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MONTHLY
AND
PRESBYTERIAN MAGAZINE.



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CONTENTS OF VOL. XVI.

MAY.

GENERAL.

Practical Aspect of Present Day Social-ism.....	<i>Rev. Wm. Frizzel, Ph.B...</i>	1
The Late Managing Editor.....	<i>Rev. J. McD. Duncan, B.A.</i>	25
Alumni Association.....		27
Our College Supper.....		30
Closing Day.....		33
The Graduating Prayer Meeting.....		37
The Class of '92.....		38

CANADIAN PRESBYTERIAN MISSION FIELDS.

Ontario.....	<i>Rev. Wm. Cochrane, D.D.</i>	12
Our College.....		40
Other Colleges.....		46
Editorial.....		49
The Bookshelf.....		56

JUNE.

GENERAL.

Human Completeness: Its Sources.....	<i>T. L. Turnbull, B.A.</i>	59
Principal John Cairns, D.D., LL.D.....	<i>Rev. R.S.G. Anderson, M.A.</i> <i>B.D.</i>	68
Donald Fraser, D.D.....	<i>R. Campbell, D.D.</i>	74
Christian Endeavor.....	<i>R. D. Fraser, M.A.</i>	83
Christian Endeavor.....	<i>Chas. H. Cooke, B.A.</i>	87
Ellinwood's Oriental Religions and Christianity.....	<i>Prof. Thomson, M.A., B.D.</i>	97
Our College.....		101
Other Colleges.....		114
Editorial.....		116

JULY.

GENERAL.

The Importance of a High Spiritual Life on the Part of Christian Workers.....	<i>J. Somerville</i>	117
Through North Korea and Manchouria.....	<i>Jas. S. Gale</i>	123
Mission Work Among the French-Canadians.....	<i>J. Bourgoin</i>	142
The American Assembly at Portland.....	<i>J. W. M.</i>	150
The Conduct of Public Worship.....	<i>D. J. Macdonnell</i>	154
Our College.....		160
Other Colleges.....		162
Editorial.....		166
The Editor's Bookshelf.....		171
The Advertising Department.....		173

AUGUST.

GENERAL.

The Alleged Protest of Nature against Miracles	<i>Rev. John Laing, D.D.</i>	173
The Chinese Problem.....	<i>Rev. A. B. Winchester</i>	182
Reminiscences of Student Life in Canada Fifty Years Ago, and the Origin of Two Presbyterian Colleges.....	<i>Rev. Robert Wallace</i>	193
The Need of Biblical Study in our Congregations.....	<i>Rev. H. M. Parsons, D.D.</i>	202
Mr. Thomas Logie	<i>Prof. Thomson, M.A., B.D.</i>	206
Roman Catholic Opposition in the Foreign Field.....	<i>W. D. Kerswill, B.A.</i>	209
Divine Agency in Modern Missions	<i>David Carswell</i>	220
Our College.....		227
The Editor's Bookshelf		229

SEPTEMBER.

GENERAL.

The Home: Woman's Work in the Church.....	<i>Rev. J. Thompson, D.D.</i> ..	231
Can the Old Faith Live with the New?.....	<i>Rev. W. A. Hunter, M.A.</i> ..	242
The Ministerial Association.....	<i>Rev. R. S. G. Anderson, M.A.</i> <i>B.D.</i>	255
Chautauqua.....	<i>Rev. T. N. Turnbull</i>	273

MISSIONS.

The Canadian Colleges' Mission	<i>Rev. J. McP. Scott, B.A.</i>	262
Life on Squaw Island.....	<i>James Menzies</i>	267
Our College.....		277
Other Colleges.....		279

OCTOBER.

GENERAL.

The Spirit's Teaching Indispensable in the Study of Theology	<i>Principal Caven, D.D.</i>	289
A Leaf from my Notebook	<i>Rev. R. Hamilton</i>	308
Selections from Young's "Night Thoughts" (<i>Poetry</i>).....		319
Collegé <i>Esprit de Corps</i>	<i>W. R. M.</i>	321

MISSIONS.

The Position in Quebec	<i>Rev. P. Strailh, M.A.</i>	302
French Evangelization in the Province of Ontario	<i>Mr J. A. Savignac</i>	314
Our College.....		324

LITERATURE..... 334

The Teaching of Jesus—Short History of the Presbyterian Church in the Dominion of Canada—The Book of Job—Gilmour of Mongolia.

TABLE OF CONTENTS.

v.

NOVEMBER.

GENERAL.

Dr. Thomas Chalmers *Prof. W. Gregg, D.D.*.... 347
 The Knox College Museum..... *J. G. McKechnie, B.A.*.... 380
 The Alumni Association 387

MISSIONS.

Missionary Letter *Rev. J. Goforth*..... 367
 Missionary Christian Church of Belgium.. *Rev. A. Brocher* 371
 Victoria Industrial School *E. A. Harrison, B.A.*..... 373

Editorials..... 391
 Our College..... 394
 Other Colleges..... 403

DECEMBER.

GENERAL.

The Council of the Alliance of the Reformed
 Churches..... *Prof. McLaren, D.D.*.... 405
 Some Characteristics of Tennyson's Poetry *Rev. G.M. Milligan, M.A.* 412
 John Greenleaf Whittier *Rev. H. Johnston, D.D.*.... 417
 The Oxford Summer School of Theology.. *Rev. J. McGillivray, B.D.* 424
 The Four Weary Hours..... *P. J. Pettinger*..... 443

MISSIONS.

Mission Work in East Kootenay..... *A. E. Hannahson, B.A.*... 431
 The Intercollegiate Missionary Alliance .. *J. W.*..... 448

LITERATURE..... 451

Literary Notes—The Critical and Expository Bible Cyclopædia—
 The Resultant Greek Testament—The Gospel of a Risen Saviour

Our College 457
 Other Colleges..... 461

JANUARY.

GENERAL.

The Protestant Reformation : its spiritual
 character, and its fruits in the individ-
 ual life..... *Prof. Lindsay, D.D.*.... 463
 Baptism : its scriptural mode and meaning *Rev. W. A. McKay, B.A.* 470
 The Sabbath-school : its end, and how to
 attain to it..... *W. Farquharson, B.A.*.... 479
 The Problem of Delivery..... *A. C. Mounteer, B.E.*.... 486

LITERATURE 493

The Crusade of MCCCLXXXIII.—The Divine Unity of Scripture—
 English Compound Words and Phrases—The Story of John G.
 Paton—Moses : the servant of God—Theodor Christlieb, D.D.—
 Apologetics, or Christianity Defensively Stated—Christian Ethics.

Our College..... 509
 Other Colleges and Exchanges..... 516

FEBRUARY.

GENERAL.

- The Keynote of Tennyson's Poetry.....*Goodwin Gibson, M.A.*.... 521
 Western Canada*Rev. J. Robertson, D.D.*... 541
 Obituary—Rev. George Needham.....*Rev. John Crawford, B.A.* 559

MISSIONS.

- The Rational Basis of Missions.....*W. R. McIntosh, B.A.*.... 533

LITERATURE 561

- Preacher's Complete Homiletic Commentary—Parker's People's Bible
 —Dr. Stalker's The Four Men—Miller's Practical Religion, etc.
 —An Island Paradise and Reminiscences of Travel—The Teaching
 of Jesus—St. Augustine—Alliance of the Reformed Churches
 —The Miracles of Our Lord.

- Our College 569

- Other Colleges and Exchanges..... 576

MARCH.

GENERAL.

- Pulpit Prayer*Rev. A. H. Moment, D.D.* 579
 Baptism according to the teaching of the
 Westminster Standards.....*Rev. J. Laing, D.D.*.... 586
 Another Leaf from my Notebook.....*Rev. R. Hamilton*..... 599
 A New Gospel Theory*Rev. D. M. Ramsay, B.D.* 604
 A Presbyterian Synod in the West.....*G. Logie, M.A.*..... 609

MISSIONS.

- Suggestions for Guidance of Young Student
 Missionaries*Rev. J. J. A. Proudfoot, D.D.* 596

LITERATURE 617

- How to read the Prophets—The Preacher's Homiletic Commentary—
 Criminology—Old Testament Theology.

- Our College..... 627

- Other Colleges and Exchanges..... 633.

APRIL.

GENERAL.

- Relating to the Higher Criticism.....*Rev. D. D. Macleod*..... 637
 Roman Catholic, or Separate Schools.....*Rev. J. Farquharson, B.A.* 647
 The Organization of Our Work Amongst
 the Young.....*Rev. T. F. Fotheringham,*
M.A...... 658
 Two Days in Salt Lake City.....*Rev. W. A. Bradley, B.A.* 664
 The Alliance of the Reformed Churches...*Prof. MacLaren, D.D.*.... 669
 Address to the Graduating Class.....*Prof. Thomson, B.D.*.... 678

MISSIONS.

- Missionary Letter.....*Rev. J. Goforth*..... 671
 Lepers.....*Miss Lila Watt, B.A.*.... 674

- Our College..... 681

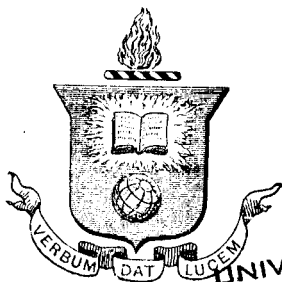
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CONTENTS.

GENERAL.	PAGE.
PRACTICAL ASPECT OF PRESENT DAY SOCIALISM .. <i>Rev. Wm. Frizzell, Ph.B.</i>	1
THE LATE MANAGING EDITOR..... <i>Rev. F. McD. Duncan, B.A.</i>	25
ALUMNI ASSOCIATION	27
OUR COLLEGE SUPPER	30
CLOSING DAY.....	33
THE GRADUATING PRAYER MEETING	37
THE CLASS OF '92	38
CANADIAN PRESBYTERIAN MISSION FIELDS.	
ONTARIO	<i>Rev. Wm. Cochrane, D.D.</i> 12
POETRY.	
DEATH DEFIED:	<i>Thomas Bailey Aldrich</i> 23
THE ELEVENTH HOUR LABORER.....	<i>LeGray Noble</i> 11
SONNET	<i>Coleridge</i> 45
OUR COLLEGE	40
OTHER COLLEGES.....	46
EDITORIAL.....	49
THE BOOK SHELF.....	56

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THE

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VOL. XVI.

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No. 1

PRACTICAL ASPECTS OF PRESENT DAY SOCIALISM.*

WE could not intelligently discuss this subject without first defining what Socialism is, and here we are met with a practical difficulty. Even Socialists themselves differ in their aims, and consequently differ in their definitions. Very few of them attempt definitions, on the ground that Socialism is not a system of dogmas, so much as a tendency, a vague movement in a state of incessant development. Socialism might, therefore, be defined as a *tendency or movement*, which has for its object the lessening or removing certain existing inequalities in society. It aims at improving the social condition of the wage-earner. It professes to befriend all who are oppressed.

I find the word Socialism used in at least three senses, by writers of distinction.

1. In the widest sense, the word Socialism is a scheme, which has in view the more equal distribution of wealth, or the preventing of too great inequalities between man and man. In this sense its object may be accomplished either by co-operative production, by communistic experiments, by legislative enactments, by anarchism, or in almost any other way that will accomplish the end in view.

* Read before the Toronto Ministerial Association.

2. In a narrower sense, the word is used to indicate *efforts on the part of the State* to remove inequalities and better the condition of society, such as Factory Acts, shortening of working hours, loaning money to working men at a low rate of interest, improved land laws, etc. In this sense, I presume, we are all Socialists.

3. In a third, and more important sense, Socialism is a system in which the production and distribution of wealth are carried on solely by the State, instead of by private capitalists or companies. In this sense, too, its object is to remove existing inequalities, and improve the social condition of society. The word Socialism is now generally used in this third sense. It is called *State Socialism*, and sometimes *collectivism*, to denote the collective ownership by the State, as representative of all. It is opposed to *individualism* and *monopolism*. It is in this sense Bellamy uses the word in "Looking Backward," and it is in this sense Karl Marx, the modern apostle of State Socialism, uses the word.

1. *State Socialism*—Let us glance, in passing, at this aspect of present day Socialism. It is practical; perhaps too practical for some to adopt. It asserts the State should own all the land. No private property in land. It should own all the mines. No ring of miners may buy a mining district, and settle the price of coal in the market at \$5.75 or \$10.75 per ton, while the State could mine and sell the same coal at \$3.00 or \$3.50 per ton. The State should own all the factories. No room for a few manufacturers to grow fat at the expense of the many "lean kind," who are called operatives. All the machinery, all the raw material of production, all the distributive and productive industries, must be under the control of the State. It must own all the railroads, all the telegraphs, all the telephones, and such like inventions. The State must keep the fruits of the earth in her storehouses, as well as the products of labour, and distribute them where they are needed. Gold and silver and their representatives, will not be needed. Labour checks will be the only currency, given in exchange for certain amounts of labour, and exchanged at the government stores for commodities.

All callings, or professions, are to be classified, and the government will be administered through these classes—the method being that of promotions from below and appointments from above. As a man graduates up through the industrial army, as

Bellamy calls it, he would eventually find himself, if worthy, in some important government position. Under *State Socialism* every citizen would be directly in the employ of the State or Government—all would be government officers. The civil service would include the whole population.

Do you ask what provision does State Socialism make for morality and religion? As its fundamental aim is reconstruction of the economic order of society, it need not concern itself much with questions like these.

As to morals, the evils that exist are largely owing to the present imperfect order of society. The new order, the Socialist says, will make men better, by furnishing them with better environments.

As to religion something of that nature will be recognized. President Woolsey, of Yale College, says: "There is no reason why Socialists should not be Christians. They might even make Christianity the State religion." At the same time Socialism is not in harmony with the Church, and for the reason that Socialists consider the Church identified with the rich and ruling classes, especially in the old world.

