylonian court, too, must have been a source of inestimable comfort and encouragement. Thus, gradually, in some such way as this, the faithful members of the community got the vision of God, and this is the foundation of all religion. Isaiah makes this clear in his great prophecy. The first thing for these people in their exile is to see God, to see Him truly. They, like the prodigal son, who has gone from home into a far country, see their Father's house, in all its glory, love, and beauty, as never before. Surrounded by idolatry and superstition, they see the value of the worship of the one righteous God, and they cast away their idols. But the vision of God naturally enough gave them the further vision of their mission. As to-day, so always, when a man sees God he sees his life-work, and until he sees God he never sees this life-work. So, also, with a nation; until it sees God it knows not its mission, it cannot understand its career. The prophets, speaking for God, look into the past, and interpret more clearly than ever before God's plans for this people. They show that because they do not understand His plans, and because they do not obey them, they are where they are and as they are, and that they are where they are and as they are that they may learn at last God's plans, namely, that in the family of Abraham all the families of the earth should be blessed. Again, out of Babylonia should come the family that God had chosen, that, led by their Messiah, they should spread the truth of the living God to all lands.

In conclusion, then, what have we done in this paper? After speaking briefly of the cause, the duration, the importance, and the sources of our knowledge of the exile, we tried to show, as to its character, that it was an exile on the flat plain of Babylonia, in contrast to the mountainous land of Palestine, and that, instead of its being to a Siberia the Jews were banished, it was exactly to where the world's life was greatest. Socially and politically the exiles lived among their captors in comparative comfort, but

religiously the attitude of Babylon was unbearable to the faithful members of the community. And here we have the solution of the diverse representations so often found in the writings of the period. Judging from many passages in Jeremiah, Ezekiel, and Isaiah it would appear that they had considerable liberty and comfort ; whereas, when you read some of the statements of the book of Kings, and especially some of the Psalms, like, *e.g.*, the 137th and the 129th, it would seem that they were in great suffering. The fact is, one class of passages refers to the social and political condition of the exiles, and the other class to their religious condition. We have shown how, in the absence of temple, priest, and king, they were able to assert themselves against the surrounding heathenism by living together in communities, and maintaining a tribal organization, and by having among them true prophets, who taught them the meaning of what had befallen them, and encouraged them to wait patiently for the salvation of God. We have seen some of the movements of thought among them, and how that gradually, under their prophets, they got a vision of God's redemptive purpose and of the glorious future. So that the situation at the end of the exile was briefly this :

(1) A people subjected for fifty years to foreigners—Babylonians.

(2) A people retaining in large measure its national life and unity in the midst of these foreigners.

(3) The reason for this unity is religious. They have to thank their prophets for it, and also, of course, the priests and sages. As a result of their preaching and teaching a lofty religious conscience is produced.

(4) This unity finds its visible centre in an expected return to its original home.

(5) The underlying motive for this restoration is the desire to worship Jehovah at Jerusalem in the way He commands, and that, led by their Messiah, they should spread the truth of the living God to all lands.

J. HERBERT BROWN.

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ALTHOUGH two months have passed since the sad death of Mr. J. Herbert Brown, it will not be out of place that a slight tribute to his memory should appear in the pages of THE KNOX COLLEGE MONTHLY. Few years pass without Knox being called on to mourn the loss of one or more of her students. Who can justly estimate the loss which the college, the Presbyterian Church, and the cause of Christ sustains in the death of this gifted young man?

From the beginning of his preparation in Owen Sound Collegiate Institute to enter the University, till he finished his second year in theology in Knox in March last, he was uniformly found in the first rank of students. In every year of his course at the University, he took the highest honors possible in the departments to which he belonged. When he matriculated, in 1890, he won the Mary Mulock Scholarship in Classics and the Prince of Wales Scholarship. In his first year he easily won the Moss Classical Scholarship, and in his second year the double honor fell to him of winning the first Blake Scholarship and that of the Governor-General for general proficiency. In his third year he won the first Blake and Governor-General's Scholarships. When he graduated, in 1894, he was ranked in first-class honors in Political Science and Classics, winning the McCaul Medal in Classics. In 1895 he took his first year in theology in Knox, securing first place, and winning the scholarships available. During that year also he obtained the degrees of M.A. and LL.B., and acted as secretary of the Y.M.C.A. of the University. Last March he finished his second year in theology, being ranked first in his year.

The honors which were in the gift of his fellow-students were freely bestowed upon him, and all through his course he was put forward by them as their representative.

Through it all he bore himself so meekly that no student ever begrudged him his nobly-won honors. No student could ever deem it a reflection either on his ability or his diligence to stand second to Herbert Brown.

Little did we dream last spring, when with eager heart he set

out to engage in the mission work of the far west, that before the summer was well begun we should be called to follow his dust to the lonely cemetery outside his native village of Markdale. At the meeting of the Home Mission Committee he had been selected for a small field in the bounds of the Presbytery of Owen Sound—a field suited to his physical strength, but he was eager to go west, and, at his own urgent request, an exchange was made that his desire might be gratified. His choice of the west was made on the ground that he knew something of work in the city through his connection with the Y.M.C.A. of the University, and the previous summer had been spent in Algoma, while of work on the prairies he knew nothing. He wished to obtain as varied an experience as possible before he finished his course for the ministry. The wet season there was too trying for a constitution already weakened by long-continued and close study. Again and again, as he traversed the wide field entrusted to his care, he had to dismount from his conveyance, help his horse out of the slough, and then journey on in his dripping garments to his station to fulfil his appointment. Such experiences proved too severe for his physical strength. He contracted bronchitis, which resulted in repeated hæmorrhages, and soon death claimed its victim.

Character may be tested in two ways: in taking a broad view of the life in its extent, or in viewing how it manifests itself in what may be called the crises of life. In whichever way the character of our friend is tested it will be found true to principle and conscience.

Those who knew him best can truly say that all through his career "he wore the white flower of a blameless life," and "whatever record leaps to light he never will be shamed." When honors were bestowed upon him in his college work, they never in the least brushed the delicate bloom from his unconscious modesty. His successes seemed ever to come to him as a surprise, and, to the very last, it never seemed to occur to him that he had done anything beyond what any other student might be able to do. It was this absence of self-consciousness which enabled him to wear his honors so that no touch of jealousy was ever awakened in the hearts of his competitors.

The same absence of selfishness was ever seen in his home life, where he was best known. There he seemed ever to mani-

fest painstaking thoughtfulness for the welfare of others, even when his own work claimed all the strength and time and energy he had.

