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CARDINAL NEWMAN.

TRUTH in the abstract is one thing, in the concrete quite another. Home Rule in the shape of Parliamentary resolutions, legislators gather around as bees around flowers. When, however, it takes such concrete form as O'Brien visits they flee from it as if it were dynamite. Principles in the concrete put sincerity in relation to them to the test, and, at the same time, furnish the best evidence of their own character and tendency. History and doctrine studied in biographic connections are most effectively quickening and instructive. With this conviction upon the mind I think a short study of Cardinal Newman's changes in his religious opinions may not be without benefit to the readers of THE MONTHLY in more respects than one.

These changes show that the contact of error with the mind, unless guarded against, is like the letting in of water. One knows not to what volume error may grow, nor to what disastrous issues it may carry its victim. These changes further demonstrate that great weaknesses may be combined with great excellencies to renders the latter all the more effective, through

the former, to work out dire results. The richness of the ointment containing "the dead flies" render the evil flavor issuing from it all the more dangerous. Dr. Newman had a strong vein of scepticism running through his nature. Early in life he doubted whether we could know anything other than phenomena, and this misgiving haunted him before he ever read Berkeley. He sprang from scepticism to "irrational faith" to hide himself from himself. He sought deliverance from his weaknesses not through Him who is "the way, the truth and the life," but by the mazy path of false trust and specious reasoning.

Cardinal Newman sketches for us the history of his mental movements from Anglicanism to Romanism in his book entitled "Apologia Pro Vita Sua." His internal history, furnished by his own pen, is one of gloomy, even tragic interest. "The boy is father of the man." John Henry Newman from his youth displayed a morbid tendency towards superstition. When a child he crossed himself in the dark, and drew in his school-books crosses and beads. To his youthful imagination life was a dream, the world a deception, he himself an angel surrounded by fellow-angels whose delight lay in deceiving him "with the semblance of a material world." The first religious influence under which he came was evangelicalism. He cherished a peculiar veneration for Thomas Scott, the commentator, and the author of "The Force of Truth." He was converted when he was fifteen. He was as confident of the reality of his conversion as that he had hands and feet. At the time of his conversion we are furnished with the significant information that there was borne in upon his mind the conviction that a life of celibacy was divinely appointed for him.

About the year 1820 he went to reside at Oriel College, "a timid and awkward youth." At this time he still had connection with evangelicalism with a tendency to liberalism. He then came in contact with certain minds that did much to shape his thoughts and character. "Whately" he says, "emphatically opened my mind and taught me to think and to use my reason." Dr. Hawkins, Provost of Oriel, "taught him to weigh his words and to be cautious in his statements."

Dr. Hawkins informed him that the Bible did not teach doctrines, and gave that place to tradition in his thinking that has

borne such baneful and abundant fruit. Newman had a strong though one-sided individuality. He saw in books not what was in them but what his strong bias fancied was in them. From Butler's Analogy he inferred two principles which have operated in no small degree to give shape and color to his whole system of teaching. These two principles are set forth by him thus in the Apologia: "First, the very idea of an analogy between the separate works of God leads to the conclusion that the system which is of less importance, is economically or sacramentally connected with the more momentous system, and of this conclusion the theory, to which I was inclined as a boy, viz., the unreality of material phenomena, is an ultimate resolution. Secondly, Butler's doctrine, that Probability is the guide of life, led me, at least under the teaching to which a few years later I was introduced, to the question of the logical cogency of faith, on which I have written so much."

He read in Butler that Nature was a sacrament of the Divine Presence. From this fancy he evolved the Sacramentarian system as existing, to his mind, in the visible church. Hurrell Froude, his gifted pupil, was "an open admirer" of the Church of Rome with all that is peculiar to it as a sacerdotal system. Froude exerted a great influence upon Newman. Froude's influence was so great in Oxford that he has been credited with being more than any one person the originator of the Tractarian Movement there.