This, in brief, is the programme of the State Socialist, as developed by President Woolsey, in "Schaff-Herzog," as outlined by Washington Gladden in the *Century Magazine*, and as worked out in detail by Carl Marx, in his book on "Capital."

2. *Socialism as Anarchism or Nihilism.*—Another practical phrase of Socialism is Anarchism or Nihilism. It is the very antipodes of State Socialism; it is opposed to the State. For want of a better name it might be called "Anti-State Socialism." Some would refuse to honour it with the name Socialism at all but it must be taken into account in the present movement. It is largely political in its aim, but in so far as it seeks to abolish what it terms existing wrongs, it is Socialistic. Gladden, in the article just referred to, says of these extremists: "They aim at the complete overthrow of the State, even if dynamite is needed. They aim at blowing the whole social fabric into fragments, and out of the chaos thus produced they expect to evolve a new heaven and a new earth, in which every man shall do that which is right in his own eyes."

Rae in his "Contemporary Socialism," says: "The Nihilists of Russia are merely the extreme and more volatile minds, who

have been touched by the impact of the present upheaval. They are the spray and the foam which curls and rises on the ridge of the general political movement, which has for years been rolling over Russia, and their whole real importance is borrowed from the volume and momentum of the wave that bears them up. Folly, it is said is always weak and ridiculous till wisdom joins it; and the excesses of nihilism, if they stood alone, could not be the source of any formidable danger. But they do not stand alone; they flame out of an atmosphere charged with social discontent and political disaffection." This witness of Rae's is true also of anarchism.

This is the kind of Socialism we read much about in the newspapers. It is revolutionary. It makes rulers tremble. It fills political economists with anxiety. It calls the rioters, who were recently executed in Chicago, "brothers," and praises them as martyrs to the cause of humanity. One of these revolutionaries, addressing a crowd of kindred spirits in London recently, said: "If it were necessary to shed blood to overthrow the present system, it would be better to fight for it than to put up with the present miseries." Another of these revolutionists, son-in-law of Karl Marx, puts the case thus: "we preach class warfare; we hope it may not be a warfare of bullets and steel, but if it is a class-warfare, even this, alas! is possible. It is a warfare of the labour class against the capital class. In the past there has been no such battle without blood-shed. I only hope that this freedom of the labour class, that has certainly to come, may be brought about by reason and argument. But it will have to be brought about."

Nihilism, or anarchism, are practical aspects of the present Socialistic movement, with which we need not concern ourselves much in this discussion, seeing that they are but the spray and foam that curl upon the wave. It can have no place in our creed, or in the creed of any sober thinking man.

But there is another aspect of Socialism we must not overlook, viz.:

3. *Christian Socialism*.—There are many wise and good men inside the Church who are Christian Socialists. They believe that Christianity is essentially Socialistic. With this view Maurice and Kingsley warmly sympathized in their day, and it finds many advocates in the present day. Christian Socialists do not propose

to reduce Society to any one ideal system ; they believe in variety, in freedom, in progress. They would not tear down so much as build up.

They welcome what is good in the present century, but believe in better things socially, in the coming centuries. The future, they believe lies in the direction of association or co-operation. Therefore they approve in the present of profit-sharing, trades unions, the eight-hour movement, ballot reform, civil service reform, land reform, etc. They believe in every man having his own house, his own personal belongings, his own money, so long as he does not invest it to make more money. Some Christian Socialists would allow one to hold a bit of land for use, not, of course, for investment or speculation. Christian Socialists, while they sympathize with the poor, do not assault the rich. They say the rich are not to blame for being rich, any more than the poor are to blame for being poor. What to blame is the wretched competitive system that makes it possible for the one to grow rich and the other to grow poor. Christian Socialism is what its advocates call applied Christianity ; Christianity applied to economic affairs. It is religion first. It does not believe that Society can be regenerated by arrangements. It believes that it is to be made new, as Maurice says, by finding the law and ground of its order and harmony, the only secret of its existence, in God. These words express the views of all Christian Socialists ; they all believe that in some way, in some sense, we must apply the Sermon on the Mount, and the spirit of the Cross to the construction of society. The fundamental principle of Christian Socialism is the fatherhood of God, and the brotherhood of man. On these principles they favour the reconstruction of society. They would begin by municipalizing : lighting of cities, local transits, etc. They would nationalize the railroads, telegraphs, postal savings banks, etc. They would shift taxation from personal property to real estate. Real estate is now taxed but not on the right principle. They would tax it on a sharply graduated scale. They would make it the duty of the State to find work for the unemployed. Even some individualists say this is the only solution of the labour trouble. Want of work, the Christian Socialist says, drives many to drunkenness and into the criminal ranks. Giving work to the unemployed, they think, would do more towards curing intemperance, emptying jails, and

reforming character, than all other reforms besides. In some such gradual way would Christian Socialists work, putting their main reliance upon character, upon conscience, upon religion. They would appeal to the ethical in man, they would show the rationality of Socialism, and in this way bring the Church more and more into touch with the masses.

Now, if we comprehend what is implied in State Socialism, in Revolutionary Socialism, and in Christian Socialism, we get an idea of the whole movement. Of course, in a paper like this, we can only give the briefest outline. Even if one had the power of a steam condenser, he could not do much more than touch the fringes of the subject in the space allotted.

What should be our attitude as Christian ministers towards the movement? To say the least, we should give it our most serious consideration. Socialism is one of the strong prevailing movements of the day. It is not only in the air, it is in the workshops, in the clubs, in the newspapers, in the Church. The time is past when Socialism can be dismissed with a wave of the hand, or with curses, threats, sneers, or interjections of amazement. We may think it a sufficient answer to call them cranks or lunatics, but this will not prove a sufficient answer. This is not to act the part of wise men. Socialism is here; it may be here to stay. It is here, many political economists believe, as the natural progeny of unjust and tyrannical social conditions. My own impression is, there is much in Socialism that entitles it to the calm and sober thought of Christian ministers, whose mission is to set forth Christ's Gospel as a social gospel—a gospel of brotherhood and justice. Many good men are convinced that the ideas and sentiments which have developed into Socialism came at first from Christianity. The Rev. A. Scott Matheson, in his book, "The Gospel and Modern Substitutes," says: "Every Christian who accepts the teaching, example, and spirit of the Master, has a Socialistic vein in him, and it is in Christian countries that Socialistic doctrines make the most decided advance." With some of us Socialism is condemned without a hearing, because it has been associated in our minds with wild views on marriage, religion, ethical and political economy. But we should be careful not to confound the essence of the movement with its accidental accompaniments. True, some Socialists have expressed views subversive of the sacredness of

marriage and domestic life, but in justice it should be said that these views are not peculiar to the movement, and have been strongly opposed by able writers within the Socialistic school. They even go so far as to say that the movement has done much to elevate woman, and to give truer conceptions of domestic life.

Some regard Socialism as hostile to Christianity, and identified with Secularism. So it often is. But its supporters say the reason is not hard to find. The Churches of the Continent of Europe, where Socialism had its birth, have been taken into the service of the State and the ruling classes. This naturally formed a gulf between them and the masses, and as Socialism is more identified with the masses than with the classes, it was thus led to antagonize the Church. Opposition to the Church, therefore may be an accident of the movement and not of its essence.

It is believed too, by many, that Socialism aims at an equal division of property ; that the system proceeds on the share-and-share-alike principle. No Socialist of note contemplates such an absurdity for a moment. They are not communistic, in the ordinary sense of that word. They are willing to admit that communism was tried in Apostolic days, but proved a failure.

Some think, however, that Socialists are hostile to capital. Their opposition consists simply in transferring it from the hands of a competing few to the systematic management of the State for the good of the whole. These, and other misconceptions, respectable Socialists like Kirkup, would brush aside, and ask the thoughtful to look at the movement in its spirit and essence.

As a movement for the deliverance of the poor and down-trodden, from their unfavourable surroundings, (for Socialism is a movement largely in their interests), it should command our thought and sympathy, even if we cannot endorse all the methods adopted. It is a common complaint of Socialists that the Church is indifferent to social well-being. There may be room for some complaint. If it has been the fault of Socialists to forget God, and that man has a soul to be saved, may it not be the fault of the Church that she too often forgets that man has a body to be cared for. Someone has said : " That Churches are so busy saving souls, that they have no time to save men and women." Religion has to do with the whole man. Christ fed the hungry, and cured the sick as well as saved the soul. When we see women in factories over-

worked and underpaid, when we read about the awful sweating system in vogue in London and other large cities in Europe, when we read General Booth's account of the "out-of-works" fighting like wild beasts at London docks to get a job, when we read about the hundreds who are compelled to sleep in the open air on the banks of the Thames, when we read about the grinding tyranny of monopolists and other employers of labour, can we afford to look on as idle spectators without casting about for a remedy. It is all very well to say the Gospel is the remedy; but let us be sure that we preach a full-orbed gospel. The Gospel that Jesus commended in that final scene in Matt. xxv, was feeding the hungry, clothing the naked, visiting the sick. Why should it not extend to getting work for the unemployed, and seeing that those who are employed, get human justice from their employers? In this city there are young girls, some of them connected with my own congregation, earning a living by making paper-bags. They work by the piece. Some time ago they agreed to work harder than usual, for a whole week, to make a little extra money. They made a little more than the average week's pay. The first thing they knew their wages were cut down. The result was, the girls decided to make no more extra efforts, and now work along for the miserable starvation pittance. Such conduct on the part of employers cries to heaven for redress. We talk about pauperism; it has many causes. But surely one fruitful cause of pauperism is the miserable economic laws that practically compel the youth in our factories and shops to work at starvation wages while they are young, without the hope of saving enough to keep them out of the poorhouse when they are old. Joseph Cook, in one of his recent lectures in Toronto, insisted strongly on every working man receiving sufficient remuneration to support himself and his family in comfort. As it is, it is out of the power of hundreds of families in Toronto, no matter how provident, to get along in any kind of comfort. Some of the so-called middle class find it difficult at this moment to own a house, and meet obligations. The labouring man can never hope for the luxury of a house he may call his own. There is surely something wrong with our social arrangements, when an honest hardworking man can never afford to have a home. Recently a meeting of the Associated Charities was held in this city. One object of that meeting was to discuss methods for the preven-

tion of pauperism. This was a step in the right direction; this was a Socialistic step, for Socialism tries to go to the root of this increasing destitution, and shows that it is due to wrong economic laws. If our present competitive, monopolistic system, induces poverty at one end, would it not be wiser for Christian people to try and remove the cause rather than waste their energies in ministering to the disease? It is felt by many that our present method of distributing Charity in this city is not without its evil effects. It is time the Ladies' Relief Society, and the House of Industry, were casting about for a better method. Charity by law tends to pauperize the poor. It breaks down self-reliance, and tends to hypocrisy. Socialism may not cure poverty, but it pretends to grapple with the cause. In so far as it does this, it is a step in the right direction. In the City of Glasgow, twenty-five per cent. of the population are living in single apartments, forty-five per cent. or nearly one-half of the population, live in two apartments. But what about the palaces of the west-end of Glasgow. The labour, the sweat of these twenty-five and forty-five per cent. goes to procure purple and fine linen for the few. It is the glaring disparity between the social position of the employer and employed, that has been the main cause of this Socialistic movement.

Canon Westcott says: "The problems which the coming generation will have to face are problems of wealth and poverty, of luxury and want, of capital and labour. We are suffering on all sides from a tyrannical individualism." This witness is too true. Any system that results in a few millionaires at one end of the scale, and a million paupers steeped in vice at the other end, carries a *prima facie* condemnation of itself. What stand shall we take in regard to these great economic questions that lie at the foundation of Socialism? The Pope is trying to grapple with them. On the 15th of May last he wrote a long encyclical, bearing on these very points, entitled, "The Condition of Labour." Rome is wise in her generation; she tries to keep in touch with the masses. Has the Moderator of the General Assembly, or the President of the Methodist Conference, or the Bishop of Toronto, written a letter yet on behalf of the poor labourer? The action of the Pope is worthy imitation on the part of those Protestant dignitaries. We do not endorse the whole of the Pope's letter, but some parts of it

are worth repeating. He says: "When work people have recourse to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for money-making. It is neither justice nor humanity so to grind men down with excessive labour, as to stupify their minds and wear out their bodies." In concluding the encyclical, he says: "At this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided." The Pope does not think Socialism will cure their ills. If we do we need not shrink from it, for already we have given our unconscious sanction to a limited form of State Socialism.

Our public schools and libraries, our State universities, hospitals, asylums, reformatories, our postal service, every court of justice, the signal service, lighting and heating of cities, labour bureaus, municipal fire department, every factory act, every municipal health regulation—these and a hundred other things, are forms of State Socialism. The Socialist says they are good so far, but why not, he asks, extend the principle and make it apply to all production and distribution of wealth. Instead of so many business men in the city running opposition stores, bleeding one another, and sweating their employees, let the State take control and establish a store in each ward, as it is needed, and run it in the interests of society. Of course, this would mean a complete shifting of the business base, and no one knows how the experiment would result. But this is the programme.

In fine, Socialism must be studied. A movement that touches society at so many points should receive careful and profound study by the leaders of public opinion. Such a study will, at least, enable one to see the causes of the movement.

The Church must make sure that she is not responsible for Socialism drifting in the direction of atheism. Disguise it as we may, there is a strong feeling, in many directions, that the masses are not in touch with the Church. We censure the masses for drifting away from the Church. Perhaps judgment should begin at the house of God. Is there nothing in the Churches in Europe,

or in England, not to mention Canada, to alienate the masses? Is there not a tendency to put wealth and social position where Christ and character should reign?

We are now face to face with this great socialistic movement. It is growing; it is throwing out its roots farther and farther. Ten years ago, in Germany, there were only nine Socialists in Parliament; to-day there are twenty-four. It has its representatives in almost every legislature in the world. The movement is in our midst. Instead of looking on with the paralysis of despair, let us study, let us investigate, and if possible, apply the right remedies to existing social inequalities.

