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## Contributed.

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### THE NORTH-WEST REBELLION.

THE reason why I have been asked to write on this subject is, I suppose, that living as I do in the country affected by the rebellion I am believed to have seen during three months of excitement something that may be worth telling. I take this as a hint that what is required of me is not so much a disquisition on the causes that led to the rebellion, or on Riel's sanity and kindred topics, as a sketchy description of incidents that came more or less closely within the range of my observation. I shall pass lightly by, as likely to make less impression on the gentle reader than they did on myself, such facts as that I shouldered a rifle as a member of the Edmonton Home Guard, and blistered my hands in preparing the fortifications of the town; and I shall ask his attention, in the first place, to the fact that the number of half-breeds and Indians concerned in the rebellion was very small compared with the population of the country—perhaps a fiftieth of the whole. It is true that the letters

and couriers sent out by Riel and Big Bear had the effect of unsettling and exciting both half-breeds and Indians throughout the length and breadth of the land, and that most of the Indians, at least, did prepare for war, but few of them actually took part in hostile demonstrations: and some remained unmistakably loyal throughout. Let me quote instances of this loyalty. One of Big Bear's emissaries, who was a renegade from Pakan's reserve, at Whitefish Lake, came back to his old home for the purpose of putting the band in a fair way to get their share of the plunder; but the Indians turned a cold shoulder on him, and after he had fruitlessly endeavored to get them to listen to him, he announced his intention of getting his own share whether they chose to have theirs or not. He said the Indians at Battleford, Fort Pitt and Saddle Lake were breaking into the stores of the traders and taking all the goods they wanted, and now that they had an opportunity of doing the same thing, it would be a mistake never enough to be regretted to let such a golden opportunity slip. The little trading store, belonging to the Hudson Bay Company, on the reserve, was temporarily closed; the man who had been in charge of it, a half-breed named Peter Erasmus, was absent assisting in the defence of the larger and more seriously threatened post at Lac la Biche. The Indian declared his intention of breaking into this store and helping himself. The others objected, on the ground that such an outrage would be blamed on the whole band, and they had no wish to acquire a reputation for housebreaking. The wrangling went on for some time in front of the store about which they were disputing, and when finally the rebel approached the door to break it in, another Indian raised his gun, and from the distance of a few yards killed him instantly,—a most indefensible act, of course, but one that put a remarkably sudden stop to all rebellious and plundering talk in that neighborhood. The murderer was afraid, as of course he had reason to be, that he would be either arrested by the police and tried for murder, or that he would be waylaid by the avenger of blood. The police, however, had other matters to attend to, and a couple of ponies being handed over by his family to that of the murdered man, nothing further was heard of the matter.

The other instance of Indian loyalty is pleasanter to contemplate. On the morning when the Hudson Bay Company's store at

the Battle River Crossing was raided by the Bear's Hill Crees under Coyote, there happened to be a Stoney Indian from another reserve trading in the store, and when the plundering band rode up at full gallop he went out in front of the store and made a violent speech, telling the Crees that they were a parcel of cowards, and that if he had even two of his own band with him, he would defy them all. When at length Coyote and his men rushed into the store and began to appropriate the goods, this Stoney, seeing he was powerless to resist, pushed forward with the rest and became one of the most industrious of the looters, and when the raid was over he had accumulated a good sized stack of plunder which he defied anyone to touch, but as soon as the other Indians were gone he carried it back into the store and gave it over to the store-keeper.

It is unnecessary to call attention to the fact that the distinction drawn between Catholic and Protestant Indians as to loyalty is quite unfounded. It is not true that no Protestant Indians took part in the rebellion. Undoubtedly the majority of the Indians who took part in the rebellion were Catholics, but the explanation is the same as that given in answer to the old conundrum—Why do white sheep eat more than black ones?—there are more of them. Poundmaker is a Catholic; Big Bear may be called an Indian free-thinker. It will perhaps be remembered that there had for years been trouble between him and the Government on account of his refusal to settle on a reserve. His roving, unsettled mode of life made mission work with his band almost impossible, and, besides the band was a cave of Adullam for malcontents and outlaws from all parts of the country, and he and especially some of his councilors prided themselves on their rejection of the white man's religion. But several of the bands in the neighborhood of Battleford were Protestant. Jefferson, the white man who wrote letters for Poundmaker and helped him in other ways, was the teacher of a Protestant mission school. Part of the Fort Pitt and Frog Lake bands was Protestant. So was part of that at the Bear's Hill and all of those at Saddle Lake. It will be understood, of course, that the terms Protestant and Catholic are used only in the nominal sense in which nearly all the Indians in the North-West are Christians. They are Protestant in virtue of being under the care of Protestant missionaries and teachers, and *vice versa*.

A good deal has been said, apart from remarks on their fighting qualities, about the troops sent to quell the rebellion—their discipline, morals, gentlemanliness, have formed subjects of discussion. It is not my intention to add to discussion further that to say that the Alberta expeditionary force contained specimens of both extremes of behavior. Edmonton was garrisoned by detachments of the 65th of Montreal and the 92nd Winnipeg Light Infantry. It was here the dispute occurred between Col. Ouimet and the Protestant members of his detachment which resulted in the men being punished because they refused to take part in a Roman Catholic celebration, a conspicuous display on the part of the commanding officer of religious intolerance, to say nothing of other qualities usually regarded as more unmilitary. The detachment of the 92nd quartered in Edmonton won the highest esteem for their military and manly qualities. The officers and three-fourths of the men were Presbyterians, and their church parade every Sabbath gave a new and very attractive appearance to the Edmonton congregation.

This article would be incomplete if nothing were said about the prospects of another rebellion. It is only too likely that there will be serious disturbances, but if the government takes precautionary measures by inquiring into and removing grievances, and by being prepared for an outbreak, there will be no reason to expect a rebellion. It cannot be denied, however, that the dissatisfaction among whites, half-breeds and Indians is almost as deep and almost as general as it was last winter. Some of the Indians who were loyal last spring, and who were in consequence promised special concessions, have not only been disappointed in regard to that promise but even the government help they were accustomed to get has been withdrawn. This is especially the case with some bands of Indians east of here, and the harsh treatment to which they have been subjected has spread apprehension and disaffection over a great part of the country.

This dissatisfaction is quite equalled by hard feeling among the white population. Their great grievance is the way the Government has treated claims for services during the rebellion. A considerable number of Edmonton men served as scouts—a branch of service for which they were especially fitted by their knowledge of the country, and by their familiarity with the rough way of living to which scouts

are subjected. Every account of the rebellion tells how well these men did their work and how much they contributed to the efficiency of General Strange's expedition. They were required to furnish their own horses (a relay of horses for each man whenever possible) rifles, accoutrements and clothing. Not one of these men has been paid in full for his services, and some of them, perhaps 40 in the Edmonton district, have not received anything at all, and this in spite of the fact that a definite engagement in writing was made with the proper officers, and that they have left no stone unturned to secure their dues.

The men who furnished supplies to the force have a similar grievance. When the rebellion was over the butcher, for instance, who had been supplying beef by contract, sent in his bill, approved by the proper officers, and a few weeks ago the bill was returned with the amount cut down to a rate less than in many cases he paid for the live cattle. A carpenter in the town was served with a requisition for a doctor's medicine chest, the price being agreed upon beforehand; the account was sent in, signed, countersigned and decorated with all the red tape considered necessary for a military voucher; and a few weeks ago it was returned with the price cut down to a sum that would not pay for the material used. It is estimated that the government owes about \$12,000 in this neighborhood, and nearly all of it is owing to poor men who can ill bear the delay; for indeed it is not likely to be anything more than a delay, because the claims are so manifestly just and legal that they must be paid sooner or later. The instances I have quoted are but specimens, but they show the spirit in which the Government deals with the North-West, and they permit the inference that if they are not settled before next spring the loyalty of the territories to the Dominion Government will be likely to bear a heavier strain than seems probable now. The Government is entitled to all credit for the promptness with which most of the half-breed scrip claims were settled after the rebellion. Some \$90,000 in scrip was paid out in the Edmonton neighborhood last summer, but there are still a considerable number of claims unsettled and, no information can be had as to when they will be paid. Many of the colonization companies have died and more are dying of their own weakness, but obnoxious taxes and arbitrary officials still flourish. Even if an

uprising should occur next spring it will likely be confined to the Indians and will be promptly checked. The Mounted Police Force has been increased and the settlers are armed. Under no conceivable circumstances will the settlers be found in as unprepared condition as before.

It was a mistake last year to withdraw all the troops before at least those Indians who have no legitimate use for rifles were disarmed and the way paved for a more satisfactory method of dealing with them. The favorite topics for stories around Indian camp fires this winter are that more white men than half-breeds and Indians were killed last summer; that the troops left the country in haste, and that there will be another carnival of blood "when the grass grows." The Indian question is a difficult one for any government to deal with and in Canada it is still far from solution.

Edmonton, N. W. T.

ANDREW BROWNING BAIRD.

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## THE DESIGN ARGUMENT.

### OBJECTIONS CONSIDERED.

WE now pass to the second class of objections. Our task here is to consider in order several objections which have been lodged against the *subject matter* of the design argument.

The first objection arises out of what may be called the doctrine of fortuity. Everything is of *chance*, and hence there is no place for design. This objection denies the assertion of the minor premiss of the design argument, and maintains that what looks like the adaptation of means to ends in nature can be accounted for by mere blind fortuity. This is the doctrine of materialists: from the days of Democritus, Epicurus and Lucretius down to the latter and more refined materialism of Büchner and Tyndall. Closely related to the doctrine of chance is that of *fate*, and some who deny design in nature prefer to explain it by the hypothesis of necessity rather than by that of fortuity. The former assert that everything is arbitrary, the latter that all things are necessary. Both views may be considered together, for both are fatal to teleology, and, if true, would blot intelligence out of the universe.

Here several critical remarks may be made. It should be borne in mind that this objection rests on a philosophy which, by its very principles, excludes intelligence from nature, and denies the existence of God. Materialism has no need of teleology, because it gives no place to God. It dispenses with the design argument, because it does not admit the reality of intelligence. The refutation of materialism does not belong to our present task, but it is proper to point out the kind of soil on which the objection we are now considering grows.