Newman studied Patristic literature and was especially enamored of the Alexandrine theology, because he there found congenial thinking in support of "the mystical or sacramental" principle. He came to regard antiquity, through these Patristic studies, as the great exponent of the doctrines of Christianity. The Fathers, however, were appealed to, not to substantiate the teachings of Rome, but to point out that they were innovations upon the doctrines of Primitive Christianity.

What Newman contended for at this juncture in his history was: 1. "The principle of dogma; 2. Belief in a visible church, in the authority of bishops, the grace of sacraments, the religious worth of works of penance; 3. Opposition to the Church of Rome, especially to the worship of the Virgin and the Saints."

He had, however, set himself to follow the ghost of ecclesias-

tical authority as alone capable of determining doctrinal truth and, waxing "desperate with imagination," he pursued it whithersoever it might lead. He addressed himself to the study of the Monophysite Controversy of the fifth century to find that the principle upon which controversies were decided was Catholic Unity, that is, the majority of Christians determined what was doctrinal truth. In this connection the words of Augustine came to him like a voice from the clouds: "Securus judicat orbis terrarum." For a time he doubted whether this confidence he was beginning to attribute to antiquity in deciding Christian truth was not a suggestion from beneath rather than from above. But this salutary questioning, like every other, was swallowed down in his burning thirst to have definite dogma as the only convenient antidote to quench the fever of doubt which had risen within him in consequence of the perverse working of a subtle reason and a wanton imagination. This worship of the idol of antiquity was the beginning of the end which saw him land in the Romish Communion, towards which he had for years been insensibly but surely gravitating. Now came the question, how can one hold the relation he did to Romish doctrine and yet consistently subscribe to the Articles of the Church of England? To answer this question the famous 90th Tract was written. He held that the Thirty-Nine Articles of the Anglican Church were drawn up not to exclude Romish doctrine, but to condemn Papal supremacy. In a word the articles aimed to deal not with the doctrines but the politics of the church. To advocate such a function for the articles of his church exhibits at once the misleading bent and sophisticated subtlety of Newman's mind. One need not wonder the famous 90th Tract met with the indignant opposition it did.

In February, 1843, while living at Littlemore, a village some two miles from Oxford, he retracted all he said against Mariolatry and other Romish doctrines. He accepted all the doctrines of Rome not found in Primitive Christianity on the principle of development. Rome had projected simply on a larger ground the primitive doctrines. Here his ill-fated imagination deluded him into the belief of error. He conceived that "the whole scene of pale, faint, distant, Apostolic Christianity was seen in Rome as through a telescope." Rome, to his mind, simply magnified the idea of the Blessed Virgin as she did that of the Eu-

charist to vital and impressive proportions. Poor Newman, how hast thou verified the truth that "to the froward God will show himself froward!" He discarded the proper use of reason and the senses, and ended by becoming the victim of a false sense and a false reason. He hailed bread as the real Body of Christ, and pueile doctrines as the wisdom of God. Rome, whilst tyrannizing over reason and sense gives a loose rein to the sentiments and the imagination.

It is for this reason that Rome experiences, in her attempts to make proselytes of Britons, the truth of Cardinal Newman's words: "It is not at all easy (humanly speaking) to wind up an Englishman to a dogmatic level." As for the Cardinal, he finally got wound up so hard that he came to a standstill and mistook it for the peace of life and harmonious operativeness.

It is sad to think of a man like Newman substituting obedience for conviction and prepared to receive anything that the Church may declare to be true. No wonder that Carlyle speaks of Cardinal Newman's intellectual powers with contempt. Such submission as Newman yielded to ecclesiastical dicta, to a man like Carlyle, was the very quintessence of mental weakness. That this fact and several more may be apparent the following quotation from the Apologia will best set forth:

"People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant, but how is it difficult to believe? But for myself, I cannot indeed prove it, I cannot tell how it is; but I say why should it not be? What's to hinder it? What do I know of substance or matter? just as much as the greatest philosophers, and that is nothing at all; so much so is this the case, that there is a rising school of philosophy now, which considers phenomena to constitute the whole of our knowledge in physics. The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary it says they remain; nor does it say that the same phenomena are in several places at once. It deal with what no one on earth knows anything about—the material substances themselves."