WILLIAM FRIZZELL.

Toronto.

THE ELEVENTH-HOUR LABOURER.

IDLERS all day about the market-place
 They name us, and our dumb lips answer not,
 Bearing the bitter while our sloth's disgrace,
 And our dark tasking whereof none may wot.

Oh, the fair slopes where the grape-gatherers go!—
 Not they the day's fierce heat and burden bear,
 But we who on the market-stones drop slow
 Our barren tears, while all the bright hours wear.

Lord of the vineyard, whose dear word declares
 Our one hour's labour as the day's shall be,
 What coin divine can make our wage as theirs
 Who had the morning joy of work for thee?

L. Gray Noble.

Canadian Presbyterian Mission Fields.

TENTH PAPER.

ONTARIO.

HOME Mission work in the Province of Ontario although, perhaps, in extent and possibilities not now comparable with that of Manitoba, the North-West, and British Columbia, has originated hundreds of congregations that have contributed to the present success of the Presbyterian Church in these more distant fields. Excepting such centres as Montreal and Quebec, no great pecuniary assistance can be reasonably expected from the Province of Quebec, where, in Roman Catholic communities, assistance is rather constantly required, to keep alive Protestant worship. But in Toronto and other Western towns and cities, the contributions for Home Missions have been on such a liberal scale, that while meeting their own local demands, they have enabled the committee to enter and hold vast territories beyond.

PIONEER HOME MISSION WORK*

in Ontario or Upper Canada dates back to the year 1794, under the Rev. Messrs. Collver and Dunn. The former, who came to Canada from New Jersey, organized a congregation in the County of Norfolk, and continued to preach until almost the day of his death, which occurred in 1818. Mr. Dunn, who was a licentiate of the Church of Scotland, came from the State of New York, and settled in Stamford and Niagara, the latter place being the capital of Upper Canada, and where its first Parliament was held. He was succeeded by Messrs. Young, Burns, Eastman and Williams. Before Mr. Eastman's death, the Presbytery of the

*Those who desire to study at greater length the beginnings of Home Mission work in Ontario, should read Dr. Gregg's exceedingly valuable "History of the Presbyterian Church in Canada," also the memoirs of Dr. Robert Burns, of Toronto, and Mr. Jas. Croil's "Historical and Statistical Report of 1866." To these and other authorities, the writer of this paper is indebted.

Canadas, Upper and Lower, was formed, Messrs. Easton, Smart, Bell and Taylor, being its original projectors and founders.

Passing on, we come to the name of one, not unknown even to some of the present older members of the Church in Ontario—Dr. Boyd, who was ordained at Prescott in 1821. His labours were abundant, not only in his own congregation, but extending to the neighbouring townships of Edwardsburg, Matilda, South Gower, and Mountain. "Of a vigorous and hardy constitution, he was indefatigable in season and out of season. He was distinguished as a vigorous preacher and an able expounder and defender of the doctrines of grace as exhibited in the Westminster Confession of Faith. In the struggle for popular rights, he braved persecution at the hands of arrogant prelatists." Another of these early pioneers was Mr. Harris, who came to Little York, (Toronto), in 1823, and founded the congregation of St. Andrews, to which he ministered until 1844, when with many of the members, he organized Knox Church, and on his retirement from active labour shortly afterwards, was succeeded by Dr. Robert Burns, whose untiring labours in the cause of Home Missions in Canada, deserve more than a passing notice.

In the year 1825, the Glasgow Colonial Society was formed, having for its object to provide with Gospel ordinances the many Scotch emigrants, who, because of dullness in certain branches of trade in their native land, were forced to seek a home in British North America. Appeals that came from parties closely connected with Dr. Burns' pastoral charge in Paisley, "wrought upon one whose ear was ever acutely sensitive to the cry of misery, and whose whole soul beat in sympathy with the wants and the woes of the poor. The emigrants' cry was to him like the beckoning Macedonian to the Apostle of the Gentiles in his Troas Chamber." Dr. Burns accordingly propounded the plan for Colonial Evangelization, of which, when it was approved of and a society formed, he was appointed its secretary, an office which he held for fifteen years, until it was merged in the Colonial scheme of the Church of Scotland. By means of this society, and more particularly the arduous labours of its secretary, many ministers came from Scotland and settled in Upper Canada. Among those who offered was the late Rev. Dr. R. S. Candlish, of Free St. George's, Edinburgh, then assistant minister at Bonhill, whom it was proposed to send to An-

caster. The late Dr. John Bayne, of Galt, the Rev. Thomas Alexander (still living in Brantford in his 87th year), and others mentioned further on in this paper, came to Upper Canada under the auspices of this society. The correspondence carried on by Dr. Burns in connection with these appointments was voluminous, while visits to different parts of Scotland, and sermons and public addresses without number, and collecting monies, seemed almost work sufficient without the care of his large congregation in Paisley. This missionary spirit, was to the last a characteristic of Dr. Burns, for during his pastorate in Toronto, and latterly in the professor's chair, he devoted a great deal of his time to Home Mission work, and penetrated large districts of country, where spiritual destitution and indifference prevailed to an alarming extent. He loved to visit churches to see how they did, especially in the new townships where men are famous according as they lift up their sharp axes upon the tall trees. "In many a forest cathedral the stump of a tree served for a pulpit, the canopy of Heaven for a sounding-board, while his clear, sonorous voice carried the notes of salvation to the utmost limit of the thronging multitude, and amid throbbing hearts and trembling voices and tearful eyes, there ascended the sacrifice of praise."

In the same year, 1825, we find that

THE PRESBYTERY OF UPPER CANADA

was organized as distinct from that of "The Canadas," and mission work prosecuted with more or less success at Streetsville, Ancaster, Dundas, West Gwillinbury, Esquesing, Mount Pleasant, Mowhawk, Galt, Burford, Blenheim, Nissouri, and Zorra. Regarding the latter congregation (Embro), so long under the pastoral care of the Rev. Donald McKenzie, and his worthy successor, the Rev. Gustavus Munro, it is recorded by Mr. Bell, who preached there on the 3rd October, 1830, "that the congregation was so numerous that although the house where the people assembled was a large one, it could not nearly contain the whole of them, so that he preached to them out of doors." This brings us to the days of such cherished workers as the Rev. Alexander Gale, Rev. Wm. Proudfoot, (father of Dr. Proudfoot), Rev. Thomas Christie, Rev. Wm. Rintoul, Dr. George, Dr. Machar, Messrs. Stark, Rogers, Cheyne, McDowell and others, who in the face of manifold hardships, and with singular

self-denial, laid the foundations of our Church in Upper Canada. In a document drawn up in 1830, and forwarded to the Glasgow Colonial Society with reference to the state of religion in Upper Canada, a detailed list is given of the mission stations in the more westerly part of the province, then divided into the Western, London, Gore, Niagara, and Home districts, and numbering in all 42. In 1834, the number of ministers and missionaries in connection with the four Presbyteries of Upper Canada, Glengarry, Bathurst, Kingston, and Toronto, was 32. In 1840 the Synod in connection with the Church of Scotland and that of the United Synod of Upper Canada amalgamated with a roll of 76 settled pastors, under the name of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and at the disruption or separation in 1844, there were 91 names on the roll, of whom 68 remained in connection with the Church of Scotland, and 23 united with the Free Church. The limits of this paper prevent extended notice of many interesting facts connected with Pioneer Home Mission work in these days, and the steady growth of the Church in face of difficulties unknown at the present time. These difficulties and drawbacks were not wholly connected with the poverty and sparseness of settlers, but were due doubtless to a divided Presbyterian Church, which happily was ended by the unions of 1861 and 1875.

These small beginnings of Home Mission work in Ontario—even after the union of 1861—as contrasted with the gigantic strides of later years, can best be understood by a few extracts from the *Record*, which was then conducted by Rev. Dr. Reid, in addition to his other duties. In January, 1862, mention is made of the appointment of the Rev. Robert Jamieson and the Rev. Jas. Nisbet to the then *Foreign Fields* of British Columbia and the Red River, and a liberal collection sought for their support and travelling expenses. Missionary meetings in these days were, however, numerous, and apparently better attended than they are now. “The Home Mission Committees in the different Presbyteries, were then charged to prepare divisions of their Presbyteries into convenient districts, and the deputations appointed, were instructed to bring fully before the congregations, the missionary operations upon which the Church was entering, *particularly the Home Mission work, which the Church must prosecute to the full extent of its ability.*” The

College Missionary Societies then, as now were moving earnestly according to their members and means to occupy frontier districts, which have now become flourishing business centres, with strong self-supporting churches. Remits on Home Missions were before Presbyteries, concerning the proposed Central Fund and the employment of students of theology, "*after they had attended two sessions in the theological classes.*" This was modified by the Synod of 1865 as follows: "Students may be employed in Home Missions *only after they have attended one session* in the theological classes. No student shall go out to preach during the college session without first obtaining the consent of the senate, and this permission shall not be granted more than three times while the classes are in session." At this early date the vexed question of the Distribution of Probationers was discussed in Presbyteries with about as little practical unanimity as at the present day. Appointments to mission stations, and also to vacancies, seem to have been made, in most cases, directly by Presbyteries, and the Home Mission Fund, then as now, periodically pressed upon the consciences of the membership, as many missionaries were unpaid for arduous labours performed. In this particular we have advanced during these 30 years. Dr. Thornton of Oshawa, then the Convener of the Home Mission Committee, thus urgently appeals to the congregations (1862): "The time being at hand when the Home Mission Committee will meet, it is to be hoped that ministers and congregations will not be unmindful of the claims upon the Central Fund, which will then have to be considered. Whatever views may be held by some as to the *best mode* of sustaining missionary efforts, there is no room for doubt, in regard to the Synod's requiring the maintenance of a *Central Fund* in the *meantime*. Not a few of those who are engaged in performing the Church's work in the Home field, are looking to it for what is most justly due them. Several Presbyteries have not nearly paid their Probationers in full, and hence applications have been made to me from not a few of the latter, supposing that funds would be in hand to meet their wants, before, so far as I am aware, a cent had been paid to the Treasurer. There are also claims upon the Fund arising from arrangements in the one branch of the Church previous to the Union. I refer to those settled in strictly missionary fields, to whom supplement was guaranteed for a time. As no claims can be more just, I hope that

'the strong' who have not yet contributed to the Central Fund, will 'help the weak' by timely aid to said Fund, and enable the Committee, among other obligations they have to discharge, 'to do justly.'" At this date the whole question of a Central Mission Fund was vigorously debated. There was apparent diversity of opinion as to whether the entire Mission work of the Church should not be conducted by Presbyteries, or by missionary districts of several Presbyteries, and the monies disbursed by a Synodical Central Fund, and Synodical Committee, in connection with Presbyteries. A writer under the signature of X. Y. Z., (who if I rightly judge, did much to put Home Missions on their present footing), advocates the Central Fund against all the objections brought against it. Among other things he says: "I rather fear that, with regard to the Central Fund, there has been a good deal of this misapprehension. I may be wrong, but it is my impression that some of the brethren think that in establishing such a fund, there would be something like interference with the liberty of congregations, and that all connected with the denomination would be *obliged*, or at any rate enjoined, to forward *all* their missionary contributions to the Synod's Treasurer, and Presbyteries be instructed to deal with defaulters 'according to law.'"

If any have such an impression, I cannot wonder at their determined opposition to such a Fund. If, however, they would only consider the matter a little, they would see that such is not and cannot be the idea of those who are earnestly solicitous for the establishment of such a central synodical scheme. I greatly mistake, if there is a single member of Synod, who would wish to use the slightest coercion in the case, or trench in the smallest degree on the full liberty of individuals and congregations. All that is proposed, as far as I understand the matter, is, that congregations be invited and encouraged to send in what contributions they may think proper, to the Synod's Treasurer, in order to form a Synodical Home Mission Fund, entirely analogous to the Foreign one, or that for the French Canadian Society; that the Fund thus formed be administered by a Committee appointed by Synod, not independently of Presbyteries, but through means of them; and that far from its being intended, or calculated to interfere with Presbyterian action, or the full development of local activities, it is expected, as it is most earnestly desired, to second and sustain the

one, and bring out more completely and satisfactorily the full vigour of the other." At the following meeting of Synod, no legislation took place, and Presbyteries were left to disburse their Home Mission funds as they saw fit ; but this want of uniformity of action was far from conducive to the progress and prosperity of the work.

At this date (1862), the year after the Union between the Free Church and United Presbyterian Church, there were 59 applications made for the services of missionaries, but only 30 available. The Home Missionary Committee paid claims amounting to \$1,393,73. At the Synod of 1863, a special committee was appointed to consider the whole question of Home Mission arrangements and regulations, and mature a plan to be sent down to Presbyteries, who were to consider and report their views. At the meeting of Synod in 1864, the principle of a central fund was re-affirmed, and ad-interim regulations re-enacted, and the scheme remitted to the Special Committee on Home Mission, in order to modify and mature it, in the light of the suggestions for its improvement, made by the several Presbyteries. Finally, at the Synod of 1865, the basis of what are now the Home Mission regulations was adopted, and the scheme fairly launched upon the Church. At the Synod of 1866, Mr. (now Dr.) John Laing presented the first report of the Home Mission Committee, since the adoption of the new rules and regulations, "which called forth the warmest expressions of approbation, not merely on account of the manner in which it was got up, but also on account of the large measure of success of the operations of the New Home Mission Scheme." The report showed that at that date 69 fields, 132 preaching stations, 41 weak congregations needing help, and receipts amounting to \$7,000, exclusive of \$5,000 raised by the Presbytery of Montreal.