Again, it is to be carefully observed that chance or fate cannot really account for anything. They are not agents, but mere processes. A process can neither cause nor explain itself. All that chance and fate really denote is that they are taken to express the particular modes in which events occur. They describe, but do not account, for the facts. The question of the production of the materials which the design argument deals with is left unexplained. Many advocates of the objection under consideration seem to think that chance and fate are real agents. But the view that looks upon them as agents leads the objection to commit suicide. It denies agency and intelligence, and then it clothes chance and fate with attributes that involve an agency which is nothing apart from intelligence. In view of this, we may be content to hold by the theistic hypothesis till a better is given us.

But further, a little reflection will show how absurd the hypothesis of chance is to account for the wonderful marks of adaptation nature contains. That chance, working at random amid the primordial atoms or the primitive fiery vapor, should bring it to pass, during even countless ages, that the present order of the cosmos should result is extremely unlikely. And it is much more improbable that all the beautiful adaptations and striking marks of purpose evident in nature could possibly have arisen by mere fortuity, even if we grant that it had eternal ages to work in. Time does not effect logic, and movement in a given direction is not possible, if movement in all directions is pre-supposed. The doctrine of chance does this. It may be added that if chance denotes what is merely arbitrary, then this raises the question, Why is the event as it is, rather than as any one of the other possible forms which it may assume? If fate means that which is fixed in



the order of sequence, then this again raises the question, How was it really so fixed? Thus neither chance nor fate explains anything, but both require explanations themselves, and so the objection to the design argument based thereon falls to the ground.

The next general objection stands related to the doctrine of *Subjectivity*. It does not absolutely deny finality, but it seeks to confute the truth of the minor premiss, which connects finality with nature. This view holds that what is called design is simply a necessary condition of the mind in relation to certain facts in nature. In other words, finality is a law of mind rather than a law of things. The observer does not *find* it in nature, but he *thinks* it into nature. This doctrine is usually connected with the theory of human knowledge which is termed Phenomenalism. The distinction between the real and the phenomenal is clearly and strictly drawn, and all the design there is relates to the phenomenal, and comes from the mind. If this be true, the only God nature requires is the intelligence of man. Very different philosophical systems find themselves on this ground. Ancient Greek Sceptics, Modern Agnostics and Positivists, and Subjective Idealists like Kant, however they may differ on other points, agree in accounting for the marks of adaptation observed in nature from the subjective conditions of the human mind in their relation to nature. To refute the theory of phenomenalism is not our present purpose, nor within the scope of this article, but it is instructive to see the philosophical ground on which this objection rests.

One or two critical remarks will here suffice. In the first place, it is a mistake to draw the line between the real and the phenomenal, between the sphere of so-called noumena and that of phenomena too strictly. There are different kinds of reality and various classes of phenomena. The result of the strict separation between the real and the phenomenal, which Kant and others so strongly insist on, is either a scepticism which denies all knowledge of reality, an agnosticism which asserts that our powers are not such as enable us to know the real, or a positivism which maintains that we know only phenomena, their sequences and their laws.

In the next place the position already taken, that the design argument is indicative in its form, wards off all attacks from the side of subjectivity. In the inductive process we observe in nature cer-

tain marks of purpose and adaptation, and thus begin in the objective sphere. If finality were in any sense a mental principal, then it would have the same universality and necessity that efficient causation possesses. We would then see design in everything, just as we believe that every event must have a cause. But since, in our observation of nature, we see finality in some things and not in others, there must be an objective ground for this distinction, and this is all we need to refute the objection under consideration.

Further, the doctrine of subjective finality is only a particular application of the doctrine of the *relativity* of all human knowledge. The objection to the design argument, which is based on that doctrine, can have no greater validity than the doctrine itself possesses. The inherent insufficiency of this doctrine all along the history of speculation is very evident from the fact that its fruits have not been good. It has brought forth either scepticism or agnosticism in regard to the theory of knowledge. Old Greek Pyrrhonism, German Scepticism and English Positivism are its fruits. A doctrine bearing such fruit has little to commend it, and all objections to the design argument based thereon need not be feared. Finality is in things; we observe it there; and by induction we posit intelligence as its only proper explanation.

The next objection to teleology may be termed that of *immanent* finality. This objection lies against the major premiss of the design argument. Finality is admitted to exist in nature, but it is denied that we need to go beyond nature for the explanation of that finality. Extra-mundane intelligence is denied, while design is admitted in nature. Any intelligence this design involves is held to be intra-mundane. Those who raise this objection emphasize two things. They point out how the mechanism of nature differs from that of man. Human art gives only simple mechanism, and the artificer is outside his work. Nature, however, has certain formative and reproductive powers within herself, and she does not require an artificer working from without. The advocates of this view also give prominence to the *intrinsic* as distinguished from *extrinsic* ends. They emphasize internal rather than external adaptations. Hegel set forth the former of these points strongly, and Kant the latter. Some who hold the doctrine of immanent finality regard it as conscious, but most of its advocates are content

not to push its claims to be conscious finality. The World Soul of the Stoics and the Hegelian doctrine of immanency incline to the view that it is conscious, though in some places Hegel denies that it is either conscious or free. Schopenhauer and many of the exponents of evolution, who admit a kind of finality, are satisfied to regard it as unconscious, though immanent.

In regard to the notion of unconscious immanent finality, it need only be remarked that it must either deny intelligence or perish in a contradiction. Unconscious intelligence is an utter contradiction in terms. The only form of the doctrine which really calls for remark is that which admits, at least, a degree of intelligence, and a measure of consciousness in that inner activity of nature, which this theory maintains is sufficient to explain the marks of adaptation nature manifests.

Concerning this form of the doctrine, our first critical remark is that finality as a fact in nature is admitted. The only point of difference between this and the true view relates to the way in which this admitted finality is to be explained. We have thus a testimony to the reality of finality, and then we may be content to allow the better explanation to carry the day. Is the inner activity of nature sufficient to explain the design, or is the hypothesis of an intelligence beyond nature required? The doctrine of this article will justify us in now saying that the latter affords the only suitable explanation. Almost everything that Hegel and the advocates of immanency say may be admitted, and yet there be not only room for, but a need of the design argument. The fact of finality in nature being admitted, the theistic hypothesis gives a far better explanation than the inner activity of nature can supply. It is better chiefly for this reason, that this activity itself still requires to be explained, and hence the necessity for teleology still remains. An explanation which needs to be explained can never be regarded as final, and this is the character of the theory of immanent finality. Hence it does not exclude or supersede the design argument.

The last objection we have to consider comes from the Evolutionists. The doctrine of evolution in its later scientific forms makes high claims, and is advocated with such learning and ability that it calls for careful consideration at the hands both of science

and theology. We find many able and thoughtful Christian men prepared to admit its main positions, as at least not inconsistent with the doctrines of Christianity. Heustow, Janet, Matheson and Drummond may be mentioned, and the result of the "Woodrow" controversy in Columbia College, S.C., is very significant in this connection. If evolution is anti-Christian, we need not fear, for it will come to naught if we hold by the truth. If it affords the true explanation of the way in which, at God's hand, the universe has reached its present state, it will be found in harmony with religion, and it will be vain to oppose it. There are no doubt many of its purely scientific advocates who are anti-Christian, and some may even be avowedly atheistic. To determine the bearing of the doctrine itself is, therefore, of vast moment. In this article we have but a word or two to say in regard to the bearing of evolution upon the design argument. Many of the evolutionists deny altogether the possibility of teleology. The question before us, therefore, is, Does evolution supersede or destroy the design argument? Does it dispense with teleology, or can it give a better explanation of finality than the theistic inference affords?

In seeking to answer these questions we must distinguish between the earlier and cruder forms of evolution and the later or scientific aspects of the system. Darwin and Wallace may be taken as types of the former, and Comte and Spencer of the latter. Darwin and Wallace deal chiefly with evolution in the biological sphere, but Comte and Spencer seek to embrace all the sciences under the principles of evolution.

Our space permits us to make only one or two brief critical remarks upon a vast topic. In a general way many of the exponents of evolution, from a scientific point of view, deny finality. They attack the minor premiss of the argument. But this denial is more apparent than real, for a perusal of their writings reveals the fact that they cannot get on without falling back on teleology. They constantly speak of *selection*, *adaptation* and *fitness*, terms which denote the very facts to which finality relates. If we take Darwinism pure and simple, with its principle of tendency to variation in all directions, we are thrown on the doctrine of chance which has already been considered. If we take the principle of selection, according to which the variation is modified in certain

directions under given conditions, we are thrown back on finality, and of this finality an explanation is required. Why does the selection take one line rather than another? Only teleology can account for this. If we say the explanation of the selection is in nature, then we are on the ground of immanent finality, and still, as we have seen, require the hypothesis of an extra-mundane intelligence as its rational ground. In short, every upward movement in the progress evolution describes, presents problems which only the design argument can properly solve. So much for Darwinian evolution. It leaves the material for teleology intact.

The Spencerian form of evolution is more refined and extensive than that just considered. Like the system of Comte, which it resembles in many respects, it claims to be scientific and encyclopædic. It really is a vast effort to build up a purely abstract monism: but it is doubtful if Spencer has succeeded as well as Spinoza, who made a similar effort along other lines. The form that the evolution principle takes in Spencer's hands makes it really a kind of transformism. It takes for granted the persistence of force, and a not very clearly defined relation of co-ordination between the homogeneous and heterogeneous is its foundation principle. In the few sentences at our disposal here, we cannot do justice to such an elaborate system, either in the way of statement or of criticism. Indeed, we can only make one critical remark. Admitting, for the sake of argument, that Spencer's system gives a sound natural history of the development of the cosmos from its original condition of stable equilibrium in the homogeneous, how is the first step in the movement towards the heterogeneous to take place? Is it by chance or of necessity? Both of these views have already been disposed of. Does the homogeneous contain within itself the principle of its own development, or is the explanation beyond its sphere? If we take the former view, the principle itself requires an explanation. That explanation will land us in the latter alternative. In short, it is maintained that this theory gives us as its first principle a condition of stable equilibrium, which cannot have movement given it in any, much less a given, direction without the hypothesis of an intelligent power. And further, it can be shown that all along the line of development, of which evolution gives the natural history rather than the philosophy,

the materials for a teleology may be found. In order to make good our position here we do not require to refute Spencer's doctrines generally. We need only to show that even if true, they do not destroy the design argument. Even if evolution be admitted as an explanation of nature, the evolution itself in its origin, direction and progress needs explanation. It is evident that the series in the cosmos can neither originate, direct nor continue itself. The ground of this explanation must be beyond the series.