Is it not clear from his own words, quoted above, that for Cardinal Newman (humanly speaking) there were only two alternatives following his natural bias—Romanism or Atheism?

The human reason left to itself, he alleges, tends to atheism. This all religious men admit. But what is the cure he prescribes against the waywardness of human intellect and passion? The Romish Church, with her dogmas and discipline, is alone sufficient, to his mind, "to arrest fierce, wilful human nature in its onward course, and to bring it into subjection." Other than the Romish religion, education, and even the Bible he declares experience proves have been unavailing to dominate human passion and keep the world in subjection to God. Speaking of the impotency of the Bible to this end he says: "A book, after all, cannot make a stand against the wild living intellect of man." A higher than the Cardinal has said: "The words that I speak unto you they are spirit and they are life." Cardinal Newman must surely have forgotten what the 19th Psalm teaches regarding the function and power of revealed truth, written or spoken. He has forgotten too that not by the might of any outward organization, but by the Spirit of the Lord "is the wild, living intellect of man" "made wise unto salvation." Let us recur to Primitive Christianity. Where was such an agency at Pentecost as the Cardinal thinks necessary for the salvation of men? Where was, on that day when thousands were brought at Jerusalem from "darkness to light, and from the power of Satan to God," this "supereminent prodigious power sent upon earth to encounter and master a giant evil" in the shape of an overshadowing ecclesiastical organization? The power was from on high in the shape of the pouring out of God's Spirit upon the hearts of men. And this power has been with His Church always and will to the end of time. Why has this "supereminent prodigious power," in countries like France where it has had a fair field and comparatively no Protestant interference, failed to render them peaceable and pious? Why in Britain and the Colonies do the subjects of this "supereminent prodigious power" so pre-eminently distinguish themselves as the inmates of prisons and as social and political firebrands? Why do the labors of the McAll Mission in Paris, where it takes root, do more to maintain good order than the police and the "supereminent prodigious power" combined?

To us the answer is easy : " Not by might nor by power, but by my Spirit saith the Lord." He it is that gives to men " the new heart and the right spirit," and then all else becomes right. The Church is not a menagerie of wild beasts kept in order by external power and manipulation. It is a fold consisting of Christ's sheep, each of whom He knows and each of whom know Him. The Cardinal is all astray in his conception alike of the function and character of the Church of Christ.

The Church's function is not to manufacture Divine truth, but to declare " the faith once delivered to the Saints." The Church does not make believers ; but believers constitute the Church.

The true Church does not repress intellectual activity but educates it to normal action. It does not think the senses were given us by God to fool us, but, within their own sphere, to help us to " grow in grace and in the knowledge of the Lord." Christ came not to destroy, but to fulfil every law physical and intellectual as well as moral and ceremonial. The true Church teaches that every man is his own priest before God in the New Testament Dispensation. It develops into awful prominence every man's own responsibility to God for his own thoughts and actions. *Every man* must give a reason for " the hope that is in him." Personal conviction of the truth must be the spring of all acceptable obedience to God. " If ye love me keep my commandments," said Christ. What is the demand of the Romish Church ? Is it not blind, unquestioning, unvital obedience to the behests of the Church at all hazards ? Does it not substitute obedience for conviction and authority for argument ? Does not its claim to infallibility crush out of men's minds the sense of responsibility for their beliefs upon important subjects of human thought ? Does not " its Hagiolatry give them fables for food ?" Does not its distinctive teachings of moral disease for the Confessional, and of moral health for the pulpit inevitably lead to moral degradation ? Is not all this evil traceable to the one central error of setting up " a supereminent prodigious power " to mediate between the soul of man and his God ?