In what may be called the crisis of his life the same spirit was manifested. When he gave himself to the Saviour in a covenant not to be broken, the writer of this, who for some years had been his pastor, knew how conscientious he was in that testing time. What heart searching, what intellectual questioning regarding the foundation principles of religion and Christianity, and the doctrines held by the Presbyterian Church. It was sometime after he had become a believer in Christ that he made a public profession of his faith. He had serious questions as to some of the doctrines of the Calvinistic system, but the clouds passed and he emerged into the clear sunlight of intellectual conviction. It was only after he was thoroughly satisfied that he made a public profession of faith in the Saviour he had for some time followed as a secret disciple. He would take no step until he was sure of his ground. He would take no position until he had a firm assurance that he would not need to abandon it on fuller enquiry.

Again, when the choice of his life work was forced upon him, the same beautiful characteristics were manifested. His father had looked forward to his entering the legal profession, and had died hoping that his son would take up that profession. After he became a professed Christian, Herbert thought much of what was to be his life work. All God's providences seemed to direct him to the ministry. Then the struggle began between what seemed to him the filial duty of respecting his departed father's wish and the call to the ministry. The question ever recurred to his sensitive mind, "May I not be mistaken in the conviction that keeps forcing itself upon me that I must prepare myself for the ministry?" For long he wrestled, and again loyalty to his Heavenly Father led him out into the clear light of conviction that he must consecrate himself to the Gospel ministry. Those who knew him in this struggle were well aware that the live coal from off the altar had touched his lips as he bowed in the presence of his Lord asking His will and His direction into the path of duty. His fellow-students all know with what devotion he gave himself to the work of the Y.M.C.A. in connection with the University. That work to him was the

beginning for the ministry. We know how carefully and thoughtfully he prepared the Bible lesson for the class of young men in connection with it, and how whole-hearted and consecrated he was in that work.

The same devotion and self-denial characterized his mission work in Algoma and in the far west during the few weeks he labored there before his death. Whatsoever he did was done for the Master, and was done with his might.

Then when the last crisis came the same calm conviction of duty and loyalty to God's will were manifested. His work in his last mission field was brief, but the impression he made upon the people was deep. Strong men came in twenty miles that they might see once more the face of the pale student whose heart had burned to do them good, and whose words they felt had been touched with heavenly flame as he spoke with them on the great concerns of life and eternity. With streaming eyes and throbbing hearts they left his bedside, wondering how he, so young, so gifted, with such a bright earthly future before him could look death calmly in the face, and bow without a murmur to the will of God.

How he wrestled with death during those weary hours, hoping to keep him at bay till she who had been all that a mother could be to him might reach his bedside! But the mother hand was not permitted to minister to him in his last hours. "If you are gone before she arrives, Herbert," said his attendant, "what shall I tell her?" "Tell her from me," he replied, "that I am with the Lord;" and so the brave Christian heart looked across the green rolling prairie into that summer land which knows no setting of the sun, looked over the verge of time into the eternity stretching beyond, with hope bright as the promises of God, and passed over to be "forever with the Lord."

The body was brought to Markdale, and necessity compelled a hasty funeral on Sabbath, July 5th. Through all the countryside word passed from lip to lip that the brilliant student of whom they were all so justly proud was no more, and that on the morrow he would be buried. The village was thronged on Sabbath afternoon with people who had come to pay their last tribute of respect to one beloved by all. The Methodist church was kindly opened for the brief service, which was conducted by Dr. Somerville, of Owen Sound, and the Rev. Mr. Forrest. The

former, in the evening, conducted the memorial service in the Presbyterian church.

Thus passed away one of the most brilliant graduates of Toronto University, and one who bade fair, had he been spared, to become one of the brightest ornaments of the Presbyterian Church. But God's world is large, and He calls and places His servants where they are most needed to do His will; so we cannot mourn his death as if it were premature. In the college he will be greatly missed, for an example and character like his have a powerful influence upon college life. During his brief career how faithfully and humbly he wrought, doing with his might the duty which lay nearest !

J. SOMERVILLE.

## MISSIONARY.

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### NOTES ON A TRIP TO BRITISH COLUMBIA.

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WHAT we see depends largely on what we desire to see. It is said that an Indian officer once denounced foreign missions as a failure, because he had been twenty years in India and he had never seen a native Christian. A missionary asked him if he had ever seen tigers there. "Oh, yes," he said, "I have often shot them." "Well," replied the missionary, "I have been twenty years in India and I never saw a tiger." Each had seen what he desired to see.

Recently I went to British Columbia in company with the secretary of the Foreign Mission Committee, and many things which others report we did not see. We cannot speak from personal observation of the Slocan silver mines, of the Kootenay valley and its gold fields, of the town of Rossland and its phenomenal growth, or of the heaps of ore, rich in golden treasures, dug from the surrounding mountains. We were content to accept these things on the testimony of others. We went to see something else. What drew us westward was chiefly a desire to learn as much as possible of our foreign mission work, and do something as we passed along to increase the interest felt in it. We did not seek to shut our eyes to the wonderful scenery, and I think we enjoyed to the full the rugged grandeur of the Rocky Mountains, the Selkirks, and the Fraser River. But personal experience leads me to believe that a holiday spent in a region unvisited before is none the less enjoyable when one has some useful occupation to engage the attention. The sights seen and the experiences passed through were of a somewhat miscellaneous nature, and a sketch of some of them may have a measure of interest to the readers of THE MONTHLY.

We reached Fort William on the good steamer *Manitoba* on Saturday, July 18th, and were cordially welcomed at the wharf by Rev. Mr. Rowand; and we spent our first Sabbath at Fort William and Port Arthur, where our church is ably represented by Messrs. Rowand and Murray. Mr. Mackay preached, and

presented the claims of foreign missions to Mr. Murray's congregation at Port Arthur in the morning, and to Mr. Rowand's congregation at Fort William in the evening. I occupied both pulpits in the reverse order. We had good congregations and an excellent hearing, and carried away very pleasant recollections of pastors and people.

The next day found us in Winnipeg. We were very glad to have an opportunity, immediately on our arrival, of conferring with the members of the sub-committee of the Foreign Mission Committee, which meets in that city, and bears the chief burden of the work among the Indians east of the Rocky Mountains. We were sorry to miss the convener, Prof. Hart, who takes such a deep interest in missions to the Indians. He was detained by what proved a serious and long-continued illness, from which he had not fully recovered six weeks later. We met, however, with Prof. Baird and the other members of the committee, and had a pleasant and, it is hoped, a useful interchange of views in reference to missionary operations in the Northwest. In the evening we had the pleasure of presenting the claims of foreign missions in Augustine Church to a meeting which had been called to hear us. The attendance, though not very large, was good for a week evening, and quite representative in its character. Home missions, naturally enough, have a warm place in the hearts of the citizens of the western metropolis, but it was quite apparent that Mr. McBeth and his people, and the friends who assembled that evening in his church, have not forgotten what we owe to the heathen abroad, and to the Indian tribes of our own land.