Our conclusion, therefore, is that teleology survives. There is room for the design argument, and its services are needed. The only adequate explanation of the admitted facts of adaptation in the universe, is the hypothesis of an extra-mundane, super-mundane, and intra-mundane intelligence. This intelligence transcends nature, and is also immanent in nature, but its immanency is dependent on its transcendency. By other lines of reasoning this intelligence can be connected with the being of an infinite personal God, whose relation to the existing cosmos of nature is such that He is immanent in it, and yet He also transcends it. He is in all, through all, and over all.

*Brantford.*

F. R. BEATH.

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### THE FOOLISHNESS OF PREACHING.

AS I, a mere layman, sit down to write for the KNOX COLLEGE MONTHLY, an article on preaching, I cannot avoid comparing myself to Diamond criticising the actions of North Wind, as, safely nestled in her hair and out of harm's way, he watched her rushing over land and sea. Yet I am emboldened by the proverb that "lookers on see most of the game,"—a proverb which, probably because the partial and one-sided truth which it embodies is at once easily apprehended and well fitted to tickle our vanity, circulates too freely as current coin in the mart of wisdom.

Do not suppose that I imagine myself able to shed any new light on this subject; neither think that I approach it in other than a humbly suggestive spirit. Did writers confine themselves to those things which are new under the sun, the vocation of the

printer would be a narrow one indeed; and he is not wise who despises any honestly-proffered suggestions as to the conduct of his life work.

"What should sermons be about?" asks a recent writer. "About half-an-hour," answers another, with that smiling impertinence which is so much in fashion now-a-days. To consider the answer before the question, it seems to me that an opinion, which I read recently, crystallises the teachings of wisdom on the point at length. A sermon should be built in proportion; its length should be according to its breadth, or rather its depth. If you are merely wrestling with your subject, if you have not got inside of it, and got it inside of you, you cannot well be too short (although, of course, in such a case, going on will seem easier than stopping); but if your mouth is speaking out of the fulness of your heart, an extra fifteen minutes will not be likely to provoke a protest from any one whose protest is worthy of much respect.

As to matter. "The minister told us all about Heaven, *except how to get there*," said a shrewd Scotch critic. Never leave that out. "Do you expect some one to be converted under every sermon you preach?" asked Spurgeon of a country minister. "Oh, no! I would not expect that." "Then why do you preach?" was the searching retort. The end of preaching is to glorify God in the salvation of souls and the edification of saints. Moral essays and scientific discussions have very little value here. I would keep them both for the illustration of higher themes. Some pruning of the branches there should be; but a sound and healthy root is the essential thing. Neither your eloquence, your arguments, nor your persuasions, will make an Enoch of any man; but if you use these faithfully to set forth the whole counsel of God, you can rest in the assurance that the Spirit will use that so to cultivate the stubborn evil of human hearts that man shall be taught to walk with God. As for scientific discussions, ninety-nine hundredths of those who profess a scientific scepticism are only using, as a quasi-respectable cloak to hide the selfish baseness or jingling emptiness of their natures, some half statement of scientific truth, or some tentative theory abandoned, perhaps, by its author before the "scientific sceptic," who flaunts it so pretentiously, heard of it. To such your discussions may furnish new arguments; new food

for their self-conccit ; that is, such preaching may harden their hearts ; it cannot soften them. Solōmon delivered judgment in the matter of the treatment of such people, and I have not heard that the wisdom of his conclusion has been successfully assailed.

“ Though thrice a thousand years have passed  
 Since David’s son, the sad and splendid,  
 The weary King-ecclesiast,  
 Upon his awful tablets penned it.”

Your study of Apologetics (I wish some competent authority would substitute a fitter word) cannot well be too thorough. Such learning is too little diffused among the people, and it will be very useful in your pastoral work, in your Bible class, and to give backbone, so to speak, to your sermons ; but the apologetics to be *preached* seem to me to be summed up in a few short texts:—  
 “ Shall not the Judge of all the earth do right.” “ One thing I know, that whereas I was blind, now I see.” “ The mouth of the Lord hath spoken it.”

“ Circumstances alter cases.” Doubtless they do, but would Jeremiah be one whit more of an “ oddity ” now, one whit more a cause of offence, and a mark for the shafts of persecution, than he was in his own day ? I doubt it. Forms and ceremonies and modes change, truth is changeless, and if the eternal truth does not dovetail neatly with the requirements of our modern civilization, be it yours to proclaim that it is the business of civilization to so alter its requirements that they may chime with truth. Such preaching may drive some from the church ; but after a certain sermon, many turned away and followed Jesus no more. God is more glorified in one Enoch than in a thousand Simons. Anxiety for the numerical growth of a congregation is commendable up to a certain point ; but beyond that it is a snare, and this point is that at which such anxiety would lead you to do anything which might retard, or leave undone anything which might help, the inward spiritual growth of true believers. Better rows of empty pews than anything which will justly offend the conscience of one child of God ; better a continually embarrassed treasury than one stunted soul. There may be a crown behind even that cross which is laid upon you by the statistical committee of your presbytery.



Shall I say a word as to style? An outsider should speak very cautiously on such a point; but it does seem, as far as I can trust a somewhat limited observation and hearsay, that theological students pay scarcely sufficient attention to general literature—the lighter English classics. A man who purposes to pass his life in the endeavour to gain the attention of the people to a subject about which it is their natural inclination to be careless, cannot fail to profit by studying the style of those who have the knack of writing good sense and good English in a popular way. As a too exclusive study of learned tomes, a monkish seclusion of your mind from those literary pastures in which the minds of your future parishioners are browsing, will not help you to get easily into touch with the people to whom you are called to minister, and yet the success of your life may depend upon your ability to do so. True, the planting is nothing, and the watering nothing, it is God that giveth the increase; nevertheless it is your duty to preach as if the salvation of the world did depend upon the manner in which you presented the truth. Let your offering be, as far as in you lies, without the spot of a badly constructed sentence, the blemish of a misused word.

Finally, never forget that man's chief end *here* is to glorify God. A strange caution that, yet, perhaps, not altogether a needless one. Expediency is a many-headed monster, worldly-wisdom a subtle foe. To many, doubtless, your preaching will be foolishness; but it "has pleased God by the foolishness of preaching to save them that believe."

*New Westminster, B.C.*

LAYMAN.

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### THE CITY OF THE SAINTS AND ITS SUBURBS.

BACK through the vista of the past into the shadows of the fourth century & a long way. And when the journey is made one is ready to say, how little after all can be seen. But this is true only in a measure, for how little or how much we can see greatly depends on the place we visit. An attempt to describe a city in Ontario fifteen hundred years ago would require a strong imagination; but in Egypt at that time a real city may be seen. Our main

difficulty is that it is seen dimly, lying on the horizon of that "dusky debatable land," where truth and falsehood meet, and make such a strange twilight. The imagination, therefore, must be allowed a little scope as we visit this city and its suburbs.

On the blue Mediterranean fifteen centuries ago with our ships' head pointing towards Alexandria, how true our pilot's eye must be as we sweep in and out among the out-bound ships. Already is plainly seen, although we are miles out, the lighthouse that rises 400 feet above its rock-base, like a pillar of cloud—a token of the near presence of the great city. We enter the larger harbor. Our vessel soon grates against the granite quay. We land, pass along the dock, and push our way through the gate of the Sun into one of the main streets. Half a mile down this street we reach the other great street of the city. At their intersection we rest, for here is the great square where granite fountains toss their cooling sprays into the dry rainless air.

But we must on. Reluctantly leaving the square we walk westward two miles beneath a covered colonnade, and soon pass under the massive arches of the gate of the Necropolis, into the desert? No, into a wilderness of trees, vineyards and flowers. The still air laden with its wealth of sweet perfume bathes us in its gentle influence as we move on, until we are surprised to find ourselves in the Necropolis. What a happy idea to fill the vestibule of the house of the dead with such things of joy and pleasure!

The sun is sinking, and the great Libyan desert stretches its dreary expanse in front of us. We must pass the night here, at the western limits of the Necropolis. A strange lonely place it is, and its solemn silence is only intensified as the burnished moon slowly rises and casts a motionless line of light on the surface of the great yellow sea of sand, while rising in bold outlines may be seen a pyramid or two, whose long shadows hide the howling jackals that break our troubled slumbers.

Early, long before sunrise, we are away, the ship of the desert sailing under full canvas. After riding due west twenty miles or so, we turn sharply to the southeast, and confront three parallel ranges of mountains enclosing two valleys. We enter the valley to our left, the valley of the Natron Lakes. Here our progress becomes slow and tedious, lagoon after lagoon must be skirted. These are

connected by narrow strips of marsh which threaten to engulf camel and rider, while at the same time they attack the most robust constitution with their pestilential vapors.

We are full three hundred miles from Alexandria. All down this valley, walled in by bleak granite mountains, we have heard no sound save the scream of the pelican or the low grunt of the crocodile. Now, at last, the object of our search—the City of the Saints—bursts upon our view. There, right before us, dominating the valley, towers up the Nitrian Mountain. At its foot nestles the town of Natron, higher up on a wide plain fifty monasteries circle its waist, and high above all, on its summit, like a giant overseer, a grand church lifts its flat roofs and square turrets to the cloudless, blue of heaven. Urging forward our beast we push our way along, the main street of the town. What a busy place! Here truly is life in the midst of death. Butchers and bakers, cobblers and tailors are driving a smart trade. Doctors there are too, but in vain we look for the “shingle” of a lawyer. Wine shops are quite numerous and do a brisk trade, if we may judge by the scores of wine-skins that are borne along the street.

This town of rattling business containing such a heterogeneous population, thrives on the needs of the monks. It is the lower part of their city, and doubtless they philosophically mused, properly so, as it had respect to the lower part of their nature—that “malignity of matter” which they labored so fiercely to subdue by “purity of mind.”