The Romish ordering of things magnifies the material and visible and belittles the spiritual and invisible. It calls in as aids to devotion beads and pictures instead of relying on the Spirit

who helps our infirmities and enables us to worship as we ought. Its intervention of saints and angels between God and the soul is a denial of our being complete in Christ as regards all things pertaining to salvation, "in whom are hid all the treasures of wisdom and knowledge." Its performance of the mass is a rejection of the assurance that "Christ was *once* offered to bear the sins of many." Rome is guilty of will-worship and of carnalizing the spiritualities of our Holy Religion. It puts the Church in the place of Christ, and exalts the formalities of religion to the place which its essentialities only should occupy. It causes man to walk "in a vain show" as respects the legitimate use of the senses, and the reason, and the conscience, and the imagination. Such it did for John Henry Newman. Such it does for all men, for "God is no respecter of persons." Where the Spirit of the Lord is there is liberty to perceive aright, and think aright, and feel aright. The Spirit only can reveal Christ in men. Where the Spirit is there is the Church of God, working out the purposes of God by "diversities of operations"; one Christian regarding a day, and another not, and both in their regarding and disregarding evincing their unity of origin and life by acting as they do unto the Lord. Rome, by its teaching respecting Infallibility and Church Discipline, mistakes uniformity for unity. Such a fatal mistake ever awaits those, whatever their natural powers or outward position may be, who substitute for the Holy Spirit "a supereminent prodigious power" in the shape of a visible institution, called by whatever name men please, Church or otherwise.

From the unit we learn the mass :

"The very law that moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

The history of Cardinal Newman is a microcosm, an epitome of the macrocosm, Romanism, which enslaves and artificializes the whole inner as well as social and political life of man.

Romish teaching and practice illustrate the evil of making supreme loyalty centre in an organization or corporation. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." "Like begets like." If corporations, of whatever kind, are soulless, they, if ultimately lived for, render

men soulless in the most hopeless manner. In Christ dwells the fulness of the Godhead. To live for and in connection with Him is to come into ever-increasing possession of wealth of mind and heart. To live for a cause merely is, sooner or later, to lose hold of moral life and power. It matters not that the pretension is that the cause itself is founded upon truth and purity and benevolence. Sooner or later these latter will be subordinated to the interests of "the supereminent prodigious power," whose cardinal virtue is obedience. Men will be commended by it who assent to what is enjoined whether or not their conviction accompany their assent. Disguise it from themselves as they may submission to corporate interests and commands becomes the cardinal virtue of those who make the chief end of their lives visible organizations, be they religious, political, or national. The Pharisees lived for their organization, and made void the commandments of God by their enactments, instituted to enrich and strengthen "their cause." True religion, dealing primarily with individuals, begins its work in the heart and not in the flesh; requires spiritual exercise and not bodily; and demands that every man be able to give a reason for the hope that is in him. With it everything must be interior and genuine, because spiritual and therefore individual. The outward is only true as it is the expression and instrument of the inward. It proclaims as making for unrighteousness the setting up of authority without argument and obedience without conviction. And Rome has verified the truth of this proclamation by its "Counsels of Imperfection," for the Confessional, its teachings of "silence," "evasion," "playing upon words," "economy" in dealing with heretics, that is, those outside of the corporation.

Does "the good of the cause" demand the refusal to render to "Cæsar the things that are Cæsar's," then by all means maintain this refusal, although the plainest moral principles are violated thereby. Unhappily we have at our doors undeniable evidence of the truth of this serious charge. Our laws forbid lotteries, yet Rome unblushingly advertises them on our streets, and our authorities are content to have it so; for an organization so complete as Rome is can furnish "the corporate vote," which is a potent consideration with men who worship the ballot-box. The genius of Romanism is not that of "Universal Emanci-

pation" but the opposite. Human liberty and well-being are in the inverse ratio of her ascendancy. History furnishes the amplest evidence of the truth of this assertion, and the sad career of John Henry Newman, as furnished in his *Apologia* by his own pen, is an additional corroboration of the same lamentable fact. Every motive, philanthropic and patriotic as well as religious, should incite us to do all we can to minimize, and, if possible, destroy the influence of such a system as Romanism, whilst at the same time carrying in our hearts love and only love for those who are so ill-conditioned as to be the subjects of its dismal dominion.

Toronto.