The following day, Rev. Joseph Hogg, the esteemed pastor of St. Andrew's Church, kindly drove us seven or eight miles down the Red River to see an Indian industrial school, which until recently was under the care of the Church of England, but was lately, we believe, taken over with its old staff by the Government. Our visit, unfortunately, fell upon a holiday, when the headmaster and many of the pupils were away. We did not, therefore, see or learn as much as we had hoped. But we looked over the buildings and gleaned such information as we could in reference to the institution.

The next day we started for British Columbia, and, although the scenery was attractive, we did not pause; and on Saturday, as we neared the coast, Rev. Thomas Scouler was seen awaiting

us at a wayside station. This welcome visit was due to the fact that he had come out to inform us of the arrangements for the Sabbath which the brethren had made for us. Mr. Mackay was assigned to duty in New Westminster, while for me work was given in Vancouver. This arrangement was carried out, and I preached twice in St. Andrew's Church to large congregations. The pastor, Rev. E. D. MacLaren, was absent, filling an engagement previously made, but his people gave me a cordial welcome, and I was glad to meet in Vancouver not a few whom I had known in the east. This young city has a population variously estimated from 15,000 to 20,000; and I was glad to observe that Presbyterianism has secured visibility for itself by four goodly churches. The Chinaman is here everywhere in evidence, but it is difficult to ascertain the exact proportion of this element of the population. Probably 1,200 to 1,500 would not be far from the mark.

On Monday morning I took the electric cars for New Westminster, to visit, along with Messrs. Mackay and Scouler, the salmon canneries on the Fraser River, where a large number of Chinese, Indians, and Japanese are engaged during the season. Mr. Macnabb, an esteemed member of Mr. Scouler's church, very kindly sent us down the river in a steam launch, which gave us an excellent opportunity of seeing what was of most interest to us. About twenty of the canneries are situated on Lulu Island, a low-lying alluvial island in the Fraser River, near its mouth. It is said to be about fifteen miles long, and two or three miles wide. It is surrounded with an embankment to keep out the water when the tide is unusually high, or when the river is in flood. The soil is very rich, and is in excellent cultivation. On this island there are about twenty canneries, and about an equal number on the mainland. These canneries usually have from sixty to one hundred men working inside, and in good years from one hundred to one hundred and fifty. There is nearly an equal number of men engaged in catching fish on the river. The men who work in the canneries are chiefly Chinese, and those that fish on the river mostly Indians, Japanese, and other nationalities. We learned that the Government issues yearly about 2,500 boat licenses, and each boat usually carries two men. According to a moderate estimate, there are employed in connection with this branch of industry about

10,000 men. We found Mr. C. A. Coleman, who has an excellent command of the Chinese language, engaged in missionary work among the Chinamen at the canneries. When the fishing season is over he makes Vancouver his centre for work. In New Westminster, where there is a considerable resident Chinese population, good work has been done among them by a number of zealous volunteers from the Presbyterian church, but I had no opportunity of seeing what they are doing.

The next point we visited is Nanaimo, a town on Vancouver Island of 7,000 or 8,000 inhabitants. The leading industry there is coal mining, and, as that is, at present, in a depressed condition, everything sympathizes with it, and the population is rather declining. There is a Chinese population here of 400 or 500, among whom the Methodists have a mission, which we visited.

The Presbyterian congregation is one of the oldest in the province. It dates back to the period when the entire work of our church in British Columbia was under the care of the Foreign Mission Committee. It is now, though suffering from the general depression, a vigorous congregation, and has a fine church. It has suffered a serious loss in the removal of its pastor, Rev. D. A. MacRae, B.A., who was compelled, on account of his wife's health, to seek a more genial climate. But there is no reason why the congregation, under a new pastor of ability and spiritual power, should not again flourish and do important service for the cause of Christ.

Next day, accompanied by Rev. A. B. Winchester, who joined us at Nanaimo, we turned our faces northward towards Union Mines. Fifty miles by steamer and eleven miles by railroad brought us to a town in the forest. A few years ago the primeval forest was unbroken; now there is a town with nearly 3,000 inhabitants, which has sprung up near the recently opened coal mines. The leading denominations are well represented, and among them we were glad to observe that the Presbyterian church, under the able pastorate of Rev. J. A. Logan, holds a strong position. In his church we held, on the evening of our arrival, an excellent missionary meeting, and presented the claims of foreign missions to a sympathetic audience. At Union Mines there is a Chinese population of about 1,300. Among them we have an efficient mission under an excellent Christian layman, Mr. L. W. Hall, who seems to enjoy the full confidence of the com-

munity generally, and of the Chinese in particular. The 30th of July was a red-letter day in the history of the mission. Rev. A. B. Winchester, who has the general oversight of all the mission work of our church among the Chinese in British Columbia, spent the day along with Mr. Hall and Mr. Ng, an able Chinese assistant from Victoria, in examining applicants for baptism. There were seven or eight Chinamen who desired admission into the fellowship of the Christian church. It was decided to baptize five of them.

In the evening we accompanied Mr. Winchester to the Chinese quarter, and about seven o'clock an open-air meeting was commenced on the street. It was held directly opposite a notorious gambling den. A hymn was sung, and soon a crowd of 150 or 200 people gathered. Prayer was offered briefly, and addresses given by Mr. Ng and Mr. Winchester, with hymns interspersed. Those in the gambling den, at times, made a great noise, evidently to disturb the meeting, but they failed completely. The people listened attentively during the whole hour that the service lasted. We then adjourned to the chapel, which was at no great distance, and the greater part of the crowd followed. Christian friends from the town joined us. Very soon the chapel was packed to its utmost capacity. Every seat was occupied, and every inch of standing room filled, while many who failed to find room inside stood around the door or peered in at the windows.