And here we have our hand on the main cause of the existence of this strange community in this strange place—and, indeed, of Asceticism in every age and land. This fungus growth arose from the interjection into the veins of Christianity of the oriental conception, that everything material is evil and in antagonism to what is mental and pure—that the body must be kept down, crushed under the higher part of our nature-mind. It was this very conception mainly that drove the Therapeutae into the wilds of Africa where their couch was the rushy papyrus, and water cresses their only delicacy—that located the Essenes near the noxious vapors of the Dead Sea—that long years before tore Prince Siddhartha, the Buddha, away from his future throne and lovely princess, when

“ . . . with tearful eyes raised to the stars,  
And lips close-set with purpose of prodigious love,”

he set out in quest of the cure of all ills.

But we are still in the lower town. A winding path up the mountain side points the way to the monasteries. Half-way up we step upon a broad, natural platform that encircles the central peak. On this place the white square outlines of fifty large monasteries rise against the dark irregular sides of the mount. As we look at these huge buildings of stone we try to form a conception of the great labor these monks must have had in constructing them. We cannot but admire the force of their heart-purpose, right or wrong, that changed this houseless plateau into a monastic city.

Our musings are cut short by the clanging of the bell\* in the church high up on the summit of the mountain. At once, with a punctuality, shameful to some modern church goers, the gates of the monasteries creak and open, letting out band after band of monks of every age and rank. What most impresses us, as we watch them, is the childlike way in which old and young join hand to hand or arm in arm, thus showing that Jonathan-David love that binds soul to soul. Yes, these poor monks were brothers—a name unknown elsewhere at that time: they were a cluster of flowers “crowded for very love” in the Sahara of sin. We follow them as winding round to the south side of the mountain band after band unites with those already on the way, while on the mountain air floats the psalm of praise, as with joy they walk to the house of God. At last we reach a point that gives us a fine view of the country stretching away to the south. At our feet lies a valley not unlike the one we passed through in approaching the city—marshy and oppressively desolate—whilst irregularly, as if unformed in their haste to get away from the dismal plain below, rise the Libyan ranges that enclose the valley for miles, and then slope down to the Nile that is seen insinuating itself along its fertile valley in its race to the great sea.

But who are these? Toiling up a steep path that terminates at the ledge whereon we stand come such uncouth beings. Many are clothed with the skins of wild beasts, bound about their shoulders by leathern straps. Out of this dress and from behind shaggy,

\* Church bells had about this time come into use.

unshorn hair, their haggard faces peer savagely. Some are encased in suits of water-flags—a cloth of strange texture, yet adapted to this warm climate. Nearly all are bareheaded and barefooted. These must be hermits. They seem countless as they crowd up the pathway and mingle with the monks, who not only greet them but even show a reverential awe for them.

At the last peal of the great bell the Bishop of Heliopolis, in gorgeous canonicals appears. This city is in his diocese and he is holding a visitation. The church is spacious, having a seating capacity of over two thousand. To-day it is crowded. The bishop assisted by eight resident priests conducts the service. In his charge he commends the monks for their stern purpose that made the wilderness and the solitary place to be glad, and the desert rejoice and blossom as the rose—dropping a hint here and there concerning the struggle of Cyril of Alexandria with the Jews, and the silly people who flock to hear Hypatia.

The benediction pronounced, the crowd disperses. We have one purpose:—It is to see those fierce athletes of penitence—the hermits—in their abodes. We hurry after them. Down the steep, rugged mountain side we stumble into the pestilential valley below, and on for twelve long miles. The ravines where the hermits live are at length reached. We are half-dead with the journey, and are amazed that these men travel twenty-four miles of such a road twice a week to church.

Here, then, are the suburbs of the city. But we see no houses. Where then do these men live? In cells, excavated out of the fissures of the yielding limestone or burrowed into the earth. Some bind themselves to live night and day under the canopy of heaven or beneath palm leaves. We visit one of the famous cells. Into it we go, down a steep stair, clearing away as best we can the prickly bushes that guard its entrance. The faint light enables us to see a bed of dry leaves. There is no chair, no bench, no table. The only piece of furniture is a rough plank stuck into a crack in the rock whereon lies a Bible, greasy and thumbed, over which an aged saint is leaning. It was the famous Serapion. He had chosen this mode of life with God in preference to mixing with the best families of Rome without God. Among these ravines, also, had once lived Antony, the Egyptian of noble birth, whose life as written by his

friend Athanasius, was the main instrument in the conversion of the great Augustine. Paul too, the first hermit, *existed* here for thirty years on barley bread and muddy water, and for a time in an old cistern on five figs a day. Here, then, was seen Asceticism in its wildest development. Six hundred *men* with souls in six hundred pits of death! crushed into them by the force of a literal conviction that the flesh must be crucified, and because they believed they could do no good in cities compared with which "Paris is earnest and Gomorrah chaste."

This city and its suburbs are typical of two distinct developments of Christian Asceticism, the monastic and the solitary, and may be called the parent of the numerous ascetic offspring that has filled the centuries since. Whether we think of Simeon Stylites, pillared for thirty-seven years, "a sign betwixt the meadow and the cloud," preaching from his tall pulpit to the Saracens, or of the noble Severinus for twenty-five years sacrificing his life amidst the fierce Goths and Rugii, or of Guthlac of England, remaining during mid-winter night after night in the waters of the Wear, or of the Anchorites, the relics of whose living tombs may be yet seen in Britain in the shape of narrow slits in some ancient chancel walls—they all belong to the same family.

Christian men of to-day pity them. And justly so, in some respects. It is a pity that they actually believed St. Goar hung his cap on a sunbeam, that twelve huge stags came out of the forest and ploughed for St. Leonor, that a crocodile carried a saint across the Nile at his bidding, and many more such like "travesties of historic verity." Again, they are often blamed because they did not *work*. Perhaps their work did not take the *practical* shape we to-day shout for and make our souls lean over. And yet it did in some cases. These very monks and hermits of Nitria came out of their silences into earnest, practical work, as the Jews of Alexandria well knew and as the Roman soldiers who came to their caves for conscripts more than once experienced. Besides, it cannot be forgotten that the great men who under God steered the frail bark of Christianity in the fourth and the fifth century had inured themselves for hard labor in the solitudes of the desert; while during the Middle Ages in Central Europe and in Britain, the men who heroically softened and checked the fierceness of Hun, and Vandal, and Saxon, were men

who in early life and manhood spake face to face with God in the awe-inspiring depths of the unbroken forests of Europe.

Again, apart from practical work. Their very silence was eloquent. The ascetics of the fourth and fifth centuries spake forth to a world seething in vice, and said that man has a soul with aspirations Godward, that pleasure is not the only end of life, that the scorn of men has no weight when God smiles, and that there is a hereafter. Moreover, the only light that dimly flushed the spiritual horizon in the dark ages shone forth from the faith-holding hearts of such men. We cannot, therefore, but admire their soul-agony to live up to their light, their love and study of the Bible, and their implicit faith in a living God. Their weakness was what the grim sage of Chelsea characteristically calls a somnolent contempt of the divine ever-living facts. They saw not that all true work is noble, is religious. They understood not that the highest strength of soul is not only not contrary to, but even necessarily co-existent with honest work. The citizens of the desert spent too much time lazily dreaming in a spiritual atmosphere: the danger of to-day seems to be, to spend too much time in scorching the soul in the furnace of intense, practical work. There is a middle course where we may work for the eternal God, whose we are, at the same time giving to the world about us a proof that the truest motto is, *Ora et Labora*.

Pray! and work will be completer;  
Work! and prayer will be the sweeter:  
Love! and prayer and work the fleeter  
Will ascend upon their way.

JOHN MCGILLIVRAY.

## Missionary.

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### MISSION WORK AT NEEMUCH, CENTRAL INDIA.

YOU will be interested, I think, in hearing some details of the history of Neemuch, our newest mission station in India. I shall take for granted that you know as little about Central India, and about the towns and cantonments in the province, as I did before coming to the country, and shall give you the briefest possible historical sketch before telling you of our mission work.

The early history of Central India, like that of all the other provinces of the country, is a history of strife and war. From amid the confused and uncertain story of these olden times, a few names of princes or chiefs who, by strength of character, or by force of arms, made themselves a power in the land, stand out prominently. Such are Vicramaditya, a prince who began to reign about 50 B.C., and who extended his kingdom, according to all accounts, over a great part of India, restoring to its pristine splendour Hindu monarchy ; Raja Bogh, who holds a high place in Indian tradition, and who changed the seat of government from Oejein to Dhar ; Raja Basdes, a patron of learning and of the fine arts ; and Maldeo, the last of the Hindu princes of the Malwa, before that state fell under Mahommedan rule. It was not until 1567 that Malwa was finally reduced to the condition of a province by Akbas. During a long period there was a constant struggle between the Hindu and Mahommedan powers, sometimes the one, and sometimes the other being in the ascendant.

Under Mahommedan rule, the country seems, on the whole, to have prospered ; and the ruins of mosques, palaces, etc., which are found in Central India, tell of the wealth and taste of the princes.

Even when the Mahommedans were undisputed sovereigns of the country, many of the minor chiefs were Hindus, the Rajpoot caste being largely represented ; and when the Mah-rattas, who had established a powerful monarchy in the south, began to look with covetous eyes toward Central India, and to invade parts of the territory, these chiefs, detesting as they did the Mahommedan religion, made no great efforts to repel the invaders. Under Arungzebe, one of the greatest of the Mahommedan princes,



this hatred of Mahomedanism became very strong, on account of his endeavors, forcibly, to convert to the "Faith" his Hindu subjects; and shortly after his death in 1732, the Mahrattas became, without much difficulty, masters of the Malwa. The larger part of the province was divided between the two great Mahratta chiefs, Mulhar Rao and Ranojee Scindia, the founders of the still-existing dynasties of Holkar and Scindia.

In 1817 the Mahratta kingdom was destroyed by the British, and in the same year was fought the battle of Mehidpore, in which Holkar was defeated, and forced to sue for peace. A few acres of land were purchased by the British Government from Daulat Rao Scindia, and the Camp of Neemuch was formed; and in 1818 Sir David Ochterloney established here the headquarters of the Rajputana and Malwa Agency. The old town of Neemuch, from which the Cantonment is distant about a mile, has no special history; and a camp was stationed here, so that a force might be in a position to co-operate readily with troops at Nusserabad and Mhow. These towns being now connected by rail, Neemuch has to a great extent lost importance as a military post, and has been reduced from a brigade to a third station command.