Thus far we have dealt with the Home Mission work, after the Union of 1861, between the Free and U.P. Church. But the Church of Scotland

FROM 1844 UP TO THE UNION OF 1875.

was busily engaged in planting and assisting Mission Stations, and aiding weak congregations. In the year 1865, Mr. James Croil—to whom Presbyterianism in Canada is indebted in many ways—on

being appointed agent for the schemes of his Church, undertook a personal visitation of such congregations and stations, connected with the Church of Scotland, and gave results of his nearly 12,000 miles of travels, in "The Historical and Statistical Report," presented to the Synod in the following year. At that date the congregations and preaching appointments in Ontario, in connection with the Church of Scotland, were 102, or a total including Quebec, of 126. Mr. Croil's report is most interesting from beginning to end, and did space permit, we would gladly copy at length, many of his exceedingly caustic and at the same time humourous remarks, regarding the condition of Presbyterianism in many parts of Ontario, at that date. As it is, we cannot forbear giving one or two extracts, which might be indefinitely multiplied. Speaking of what was then, and still is, one of the richest agricultural regions in the West, he says: "It has a frontage on the Georgian Bay, and is altogether a beautiful section of country. The price of land in favourable localities has gone up to as high as \$100 an acre. Agriculus has grown rich. A certain one whom I met, had a short time before received \$5,000 in cash for his wheat crop. Upon the good old principle of tithing, \$500 of this, would have been given for the service of Him, who gave the whole. How much, is it supposed, does this modern representative of Christianity, in the finest wheat-growing township of Canada—a man 'who thanks God he was born a Presbyterian,' who, 'please God, intends to die a Presbyterian,' whose love for the Church of Scotland, to hear him talk, is, as was that of David to Jonathan, 'wonderful! Passing the love of women'—how much per annum does this prosperous farmer dole out for the support of a faithful and laborious minister of the Gospel? Publish it not in Gath! 'Four almighty dollars.' Tell it not in Askelon, that he refused, point blank, to become a subscriber to the *Presbyterian*, 'at one dollar a year'! Concerning one of the Presbyteries in Central Ontario, situated in a region of country, admittedly less favourable for abundant crops than in the West, but which has been wrought up now to the highest state of efficiency and liberality in missions, he says: "Of romantic scenery there is no lack, but in an agricultural point of view, the general aspect of the country is less inviting than other portions of the Province. In some places, indeed, it presents the appearance of hopeless sterility. There is a deal of poor, sandy soil. The landscape

is disfigured by vast forests of charred leafless pines, and by tracts of 'brulé,' in which the very earth has been burned to a considerable depth." Though Lachlan Taylor describes the Upper Ottawa country, as "the most wretched and hopeless country inhabited by civilized men, on which *he* ever gazed; and the people, belonging to a class among whom even Methodism cannot hope to win many trophies;" the Presbytery regard it more hopefully, and are doing what they can to supply with Christian ordinances not only the congregations already organized, but the settlers and "shanty men" living more remote, amid "the ragged and rocky steeps," that have hitherto been accounted beyond the pale of civilization. Of Brantford, he says: "From small materials we have been endeavoring to build up a congregation. But it is hard to make bricks without straw! The Rev. David Stott succeeded in building a church—a very small church—too small even for his own small congregation, and which was soon after sold to a congregation of negroes, *who never paid for it, and never will.*" The Episcopalians of Brantford having built a new Church, their old one was offered for sale, and the congregation bought it for \$500. But the conditions of sale required that it should be removed to another site; the building being large, that cost a deal of money, and long time to do it. So long, indeed, was the poor old church a-being dragged through the streets, that, for some weeks, a proverb was rife in Brantford, that the Presbyterians were bringing the Church to every man's door!" While Mr. Croil's visit did much to stir up the brethren of his Church, and the congregations under its care to greater missionary effort, it doubtless also greatly hastened the Union of 1875. No true Presbyterian could look on without pain at the needless waste of men and means, even at such a recent date as 1866, in connection with Home Mission Work in Canada. And so we find that Mr. Croil's report closes with these words: "It is expected perhaps, that something should be said in this Report, on the subject of Union with other Presbyterians. Of the desirableness of such a union there cannot be two opinions; with regard to the practicability, we are not all agreed. Sooner or later a union with the Synods of the Lower Provinces must follow in the wake of Confederation. It is worthy of consideration, whether it were not wise *now*, to give some consideration to the proposition of establishing a *General Assembly for the Dominion of Canada.*" The Union

was then nearer perhaps than Mr. Croil imagined, and certainly no man more than he, rejoiced at the enthusiasm and rapidity that marked the negotiations of the different churches, and their unification in 1875. His labours since, as editor of the *Record*, in spreading much valuable Home Missionary information among its 40,000 readers, and in other important positions, are well known to the Church, and can never be forgotten.

SINCE THE UNION OF 1875

the Home Mission work of the Church, not only in Ontario but throughout the Dominion, has been considered and reduced to system more than ever before, and has been accompanied with a measure of generosity on the part of the membership, that perhaps the most sanguine friends of Home Missions could hardly anticipate. In 1875 the entire amount contributed to Home Missions and assisted congregations in the Western section was under \$25,000. Last year's report showed that for Home Missions and Augmentation, (including bequests and donations, the sums expended by individual congregations and by the College Societies), \$111,000 had been raised, and if the contributions of the Lower Provinces are added, the amount would reach \$130,000 at least. This is, certainly not what *might be given*, but still it affords cause for thankfulness.

As already stated, Home Mission work in the older provinces—Ontario and Quebec—is being overshadowed by that in Manitoba, the North-West Territories and British Columbia, but the demands of older fields must still be met. They cannot be left destitute of Gospel ordinances, although there may be little hope of progress like that of the North West. The claims of the vast lumbering districts in Central Ontario, and the Muskoka, Algoma, and Lake Superior regions, are pressing. Ontario, which gives liberally to the work of church extension in the great North West, cannot have its claims ignored. If the cords are lengthened, the stakes must be strengthened. The heart or centre of Mission work must not be impoverished. While it is true, that for many years, the older and more thickly settled provinces, such as Ontario, must supply a large proportion of the funds necessary for frontier and prairie work, and in settlements among and beyond the Rockies, Home Missions at our very doors are equally pressing. Of the 306 fields, and 880

KNOX COLLEGE MONTHLY.

Mission Stations reported to last Assembly, under the care of the Western section, 150 fields and 390 stations, with 90 augmented congregations, are to be provided for in Ontario. The work is one, whether called by the name of Home Missions or Augmentation, and how any member of our Church can refuse sympathy and aid to the Augmentation part of our work, seems amazing. It is not ignorance of the design of the fund, or the necessities of the fund, or the results it has accomplished, that keep its finances so low, but rather heartlessness and indifference to the claims of laborious, faithful, self-denying men, who are doing, in many cases, more for the spread of religion, than those who are better cared for, by self-supporting congregations.

There are many reasons—such as the large emigration from the old world and other sections of the country, to the North-West—why Home Missions should be prosecuted with earnestness, more indeed than ever before. The acquiring and holding of Presbyterian territory in the distant prairies and in British Columbia, demands increased liberality from year to year. Many important places in Ontario, east and west, have been hopelessly lost to us as a Church, because of indifference and parsimoniousness. To Ontario, the Church naturally looks—perhaps somewhat extravagantly,—nor, so far, has she been disappointed. The reflex influence cannot indeed be estimated. Not only so, but every new Mission station opened, and every newly organized augmented congregation, becomes a source of strength to all the schemes of the Church, so that the friends of Foreign Missions equally with those of Home Missions, are interested in the work. God has indeed highly honored us, in giving us such a vast field for the extension of His Kingdom beyond our former limits. For when everything has been said in favour of denominational growth, the great object both of Home and Foreign Missions, is to take the world for Christ. Success in Mission work should never lead to vain glory, nor is it to be estimated by mere statistics. Dr. Scott, of St. George's, Edinburgh, in a recent sermon upon the barren fig tree, says, that no good can come to any Church that refuses to satisfy the hunger of Christ, and then he adds these words of warning, which are as applicable to the Canadian churches as to the Scottish: "As they surveyed its widespread and ever increasing activities, as they looked at its elaborate and increasing missionary organization at home

and abroad, as they observed from year to year the increase in the membership and in the number of adherents, and also in the amount of its offerings, was it to be wondered at if they sometimes acted as if they were proud that they had now at least a name to live? To anyone who loved Christ it must be a joy to see the growth of the Church. They should be loath to question whether there were any really beneficent results from their activities; and yet they were bound to question it because the temptation besetting every Church in Christendom was to make far more of its activities than to consider its life, rather to go in for a great show to cultivate godliness. God regarded not appearance, though they threw so much of their effort into maintaining a fair appearance. The strength of a Church lay not in the number of its members and adherents, or in the amount of its offerings, but in the number of its penitents, in the growth in grace which those penitents could register, and in the souls won for the Master and ripening in the fruits of the Spirit to eternal life."

Let us never forget, in all our endeavors and zeal, that prayer for the success of missions, is as important as giving. The altar fire must never go out. There is, we are told, a beautiful custom among the natives of New Guinea. Once a year the men set out on a trading expedition,—an enterprise of great peril, for they are liable to shipwreck on the coast, and to the attack of hostile tribes. There is a prevalent belief that those who stay at home, have much to do with their return. If wives and daughters keep the fire constantly burning on the hearth, the men will return, but if through neglect the fire burns out, some evil will occur. Thus they watch and wait, until the shouts of villagers give the glad news that the expedition is returning. Sometimes also, watchfires are kindled along dangerous coasts to cheer and guide the fishermen and sailors in their lonely toils. With this custom before his mind, Marctu, a venerable South Sea Island preacher, uttered these words at the close of a missionary address, and they may well be taken to heart by Christians in all lands: "Finally, brethren, recollect that if the watchfires die out the canoes will be lost. Many of our near relatives have ventured far out on the ocean to fish for the souls of the heathen. The night is dark; their work is perilous. Our share of the work is to keep awake, to pile up dry cocoa nut fronds on the watchfires, and shout to the returning canoes, so

that they may know where to land. Ah! if the watchfires of faith and prayer burn brightly, our brethren will ere long return, heavily laden with spoil."

WM. COCHRANE.

Brantford, Ontario.

DEATH DEFIED.

THERE dwells one bright Immortal on the earth
 Not known of all men. They who know her not
 Go hence forgotten from the House of Life,
 Sons of oblivion.

To her once came
 That awful Shape which all men hold in dread,
 And she with steadfast eyes regarded him,
 With heavenly eyes half sorrowful, and then
 Smiled, and passed by. *And who art thou*, he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?

But she no answer made: silent she stood;
 Awhile in holy meditation stood,
 And then moved on thro' the enamoured air,
 Silent, with luminous uplifted brows—
 Time's sister, Daughter of Eternity,
 Death's deathless enemy, whom men name Love.

Thomas Bailey Aldrich.

THE LATE MANAGING EDITOR.

THE KNOX COLLEGE MONTHLY AND PRESBYTERIAN MAGAZINE has a history extending now over a period of more than nine years. The first number was issued in February 1883 by the Metaphysical and Literary Society of Knox College. On the title page of this earliest number are to be found the names of the first staff composed of eight members. With two exceptions these are now engaged in the work of the ministry in Canada or the United States. Of the two excepted, one holds an honourable position in the noble profession of medicine, and the other has fallen asleep. It was a little more than two years after the commencement of its history that Mr. J. A. Macdonald's editorial connection with this magazine began. Since the autumn of 1885 this connection has been uninterrupted.

In the spring of 1889, after a good deal of discussion, the Metaphysical and Literary Society decided to seek the co-operation of the Alumni Association in publishing the KNOX COLLEGE MONTHLY AND PRESBYTERIAN MAGAZINE monthly during twelve months of the year instead of six. The Alumni Association approved of the project, and appointed editors to act with those appointed by the sister society, in the management of the journal. When this change was made, it was felt to be necessary that one man should give the major part of his time to the management of the magazine, and all agreed that Mr. Macdonald was the man for this work.

In the month of November a change was made in the business management of this journal. An agreement for three years was entered into, by which Mr. D. T. McAlinsh became the publisher for the societies interested in the College magazine. A condition of the agreement was that Mr. Macdonald should be the Managing Editor.

When the KNOX COLLEGE MONTHLY assumed a new name, and entered upon a wider sphere, Mr. Macdonald devoted himself with great energy to the improvement of the literary character of the journal. During the earlier years of his connection with the MONTHLY he had made one department—"Here and Away"—his own, and had established his reputation as a good paragrapher. This department has always been bright and interesting.

The winter of 1888-9, Mr. Macdonald spent in Britain. This visit is noted here because of its influence on the contents and tone of this journal. During that visit Mr. Macdonald formed an acquaintance with several able writers, and obtained some valuable articles. But it was not merely in this way that the editor's visit to the old land had its effect upon this trans-atlantic magazine. While there, he fell under the influence of a certain school of theologians who are attracting a good deal of attention. On his return to Canada, it was not long before the influence of these teachers showed itself in various ways in the pages of the MONTHLY.

To the great regret of all interested in the success of the journal, Mr. Macdonald decided some time ago to retire from the position of Managing Editor. This step was rendered necessary by his assuming the pastorate of Knox Church, St. Thomas.

It remains to estimate very briefly the services of Mr. Macdonald during his connection with this journal. He was most successful in his efforts to obtain contributions from other writers. He knew the subjects that were interesting to the readers of the magazine, and he knew the men who could write something worth reading on these subjects. The best thing he ever did in this line was the obtaining of the articles on the various mission fields of our Church. The idea of this series was a good one, and the selection of writers singularly happy. During the last year or two, Mr. Macdonald devoted a good deal of space to the department of "The Editor's Book-Shelf." Other reviews in this department were always readable, though often superficial. The department of "Here and Away" has been mentioned already. Outside of the paragraphs contained in the two departments last mentioned, Mr. Macdonald's own contributions to the MONTHLY, have not been numerous. The best work of his that has appeared in the pages of this journal is his article published last year on Principal Caven. This is a very clever pen-picture of the man whom every one connected with Knox College delights to honour.