The meeting was orderly and solemn. After Mr. Ng had spoken to the audience for some time Mr. Winchester explained the nature of the ordinance; and the converts, standing up, answered the questions he put to them, and witnessed a good confession before many witnesses. It was then my privilege to baptize three of these converts from heathenism. Mr. Mackay administered the ordinance to the other two. Mr. Winchester repeated the formula in Chinese, and gave the name, while we repeated the formula in English and applied the water. They then received the right hand of fellowship. Immediately after the baptismal service the Sacrament of the Lord's Supper was dispensed. The five new members, a Christian Chinaman recently from California, and Mr. Ng—seven Chinamen in all—and quite a number of Christian friends from the town, sat together at the Lord's Table, and recognized each other as one

in Christ Jesus. All the ministers present, Mr. Logan and his brother from California; Mr. Mackay, myself, as well as Mr. Winchester and Mr. Ng, took some short part in the service, what was said in English being sometimes translated into Chinese. The singing was remarkably hearty and good, the same hymns in English and Chinese being sung at the same time to the same tune. The service did not close before ten o'clock, but the interest continued unabated to the end. An opportunity of retiring was given before the communion service began, but almost none availed themselves of it. And after the congregation was dismissed, and the bulk of them had retired, we noticed ten or a dozen young Chinamen who remained behind in friendly conversation with the converts, and evidently in hearty sympathy with them, although they had not themselves taken the same decisive step. It was a meeting which no one who was present will ever forget. The divine presence was sensibly felt. Mr. Winchester was also recently cheered by the baptism of three or four converts at Victoria. Such ingatherings of the first fruits we may well accept as the prophecy of a richer harvest.

As the Presbytery of Victoria was to meet at Alberni the following Tuesday, and we wished to see the Indian mission there, we arranged to travel from Nanaimo with the brethren who were going to that meeting. The distance is about fifty-six miles, and we covered it in a part of two days. We had a delightful journey. The road was excellent, and, as we left the eastern side of the island, it lay through an almost unbroken forest. It gradually ascended until it reached an elevation 1,750 feet above the sea, and then it descended until at Alberni we found ourselves once more at the level of the ocean. The scenery in crossing the island is at many points very fine.

Alberni is situated on the left bank of the Somas River, about half a mile from where it flows into what is known as the Alberni canal, a natural channel of great depth, which opens out of Barclay Scund, and brings the waters of the Pacific to a point not more than twenty or twenty-five miles from the eastern side of Vancouver Island. The largest ships can come up from the ocean to the head of the Alberni canal. The village of Alberni is at present small, but its expectations are very large. With considerable settlements near by, with gold recently found in its mountains, with such a harbor, and with possible railroad con-

nections with the East, he is a bold man who will predict what its future may be.

The Presbytery, when it met, was good enough to associate Mr. Mackay and myself with it in its work

Mr. Taylor, a student of Queen's College, was examined under a recent regulation of the General Assembly for ordination. The examination was highly satisfactory, and the Presbytery decided to proceed at once with his ordination as a missionary. Mr. Mackay preached, the writer addressed the minister, and Mr. Winchester spoke fitting words to the people, who were assembled in large numbers. Mr. Taylor was appointed to labor in that field for two years, and enters on his work under very encouraging auspices.

During our stay at Alberni we were entertained at the Indian mission by Miss Johnston, and had excellent opportunities of observing the character of the work. The mission is beautifully situated on the right bank of the Somas, about a mile and a half above Alberni. The valley of the Somas is fertile, and has a considerable number of settlers. The mountains all around are very fine. Mount Arrowsmith, with its summits covered with snow, rising to a height of 6,000 feet, is full in view. The mission house is well built, and in every way fitted for its design. It has accommodation for 40 or 50 pupils, but only about 30 avail themselves of the advantages of a Christian home which it offers. The Indian population here is not great. The children nearly all come from two small villages, one close to the mission, and the other on the opposite side of the river, on the way to Alberni. The majority of the children, of fitting age, attend school, but some have not yet been induced to come. Miss Johnston manages the Home admirably, and has secured the love of the boys and girls under her care, and the confidence of their parents, and will, no doubt, gradually attract others to the mission. The school is taught by Miss Armstrong, a teacher of ability and missionary spirit, who appears to be doing good service. We could not help feeling that it was a pity that such a well-equipped institution had not been placed within easy reach of a larger body of Indians. The Indians generally seem to be quite friendly to our work, and willing that their children should take advantage of it. The old chief told us that he himself was of the old school, and could not change his views and ways of life, but that

we had their children in our hands, and might train them in the new ways. This mode of speaking is said to be quite common among the Indians.

Mr. Swartout, who has the general supervision of our Indian work in that region, resides now at Ecluelat, on Barclay Sound, fifty miles from Alberni. He came up to meet us, and gave us much valuable information. I was not able to visit the stations which are more directly under his care, but I understand that he is meeting with encouragement in his work. He has already acquired a sufficient knowledge of the Siwash to enable him to preach with considerable facility to the Indians. His plan is to move about from station to station as much as possible, preaching the Gospel. And if a teacher is kept at each station to carry on the work during the intervals between his visits, there seems no reason why good results may not thus be secured. Mr. Mackay undertook the duty of visiting the stations on Barclay Sound and the Pacific Coast, while I remained behind to spend a Sabbath at Alberni. Of that Sabbath I retain a very pleasant remembrance. I spoke twice to the Indians through an interpreter, once at each village, preached to Mr. Taylor's congregation in the afternoon, and in the evening addressed the Indians and a few friends who assembled in the mission house. As I learned that most of the Indians there knew a little English, I decided to dispense with the aid of an interpreter, and speak to them in as simple and picturesque English as I could command. And, if I am not mistaken, the impression was more satisfactory than when an interpreter came between me and my hearers. The interest of the occasion was increased by the baptism of a little girl, whose mother is dead, and whom the matron of the Home had adopted and desires to train for Christ.

The next day I set out for what was really my second visit to Victoria, the capital of the province. It is needless to attempt a description of this fine city, its excellent commercial position, its comfortable, flower-adorned residences, and its solid wealth. These are well known. The new Parliament Buildings, now nearing completion, a beautiful and costly structure, catch the eye of every stranger, and suggest the thought that they have been erected to meet the requirements of a good time coming.

The Presbyterian Church is well represented here by Dr. John Campbell and Messrs. Clay, McRae, and Forster, and by Mr.