The Cantonment, including Cantonment bazaar, is about two miles and a half in length; the barracks, which are very fine buildings, being at one end of the camp, on a slightly rising ground. The roads are good, and are all well planted with fine shade trees; and on account of the reddish color of the soil, the glare of the sun, which, on a white soil like that of Mhow, is very trying to the eyes, is here much subdued, and one does not feel the constant use of dark glasses a necessity. The bungalows are fairly good, and all have large compounds attached to them.

The most interesting building in Neemuch is, of course, the old fort in which the British took refuge and endured a short siege in 1857. When the mutiny broke out at Nusserabad, May 28th, 1857, the alarm spread to Neemuch, and all possible precautions were taken to secure the loyalty of the native troops here, and to furnish protection should such be needed, to the European residents. On the 3rd of June, however, the usual signal for a rising was given; all the bungalows in the camp were set on fire. The only lives sacrificed were those of a sergeant, his wife and family.

The other Europeans escaped to Oedypore and to Jawad, while the rebels marched to Delhi. On the 8th of September an attack was made on Neemuch by four thousand Mundisor insurgents, when the Europeans and the companies of loyal native infantry retired to the fort, and held out against a siege of fifteen days, after which the rebels withdrew, having been unsuccessful in an attempt to carry the fort by storm. Recently the old fort has been strengthened by the addition of four new guns, but otherwise it remains unaltered since that short but terrible siege. The garrison here has been gradually reduced in the last few years; but we hear that Government has lately determined again to increase it, and that estimates are being prepared for new barracks. At present there are a battery of field artillery, three companies of British infantry, and some companies of a regiment of native cavalry, and of a regiment of native infantry.

The climate is, on the whole, good. I find the station described as one of the "pleasantest and healthiest in the Presidency," as a "favorite garrison," etc. During one severe epidemic of cholera, about a hundred soldiers were carried off; but a chief cause of the epidemic having been removed, the station is not more likely to be visited again by this dreadful disease than any other Indian station. The heat is great from the beginning of April to the middle of June (the mean temperature for the month of June, 1884, is registered 101 degrees, which, however, was unusually high, 90 degrees being the average of the four preceding years); but the rainy season is a pleasant one; and the cold season is really *cold*. Just now, in the middle of December, we feel the need of fires night and morning; and our Canadian winter clothing we find very comfortable. The natives suffer very much during the cold season in India, their dress is so scanty. Of course, I mean the poorer people. But even those who can afford to do so will not spend money on warm clothing. They "bank" their rupees by investing in massive gold and silver anklets, bracclets, rings, etc.; and one quite commonly sees in the cold weather men and women shivering in a single cotton garment, while arms and ankles are loaded with handsome bangles. The poor little children are the greatest sufferers in this season; a string around the waist is considered sufficient clothing for many of them, and one is not

surprised to hear that a very large proportion, more than half, die in infancy. I suppose that the natives suffer more from fever and other illnesses in a climate like that of the greater part of the Malwa, where there is so much variation of temperature, than they do in hotter regions, where the change from season to season is not so great.

We have begun work in Old Neemuch bazaar, and in the Camp bazaar; and as their united population is nearly (24,000) twenty-four thousand, there is abundance of room, not to speak of the many villages that surround the camp, and which are within an hour's ride of our bungalow. The last census gives the population of the Camp bazaar as (14,697) fourteen thousand, six hundred and ninety-seven. Of this number Hindus are nine thousand and thirty-two (9,032), Mahommedans four thousand, eight hundred and forty-six (4,846), and all other castes eight hundred and nineteen (819). Old Neemuch has a population of over nine thousand, most of whom are probably Hindus. I have not been able to find a very recent statement of the proportion of Mahommedans to Hindus in Central India; but some years ago it was about one to twenty-one. The number of Mahommedans in the Camp bazaars is very large, considering these proportions of their numbers in the province. But *all* the Mahommedans are in the cities and camps, the villages, which are innumerable, being entirely Hindu.

The old town of Neemuch is said to be situated on a river, but, except during the rains, the channel is perfectly dry. A few weeks ago we went to Ajmere, and were much surprised at the large number of *empty* river beds we crossed, many of them spanned by immense iron bridges. In the rainy season these are grand streams; at present all the "rivers are islands." Old Neemuch is just like all purely native towns which I have yet seen, in appearance. The streets are narrow; so narrow in most places that it is only by skilful driving that one trap can pass another safely. The houses are generally two stories in height; many, however, are simply huts of one room, in which are crowded a whole family, the family consisting of father, mother, and children, and a cow or buffalo, or perhaps a pair of goats. You find these animals housed, not only with poor and low people, but even in the best of families. It is considered by many Hindus a greater sin to kill a cow than it is to kill

a man. For the latter offence you can obtain pardon in this life ; the former can only be expiated by, perhaps, thousands of years of penance,—the penance consisting in being born again and again in the form of some of the lowest of animals.

The house we have got possession of for mission work is, for a native house, a good one, and the rent is only sixteen (16) rupees (\$6.40) a month. It is built of stone, but unfortunately is so so cut up in little pigeon-holes of rooms that we have not even one large enough to accommodate the numbers who gather every Sabbath evening to our service. And there is no partition that can be removed. Every wall is built solidly from the ground to the roof, which being of stone also, has to be supported in this way. Altogether, there are sixteen or twenty rooms, so we have accommodation in the building for the native teacher and his family, and for the doctor we have engaged, as well as for school-rooms and dispensary. Occasionally, when patients go to it from some distance, hospital room is also provided. This, however, is not very satisfactory. We would like very much to furnish a reading-room in the house, but as yet do not feel warranted in spending the necessary money on it. We feel confident, though, that a good reading-room in which are kept the principal native papers and, say, our good English papers, also a fair supply of books, would attract many to the mission house, and so bring them in contact with the native Christians who are engaged here in work. Mission work was first begun in the bazaar early in June of last year. Then a school was opened, with Balaram, formerly of the Indore staff of native workers, as teacher. The attendance at first was very large, about a hundred boys, but when one of the pupils declared his intention of becoming a Christian, fear was aroused in the community that all would by some means or other be led to do likewise, and immediately the majority of the boys were taken away. For a short time only five or six had courage enough to present themselves; but now the roll shows an average attendance of thirty (30); so we hope that before very long all feeling of distrust in the minds of the people may be removed, and that they may come to understand that Christians are not to be made *zaberdasti* forcibly), as they express it.

M. C. WILSON.

*Necmudi, Central India.*

## CHINA.

PECULIAR though the Chinese may seem to be they are nevertheless surrounded with the deepest interest. Here are mighty millions in a land of almost boundless resources. What is to become of them? Shall Christ reign over these myriads? Shall multitudes come to Him "from the land of Sinim?"

## THE COUNTRY.

In extent it is greater by one-half than the United States, or forty-four times larger than Great Britain and Ireland. In fact one-eleventh of the earth's surface is embraced within its boundaries. It has 4,000 miles of sea coast. One of its rivers is larger than the Mississippi, while another is three times as long as the St. Lawrence from Lake Ontario to the sea. It has one great plain seven times as large as the State of New York. The climate is so varied that every species of plant may flourish in its soil and every kind of animal find a home in its plains, mountains or streams. The soil is very productive, and capable of supporting an enormous population. Its coal fields are twenty times more extensive than those of Europe, while almost every other mineral is here to be found in abundance, but as yet practically untouched.

## ANTIQUITY AND CIVILIZATION.

It is with a feeling of amazement that we contemplate the great antiquity of China. Four thousand years ago China was an established nation. When the ancient Britons as savages, roamed their forests clad in skins, the Chinese dressed in silks and enjoyed a comparatively high measure of civilization. The Chinese nation was the greatest in the world when Jonah 2,750 years ago traversed the streets of ancient Nineveh with tidings of coming judgment. They have a classical poem more ancient than the Psalms of David. While in literature and art they equalled the Egyptians in the time of Moses, and what seems even more wonderful the Chinese were exact astronomers centuries before Abraham emigrated from Ur of the Chaldees.

## THE POPULATION.

The population of China is variously estimated at 250,000,000, at 300,000,000 and even at 400,000,000. Let us accept 300,000,000 as most correct. It is sixty times the population of our Dominion.

Standing hand in hand the Chinese would encircle our globe eight times round at the equator. "Every fifth child born into this world owns a Chinese mother, and every fifth soul that goes across the eternal boundary leaves its earthly home in China.

#### CHINA'S PRESENT NEED OF THE GOSPEL.

If we fully realize that "there is none other name under heaven given among men whereby we must be saved" than the name of Jesus, then in some measure we can understand the appalling need of China's millions. The U. S. has 50,000 ministers of the gospel for a population of 50,000,000 or one minister for every 1,000 of the people. China to-day has 410 male missionaries or one missionary for every 730,000 of its heathen people. Toronto has about 150 ministers in addition to a great army of S.S. teachers and other Christian workers. Yet the time does not seem near when righteousness shall flow down our streets as a river. Even here the laborers seem far too few. But, if we assign to every missionary, both male and female at present in China, as many souls as Toronto contains (as his or her parish) there will still remain upwards of 200,000,000 of Chinese untouched. China boasts of 1,500 walled cities, but in 1,200 of these Christ has no representative. The province of Honan contains 15,000,000 of souls lost in sin and has only one missionary to point them to the "Lamb of God." One solitary witness resides in the province of Hunan to testify of Christ among its 16,000,000 of inhabitants. Kwang Si has a population equal to that of all Canada and yet there is no missionary to guide these blinded millions to the Saviour. In the vast provinces of Tibet and Mongolia about 19,000,000 of precious souls are to be found scattered as sheep without a shepherd, while so far no one imitating the Good Shepherd has gone among them seeking to save the lost.