I have attempted to give an account of Mr. Macdonald's connection with the MONTHLY, and to estimate his services. It is gratifying to know that these valuable services are not to be lost to [this journal. His experience in journalistic work, and his acquaintance with writers will be invaluable to the committee of which he is happily a member.

J. McD. DUNCAN.

ALUMNI ASSOCIATION.

THERE are few pleasanter days, in the year, than the days in which the old boys meet in the old College halls. We are glad to find that in spite of the toil, in some cases of years, they are still boys. The old snap and humour, and repartee, in sober discussion and after dinner speeches, do us good and make us long for the next meeting to come around. The only thing to be regretted is that distance and augmentation deficits make it impossible for many to come up to Jerusalem to the annual feast. They are very much missed, if they knew how much, they would try hard to be there.

Mr. Burns read a capital letter from Goforth this year. They have already begun to *reap* in Honan. How quickly the seed has sprung up! It made us feel very glad and thankful, as two of the brethren led us to the Throne in praise and thanksgiving to God for His kindness to our Missionaries.

We had, in the afternoon, a discussion on 'Pulpit Advertising,' opened by W. G. Wallace. Some pretty vigorous English was used in denunciation of the hysterical efforts put forth in some quarters to gather a crowd. The poor preacher is publicly proclaimed *a nobody* by being put away down at the bottom of the poster, in small type, whilst Madame *Somebody* occupies the remainder of the bill. Alas! It is pitiful.

J. McD. Duncan, read an excellent paper on Presbyterian Examination of Students, that deserved very much more discussion than time allowed. When, I wonder, will Presbyteries begin to realize their responsibility with regard to students? Instead of asking the old Committee of two or three to confer and report—all of which is done in twenty minutes—there should be plenty of time given to an examination, conducted in such a manner as would make the young men feel that their advent as workers is a matter of no little consequence to themselves or the Church.

J. F. McLaren, read a good paper on the Eldership, in which he showed that the seven thousand elders in our Church do *not* do the work as they are expected to do, and gave the reasons why, and

some suggestions that might enable them to fulfil their vows. Mr. McLaren's paper was all the more interesting because he said some things that excited discussion and opposition, but all agreed when he emphasized the need of deep spirituality as the *sine qua non* of success.

R. S. D. Anderson, gave a delightful paper on Ministerial Associations, to which we cannot even refer. If time for discussion was too short then, much more is the MONTHLY too short for all that might be said.

As usual the MONTHLY came in for a good deal of discussion, in fact a good deal more than usual. The managing editor sent in his resignation. Mr. Macdonald finds that congregational duties plus one hundred miles from Toronto, are too much for the flesh, however willing in spirit to serve the Association. His resignation was accepted and the following resolution adopted :

“That in accepting Mr. Macdonald's resignation as managing editor of the KNOX COLLEGE MONTHLY, the Association records its appreciation of his valuable services during the past three and a half years. The readers of the MONTHLY have been favoured through his management, with a large number of articles of high literary merit, by distinguished scholars as well as with many excellent book-reviews, character sketches, and other articles from his own pen. Mr. Macdonald has given evidence of gifts that would give him prominence as a journalist, if his life was devoted to that profession. The Association accepts his resignation with regret and prays that he may enjoy the very richest blessings in the pastoral labours upon which he has entered.”

But what is to be done with the MONTHLY now? Mr. Macdonald was sick and unable to be present, so that the Association did not have the benefit of his experience. But nobody felt discouraged, nor did anybody entertain the thought that it should go back to its original six-month character. If it cannot just yet expand into a more pretentious magazine, it must at least go on as it has done—a twelve-month Journal, and an exponent of both students and alumni—probably more of the student element than it has had for years.

But did it not skip two months lately? Yes, owing to causes connected with post office delivery and editorial changes, that are not likely to occur again. Well, to make a long story short, what was done was this. The following editorial staff was appointed : Messrs. Turnbull, Scott, Macdonald and Anderson, to represent the Alumni ; and Messrs. Ross, Sinclair, Wilson and Horne, to re-

present the students. These are to meet at least twice a year, or more frequently at the call of the Convener—of these, Messrs. Turnbull, Scott, Ross and Horne, are the executive staff, that are to meet monthly and make all arrangements for publication. Mr. R. C. Tibb, has been appointed treasurer ; and he will make a financial statement at each monthly meeting. The students rallied splendidly, never before were they so enthusiastic. All are bound to make the MONTHLY better than ever it was before. That they will succeed goes without saying.

All were very sorry that Mr. Somerville, of Owen Sound,—the genial and business-like President, and one of the most loyal graduates of Knox—was absent through sickness. In his absence Mr. Pettigrew discharged the duties of the chair very well.

The following officers were elected for the ensuing year : Rev. R.P. Mackay, B.A., President ; Rev. J.H. Ratcliffe, Vice-President ; Rev. W. A. J. Martin, Sec.-Treasurer ; Rev. Messrs. Wallace, Turnbull, Duncan, Ramsay, Reid, Burnet, Executive Committee. Messrs. Fortune and Cooper represent the students on the Executive.

Rev. W. Burns was re-appointed Sec.-Treasurer for the Goforth Fund, and Rev. Messrs. J. A. Macdonald, W. A. J. Martin and John Somerville were recommended as representatives on the Senate.

At the annual dinner, amongst a number of addresses by Messrs. Turnbull, Gilchrist, McGregor, James Hardy and the President-elect, a resolution was proposed by Mr. Scott, expressing gratitude for the recovery of Dr. Caven's health, and the hope that he would enjoy his trip to Palestine, and be long spared to preside over this College.

The meetings were altogether good. Lots of business and good humour made everybody say, 'I'm glad I came.' Come again.

OUR COLLEGE SUPPER.

THE annual supper of the students was held in the College dining hall, on the evening of Tuesday, April 5, beginning at six o'clock. The tables were gaily arranged under the management of the stewardess, who had spared no pains to make the spread an inviting one. This was the first year that the students attempted to have their supper without the graduates, and taking all things into consideration, it may be said that the experiment proved a success.

The Professors were all present, except Dr. Proudfoot. They found time, in the midst of reading diffuse examination papers, to spend a social evening together with the students before the closing. The graduating class, in whose honor the supper is held annually, were well represented, all being present except Mr. Alex. McNabb, who had been unavoidably detained at home. But what about the other years? Out of the large second-year class of twenty-five students, only eleven had enough College spirit to make it convenient to be present, and to assist in giving the graduating class a pleasant farewell evening, while, as to the Junior class—oh! where were they? One would have thought there was no such class this Session, judging from the appearance that evening. Such marked absence seems a wonderful proof of how Knox men, in general, allow anything and everything to interfere with College interests, even during the session. For all should remember that the College has a day for closing, until which time, it seems only a small thing that all should be found in their places to assist in the proceedings.

The bill of fare was excellent, and "the boys" to say nothing of the Professors, seemed to enjoy themselves to the utmost, being very much at home in that part of the festivities.

Through the energy of an efficient committee an excellent toast list had been arranged, much care having been taken in the selections. The first toast was to the "Queen." Knox men are always loyal; they believe in the Old Flag and the Old Land,

whose gracious Queen rules over peaceful citizens, under a code of laws well fitted to extend the kingdom of peace upon the earth. It was proposed by the chairman, Mr. W. H. Johnson, B.A., and drunk heartily amid the cheers of all the students. The next toast was to "Canada, our native land." It was proposed by Mr. John S. Davidson, B.A., and responded to by Mr. D. M. Martin, who was well fitted to expatiate on the glory of our land on account of his extensive travels. This he did in an eloquent manner, dwelling on the resources of each province in turn, from the east to the west; and concluding by directing the attention of all to the great country beyond the Rockies, which, like a new "Valley of Avillon," is opening up to all travelling westward. Then followed the toast to "Our Professors." They are always in high esteem by the students of Knox College, who desire that all possible honour be given to their instructors. This toast was proposed by Mr. Norman Lindsay, B.A., who referred to each one in a few well chosen remarks, concluding, in reference to Prof. MacLaren in his own peculiarly good natured way, by saying that he wished that his Professorial life might be as long as his examination papers. In reply, each of the Professors spoke briefly. Dr. Gregg, as principal, spoke first, reading a letter from Principal Caven, dated from Cairo, in Egypt. He was followed by Dr. MacLaren who expressed the pleasure that he experienced in reading the answers to his long papers. Dr. Kellogg, who has come to be one among us since he began to teach, and Prof. Thomson, each made short replies, giving good advice and encouragement to all. The toast to "the Alma Mater" was proposed by Wm. Gauld, B.A., and replied to by Mr. W. R. Mackintosh, B.A., who in his speech made a few remarks worthy of the attention of all. He spoke of men in Knox College whose only idea of their Alma Mater seemed to be that of a "roost," where they would find shelter for a while, and be allowed to have all their interests elsewhere. He concluded by emphasizing how deplorable such a state of mind was in any student, and how it must surely work disastrous results in the end. The toast to the graduates was proposed by Mr. W. G. A. Fortune, B.A., who spoke of the different spheres of labor to which the present class were looking forward as opportunities of doing much good. It was replied to by Messrs. McNair and Grant of the graduating class. Then followed the toast to the "Under Graduates," proposed by Mr. J. K. Arnot, B.A.

and replied to by Mr. J. R. Sinclair, B.A. The toast next in order was to "the Ladies." Mr. A. Neilly, in proposing this toast, said he considered it the most important toast of the evening, on account of the great place that the ladies occupy in the work of the Church. In reply, Mr. Peter MacNabb made a few remarks testifying to the importance of what had been said. The customary toast to "the Sister Colleges," was proposed by Mr. Wm. Cooper, B.A., and replied to on behalf of the Scotch Colleges, by Mr. Adam Jamieson, who has spent his life among them up to last winter when he came to Knox, and thus was quite fitted to describe their merits. Mr. Jas. Borland replied on behalf of our own University. "The Press" was not forgotten. Mr. R. W. Ross, B.A., in proposing the toast to the press, spoke of the two factors in successful preaching, the Bible and human nature, and stated that a knowledge of these two somewhat diverse subjects enabled a man to preach well. One way that human life was to be studied was from the newspaper, from the large city daily down to the small local paper, in all of which we see the questions that are holding the attention of the public, and the minister is thereby able to proclaim the truth which is most adapted to meet the wants of the individual. A toast to our "Host and Hostess" was proposed by Mr. D. Spear, B.A. This concluded the list and the seventh annual supper was concluded, by all joining hands and singing "Auld Lang Syne."

CLOSING DAY.

ANOTHER College Session has closed. On the afternoon of Thursday, April 7th, many friends, graduates and others, assembled in Convocation Hall to witness the closing exercises and to hear the results of the examinations. The gathering was much the same as in former years, and yet there was a difference; Principal Caven was not there. His familiar form and voice were missed, but it was pleasing to know that the cause of his absence was nothing more serious than the General Assembly's approval of his past years of faithful service, manifesting itself in thus granting him a lengthened holiday to visit the Holy Land. It was plainly a satisfaction to every one present to hear from him through Professor Gregg and to know that his health, which was far from satisfactory on leaving home, has much improved. At the time of writing he was in Egypt enjoying the historic scenes of that ancient land. He intended leaving very soon for Palestine, and after travelling through that country and Greece, Italy, France and Germany, on his way to England, expected to sail for home towards the end of May. During his absence his classes were taken by Rev. Dr. Kellogg, of St. James' Square Church. To ask a minister in active work, with the burdens of a city pastorate resting upon him, to supply on short notice the place of a professor of Dr. Caven's standing is no small demand, and one to which few would care to respond. Dr. Kellogg, however, was equal to the task. Dr. Gregg's reference to his work, expressing the thanks of the Senate and the College, but voiced the feelings of all, and the hearty applause which followed showed that Dr. Kellogg has a warm place in the affections of the students.

Professor Gregg, the acting principal, presided. Besides the members of the Faculty there were on the platform Rev. Dr. Wardrop, moderator of the General Assembly; Rev. Dr. Reid, agent of the Church; Rev. Dr. Goodspeed, of McMaster University; Rev. Dr. Kellogg, Toronto; Rev. P. McF. McLeod, Victoria, B.C.; Rev. W.G. Wallace, M.A., B.D., Toronto; and Wm. Mortimer Clark, Esq., Q.C.; chairman of the College Board. Sir Daniel Wilson, the

venerable President of Toronto University, who is always a welcome visitor on such occasions, was unavoidably absent, and the well known face of Principal Sheraton, of Wycliffe College, detained by other duties, was also missed.

In his opening remarks Dr. Gregg made reference to the losses Presbyterianism has suffered during the past year; in Canada, by the death of Dr. Cook, of Morrin College, Quebec; and in Scotland, by the death of Dr. Cairns, of the U. P. College, Edinburgh. Coming to our own College, its prosperous condition was set forth as a reason for deep gratitude and devout thankfulness to God. The attendance has been larger than ever—75 in theology and about 135 in all—and although the health of all was in general good, the student-ranks were this year broken by the death, in January, of Mr. G. W. Logie, of the 2nd year Theology. Kindly, and fitting reference was made to his earnestness and devotedness which had won the love and esteem of all, and to his faithful service in the different mission fields he had occupied.

Referring to the library, the splendid bequest of \$20,000 by the late James McLaren, of Buckingham, was fittingly acknowledged. Knox had reason to know of this friend's liberality years ago, when \$50,000 from him endowed the chair in Systematic Theology, and now this bequest, coming as it does, when much needed, will cause his name to be long remembered in connection with the College.