Winchester in the Chinese department. It was a pleasure to meet with these brethren and to have an opportunity of preaching in three of their churches. In a population of about 20,000, it is believed that there are 2,500 Chinese, and that at certain seasons even more. There is a Chinatown here, where you find a theatre and joss-houses, and everything as Chinese as it is possible to have it in America. The town is of small extent, but the number of Chinese packed into a small space is wonderful. Here opium joints and gambling dens flourish. A Methodist mission, well equipped with good buildings, is doing excellent work. There is, however, ample field for two missions, and the work which needs to be done is not yet overtaken by both. We were glad to find Mr. Winchester's work more prosperous than we had expected. It has suffered from the lack of suitable buildings in the right locality, but it is gradually making itself felt. There are now nine members in full communion, several of whom were recently baptized. In addition to Sabbath services, our missionary has a school every evening in the week. It is held in a hall just outside Chinatown. One evening that I dropped in thirty-six Chinese, nearly all young men, were present, and I learned that occasionally the attendance has been above fifty. That evening the scholars were seated in groups around tables, four or five Chinamen and a teacher at each table. The teachers are volunteers from the city churches, and a certain number of them come on each successive night, so as to keep up the supply during the week. While there is among many of the people of British Columbia a feeling of hostility to the Chinese, due to competition in the labor market, it is pleasing and encouraging to see that Mr. Winchester and his work have many warm friends among the Christian people of Victoria. And the same is true of other centres where the Chinese congregate. During our visit a very pleasant reception was given by Mr. Winchester and his scholars, designed specially for Mr. Mackay and myself, which, among other things, gave me a very agreeable impression of the estimate put on Mr. Winchester's work. Mr. Mackay had, unfortunately, not returned from his visit to Mr. Swartout's mission field, and missed what was intended for him. There were present quite a number of the workers and friends of the mission from the city churches. The interest shown in the work by the ministers and laymen present, and they were not confined to the

Presbyterian Church, was very pleasant. The programme was both interesting and profitable. It was evident that the large number of Chinamen present, who assisted in the meeting, took a hearty interest in the proceedings, and felt a real appreciation of the work of the mission. One of them gave a short address in excellent spirit, which Mr. Winchester interpreted for our benefit. Rev. Dr. Campbell and Thornton Fell, Esq., spoke words of hearty sympathy. I had also an opportunity to say a few words to the Christian friends regarding the duty and privilege of aiding such work for the Chinese as this mission contemplated. I then said a few words to the Chinese present, which Mr. Winchester interpreted to them.

A conference of the missionary workers of the evangelical churches on the Pacific slope had been arranged to be held at Victoria at the time of our visit, and Mr. Mackay and myself, though we could scarcely claim, except under a very liberal construction of the terms, to be missionary workers on the Pacific slope, were honored with a place on the programme, and had a goodly share of time assigned to us. The design of the conference seemed to be to bring the foreign mission workers together, to enable them to compare methods of working, discuss points of common interest, and promote the efficiency of all. A large number of workers were present.

But tell it not in Gath, and whisper it not in the ear of those who accept the Lambeth Articles as a sufficient basis of Christian union, that one important denomination was not represented, because its local bishop refused avowedly to co-operate with a conference to which the Church of Rome was not invited! Notwithstanding, the conference went on prosperously, and the proceedings, which extended over three days, seemed in every way fitted to do good.

At the first meeting Dr. Campbell presided, but when a permanent organization was formed, Rev. E. Robson, a pioneer missionary of the Methodist Church, was chosen president, and Rev. A. B. Winchester secretary. It was a little interesting, at least to me, that when the president was introducing me as a speaker in the evening, he did so by reading an extract from a speech I had given in St. Lawrence Hall, Toronto, thirty-seven or thirty-eight years before, at a farewell breakfast to Dr. Evans and Messrs. Robson, Browning, and White, when

they were starting to lay the foundations of Methodist missions, home and foreign, in British Columbia. At that time it was supposed I might soon follow to aid in doing similar work for Presbyterianism. I was not unwilling to go, but obstacles came in the way, and I was kept for other service. It is not always convenient to have one's speeches recalled after thirty-seven years, but in this particular instance no harm was done. It was a great pleasure, after a lapse of so many years, to meet, for the first time, one of these pioneers, and find him still strong and hearty for the Master's service. After the second day of the conference we had to turn our faces homeward and bid good-bye to Victoria and British Columbia. Our trip was, throughout, an exceedingly agreeable one. The abounding hospitality enjoyed under Dr. Campbell's roof, and the kindness of Mr. Clay and the brethren generally, remain as a pleasant memory.

Here my notes should, perhaps, close; but an appendix may be allowed. The following Sabbath we spent in Calgary with Rev. Mr. Herdman and his people. It was to us both a delightful day. We had ample opportunity to set forth the claims both of foreign and of home missions, and to preach the gospel of the grace of God to a people evidently familiar with such themes and in sympathy with them. Monday evening found us at Regina, ready to visit, on the morrow, the Indian Industrial School, of which Rev. A. J. McLeod, B.A., is principal. Before we saw it we had been told that the Government inspectors not infrequently seek to stimulate those entrusted with the care of similar institutions by pointing to the Regina school as a model. After we had gone over it, and examined its working, and seen something of the spirit that pervades it, we felt we could appreciate their judgment of its merits. One-half of the pupils go to school in the forenoon and work at some industrial occupation in the afternoon. The other half do the same thing, but in the reverse order. The boys are taught carpentering, shoemaking, painting, printing, farming, and the care of cattle. The girls are taught household work, cooking, sewing, and laundry work. Baking is also taught. Regard is had to the taste and capacity of the pupil in assigning him the industrial work to which he chiefly gives himself. The teaching appears to be most effective. The missionary and Christian tone of the school is quite decided. Of the one hundred and forty pupils, boys and girls, in the insti-

tution, about thirty-one recently professed faith in Christ, and were received into the fellowship of the church. Such a school cannot fail to be a blessing to the Indians, both for this life and that which is to come. After leaving Regina I parted company with my travelling companion. He remained to visit some other mission fields, while I hastened home to attend to other duties.

WILLIAM MACLAREN.

*Toronto.*

## WESTERN INDIAN WORK.

THE Indian problem is a hackneyed phrase, but the fact of there being a problem no one denies. For many centuries numerous tribes of the Algonquins, Athabascans, Dakotas, Iroquois, Muskogi, and other great families of the race, roamed at will over a continent. Isolated from the Christian world, engaged in ceaseless petty warfare, they held undisputed dominion from ocean to ocean till the white man came to utilize their barren lands, and to deprive them of their free and easy mode of livelihood. Blood was shed, treaties were made, and ultimately many of these nomadic tribes were confined to reservations, and gave up much of their liberty in consideration of favors to be granted them as long as the sun shines and the rivers flow.

There are now in the United States 250,000 Indians; in Canada there are 102,275. The problem in both countries is alike—how to convert national paupers into national producers, so that this peculiar people may no longer be spoon-fed children.

In the natural growth of its foreign missionary enterprise, the Presbyterian Church in recent years began work among the Indians of British Columbia, but the great bulk of its Indian work is still centred in Manitoba and the Northwest Territories, and with that work we wish in this article more particularly to deal.

The Indian population of Manitoba and the Territories is 24,047. The expenditure during the year from church funds, irrespective of large quantities of valuable clothing forwarded by the Woman's Foreign Missionary Society, was \$21,544. During the past year the Dominion Government expended in the prosecution of its work over the same district \$761,105, or a per capita outlay exceeding \$31. Of this appropriation \$122,180 went for annuities and commutations, \$215,416 for supplies for the destitute, and \$230,160 for schools.