Were the Chinese at present without Christ to march past in single file at the rate of thirty miles a day, it would take them twenty-one years to pass a given point; while the native Chinese Christians could march past at the same rate in half a day. They die at the rate of 1,000 an hour or 2,000,000 every three months, a host sufficient to depopulate our Dominion from Jan. 1st to July 15th. As we weigh this amazing need of China's perishing millions, what will be our response to the poet's question? :

"Can we whose souls are lighted  
 With wisdom from on high,  
 Can we to men benighted  
 The lamp of life deny?"

#### MISSIONARY EFFORT (PROTESTANT).

Robert Morrison, the first Protestant missionary to China, arrived at Canton in 1808. Shortly afterward he was joined by Dr. Milne. They compiled a dictionary and translated the scriptures into Chinese. In 1842 the treaty ports were opened: since which time missionaries have poured in, meeting with cheering success. Liberty of access to any part of the empire is now granted. Thirty-three foreign missionary societies at present are carrying on work in China with a mission staff of 307 married missionaries, 103 unmarried men and 134 unmarried women, to these are added about 1,200 native assistants. At Morrison's death, 1834, there were only 4 native converts in China, now there are 26,000.

#### THE PRESENT OUTLOOK.

Here is a land containing 300,000,000 of idolators, controlled by millions of corrupt and ignorant priests. Against this host Jesus marshals less than 500 chosen ones. Again He might truly say, "The harvest is great, the laborers few." But victory shall be on the Lord's side "with many or with few." Jesus shall reign. It is His right to have the heathen for His inheritance. His overworked servants there are doing great things. The Christian hospitals are receiving multitudes of the diseased. Many are healed from sin as well as from sickness.

There are thousands of schools and preaching halls open daily. By these the Word of Life is being scattered far and wide throughout the land.

Symptoms of a mighty upheaval are visible on the surface of Chinese society. The people are rapidly losing faith in their idolatrous systems. The temple keepers of China complain just as bitterly against the religion of Jesus as did the silversmiths of Ephesus. Their business does not pay as it used to do.

The self-denying labors of the missionaries are bearing fruit. The people are not slow to mark the contrast between them and their own idle priests. Men of the stamp of the heroic and saintly

Wm. C. Burns command respect even among the upper classes. The Chinese see that they toil for the people's good. One of the most influential Mandarins in China openly supports a Christian hospital, and not long since a company of educated Chinese gentlemen met to discuss the bearing of the Christian system against their own religious systems, and came to the unanimous conclusion that Christianity must ultimately triumph.

THE CLAIMS WHICH CHINA'S MILLIONS HAVE UPON US.

God has sent us the Light of Life. Somehow they have been left in darkness. Millions have perished; millions are perishing. The gospel alone is the power of God unto salvation for the Chinese. We are the custodians of this gospel. Shall we imitate the great apostle of the Gentiles, and be debtors both to Chinamen and Canadians?

All barriers have been thrown down. We have free access to these benighted millions. Macedonian cries are borne to us across the seas from this neglected people. Do these cries move us as they did that matchless man who "determined not to know anything among men save Jesus Christ and Him crucified," or are our minds so intent upon our own petty schemes that we cannot hear this wail of distress? B. C. Henry tells us that it is a common occurrence in Canton for a deputation of 50 or 100 women to call upon the lady missionary to learn about her Jesus religion, and that as she passes along the street many doors are opened and pressing invitations given to enter and tell them of this "new doctrine for women." Some time since a lady missionary sat teaching a company of these women. Her theme was, "No way of salvation but by Jesus." All listened with deep interest. But there was one old woman of almost seventy summers who seemed more moved than her sisters; she exclaimed, "Teacher, when did you first hear about these things?" "Oh!" says the missionary, "I knew of Jesus while as yet a little girl." "And did your mother know of Jesus too?" "Yes," replied the missionary. "Then why didn't your people send some one to tell us of Jesus before this, for my mother has died a heathen?"

Will God hold Christian nations accountable for the ruin of these helpless multitudes? They have been much neglected. Shall we continue to neglect them? Time is short. Our lives on earth are



limited to a few years. Shall we do our utmost to have the gospel preached to China's millions during this generation, or shall we allow them to rise up in judgment and reproach us, saying, "you cared not for our souls?" Their claims are strengthened by that Christ-like compassion which our Lord has given us. He wept over Jerusalem which had rejected Him. Do we weep over the hungry millions who crave from us the Bread of Life? On the road from Jerusalem to Jericho three persons saw that poor unfortunate who was set upon by thieves, two of them simply noticed his distress and passed on, then the good Samaritan drew near and ministered unto his wants. Generations of Christians have passed China by with slight notice of her needs. Shall we in this generation play the part of the good Samaritan?

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou sayest, behold we knew it not: doth not He that pondereth the heart consider it, and He that keepeth thy soul doth not He know it, and shall He not render to every man according to his works."—Prov. xxiv. 11, 12.

But in conclusion: Christ's command is enough to give infinite force to China's claim upon us. "Go into all the world," says Christ, "and preach the gospel to every creature." "From this land of Sinim my Redeemer shall come." "Go then," says the Master, "and work in my vineyard, and make haste, for the night cometh when no man can work." With such imperative orders from our King we ought not so much enquire, Are there sufficient reasons why I should go to the heathen? But rather, Is there a sufficient cause for my staying at home? It may occur to some that there are multitudes unsaved in our own land, and therefore by far the greater part of the King's army must be told off for garrison duty. Did the early Christians so interpret the Lord's command? Is it not a fact that almost all Jerusalem and Judea still lay at Satan's feet when the disciples of Christ hastened to publish the gospel of peace in the regions beyond? With limited means and mighty obstacles opposing, they saw the world under Christian dominion in a few centuries. The secret of their success is that they imbibed the true spirit of the Master's commission. They realized that the fields were white, that the harvest was great, and that "the King's business required haste."

Inspired by the same intensity of spirit, what heathen systems could resist the advance of God's Church to-day, with her vast power and boundless resources! China needs thousands more of the Lord's best and bravest. Who, like the Prophet, will say, "Here am I, send me?"

J. GOFORTH.

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### OUR MISSION FIELDS—CITY MISSIONS.

IN a large city like Toronto the need for mission work is very great. To meet this need many agencies are at work, through mission unions, mission schools, and visitation from house to house. Our society takes up three branches of this great work—at the Central Prison, at the Jail, and at the Children's Hospital.

#### THE CENTRAL PRISON MISSION.

Eight of our students go to the Prison every Sabbath morning and teach classes from 9 to 10. Warden Massie makes them welcome, and does all in his power to help on the work. The teachers are encouragingly regular in their attendance and feel much interest in their work. Tracts are freely distributed and as far as possible men are dealt with personally, and although there is much uncertainty as to the results, we are quite sure that good is being done, and that some at least have been brought from sin unto God. A good deal of interest is being taken by Christian people in the welfare of the prisoners. This interest was shown at Christmas by providing a Christmas dinner, and by writing to each of the prisoners a letter of earnest advice and entreaty. Many of these letters came from distant parts of our own Dominion, and from London, England.

#### THE TORONTO JAIL MISSION.

Classes are held there for the prisoners every Sabbath morning at nine o'clock, in the teaching of which some of our students assist. After classes short addresses are delivered in the corridor, and personal work is done with those in the sick room, and in the cells. Tracts and papers are distributed among the prisoners, who eagerly receive them. At the morning service there are present generally about one hundred and fifty men and about fifty women, varying in age from fifteen to sixty. This work has much in it to discour-

age, the greatest drawback being the constant change of prisoners ; so that impressions made cannot be deepened and are therefore often lost. Yet there is work being done, the seed is being sown, and by the grace of God there will be a harvest. In work of this kind there is much to humble, for one sees what poor human nature will fall to, without the restraining grace of God ; and much to make the heart go up in thankful praise that He has not left us to ourselves.

#### THE SICK CHILDREN'S HOSPITAL MISSION.

Every third Sabbath a student from Knox conducts service in this Hospital at three o'clock. The two intervening Sabbaths are occupied by students from Wycliffe and from McMaster Hall. About twenty-five little sufferers are brought upstairs to the large room where they sing a number of hymns and listen to some simple Bible story read and talked about. It is touching to hear their childish voices singing of the land where there is no pain or sorrow, and see their eager faces as they listen to stories about Jesus, who loved little children and was kind to them when on earth. Those who cannot come up stairs are visited in their wards and there are found among them ripe and joyful Christians, whose simple faith rebukes our doubting, and honors Him who said, "except ye become as little children ye can in no wise enter into the Kingdom of Heaven." Subscriptions are not personally solicited for this Hospital, but its needs are made known to God in prayer, and hitherto there has been no lack.

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#### SATURDAY MORNING CONFERENCES.

The interest in these meetings for the past month was fully sustained. The discussions were interesting and practical, and cannot but be beneficial. We can give only a brief statement of the points brought out. On Saturday, February 6, Prof. McLaren presided. The subject was :

"THE SELECTION OF TEXTS AND SUBJECTS, AND THE GENERAL STRUCTURE OF SERMONS."

The distinction between text and subject is fundamental. Even when the text has been selected the difficulty still remains of finding the true subject. A haphazard way of selecting a verse as "the basis of a few remarks" should be avoided ; precedence should be given to the subject, which may be chosen as the felt wants of the people demand.

The question was raised whether long or short texts are to be preferred. In favor of longer portions it was urged that thereby the hearers are sure of receiving some of the "children's meat." But a short text can perhaps more easily be made a seed-truth, and being lodged deeply in the heart bring forth fruit.

Subjects may be sought for along three different lines: 1. We must attempt to declare the whole counsel of God. This refers only to those placed for a considerable time in one charge. In seeking to compass the whole body of revealed truth, with prominence to important doctrines, subjects will naturally suggest themselves to one's mind. 2. The necessities of the people will call for certain topics. This is not contrary to but only modifies the first view. 3. Our own appreciation of truth will aid us in selecting what we have found valuable in our experience, and what the Holy Spirit has taught us.

The subject of the general division of a discourse was then taken up. This division is the Exordium, Body, and Peroration. Through it all, we must have unity. This may mean the sacrifice of certain passages which, though beautiful in themselves, are not needed in connection with the topic treated of. Unity in aim and progress in thought are essentials to a good discourse.

On the following Saturday Principal Caven occupied the chair. After the opening exercises the topic for the day was announced:

"KINDS OF SERMONS."