Then followed the academic exercises proper. Two had successfully passed the final examination for the degree of B.D., Rev. W. H. Jamieson, Ph.D., of Blenheim, and Rev. J. Knox Wright, of Spalluncheer, B.C. The latter was unavoidably absent, but Mr. Jamieson was presented by Rev. W. G. Wallace, B.D., and received from the hands of Dr. Gregg the B.D. hood. Then every ear became attention as the examiner's report was read, and as the successful candidates were announced they were warmly applauded. In this connection it has often occurred to us that this part of our closing exercises has very little of the distinctively collegiate character about it, and is very tame compared with what it might be. Why should not the successful candidates be formally presented on the platform as in other colleges? There is no reason why our commencement should not be as imposing a ceremony as that in Toronto University and yet there is a great difference. We

believe that some change in the direction of making this part of the exercises more collegiate in character would be beneficial in many ways to all concerned.

The following is the list of Scholarship men :

Third Year.

i. Bonar, Burns,	Scholarship, \$80	John McNair, B.A.
ii. Fisher,	" 60	Norman Lindsay, B.A.
iii. Fisher	" 60	H. S. McKitrick.
iv. Zion Church, Brantford,	" 50	Wm. Gauld, B.A.
v. Boyd,	" 30	J. S. Davidson, B.A.
vi. Cheyne,	" 30	W. H. Johnston, B.A.

Second Year.

i. J. A. Cameron,	Scholarship, \$60	Geo. Logie, B.A.
ii. Knox Church, Toronto	" 60	W. R. McIntosh, B.A.
iii. Knox Church, Toronto	" 60	Jas. Wilson, B.A.
iv. Loghrin	" 60	W. G. W. Fortune, B.A.
v. Torrance	" 50	E. A. Harrison, B.A.
vi. Heron	" 30	H. F. Thomas, B.A.

Mr. H. R. Horne, B.A., although standing sixth in the year, is not eligible for scholarship as he already holds the Prince of Wales prize.

Mr. E. L. Hunt, B.A., and Mr. J. G. McKechnie were not eligible for scholarships, otherwise they would divide the Heron Scholarship with Mr. Thomas.

First Year.

i. Central Ch., Hamilton,	Scholarship, \$60	G. A. Wilson, B.A.
ii. Eastman,	" 60	J. A. Mustard, B.A.
iii. J. B. Armstrong	" 50	Wm. Cooper, B.A.
iv. Goldie	" 40	S. Lawrence.
v. Gillies	" 30	R. Drinnan.
vi. Gillies	" 30	C. H. Lowry.
vii. Dunbar	" 30	Not awarded.

Mr. R. G. Murison was third in the year, but was not eligible for a scholarship.

Special Scholarships and Prizes.

Bayne Scholarship, \$50, for proficiency in Hebrew on entering theology—
G. A. Wilson, B.A.

Prince of Wales Scholarship, \$60, (for two years) for essay on "The Unity of the Bible in its Manifold Parts"—H. R. Horne, B.A.

Smith Scholarship, \$50, essay on "The Love of God for Mankind as distinct from His Love for His own People"—Geo. Logie, B.A.

Brydone Prize, \$30, Special examinations on the subject of Efficacious Grace—Equally divided between John McNair, B.A., and H. S. McKitrick.

The Willard Tract Depository Prizes—For proficiency in knowledge of the English Bible :

i. \$30 in Books—E. A. Harrison, B.A.

ii. \$20 in Books—Wm. Gauld, B.A.

W. H. Grant, B.A., and P. McNabb, were awarded special prizes by Wm. Mortimer Clark, Q.C.

Clark Prize, (Lange's Commentary) for N. T. Greek—Geo. Logie, B. A.

Clark Prize, (Lange's Commentary) for O. T. Hebrew, W. G. W. Fortune, B.A.

The members of the graduating class then received their diplomas. The class numbering nineteen is as follows :

W. H. Grant, B.A.; Norman Lindsay, B.A.; H. S. McKittrick ; W. H. Johnston, B.A.; J. S. Davidson, B.A.; Wm. Gauld, B.A.; David Spear, B.A.; Thos McLaughlan, B.A.; Cunningham Moore, B.A.; J. C. Stinson, J. R. Bell, A. McNabb, A. E. Neilly, J. K. Arnott, B.A.; Hector McLennan, A. Jamieson, W. A. Wylie, B.A.; John McNair, B.A.; Peter McNabb.

After some good advice by Rev. Dr. Goodspeed, of McMaster University, the afternoon meeting was brought to a close.

The evening meeting this year was in Westminister Church, the speakers being Rev. Dr. Proudfoot, and Rev. Jas. Carmichael, of King. The attendance was not large. Dr. Proudfoot, in his characteristic style, gave some valuable advice to the graduating class, setting forth the necessity of continuing their studies after leaving College. We hope they will always remember at least one thing strongly emphasized, viz., that poor preaching is *always* out of place in a Presbyterian Church. Mr. Carmichael's address contained much practical advice put in an original and striking way. His counsel to the young men to never grow old was especially opportune. He placed before those going forth a high ideal and urged them to consecrate themselves fully to the service of their Lord and Master.

Thus another class passed from the College. We look ahead and we think what great things may be done. What actually will be done the future alone will reveal.

THE GRADUATING PRAYER-MEETING.

SEPARATIONS of friends are always more or less painful; varying in degree, according to the strength of the tie that binds. Few ties are stronger than college friendships, which have, in many cases for seven years, bound fellow-students together in the bonds of common interests.

The separation of students who have completed their college course is especially touching. Standing on the threshold of our life work and gazing into the uncertain future we understand the true meaning of "college life" as we never understood it before, and not without fond regrets join the number of those who are college students no longer.

The associations of years were brought to a fitting and impressive close in the prayer-meeting which was held on Thursday, April 7th, from 12 to 1, when the graduating class of 1892 met together, probably for the last time in a college prayer-meeting, to ask for the Divine blessing, and to strengthen one another with mutual comfort and encouragement before we were scattered over the wide world. W. H. Johnston occupied the chair. After a passage from Scripture was read Davidson and Spear led us in prayer for those blessings which are necessary to a successful Gospel ministry. Messrs. Gauld, P. McNabb, McLachlin, McKitrick and Grant spoke briefly, emphasizing the necessity of more complete consecration. The time is now about ended, and as the notes of the well-known hymn, "Blest be the tie that binds" swell forth from voices which are strangely agitated, and the closing prayer is offered we feel that we have passed out from scenes which were ours but a very short time before, and the place which knew us as students once shall know us no more again.

THE CLASS OF '92.

THE closing of a College Session is always an interesting time to every student, but it is a time of special interest to the class which has finished its last session. They are about to begin their great life's work in earnest, and they, as well as their friends, are anxious to know in what part of the Master's vineyard their lot is to be cast. A glance at the prospects before the members of the class of '92 may not be lacking in interest to many.

Three of them, Messrs. Gauld, Grant and Lindsay, are turning their attention to the foreign field, and are anxiously awaiting the decision of the Foreign Missionary Committee. Gauld, as president of the Students' Missionary Society, did good work during the past year. Faithful in all things and characterized by an earnestness which, when properly directed, is bound to have influence, he will be a strong man anywhere. Grant might be called the college man of the year. No man ever gave his services more heartily and willingly to assist in any department of college life, literary or missionary, and perhaps no man in the year was more popular. The Glee Club will miss him. Whether he labours in our own Dominion, or in China or in India, the earnest good wishes of all will follow him. Lindsay came to us from McGill, not being in residence he was not so well known as he should have been. He has given evidence of splendid abilities, always standing high in his classes, and is deservedly popular especially with those who know him intimately. His work wherever his lot may be cast will no doubt be as creditable to him as his college career has been.

Johnston, Spear and Moore manfully face the work in the North-West, while Peter McNabb goes to Shediac, N.B. to assist the cause there. Johnston presided in the dining hall during the year, while Spear had charge of the Glee Club as president. Wylie has not definitely decided yet, but will probably go to the North-West. Arnot will rest for a few months to regain strength. Stinson's future is still undecided. Hagersville claims the services of McLaughlin for a year at least, and A. McNabb will spend a considerable portion of the summer in charge

of the Meaford congregation. Davidson, who, as president of the Literary and Theological Society, guided it safely through the past year, will remain in Ontario, and will, no doubt, ere long be settled over a flourishing congregation. Bell and McLennan are the married men of the class. The former will settle at Laurel and Black's Corners, the latter will go to Manitoba. McNair is the hard-worker of the year, and the head man. Seven years of hard study do not seem to have tired him of his books, as he leaves shortly for Germany to spend the summer there and the winter at Edinburgh, pursuing post-graduate study. Neilly is claimed by Sunderland and will soon be settled, while McKitrick will continue his studies in Medicine preparatory to going to the foreign field. Jamieson came to us from Scotland, and has been with us only a year. He will labour for a time near Collingwood.

Thus have they gone. We shall watch their future careers with interest, always claiming, as fellow students of the same college, a share in any honours they may win in the service of the Master, and sympathising, in so far as we can with the knowledge we have of them, in their trials and disappointments.

OUR COLLEGE.

REV. G. G. McRobbie, of Shelbourne, was in our halls a few days ago in search of a graduating man for Horning's Mills.

The Rev. A. B. Nicholson, B.A., Professor in Queen's University, spent a few days in the College during the meeting of the Ontario Teachers' Association. He read a very interesting paper on "Aryan Culture before the Separation," before the Classical Section of the Association. We are always pleased to have the genial professor amongst us.

Rev. A. J. McLeod, B.A., principal of the Industrial School at Regina, is on a visit to friends in the East, and preached on the 17th inst. in St. John's Church, for Rev. J. McP. Scott. He failed to call at the College, but as he has not yet returned West we are looking for him.

The Rev. Jno. McGillivray, B.D., of Cote Ste. Antoine, Montreal, paid the College a visit a few days ago. Although he is in a University city, and interested in McGill College, his heart beats true to Knox. He is intensely interested in her affairs, and visits her halls with the reverence and respect we cherish for home. We wish all our graduates took the same interest in us.

The Students' Missionary Society, has just completed a very successful years' work. That the Society is growing in usefulness, is evident, from the increase in the number of mission fields under its charge. A few years ago, its members were complimented for their missionary enterprise, when only 18 or 20 fields were taken up. To-day however 27 missionaries are labouring through, its instrumentality in different quarters of the Dominion. Much interest of a practical nature was taken in the society's affairs during the winter; and to this and an efficient committee we may trace its success.

At the last meeting of the Society the following appointments were made for the summer—To British Columbia: Nelson, D. M.

Martin. To the North-West : Carsdale, G.A. Wilson, B.A. ; Longlaketon, J. G. McKechnie, B.A. ; Arizona, J. A. Mustard, B.A. ; Blind Man River, J.S. Muldrew. To Ontario: Providence Bay, Geo. Craw ; Bethune, J. F. Hall ; Loring, J. Radford ; Warren, J. D. Torrance ; White Fish, W. A. Findlay ; Black River, W. R. Johnson, B.A. ; Korah and Prince, D. Johnson ; French River, T. Menzies ; Chisholm, J. H. Burnet ; Port Carling, R. G. Murison ; Franklin, J. A. Dow ; Cook's Mills, W. A. Merkley ; Buck Lake, G. Arnold ; Berridale, W. J. West ; Dunchurch, S. Whaley ; South Bay, A. S. Ross ; Collin's Inlet, D. A. Suter ; Colchester, J. G. Reid ; Kent Bridge, S. W. Anderson ; New Dundee, R. E. Cockburn ; Preston, J. H. Barnet.

The Tennis Club has revived with the spring. On Thursday, the 14th, a meeting was called by the retiring President, H. R. Horne, for the hearing of the Treasurer's report, and the election of officers. Owing to the absence of W. R. Johnston, Treasurer, no report was given. The election of officers was proceeded with, resulting in the following gentlemen being elected by acclamation : President, W. G. W. Fortune ; Vice-President, Jas. Borland ; Treasurer, A. L. Budge ; Curator, E. W. McKay. An excellent Rolling Committee was also appointed, with J. C. Cameron as convener. The last mentioned committee forthwith set to work and rolled the lawn. The day following (Friday) there was a rush for rackets and balls. Never did young Apache rush more eagerly on the war trail, than did those enthusiasts to the tennis courts. Playing, however, has been suspended, owing to the soft condition of the court.

Our lawn is far from being what it should be and is certainly not an ornament to the college. We think a little more attention might very profitably be given to this part of the college grounds.

There is no doubt that, in the recent meeting of the Alumni when the MONTHLY was under discussion, Dr. Proudfoot voiced the opinion of the majority of its subscribers, when he referred to the part the student could play in contributing to the magazine while in their mission field. The students are the servants of the Church, and should avail themselves of every opportunity of making the Church sensible of the work that is going on at different points.

If the Church is to contribute intelligently to the cause of missions she must be furnished with missionary intelligence.

This our Students' Society endeavours, to some extent at least, to do by publishing its work by reports; but these are very formal and meagre, consisting for the most part of the numbers availing themselves of the mission services and a financial statement. Such a report can never, in its limited space, supply the information that will win the interest and affection of our people in this great work. Dr. Proudfoot wisely pointed out that this lay with the students who are the missionaries. The geographical position, the physical features, the natural resources, the products, the social life of these stations are all of interest, and would furnish information which is much desired. Even adventurers should not be considered too trivial for insertion. We have often been complimented on the graphic letters we sent home to our friends from our first mission fields. Why not enlarge their circulation. What the student often deems commonplace, because it is commonplace to him, is of thrilling interest to those who are far away and know nothing of life in these remote districts. By the publication of such matters there is another consideration that is too important to pass over, and that is the sympathy which we would receive from our fellow students when they know something of what we are doing. Then we would not feel alone in times of discouragement, but be sustained by the assurance that our fellow students know our difficulties and sympathize with our efforts.