There are in Manitoba and the Territories at least 134 schools in operation, with 3,885 names enrolled, but an average attendance of only 2,335. With a total population of 24,047, it is apparent that there is room for the operation of the recent com-

pulsory law. All these schools, with one exception, are under the auspices of various denominations—Episcopalians, Methodists, Roman Catholics, and Presbyterians. Out of the 134 only ten belong to our own church.

The schools at Prince Albert, Mistawasis, and Okanase are day schools, and have altogether an enrolment of forty-nine, and an average attendance of twenty. We have seven boarding and industrial schools, viz., Lakesend, File Hills, Round Lake, Crowstand, Birtle, Portage la Prairie, and Regina. At these schools 330 pupils are enrolled; the average attendance is about 294. The enrolment, therefore, at all our schools shows that we have 379 scholars; other denominations covering the same ground have 3,506.

The schools are missionary centres, but there are other missionary centres where no schools are established. On the Bird Tail Sioux reserve, near Birtle, on the Rolling River reserve, near Minnedosa, and on the Pipestone reserve, near Virden, our missionary work has been prosecuted for more than a year, and new work has within the year been undertaken at Indian Head, Lizard Point (north of Birtle), and Moose Mountain. Our total staff of workers is six ordained missionaries, and twenty-eight unordained.

The Indian work is supposed to have peculiar difficulties. The devil's missionaries have often been far more active among those who approached white settlements than the missionaries of God. Whisky traders, for the sake of a little gain, go out of their way to set the fires of hell raging in the blood of the red man, who constitutionally loves the sting of the adder. Ignorance, dirt, and disease play havoc with the health of the Indian, but there are other characteristics that are very detrimental to him.

He lacks forethought. For generations he has been improvident. He ate when he had a chance; he hunted when hunger compelled him. "Take no thought for to-morrow" was a ruling principle of his life. "Man's chief end," wrote a little Indian girl at a quarterly examination, "is to glorify God, and to enjoy himself." Present enjoyment was all he asked for or expected.

Another conspicuous lack is that of stability. He is unable to stand alone. A compositor in a printing office made a verse of Scripture to read, "And Daniel had an excellent spine in

him." The Indian has no spine worth speaking about. His dependence on Government support has beggared his nature, and taught him to ask for charity wherever it can be obtained. It has become second nature to him to expect a piece of tobacco or a pinch of tea from a white man claiming to be his friend. "Our main enjoyment in this life," said a poor pagan in asking for a present, "is a little tobacco and a little tea."

The noble red man is a myth. Contact with the reserve makes us wonder whether our poetic and romantic ideas of him ever had any justification. Not one in a thousand, said the saintly Brainerd, has the spirit of a man.

The reserve life is, in a measure, accountable for the state of babyish dependence that exists. It has served its purpose, and now the problem is how to attain its abolition. In the beginning of the problem the seclusion of the Indian was deemed necessary for his preservation till he fell into the new mode of life. Surely the time has come for his taking a place in honest toil at the side of the white man. By the earnest efforts of church and state he has learned many of the secrets of self-support, and he should at an early date be thrown more on his own resources.

If the educated Indian youth can be induced to launch out into life away from reservation contamination, and if he can be equipped and qualified for the journey through life, the reserve, on the assumption that all children under state control must be educated, will soon fade away with all its relics of barbarism. For their own good, keep the older children off the reserve. The ties of affection between parents and children should not be broken, but that does not involve their living within a few miles of each other till death intervenes. The Government has been father and mother to the Indian long enough. A teacher asked a little Indian boy, "To whom did God give you when you were very little to take care of you?" Expecting to receive as a reply "My mother," she was surprised to hear him say, "The Government."

The ultimate extinction of the reserve as a mere reserve is to be attained by successful work along two lines. Let the graduates of our schools find a congenial field of labor away from their old haunts, and within accessible distance of their *alma mater*, where a certain amount of supervision and encouragement can be given, and let missionary operations be prosecuted on the reserve with

all intensity of purpose. The aim of the teacher and the missionary is the same, for the teacher is a missionary working with the English as the vehicle of his thought to attain citizenship, as well as Christian character, for the pupils who exercise such a strong fascination over him.

On the other hand, the missionary passes in his rounds from tent to tent, recommending, by precept and example, the Christ-like life. One of the Indian dialects with its far-reaching words, that Cotton Mather thought must have been in a process of growth ever since the days of the confusion of tongues, is the language he must use. The Gospel has the old power to tame the savage heart, and to heal the open sores of the reserve. But the two lines of work are distinct. Unless the young men and women go back as missionaries, or to co-operate with reliable helpers in some laudable calling, deliver them not into the peculiarly seductive temptations of Indian reservation life. In many cases to return to the reserve to live out the principles imbibed in the mission school is to endure a living martyrdom. No wonder many fall back into the old ways.

The religious census of the 24,047 Indians of Manitoba and the Northwest Territories shows the following unsatisfactory condition of affairs. There are 9,229 Protestants, 5,608 Roman Catholics, and 8,813 pagans. The religious beliefs of 397 are unknown.

It must be remembered, too, that many who are reported as Protestants are so only in a very superficial sense, and have no hesitation in attending the heathen ceremonies practised by their forefathers and continued to the present day. But of rank heathenism there is more than enough.

The Blood agency, near the Rocky Mountains, has 1,427 Indians, and all of them, according to official Government returns, are registered as pagan. The census of the Piegan agency shows a total of 781 Indians, and of this number 780 are pagan. In the Birtle agency 462, or nearly 50 per cent., are pagan. On Cote's reserve, where our Crowstand mission is at work, 107 out of 278 are pagan. On the Moose Mountain agency, where the church began work during the past year, 211 out of 237 are in pagan darkness. Crooked Lake's agency, where Rev. Hugh McKay is carrying on a noble work, has 59 Protestants, 144 Roman Catholics, and 403 pagans. On the

Assiniboine reserve, where a substantial stone mission building has just been completed, 211 out of 238 are pagan. On the Muscoupetung agency, where our Lakesend mission is established, 434 out of a total of 678 are pagan. There is a mournful monotony about this statement of paganism in our own land, and it is evident that far too much remains undone.

The number of our communicants in all our sixteen Indian missions is only 194. It is not blind unbelief that makes us ask, "What are these among so many?"

Brainerd roamed under the trees of his wide parish moaning before God, "Oh, that I were a flame of fire!" and the flame came, and his Indians were marvellously transformed. They became new men in Christ Jesus. In the early days of our national history the black-robed Jesuits followed the camp-fires of the red man. Torture of fire and sword could not turn them back. Their devotion puts our missionary zeal to shame.