The classes generally named are three—Textural, Topical, and Expository.

In the *Textural* the attention is confined rigidly to the text itself, which supplies the subjects and divisions.

In the *Topical* the theme is formulated from the text, and dwelt upon irrespective of its particular setting.

In the *Expository* a larger portion of Scripture is generally selected which forms the basis of a lecture or exposition. To these there are sometimes added the *Observational* and the *Applicatory* of which the former is a variety of the *Textural*, and the latter should be found in all the others. Anyone acquainted with the laws of deductive logic should be able to construct a sermon with logical sequence. Select the topic, that gives the Genus, which separated into its species will give the divisions, and these must conform to the following laws:—They must be mutually exclusive; when added together they must be equal to the Genus; they must be deducted on one principle or basis. Among the things to be guarded against is a too tedious division of the subject. The Puritanical Fathers divided beyond all reason. One earnest divine was mentioned who during a discourse reached his one hundred and eleventh point. Excessive alliteration should also be shunned, as well as an inelegant statement of the divisions. The headings of a sermon should be extremely compact, that they may be the more easily memorized.

On Saturday, the 20th, the lecture room was again well filled. Professor Gregg presided. The subject was:

“THE DELIVERY OF SERMONS, AND THE OTHER PARTS OF PUBLIC WORSHIP.”

The different modes of delivery were mentioned, and the advantages and disadvantages of each adverted to.

1. Reading—Has the advantage of enabling one to express his thought with a clearness, conciseness and elegance scarcely attainable in extempore speech. At the same time the preacher is saved the waste of time and mental strain of memorizing. But along with this there is the great disadvantage that the preacher's attention is divided between the MS. and the audience, and so he loses much of his personal magnetism and warmth which comes from the “answering of eye to eye.” He who would overcome these disadvantages must possess a keen eye and good elocutionary power.

2. Memorizing.—The advantages are those which pertain to reading, together with the possibility of looking the audience in the face. The disadvantages are expenditure of time in memorizing, mental strain in remembering, and the great danger of artificiality when the sermon becomes a sort of recitation.

3. The Extempore Method—Has the great advantage of bringing one close to the people and giving one the warmth which comes from creative thought. Short notes may be used after the subject has been carefully thought out or written, but the language should be what suggests itself at the time of delivery. The dangers of inaccuracy and inelegance can be overcome by constant practice both in writing and speaking.

No method of delivery can be laid down for all to pursue. That which suits the genius of one may be altogether unsuitable for another. In the speaking itself a reasonable degree of animation should be shown, and in both gesture and language the speaker should be simple, earnest and natural. He will also cultivate health and vigor of body. A right physical is secondary only to a right spiritual condition. He should endeavor to have some moments before the service entirely to himself.

To sum up in a word, let the speaker articulate distinctly, avoid speaking too rapidly or beginning in too high a tone, suffer his emotions to rise as the subject develops, and shun the artificial, the irreverent, the dictatorial. His firmness should be the result of belief and earnestness.

It should also be felt that he has a reserve power, of which he makes no foolish expenditure.

The *Public Prayer* should receive considerable attention during the week. It differs from private prayer in that the speaker in one case speaks as an individual, in the other he voices the wants of the people. Preparation will help him to avoid the peculiar sameness and repetition that might otherwise occur. It is not at all advisable to make full and elaborate preparation, but rather to obtain some line of thought which he may follow in a natural way.

The *Public Reading* of the Scriptures should receive their share of study. Their selection should be in harmony with the rest of the service. A conscientious link should exist in all the exercises from the Invocation to the Benediction.

On the last Saturday of the month the attendance was very large. Prof. McLaren occupied the chair. The subject was :

## "HOUSEHOLD VISITATION AND VISITATION OF THE SICK."

No one questions the power of the pulpit, but in certain circumstances, as *e. g.*, in city missions, an equal power is exercised in the house to house visitation. This part of ministerial work is in all cases very important. A favorite maxim of Dr. Chalmers was, "A house-going minister makes a church-going people." Some of the reasons for visitation given are—that by being called on in their homes people are placed under a sort of moral obligation to attend the Sunday service—our knowledge of their wants is increased by our coming into close quarters with them—we are enabled to certify our interest in their welfare, while at the same time we ourselves cannot do without this visitation, for it is a means of grace to us (especially in visiting the sick) and keeps our mind and heart in full accord with the work. If the preaching of the Sabbath was left to accomplish its work alone it is to be feared many good impressions would die away, but the pastor's visit frequently deepens these impressions and makes them more lasting.

The *mode* of proceeding in household visitation differs according to the individuality of the pastor and the circumstances of the family. Such pleasant inquiries may well be made as will indicate our interest in the family. Anything like gossip or idle amusement will be avoided if we but realize that we are God's ambassadors, and that we bear the King's message.

How far should the pastor single out the individual members of the family is an all-important question. In most cases, when personal matters are to be discussed, the individuals should be approached alone. After a number of families have been visited during the day, a powerful impression is often produced by their gathering together in the evening in some central place for a prayer meeting.

The other part of the morning's topic was *Visitation of the Sick*. If we wish to be a welcome visitor in the sick chamber we must look back on our own lives, and remember our experience of sickness. It will make us considerate for others. Let the visit be short, cheery and business-like. Almost anyone can visit profitably if he be guided by instinct and sympathy and Christian love, for these will make his manner to the sick one kind and gentle. The patient should not be neglected after he has been restored to health. If so he has reason to think that religion is something for the sick and dying—not for the living. Many questions, such as the value of carrying around our own Bibles, of making more use of the Shorter Catechism, of recording the circumstances of each visit, and the condition of each family, were interestingly handled, but at this time can be no more than mentioned.

## Correspondence.

*To the Editors of the Knox' College Monthly :*

I have pleasure in complying with your request to send you a few lines on Augmentation.

The Augmentation Scheme is not so much a new scheme as a development of an old one. The supplementing of the stipends of ministers in weak charges was for many years a department of "Home Mission" work. In the year preceding that in which the Augmentation movement in its present form was inaugurated, about forty *per cent.* of Home Mission money was expended on this object. There was no fixed minimum; but an effort was made to secure from \$600 to \$700 for each minister.

The aim now is to secure at least \$750 and a manse. This sum does not commend itself to all our congregations; but there is a general consensus of opinion in favor of it as a mean between the large incomes of many of our merchants and professional men on the one hand and the wages of labouring men on the other. The minister should neither be as poor as the poorest nor as rich as the richest: he prays the prayer of Agur: "Give me neither poverty nor riches."

That the strong congregations should share the burdens of the weak in this matter—that the Church as a whole should realize its responsibility for the support of the ministry—is generally recognized as fair and right. We need good men for the remote fields and the scattered settlements as well as for the cities and towns, which are centres of commerce. When men of the right stamp are found ready to occupy these outposts, it is only fair that they should have the satisfaction of knowing that they are not entirely dependent on the handful of people amongst whom they labour, but that they have the strength of the Presbyterian Church in Canada to rely upon. Aid is all the more readily given when it is known that, as is the case in the great majority of instances, the people who seek help from this fund are giving liberally for the support of their own ministers. The fact that the rate of giving per communicant for stipend is considerably higher in the aid-receiving congregations than in those which are self-supporting, ought to dissipate the fears which have been entertained in some quarters that the Augmentation Fund would foster in the assisted congregations a spirit of selfish indolence and weak reliance on others. The immediate effect of the launching of this scheme was that a large number of congregations came up to the prescribed minimum; and of those which were aided for a time a good many are now off the list.

There are two classes of congregations interested in the Augmentation Fund. The one class consists of young and growing congregations which need help only for a time, and whose grants are lessened year by year until the point of self-support is reached. The other class comprises congregations so situated that there is no prospect of growth, as, for example, in many localities in the Province of Quebec, where small communities of Protestants are seeking to keep the light burning amid the surrounding darkness of Romanism. These congregations must be a permanent burden

on the fund, and their ministers, doing the work of the Church under such discouraging circumstances, deserve our warm sympathy. The rate of contribution for stipend in several of these congregations is unusually high, reaching in some cases \$11 and \$12 per communicant. (The average contribution for stipend throughout the Church was last year \$4.96.)

I am sorry that there are some of our congregations not warmly interested in this scheme. Even some of those which are able to give without any strain \$800 to \$1,000 for the support of their own ministers, seem to think \$750 too large a sum for the ministers of weak charges. In some cases the lack of interest arises from a conviction on the part of the people that aid is given to congregations which should be able to dispense with it. When it is known, for example, that there are three or four comparatively wealthy men in an assisted congregation who might easily double or treble their contributions if they were sufficiently large-hearted: or when it is believed that if there were a better system adopted for the raising of the necessary revenue, and more energy on the part of those charged with the management of the congregational finances, the minimum stipend might be secured; there is naturally a check put upon the liberality of neighbouring congregations when asked to contribute to this fund. I am convinced, however, that these cases are exceptional, and that in the great majority of instances the aid is well bestowed. The Committee is most anxious to have every questionable claim thoroughly sifted, and it rests with Presbyteries in making the annual visitation of aid-receiving congregations to do all that can be done, both to stimulate liberality and to secure a good system of finance.

The Eastern Committee, of which Mr. McCurdy is the convener, is doing its work with energy, and the promise of success for this year is good. I trust the Western Section will not fall behind. Fault has been recently found with some of the advocates of Augmentation for giving this scheme undue prominence, and especially for attempting to make it overshadow the work of Home and Foreign Missions. There is no occasion for this charge, and no fear of such a result. The work of the Church is one: the proper maintenance of the ministry will help every effort put forth by the Church.

St. Andrew's Manse,  
Toronto, 3rd March, 1886.

D. J. MACDONNELL.



## Editorial.

### Red-Letter Days in the College Calendar.

THERE are at present no such days in our College Calendar. The monotonous grey of the college life is varied only towards a darker shade taken on as the examinations loom up. It need not be so; indeed, if we are to cherish an abiding reverence for our alma mater it should not be so. For men are glad to escape from monotony, and welcome even days of a darker hue if these be now and again streaked with light. We need not wonder at the lack of interest shown by alumni in college affairs, so long as its life is characterized by this sameness. The sense of duty is the only bond of connection, and this is rarely strong enough to bear the strain of a journey of one hundred miles. Indeed we have known it to snap with the tension of less than a twenty mile journey about the time of the annual alumni meeting. A love for the college cannot be aroused after graduation; it must be inspired during the student life within its walls. And we believe that one way of engendering such a feeling is by the observance of certain days known elsewhere as "Red-Letter days."