If then the interests of missions will be increased; if the student himself will be assisted by the appearance of such an article, let us endeavour by all means to bring about this much-wished-for consummation. A part of the MONTHLY is our own, and its success is dependent upon our united efforts; therefore, let every student feel that a share of the responsibility rests on his shoulders, and let none indifferently remark that the MONTHLY is either a success or a failure; as in either case he is responsible. The magazine exists as much for one as another; all have equal rights. Keeping this in view, let everyone contribute to its pages, and make our department one of usefulness to ourselves, and interest to the public. We are beginning at an unhappy time of the year; we were not looking for nor prepared for the change. It came when we were separating;

so the burden of the work for the first number rested on a few. We ask you to view our work with leniency, and at your earliest convenience send us something for publication.

THE UNDERGRADUATES.

Another summer's gloom is over the college, and every foot-step gives a sepulchral sound. The place is desolate, save where the now-industrious Arts man struggles with learned problems, in some secluded part of the building, with only a bottle of "Beef, Iron, and Wine" to bear him company.

The cheer and bustle of the session have passed away with the students and we scarcely know where the boys are. We are all so busy when the report of the Home Missionary Committee appears, that we only glance at the papers to see if we have secured an appointment, and to what Presbytery. But when we find ourselves away, we begin to think of our classmates, and wonder where their lots are cast. Close friendships have been formed during the session, and now they are snapt asunder in a few hours; and we have no opportunity of finding each other's whereabouts until we meet again in the autumn. It has often occurred to us that a College Magazine should provide such information; and as the students now have a share in the MONTHLY there is no reason why it should not be the medium. Owing to assuming our share at the close of college, we are at a disadvantage and the information may be lacking in some points.

As usual the boys are pretty well scattered over the country, and for the first time, three students cross the Rockies to work in the Province of British Columbia. Martin will join the Rev. Thos. Rogers, B.A., at Nelson, a mining town in the Selkirks, where a rich find of gold has recently been made. With Nelson as starting point he will work amongst the miners, in the different surrounding villages and mining points. Few men in college were so well suited for this work as Martin; he has seen several sides of life, and knows men well. We shall miss him from our halls, for a year at least. The Missionary Society profited by his business ability during the past year when he acted as treasurer. We wish him every success. The President of the Glee Club will accompany his singing on the autoharp, to the delight of the ranchers in the Kootanie Valley. He is expected to take his highest notes while crossing the

Rockies. Hannahson will remain there until December when he will return to college, no doubt bringing something handsome for our College museum, in which he has always taken much interest. Duncan Robertson is expected to labour in some part of the Fraser Valley. We expect to see him back in the autumn. Several have gone to the West. A. McLean will figure as the biggest preacher in the Minnedosa Presbytery. It is expected that he will take his final year extramural. J. A. Mustard goes to Arizona; McKechnie to Longlaketon and J. A. Wilson to Carsdale. We are looking for their return in October.

Jas. Wilson will assist Rev. Dr. Macdonald at Seaforth during the summer months, and will be in full charge of the congregation while the Dr. is absent for holidays. A reception was held at Ancaster for J. R. Sinclair, who will be their missionary for the summer. Refreshments were served by the ladies and Rev. Dr. Fraser, Hamilton, treated the assembly to "A Trip to Egypt." Ancaster is said to be the third oldest congregation in Ontario. The president of the Missionary Society, W. R. McIntosh, is away to his summer resort at Allandale. We look for him back at the opening of college hale and hearty and ready to receive the 27 reports from our mission fields. Mr. Courtenay will be at Beaverton for a couple of months, after which he will remain in the city. We are to have an article from him for next month on that most interesting part of British Columbia, the Kootanie District. Mr. Courtenay is familiar with every part of that country, having visited it in the capacity of a government engineer. Mr. Horne, president of the Literary and Theological Society, will again hold forth at the Wychwood Mission, during the summer. He will complete his examination for LL.B. this spring. W. G. W. Fortune is working the old Davenport Mission this year. Morning and evening services will be held, and there is every probability that organization will take place at an early date. George Logie has resigned his tutorship in Greek and has left for Colorado for the summer. His brother Thomas is settled there in a pastoral charge. Mr. Thomas still holds the tutorship in Latin and will remain in the city. Barnett is settled amongst the Germans at Preston. Heron is in the old Coboconk field, and W. R. Johnston has Black River as his first mission field. Hamilton has an appointment to a mission field in Dakota. John Bell goes to Holland Centre in the Owen Sound Pres-

bytery and T. Smith has not yet reported where he will be. Harrison goes to Mimico for the third summer. J. F. Scott is at Mount Albert and Ballantrae, and Neil Morrison at Powassen. Carswell is supplying Chatham for a few months for Rev. Dr. Battisby. Jno. Little is away to Dracon and Metz. R. W. Ross is examiner in chemistry at the University and purposes remaining in the city. Burgess is teaching at the Parkdale Collegiate Institute. Tough succeeds Fortune at Swansea. Cooper goes to Sombra; Webster to Buxton; Drinnan to Waubaushene and George Crow to Providence Bay. Mr. E. L. Hunt has returned to his duties at the Agricultural College, Guelph.

SONNET.

“ **H**OW seldom, Friend! a good great man inherits
 Honour or wealth, with all his worth and pains!
 It sounds like stories from the land of spirits,
 If any man obtain that which he merits,
 Or any merit that which he obtains.

“ For shame, dear Friend! renounce this canting strain:
 What wouldst thou have a good great man obtain?
 Place—titles—salary—a gilded chain,
 Or throne of corses, which his sword hath slain?
 Greatness and goodness are not means but ends,
 Hath he not always treasures, always friends,
 The good great man? Three treasures, love and light,
 And calm thoughts, regular as infant’s breath,
 And three firm friends, more sure than day and night,
 Himself, his Maker and the angel Death.”

Coleridge.

OTHER COLLEGES.

REV. Jno. Smith, of Broughton Place, Edinburgh, who visited Toronto last summer and preached morning and evening in St. James Square, has again declined nomination to a chair in the U. P. College, Edinburgh.

Professor Jebb is to deliver the second course of lectures on poetry, at John Hopkins' University. He will take for his subject: "The Growth and Influence of Classical Greek Poetry."

Edinburgh University has appointed their next Gifford lecturer; the honour has fallen to Prof. Otto Pfeleiderer, of Berlin. The professor is well known as an author, and is very popular in the University, and a general favourite of the students. The public may expect a valuable contribution to Natural Theology in connection with this appointment.

The School of Practical Science is becoming a very important factor in the education of our Province. Rapid strides of progress have been made since Professors Galbraith and Ellis were the sole instructors of the few students in attendance. Owing to the energy and ability of these gentlemen a wonderful change has taken place in a brief period of time, the old quarters have been extended to the present commodious building. Cramped laboratories and drafting rooms are replaced by ampler ones. Seven new instructors have been added to the staff, and the number of students has grown to about 130. Those who attended the opening of the laboratories and saw those magnificent testing machines, dynamos, engines and surveying instruments, went away with some little knowledge of the facilities for receiving instruction in civil, electrical, mechanical, mining engineering and chemistry, and the innumerable charts, models, lantern slides and photographs, pointed to equipment for the fine art of architecture.

Post-graduate courses of one year have been established and students who have taken their diplomas may continue their work for an extra year. But up to the present there has been no degree conferred by which the public may know the standing of the graduate.

Through the energy of Prof. Galbraith, and Dr. Ellis in particular, the matter was brought before the University Senate, which in

due time prepared and approved a statute providing a degree for post-graduate students. The degree is to be Bachelor of Applied Science, B.A.Sc. This degree will be granted by the University subject to the following conditions :

Graduates of the School of Practical Science, or men of fourth year standing in the Department of Chemistry and Mineralogy in the University of Toronto, may proceed to the post-graduate work prescribed. Options are allowed, but two of the following subjects must be taken for examination :

1. Method of least squares and theory of observations.
2. Practical astronomy.
3. Geodesy,
4. Strength and elasticity of materials.
5. Hydraulics.
6. Thermodynamics and theory of heat engines.
7. Electricity and magnetism.
8. Industrial chemistry.
9. Sanitary and forensic chemistry.
10. Inorganic and organic chemistry, mineralogy and geology.
11. Metallurgy and assaying.
12. History of architecture.

Besides this, a thesis must be prepared on the results of the post graduate work.

This degree will be of great value to the School, inasmuch as it will induce her students to remain within her walls rather than pass over to American colleges for post graduate work. It would be well if the University could find it convenient to follow the example of establishing post-graduate courses.

A few of the Graduates of the School of Practical Science, Toronto, met in the library of the school, a short time ago, and agreed to organize an Alumni Association. A committee, accordingly, was appointed to prepare and submit a constitution at a later meeting, which was done ; and, with a few alterations, approved of. After this they proceeded with the nomination of candidates for office. Prof. Galbraith, Principal of the School, was unanimously elected president. A ballot will be taken for the other officers. The object, primarily, of this association is to keep track of fellow-graduates ; to keep up the friendships formed at college ; and to knit together the whole graduate body into a fraternity.

On the evening of the 20th April, a large number of graduates of the University met in one of the new lecture rooms, of old Convocation Hall, to consider the advisability of forming an Alumni Association. Sir Daniel Wilson occupied the chair ; but on his retiring at an early hour, Prof. Baker presided over the meeting.

After several speeches were made, it was proposed and agreed to, that such an association be immediately formed. A rough draft of a constitution was submitted by Mr. W. Dale, M.A., which, with a few amendments, was declared to be the constitution of the association. The meeting then turned its attention to the election of officers; and when the name of Prof. Loudon was proposed the general applause signified the desire of the meeting, that he should be the first president of the association. The president, vice-presidents, sec.-treasurer and a committee of eight in number, will form the executive. The members of the association shall consist of graduates in arts of the University; and its aim will be the co-operation of the graduates in the furthering and bettering of the interests of the University.

There is no doubt that the School of Science and the University will be greatly benefited by these organizations, and that their graduates by this means will be brought closer together; there requires to be some rallying-point and of this rallying-point the graduates have hitherto been destitute.

Every graduate of Knox, should endeavour to read these signs of the times, which show that graduates everywhere are feeling the want of co-operation. Knox has an Alumni Association; but what is the use of it when members do not attend its meetings? We are surely correct in supposing that old college friends, and the Alma Mater, have sufficient attractions for every graduate, and over and above this, such meetings are necessary to keep men abreast with the times, and in touch with their fellow labourers; there is a quickening power in large hearty gatherings which sends us away with new thoughts, broader views and sympathies, a loftier conception of our life work, and with new courage for its battle. In the face of all these advantages, but a small percentage of the graduates attend these meetings, or show their interest in our college.

How long are the graduates going to present the students with this unworthy example? Students form opinions of the Association while in college, and opinions formed are not easily removed. A feeling of responsibility should therefore be felt by every alumnus, and the result would be, that these meetings would be looked forward to, as bright spots in the year, both for graduates and students.

EDITORIAL.

COLLEGES as educational institutions exist for the purpose of training men to grasp and wrestle with all proper subjects of thought with strength, correctness and concentration. The special work of a theological college is to lead out thought along theological lines and, in addition, to store the mind with Bible truth, that thus equipped the student may go forth to enter on the work of the ministry, and to carry on that work, in line, as to doctrine, government and method, with the Church, whose Confession after careful study he has adopted as the expression of his belief, and to which he has promised to be true, and that prosecuting with diligence these studies which have been but begun "he may present himself approved unto God, a workman that needeth not to be ashamed handling aright the Word of Truth."

But whilst this is the great purpose for which men attend College, there are other and exceedingly important elements which enter in to form the well-rounded college life, elements whose potent effects are felt ever after all through life.

During these years, as the Professors imparted instruction, there were in addition to the words that were heard by the ear, influences of which the heart alone was conscious. That subtle something which for want of a better name we call personal magnetism, drew us to them and made them to us more than teachers. Thus as we admired, our characters and ways were unconsciously, silently and imperceptibly, but none the less effectually, moulded until in after years there is little difficulty experienced in dividing the ministry into classes according to the college which they attended.

Then there were the influences which, as fellow-students, we exerted over one another. We gathered from various parts within the college hall, each bringing with him his marked characteristic, something in which he excelled all others. In the case of one it was more than ordinary piety, which, by its very presence hushed into silence every tongue, and touched into reverence every heart. In the case of another it was diligence in study, which counted no pleasure greater than that which the acquisition of knowledge

imparts and which put to shame the indolent. With another it was humour, the spice of college life, and which has been defined as the "product in almost equal proportions of a sound heart and a sound brain." With another it was a large heart, generous almost to a fault, ready for any service, and prepared to make any sacrifice for the good of others; another possessed originality of thought and expression with which he was continually startling his fellow-students, as making new and wonderful discoveries he threatened to overthrow all previously supposed truth, but years of experience and study have produced in him the conviction that after all there are not so very many new things, even in the line of heresy, under the sun. Thus closely associated a family, a brotherhood, year after year, who can estimate the value of such influences for the years to come? Of course there were no bad influences. There is a department in every foundry which always reminds us of college days and life: When the castings are taken out of the moulds they are rough and thickly coated with sand, with which they have been in close contact. To remove all roughness they are put promiscuously into a revolving cylinder, and there left to polish one another. This is the most noisy place in the whole foundry. Never mind—it is not all noise; good work is being done, as the rough is made smooth, and many unnecessary and unseemly angularities are removed. Who is there that does not remember the half-hour spent in the halls after tea?

Again there was the companionship of student life. Here voices that will never be silent so long as memory retains its seat, were heard speaking into the heart. Here bonds were formed which can never be broken. Sometimes this friendship was begotten in sorrow, and consequently will ever be cherished as a doubly sacred thing. At other times it was called into being by true nobility of character which ever will command the respect and admiration of all. Sometimes it was cemented by self-denying generous deed. At other times it was strengthened by an honest rivalry for first place on the class list. Sometimes it assumed the form of respect for pre-eminent ability, in one of whom all were justly proud, as being "one of our boys." At other times that of sympathy for some grand and good man, who was a diligent student, but lacked aptitude for study, and whom all would willingly

have helped in the examination hall, providing that this could have been done honestly.