A. J. McLEOD.

*Regina.*

## BIBLE STUDY.

### GOLDEN TEXTS FOR SEPTEMBER.

Sept. 27.—Prov. xviii. 10 : “ The name of the Lord is a strong tower : the righteous runneth into it, and is safe.”

#### EXPOSITION.

*The name of the Lord*—All that God is in Himself, the Son as He has revealed Himself to us.

*A strong tower*—These words suggest to us the picture of a disturbed country, in the midst of which stands conspicuous a fortress to which the peasants may flee when danger threatens.

*The righteous* : “ We cannot be sheltered by God until we are reconciled to God.”

*Is safe*—Literally *is set on high*, that is, he reaches a position where he is set above the trouble or the danger that besets him.

#### OUTLINE.

(*Professor Adeney, M.A.*)

*Subject*—A strong tower.

*Introduction*—Illustrate the meaning by reference to the baronial castles which once formed the only refuge for the peasantry in England, when war threatened their destruction. In the dangers of life the name of the Lord is a similar refuge for His people.

I. Note the nature of the tower.

(1) *God Himself*, not merely an angel, not the Church, not any mere man, but God Himself is in the midst of His people for their protection. Even when we have sinned “ we flee from God to God,” from His wrath to His mercy.

(2) *Our covenant God*. Not simply the God revealed in nature as a God of majesty and power, but as revealed in redemption, the God who has covenanted to save His people, and who has entered into a covenant of peace with them to that end.

II. Observe the character of this refuge. *A tower—strong*.—Our security is God’s strength. *Lofty*.—Our safety is in aspiration. *In our midst*.—God is near at hand for shelter and safety. *Conspicuous*.—Not hidden, but visible to all.

III. Consider how the refuge may be used. *For the righteous*.—In this tower wronged innocence is safe ; in it, too, is a shelter for all the redeemed who stand before God in the new righteousness. *By fleeing*

*into it.*—There is no safety in knowing the refuge is there, no safety in looking at it ; we must *run into it* if we would be saved. *With safety.*—Not a palace of ease, with banqueting hall, but a fortress, therefore safe. We are safe with God, and not merely safe, but lifted up above our enemies round about us.

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## OTHER COLLEGES.

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### SUMMER SCHOOL OF THEOLOGY, HALIFAX.

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No more delightful place in which to hold a summer school of theology can well be imagined than is the Presbyterian College, Halifax, being, as it is, in an atmosphere which in the summer is cool, bright, and bracing, and situated most beautifully upon a charming arm of the sea, which runs up three or four miles from the harbor. The school was a complete success. The attendance of ministers and others was large, and all who had the privilege of attending were delighted. All were of one mind as to the desirability of making the summer school a permanent institution if it can be done without putting too great a tax upon the time, the energies, and the good nature of the professors of the college. The chief lectures were given in the forenoon, the evenings being devoted to short papers and discussions on more popular and practical subjects. The lectures were all of a high order, and were well fitted to awaken thought and stimulate to further earnest study.

The faculty of the college and the members of the school are especially indebted to Dr. Scott, of Chicago, for his five intensely interesting lectures on "The Theology of the Nicene Age," and to Dr. Watson, of Queen's College, Kingston, for his five equally interesting lectures on Mr. Balfour's "Foundations of Belief." As the lectures of these gentlemen are to be published, I need not attempt to give any synopsis of them. That would, moreover, make too great a demand upon the available space in KNOX COLLEGE MONTHLY. In compliance with the spirit of the editor's request for some of the papers I send a pretty full report of a lecture by Rev. Henry Dickie, B.D., of Windsor, N.S., on "The Character of the Exile," and of two lectures by Professor D. M. Gordon, D.D., on "Some Aspects of Miracles." These may be regarded as samples of the good things to be had at the Halifax Summer School of Theology. Add to these the physical invigoration gained by bathing and boating on the Avon, etc., and it will at once be seen that our ministers in the West desiring a good holiday could not do better than "go to Halifax" at the time of the next summer school of theology.

H. H. MACPHERSON.

## OUR COLLEGE.

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It is almost empty, and very quiet.

HANDSHAKING and mission field stories will soon be the order of the day.

THE Hymnal Committee made some noise in the halls at Exhibition time. Nothing unseemly, however.

W. L. ATKINSON has been chosen valedictorian of the class of '96.—*Manitoba College Journal*. He is known around Knox.

J. BAILEY has returned from Thames Road, where he supplied the pulpit of Rev. Colin Fletcher during the latter's absence in Europe.

T. A. BELL has been called to Napier and Brooke. We congratulate these congregations upon their happy choice. Tom was one of our best.

J. T. SMALL, who graduated at Winnipeg this summer, will take charge of the congregations of Dracon and Metz for a year as an ordained missionary.

WE hear that our bird fancier, on his flying Hyslop, was examining the bird cage at Ashburn recently, but found no bird. Beware of John, John.

FAVORABLE reports come from London, Ont., concerning the work done by P. Scott in connection with the mission opened this year in the southern part of that city.

P. W. ANDERSON, recently settled at Mount Pleasant, has been lying ill at his home in the city for the past two or three weeks. We are glad to hear that he is convalescing.

THE names of Messrs. Moffat, Eakin, Griffith, Reid, and Broad have continued to decorate the college directory during the summer. The dining room has been graced with more or less regularity by the gentlemen in person.

R. J. HUTCHEON, M.A., who has been in charge of the congregation of St. Andrew's (King street) during the summer, expects to leave in about two weeks. He has made many friends in the city, who will watch his career with prayerful interest.

MESSRS. FASKIN, Cameron, and McKay (Scotty) were seen in the college lately. The two latter have recently received calls. Mr. Faskin has been supplying the pulpits of absent pastors in Brantford and London this summer. He has his grip packed now for regular work.

FIRE destroyed the Wychwood mission building on Bathurst street on the morning of September 1st. Preparations, however, are under way to replace it by a better building—a splendid testimony to the kind of work done by Mr. Griffith and those who preceded him in the work there.

COLLEGE opening will soon be here—Wednesday, October 7th. The occasion will be one of deep interest, as our two new professors, Messrs. Robinson and Ballantyne, are then to be installed. The Alumni, in addition to other matters, will have before them for consideration the future of THE MONTHLY. The oldest Alumnus probably remembers that the subject has been up before. Definite action seems to be called for.

THE MONTHLY desires to express its regret at the recent departure of the Rev. W. A. J. Martin from Toronto. He has ever identified himself most closely with the interests of the college, and, in the capacity of librarian, he won the respect and goodwill of all by his obliging geniality. Our best wishes accompany Mr. Martin to his new sphere of labor in Guelph. The college is grateful to him for past services, and is slightly comforted in losing him from Toronto by still possessing "a lively sense of favors to come."