What are they? They are days of annual recurrence: days anticipated with pleasure by the student; and remembered with pride and joy by the graduate. They are days upon which the graduate, resting from the study of the crabbed Chinese characters in Tamsui, or the puzzling coolie dialect in Demerara, may know certainly what is going on in the halls of Knox College. Would not his heart warm towards it as he thought of similar days in his own experience, and recalled with pardonable pride the stirring events of that day in which he took a prominent part.

Three days occur to us as worthy of such distinction upon our Calendar. The first of these in time and in importance might be known as "The Missionary Society's Day." Why could we not have one day—say the last Friday in January or the first Friday in February of each year, set apart for missionary purposes, on the evening of which the annual public missionary meeting might be held. Old graduates would like to know that the society in which, as students, they were actively interested, and whose success they still earnestly desire, was that day consulting as to the work of the past year, and forming plans for the work of the coming year.

Again, might we not set apart one day upon which we should receive our friends, whose kindness we so frequently receive during our college course? The evening of that day might be devoted to a social gathering, or concert in the halls of the college. The desire for some such day was clearly indicated by the all but unanimous and liberal support promised towards a concert during the present session.

And again, the closing day should send graduates away from the college with a warmer heart towards her, and should leave the impression upon the student mind that there is something more than nights of study and days of examination to be remembered in connection with the sessions spent here. We are glad to note the step taken in this direction this year. Can we not stamp it with an annual character?

## A Knox College Mission.

THERE is need of mission work in the city of Toronto. Much as the churches are doing for the masses in teaching them the truths of the gospel, and in leading them to purity of life, vast numbers of them are still untouched. That the importance of this work is growing and vital, is evident from the fact that by the continual extension of the franchise we are being governed more and more by the masses. Should the people of our city now without the pale of the Church be allowed to remain unchristian, while at the same time they are intrusted with the powers of government, the result could not but be disastrous. We believe our college can help in this work in our city in a very special manner. If a certain part of the city were allotted to Knox College as a mission field, for the working of which the students were responsible, and if in this field the work was thoroughly organized into different departments, such as Sabbath-services, Sabbath-Schools, classes for Bible study, men's meetings, boys' meetings, women's meetings, prayer meetings of different kinds, a savings' bank, a temperance league, etc., followed up by frequent and regular visitation from house to house, we can hardly estimate the results for good. True, many of our students are now busy with such work, and are being blessed in their labors and in their own souls, yet we have not combined effort concentrated on a point—and then much of the energy now expended is lost because it cannot be followed up. The benefit of such a scheme to the college would be incalculable. We should feel an interest in the work as being specially our own; we should be united in a determined effort for Jesus Christ, and this would bind us more closely to one another, would warm our hearts in spite of the chilling effects of intellectualism, would be a centre of college life, and would keep alive and increase an intense missionary spirit.

The undertaking of such a field as this would not necessarily involve the giving up of the work now carried on in the city by our society, such as the Jail mission and that in the Central Prison, for there would be enough men to carry on these as well. And if the work were properly apportioned the burden would not press heavily on any one student.

We do not propose any detailed plan, that we leave to our society; but we hope steps will be taken this spring so that the work may be vigorously taken up in the fall.

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### Christian Spirit in University College.

ANYONE who has been closely connected with the university life during the past four or five years cannot fail to be conscious of the marked growth of Christian sentiment in University College. Five years ago no society occupied so little of college attention, and none was so unpopular, as the University College Y. M. C. A. Then few in the college knew and few cared to know that some six or eight men used to meet for prayer in one of the lecture-rooms every Saturday morning. It was hardly a reputable thing in those days to be a Y. M. C. A. man. No reference to Y. M. C. A. work, no report of its meetings would be printed in the college paper,

which pretty fairly represented the feeling of at least the most influential of college men. But in '82 the tide turned, when an effort was successfully made to bring into the Y. M. C. A. work, men who were prominent and active in other college affairs, men leading in the class-lists, in athletics, men well known on the football field: and coming into the Association they brought with them their energy and manly spirit, and as a result, the Y. M. C. A. was reorganized as one of the important college societies. To-day it is second to none, in numbers and influence. Its weekly meetings receive due notice in the columns of the popular college paper, *TheVarsity*. It is the only college society, not only in Toronto University, but also in any Canadian university, that has a building of its own. But we would not measure the growth of Christian sentiment by numbers in membership, or property in building, but especially by the enthusiasm in Christian aggressive work displayed by those identified with the Y. M. C. A. There are other indications of this growth, such as may be seen in the hearty support given to the University College Temperance League, but these mentioned are enough to make us thankful that all ground for the stigma of the "godless university" has been removed. In this, and indeed in everything helpful to the prosperity of our University, the students of Knox take deep interest.

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### Christian Union.

AN article on this subject by Dr. Shields, of Princeton, appeared in the *Century* magazine for November last, and in the issues of that periodical for February and March of this year among the "Open Letters," there have been communications commenting on Dr. Shields' paper. In February, Bishop Dudley and Rev. J. H. Hopkins, of the Protestant Episcopal Church, represent Episcopalian opinion, and in March, Rev. Howard Crosby and Prof. A. A. Hodge speak for the Presbyterians.

Dr. Shields discusses the possibility of union in the three matters of dogmatic belief, church government, and form of worship. In respect to the first two he admits that for union we must look forward to a somewhat visionary future, though he is of opinion that as regards beliefs, a confederation which would be desirable and helpful might even now be formed on the basis of the Apostles' or the Nicene creed. In church government too we may see signs of approach on the part of the various denominations which seem to point to a time when ecclesiastical distinctions will be more nominal than real. In the matter of the form of worship, however, Dr. Shields is certain that he distinguishes a movement which points to a meeting at some centre at no distant date. The movement is towards the use of a liturgy, and 'must have its logical conclusion in the English prayer-book as the only Christian liturgy worthy of the name.'

This, from a Presbyterian clergyman, and a Princeton man at that, is pretty good. Let us see how it has been received.

The Episcopal divines (as ever) welcome the idea of organic unity, nor from their point of view is much difficulty to be looked for in the way of

this unity in the regions of doctrine or worship. It is somewhat amusing to notice just here that Dr. Shields' admiration for the prayer-book is much more ardent than that of these Episcopalians. In church government, however, our Protestant Episcopal friends are immovable. Union here can only mean surrender on the part of all "dissenters." As Dr. Hopkins says, "the Apostolic Succession *cannot* be surrendered without defeating the very unity which is desired to be accomplished."

If this would appear to shake somewhat the foundations of Dr. Shields' beautiful, but airy structure, it must be admitted that Dr. Crosby and Prof. Hodge complete its ruin. Dr. Crosby knows of only two Presbyterian ministers who would accept Dr. Shields' scheme for union on the basis of the Episcopalian liturgy, and one of these ministers is Dr. Shields himself. Dr. Hodge agrees with this, and shows further that the difference of opinion at present existing in regard to such matters as the constitution of the ministry, the nature of the sacraments, and the proper subjects for baptism, is so great, as to render the prospect of union in doctrine and government very remote.

The conclusion to be drawn from the discussion seems to be that the Christian denominations must continue for some time yet to work side by side as they have been doing. Unity may come in time. It will come the sooner if we each seek for light in earnestness and sincerity, and if, while we hold fast to that which comes to us as truth, we exercise at the same time Christian charity towards all.

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## Here and Away.

THE College closes on Wednesday, April 7th.

EXAMINATIONS begin on March 30th. A large quantity of "midnight oil" will be consumed during the next three weeks.

REV. W. BURNS, agent for the College, reports among others a subscription of \$1,000 for the Endowment Fund from John Charlton, Esq., M.P.

DURING February we were visited and addressed by Rev. Drs. F. H. Marling, of New York, and D. H. MacVicar, of Montreal.

THE graduating class, the editorial staff, and the general committees of the Literary and Missionary Societies have been photographed.

REV. J. S. MacKAY, of New Westminster, B. C., is at present in Southern California. We regret to say that his health has not much improved. Latest reports are not encouraging. The Toronto Presbytery at its last meeting elected him delegate to the next General Assembly.

THE election of officers in the Literary and Metaphysical Society took place on Friday, March 5th, with the following results: President, C. W. Gordon; 1st Vice-President, J. McMillan; 2nd Vice-President, J. Argo; Critic, H. R. Fraser; Rec.-Sec., J. J. Elliott; Cor. Sec., A. Manson; Treasurer, G. Needham; Sec. Com., J. J. Dobbin; Curator, P. McLaren; Councillors, J. McP. Scott, J. Drummond and D. M. Buchanan. C. A. Webster was elected Business Manager of the MONTHLY; and J. C. Tolmie, Treasurer. Five members of the editorial staff retire this year; the following fill their places—C. W. Gordon (re-elected), D. G. McQueen, J. McGilvray, J. J. Elliott, D. McKenzie and T. M. Logie.

THE programme for the closing exercises has not yet been fully arranged. The strictly academic part will take place in Convocation Hall at 2.30 p.m., when the results of the examinations will be made known and degrees conferred. We understand there are several preparing for the B. D. examination. A public meeting will be held in one of the city churches in the evening when addresses will be delivered by several ministers. Mr. Robert Haddow, of the graduating class, will deliver the Valdictory. It is to be regretted that the closing is by statute appointed for the first *Wednesday* of April. It interferes with the weekly prayer meetings, thus preventing many ministers and other friends of the College from attending the evening exercises. An effort will be made to have the Act changed at the next General Assembly.

A MOVEMENT is on foot to make the closing day more specifically a students' day than it has been. We think this is a move in the right direction. The academic part of the day is very pleasant to the public. The evening performance has never been too popular with the students. During some part of the day students would like to meet free from academic restraint and public gaze to talk among themselves of what has been, and give good wishes to one another going out for the year's or for the life work. We sincerely trust the meeting proposed this year will be carried through, and that it will become a permanent institution in the College.