Moreover there was the interchange of idea and sentiment. There will always be those who will make their room a hermit's retreat and will live in quiet isolation amid the rush of busy throbbing life. But with the many the oft-repeated meeting of the groups of twos and threes will always be richly and profitably enjoyed during college days and recalled with pleasure in after years, "as iron sharpeneth iron so a man sharpeneth the countenance of his friend," as in friendly debate, untrammelled by parliamentary rules, some living question of great importance is fully and freely discussed. There many a casual word was dropped which proved an inspiration to some listener, whose nerves unstrung by constant strain, had left him in deep melancholy.

Having, then, prized these and profited by them, we desire that in as large a measure as is possible they be conserved and developed. A college journal is the formal and natural expression of this desire. The days of college life come to a close, the next few months find us scattered far and wide, with very few opportunities in the course of years to meet one another, and such is the pressure of pastoral work that there is found no time for correspondence save with a few most intimate friends, and even these may have just cause for their complaints concerning our delinquency. Besides, we wish to feel ourselves in living touch with the college and all that relates to her prosperity. We desire also to feel ourselves as students, one with those who are yet in college halls, but will soon be one with us in the ministry.

Our aim, then, in the conduct of the MONTHLY, will be to make it the channel of communication between those who are widely separated, but whose hearts beat faster and whose warm blood rushes more rapidly as often as they recall the days of yore. It will also be our aim, keeping ever in mind the fact that it is a COLLEGE JOURNAL, to make it a living link between the undergraduate with all his hopes and aspirations, and the graduate facing the stern realities of life, and in the thickest of the fight battling valiantly against the prince of darkness. It will be our aim to make the MONTHLY the means of cultivating in all our Presbyterian people (many of whom we hope will become subscribers) a deeper and more intelligent interest in our college. The college has a warm

place in the hearts of many besides those who have sat at her feet for instruction. She has many such friends in other colleges, whose kindly feelings we most heartily reciprocate. There are many others who have rendered yeoman service in financial support, and there are many who, although not as able to help, are just as deeply interested in the institution which gave to them the pastor who lead, them out of darkness into light, and breaks to them the bread of life. As to all such the MONTHLY comes, bearing the aroma of college hall and broadening their knowledge of student life; we hope it may deepen their interest in the important work which is being carried on there.

And last, but by no means least, our aim will be to make the MONTHLY a potent force in keeping alive the *esprit de corps*, which should be found in a very marked degree in such a body of men. We condemn bigotry; it evidences a small, contracted, warped mind. Nor is there to be found language strong enough to express our detestation of the spirit of the man who cannot see any good in others, and who is continually going about proffering his services to remove the mote from his brother's eye, perfectly oblivious of the fact that he is carrying a beam in his own eye. We rejoice that the day has gone by when, in order to be a patriot, a man must not only love his own country, but must regard himself as the avowed enemy of every other land, whose decline or overthrow he hails as the rise and ascendancy of his own. Yet the man who loves in a large measure that which is nearest to him, is more likely to love well that which is more removed. The deeper and truer our love for our own mother, the more likely we will be to stand with uncovered head and reverential mien in the presence of motherhood in general. Whilst we love all, and wish all God-speed in the good work, can any one find fault with us for loving our own Alma Mater better than all others beside? What we claim for ourselves we accord to all.

We desire then that her sons, who have gone forth from under her fostering care, would retain sweet and loving remembrances of that tender but strong hand that guided their youthful steps in student days, along the beaten path of well tried truth. We would have them to possess not the gush of sentiment and word but the truly loyal, royal heart. We would have them exercise their influence for the more thorough equipment of the College, that the work being

done therein may grow more and more in efficiency ; we would have them remember her at the throne of Grace, that through her instrumentality there may be reared up a strong, pious, manly ministry to labour in the Master's vineyard. Our aim will be so to conduct the MONTHLY that it will in a very marked degree contribute to the quickening and keeping alive of such a spirit.

You highly prized and now desire to enjoy in so far as such is possible these influences, friendships and interchange of thought, you approve of our aims in the conduct of the MONTHLY ; well then, as these things can be secured and these aims reached only by the willing and hearty co-operation of all, may we not confidently reckon on your support ? Our hopes for the future are bright, with a College of which we may justly feel proud, with a noble band of men in the work, and with a promising class of young men preparing for it, let us make abundant use of the pages of our MONTHLY for linking all these together in sympathy, interest and assistance.

What can you do ? Well, first of all you can bring it under the notice of your people, and use your influence to extend the subscription list. There is no reason why the Alumni should not succeed in doubling the subscription list in the next month, let us go to work and do so at once. It must to a large extent be done by individual effort. Again you can help by contributing your quota to its pages. Does any subject of living interest suggest itself to you ; is there any theme the presentation of which to your people has been especially blessed ; are there any methods of work you have found very helpful ; are there any dangers connected with any part of our Church work concerning which you would like to sound a timely note of warning ; are you labouring in some distant part of the field about which we know but little, or are you in foreign fields carrying forward the standard. Take it for granted that we are all interested in you and your work, that subjects and methods which you prize may help others. Let each do his part, let us all put our shoulder to the wheel, and as in the vocabulary of such the word " failure " is not to be found, our efforts will be crowned with success.

THE position of the Alumni Association in relation to the MONTHLY having been explained, a word from the students may not be out of place. We now have a definite portion of the

MONTHLY as our own. What use do we intend to make of it? Upon what principles do we intend to conduct it?

In the first place we intend to make the *MONTHLY*, as far as possible from the College side, the connecting link between the graduates and the undergraduates. We think it a great mistake that graduation day should, in the case of any student, be the breaking of all connection with his College, and the losing of all interest therein. We think that, on the contrary, his affection for his Alma Mater after graduation should be stronger, and his interest in her welfare deeper than before, for he is in a position to do for her far more than ever. Many of our graduates, we are glad to know, are already deeply interested in College affairs, and many more no doubt would be had they the means of keeping up a close connection with the College. Such a means of connection we hope the *MONTHLY* will supply; and in furnishing our graduate friends with College news from time to time, we hope we shall never give place in our journal to those petty jokes and trifling personalities, too often found in College papers, which give evidence neither of ability nor good judgment. We shall publish only what we consider to be in keeping with the dignity of our College, and with the high position its Magazine has already attained; and, while endeavouring to give students of the past an idea of what the present generation of students is doing, shall publish only what we consider the highest interests of the College will justify.

But further, not only do we hope to bring graduates and undergraduates more closely together, but we intend the *MONTHLY* to serve as a means of encouraging literary effort among the students. Nothing is of greater benefit to any man, especially to one entering the ministry, than to be able to write well, and in no way can proficiency in this direction be attained better than by practice. We hope to make the *MONTHLY* instrumental, not only in furnishing the students with College news, and with the means of acquiring a taste in literature, but also in affording opportunities of acquiring skill in writing, and we hope all students will not be slow to avail themselves of the advantages thus afforded. We regard this, as far as students are concerned, as one of the most valuable features in connection with a College Magazine.

Still further, and by no means least, though last mentioned, we intend that the MONTHLY shall be the medium of expression of the opinions of students on all matters relating to college life. We intend that those who have grievances, or fancy they have, may ventilate them here, and in doing so, we wish them to have the utmost freedom. If there are any customs in existence around our College, which we consider, might with advantage be changed, we shall not hesitate to advocate such changes. This we do not consider presumption on our part, for we hold that there are certain subjects on which students have a right to speak, and regarding which, they do not do their duty if they do not speak. Many things pertaining to College life can be viewed correctly, only from the standpoint of the student, and therefore the student is qualified, as no other person is, to speak regarding them. If there are wrongs he alone suffers. Should he then be denied the right of setting forth a wrong, under which he feels himself to suffer, and suggesting a remedy? Only by allowing the students this privilege can the highest state of efficiency in any college be attained.

From what has been said, we would not have any one think for a moment that we intend to begin at once a systematic course of fault-finding and criticism. Such is by no means our intention. Every one knows in his own experience, that very often petty grievances are magnified beyond measure, simply because there are no means of expressing them, and we can readily believe that, when students who fancy they have grievances begin to formulate them, to appear in print, very many, if not all, will vanish; but even if some still remain with which we attempt to deal, we hope we will always be respectful in our criticisms and moderate in our demands. We fully realize that it is always easier to find fault with what exists, than to suggest something better in its place, and therefore we trust that in all our criticisms this thought will be kept before us, and that no institution or custom, which has the sanction of long usage, will be attacked without good reason, backed up by the suggestion of something better in its place. Our constant endeavour shall be to seek the good of the College. If its interests, in our opinion, demand that we should speak we shall not hesitate to speak, but if on the other hand its interests will be advanced most successfully by our remaining silent, then silent we will remain. If this is remembered

as we would always have it remembered, we feel confident that anything we may say will not be misunderstood.

We trust that students will unite in the endeavour to make our part of the MONTHLY a success. The demand for a College paper on the part of the students in general has never been stronger; the prospects before us never brighter. United action will place success beyond doubt. Let us then, as students, prove ourselves equal to the occasion, and embracing the opportunity offered, let us leave nothing undone to make the MONTHLY as far as we are concerned a credit to ourselves and to our College.

THE BOOK SHELF.

This Department enters hesitatingly on a new volume. It is May-mov-ing time. We knew the old house and the old landlord. There may have been annoyances and grievances, and the Shelf sometimes complained. The manager had marked individuality, and one never knew what he would do next. A department would be rushed for months at a time and then entirely neglected. But with all the erratic notions about times and seasons characteristic of the old regime, the Book Shelf believed there was method in its madness, and got to feel at home in the old house. Now everything seems changed.

But the forms and faces are strange, and the master has a way with him. He evidently has himself well in hand and means to keep his subordinates in line. More power to his elbow.

The same old bricks are in the wall,
The bell swings to and fro.

But the Book Shelf has a task assigned. Here are the accumulations of weeks. Standing like a pillar at the end of the row, is a solid-looking, finely made volume by the Clarks. *The Early Church*,* a history of Chris-

* *The Early Church: A History of Christianity in the First six Centuries*, by the late David Duff, D.D., LL.D., edited by his son, David Duff, M.A., B.D. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. Pp. 622.

tianity in the first six centuries, bears the name of the late Professor Duff. All who knew the late Professor of Church History in the United Presbyterian College, Edinburgh, especially all who came under his influence in the college class-room, were hoping that the promised volume of lectures on Church History would somewhat worthily represent the life-work of the quiet, quaint scholar whose loss is still felt by Scotland. His old students hold his memory dear. He was perhaps the keenest intellect in the Hall. Not so massive as the great Cairns who has just fallen, nor so poetical as the still lamented Ker, Dr. Duff had an acuteness that enabled him to grasp the salient points of his subject and let the rest go, and made him in some respects superior to either of his more impressive, and more popular associates. His bodily presence was weak. He had no physical energy. Indeed a distinguished Scottish philosopher characterized him as having the keenest mind and the most indolent body in Scotland. And it was not all at once that his students appreciated his true worth. But Dr. Duff did good work for his Church and city both as a theological professor and as Chairman of the Board of Education. He was a true educationist.

The present volume was not prepared for publication by the author, but collected from his manuscripts and edited by his son. This will explain the presence and form of several chapters. Dr. Duff would have re-written the first ten chapters, or have omitted them altogether, as they are introductory to Early Church History and belong properly to New Testament History or Theology. The remaining forty-seven chapters shew Dr. Duff in his own field, and contain many important passages and strong character sketches. The author goes to the original documents for his facts, and everywhere one feels the confidence of first hand study. The controversies and councils, the churchmen and emperors, belonging to the first six centuries, are brought under the keen eye of the historian. Some things are ignored, which one would liked to have had presented, and the author's characteristic distrust of modernism is sometimes evident. Perhaps the weakest part of the work is the discussion of Gnosticism; and the author is at his best in the monographs on Montanism and Pelagianism and his character sketches of Tertullian, Ambrose and Origin. The chapter on Ambrose is really excellent.

But while there are defects in the book, many of which would have been corrected had the author selected and arranged the materials, and while some of the chapters leave much to be desired in point of fulness and sympathy with the results of modern research, the work as a whole will find a place in the Church History section of every well-selected library. Dr. Duff was no ordinary man, and even the most fragmentary

discussions display the true historian's insight. We may regret that this volume, like most posthumous publications, is not as complete and satisfactory as Dr. Duff could have made it ; but we should be grateful for it as it is, and thankful that it is a not altogether unworthy memoria! of the author's life work.

No one can complain of any dearth of Lives of Christ. When one looks over any decent library and reads the names of Andrews, Geikie, Farrar, Weiss, Lange, Edersheim, Stalker, and a half dozen others, the number and quality seem complete. And yet there was room for a new volume, *Jesus, the Carpenter of Nazareth*,* which should find a place in every household. The purpose of this book is admirable and admirably carried out. It is written "in short realistic pictures, endeavoring to avoid theology and sectarianism, that mothers of all creeds may read it to their children, and that children in later life may read it for themselves." It may be an open question as to how far one may go in picturing to the imagination the scenes and events of the Gospels ; but admit its legitimacy in any case, and no fault can be found with this beautiful rendering of the story of the life of Jesus. The realism is so sane and simple, the filling out so natural and true to history, the style so beautifully clear, and the tone so reverent, that any child or any adult who reads this book, or hears it read, will have a picture of the *Christ* hung in the gallery of memory that will never in all after life become entirely obscured. One could wish, with Professor Bruce, that ministers were acquainted with this book, and that they would commend it, as they may with the utmost confidence, especially to parents who still care for the moral training of their children and are again in travail until Christ be formed in them. The remarkable success of the book both in Britain and America proves its suitability to existing needs, and experiment in any home circle will stamp it with the approval of those for whom it was specially written.

**Jesus, the Carpenter of Nazareth.* By A Layman. Second edition, revised. New York: Charles Scribner's Sons. Toronto: Willard Tract Depository. 1891, Pp. 498. \$1.50.

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