"WOULD you kindly forward your annual subscription of \$—— towards the 'Goforth Fund' as soon after September 18 as possible? Our income is very much reduced. Please make your contribution as liberal as possible." So runs a communication to us from the secretary of the fund, Mr. Burns. As there is nothing confidential about the communication, save the size of our subscription, we give it to our readers in the hope that each has got one like it, and that the response will be prompt and hearty.

THERE will be a sad gap in our ranks when college opens. J. H. Brown, the notice of whose death, in the early part of July, brought pain to the heart of everyone who knew him, will not be with us in person, but his memory will be an inspiration to all. He had not only fine intellectual gifts, he was an unassuming, lovable, Christian man. It is saying a great deal, but it may be said truthfully, that the affection commanded by his lovable disposition was as great as the admiration won by his most remarkable abilities. His professors and fellow-students join in sympathy with the bereaved friends. Elsewhere in this issue will be found an appreciative sketch by Dr. Somerville.

HERE are the first four articles of the new association. Please read carefully and act promptly:

- (1) "The Knox College Endowment and Sustentation Association."
- (2) Its object shall be to extend and deepen the interest felt in the college throughout the church, to secure its more adequate endowment, and increase its ordinary revenue, so as not only to meet present requirements, but provide for additions to the staff, and other improvements which may from time to time be found necessary.
- (3) The members of the association shall be: All members or adherents of the Presbyterian Church, who pay an annual fee of one dollar.
- (4) Any person paying at one time the sum of fifty dollars shall be constituted a life member, and all life membership fees shall be applied to endowment account.

## LITERATURE.

STUDIES OF THE MAN CHRIST JESUS. *By Robert E. Speer, Secretary of the American Presbyterian Board of Foreign Missions. Pp. 249. Price, 75 cents. Chicago and Toronto: The Fleming H. Revell Company.*

This book grew out of studies of the Gospels with the students at Northfield—studies subsequently reviewed with students at Keswick, Rutgers, and Bryn Mawr Colleges. This book is fresh, vigorous, reverent, and well fitted to be helpful to growth in grace, strengthening of faith in the Lord Jesus Christ as the Son of God, and to increase our admiration of His perfect and glorious humanity. It is specially adapted as a text-book in Bible class work. The publisher has done his work well

DISCUSSIONS. *By Robert L. Dabney, D.D., LL.D., Professor of Moral Philosophy in the University of Texas, and for many years Professor of Theology in Union Theological Seminary, Virginia, Vol. II., Evangelical, large 8vo. cloth, 684 pages. Vol. III., Philosophical, 611 pages. Price \$4.00 each. Richmond, Va.: The Presbyterian Committee of Publication.*

These volumes will not be read for pastime. They furnish strong, healthy pabulum for thoughtful readers. The tissue formed from this mental diet will be sure to stand the stress in trying times. A diligent use of such literature will give the church a strongly vertebrated body and eliminate lassitude from Christian life.

Vol. II. consists of thirty-three articles on a wide range of topics, grouped under the general head Evangelical. The opening article on "The Uses and Results of Church History" is Dr. Dabney's inaugural as Professor at Hampden, Sidney College, in 1854. The discussion is masterly, anticipating most of the problems and conditions of our day.

When he was entrusted with the important duty of training young men for the Christian ministry, he gave himself thoroughly to it. The articles, "What is a Call to the Ministry?" "Memorial on Theological Education," "Lay Preaching," "Ministerial Support" and "A Thoroughly Educated Ministry," show the high ideals he cherished, and how zealously he sought their realization. All the powers of his strong intellect and warm heart were thoroughly enlisted in the work.

In matters ecclesiastical he maintained a conservative position, as may be seen from the articles, "Theories of the Eldership," "Prelacy a Blunder," "The Revised Book of Discipline," "Broad Churchism," "What is Christian Union," "Fraternal Relations," etc. But here he has given most cogent reasons for the position he maintained, the force of which all

will be constrained to acknowledge. Never had the Presbyterian Church a more loyal son, nor one who stood more consistently true to fundamental principles.

He zealously strove to avert civil war, and when we read, "On the State of the Country," "A Christian's Best Motive for Patriotism," "A Pacific Appeal to Christians," "Christians, Pray for Your Country," we can the better understand how, when war became inevitable, he maintained the Southern cause so nobly on the battlefield as a member of "Stonewall Jackson's" staff.

The religious life of the home and the religious duties of the state are admirably treated in "The Dancing Question," "On Dangerous Reading," and "The Sabbath and the State." Never has the question of amusements been handled with more thoroughness and convincing power than in the first named. Thoroughness was a native habit of his mind. He penetrated every question to its basal principles, and showed the practical application of these to the subject under consideration.

Volume III., dealing with philosophic subjects, shows the wealth of knowledge and power of thought that lay behind his "Syllabus of Theology," and contributed to make it such an excellent work. Among other subjects here considered, mention may be made of "Geology and the Bible," "A Caution against Anti-Christian Science," "Monism," "The Nature of Physical Causes," "Positiveness in England," "The Philosophy of Dr. Bledsoe," "The Philosophy of Volition," "Inductive Logic Discussed," "The Application of Induction and Analogy," "Theories of Rights," "Civil Ethics," "Philosophy Regulating Private Corporations," "Final Cause," and "The Immortality of the Soul."

The essay on "Final Cause" was presented before the Victoria Institute, London, and elicited the highest praise from English critics. For a lucid, succinct, cogent statement of the argument within limited compass it stands unrivalled. Indeed, one is surprised at Dr. Dabney's exactitude of knowledge of so many subjects. Physical science, philosophy, politics, and general literature, he seems to have at easy command, and all is made subsidiary to the great work of theological education.

These volumes are a remarkable contribution to the thinking of our time. Presbyterians have every reason to feel grateful to the author for this substantial enrichment of our literature. Indeed, he has made all Christian people his beneficiaries.

The perusal of these volumes cannot fail to awaken the hope that some enterprising publisher will ere long issue Dr. Dabney's "Christian Ethics," now ready for the press. A reliable text-book on this subject is generally needed for use in our theological seminaries, and such a book from the pen of this great Christian scholar would be a possession of permanent worth.

W. G. H.

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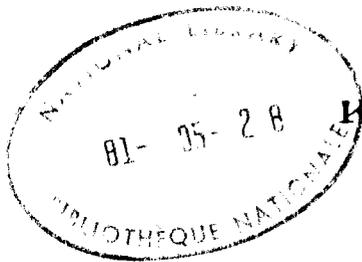
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