G. M. MILLIGAN.

"FOR I KNOW THAT MY REDEEMER LIVETH."

SHALL the mole, from his night underground, call the beasts from
the day-glare to flee;
Shall the owl charge the birds: "I am wise. Go to! Seek the
shadows with me!"
Shall a man bind his eyes and exclaim: "It is in vain that men
weary to see"?

Let him walk in the gloom, whose will. Peace be with him!
But whence is his right
To assert that the world is in darkness, because he has turned
from the light?
Or to seek to overshadow my day with the pall of his self-chosen
night?

I have listened, like David's great son, to the voice of the beast
and the bird;
To the voice of the trees and the grass—yea, a voice from the
stones I have heard;
And the sun and the moon, and the stars in their courses, re-echo
the word!

"Yea, I know!" cried the true man of old. And whosoe'er wills
it may know.
"My Redeemer existeth!" I seek for a sign of His presence,
and lo,
As He spoke to the light, and it was—so He speaks to my soul,
and I know!

—*Century.*

INDEXING A LIBRARY.

ALMOST every student who begins to classify and index the works in his library experiences some difficulty in devising a plan by which his books may be made subservient to that end for which they were procured. To obviate that difficulty some have suggested that the library should be quite small and very select and the owner's acquaintance with it so thorough that he could turn at once to any desired point. True there should be in every minister's library a few standard works which have been so completely mastered that a table of contents would be quite superfluous.

But in these days when culture, if not more thorough, is at least more varied than it once was, it is necessary to have books in which a vast variety of subjects is treated. It is by no means necessary that one should know perfectly all that these books contain. Indeed, that may be quite impossible. Usually one is fortunate if he can turn readily to where a given subject is treated.

But too often the library, if large, is unwieldy. Frequently much time is spent seeking for an apt quotation or illustration, and perhaps, after all, it is not discovered when required. It may be found afterwards, but when wanted it is not forthcoming.

The following system of indexing, though perhaps not perfect, has been found very helpful, and it is given in the hope that, even if not adopted, it may at least suggest to some of the readers of *THE MONTHLY* a more complete plan. In order to carry out the scheme it is necessary to procure a Bible with a wide margin. Some years ago a New York firm published an edition that answers this purpose admirably. It is to be regretted that only one thousand copies were printed. The book is as large as an ordinary family Bible. It contains about one hundred blank pages at the beginning and an equal number at the end. The printed matter covers only about one inch of the inner margin of each page, and the balance (about eight inches) is blank. If there are still any copies procurable Messrs. N-

Tibbals & Sons, Nassau St., N.Y., will have them. Unless there is a single column on each page an interleaved Bible is not so convenient as one having a wide margin, inasmuch as the references cannot be placed in such close juxtaposition to their texts.

Next, let all the books in the library be numbered. If one is just beginning a library it may be well to number say 20, then leave room for additional books, and begin again say at 41. In this way works that are afterwards added may be the more easily classified. Having numbered all the books, the references can be made in the form of a fraction (thus $1\frac{4}{26}$), the denominator indicating the book and the numerator the page on which the item is found.

Suppose one is reading book No. 20, and on page 10 he finds a beautiful illustration or an expression that throws light on Rom. i. 16, let him turn to that text in his Bible and make the reference thus: $\frac{10}{20}$. Say he reads on, and finds on page 23, of the same book, a dissertation on Rom. vi. 4. Opposite that text the reference should be thus made: $\frac{23}{20}$.

As illustrating how the scheme operates, suppose one desires to find literature on John iii. 16. Among several other references these are found: $\frac{169}{277}$, $\frac{319}{277}$. 277 denotes "Discourses" by Rev. J. W. Alexander, and on page 169 of that volume there begins a sermon on this text. 274 is the number of the book entitled "Village Sermons" by the Rev. George Burder, and on page 310 of that book a sermon on this text begins.

The special advantage of this system is its simplicity. One is not liable to make mistakes, and very little time is required either in making or in finding references. A volume of sermons may be indexed in a few moments, and everything bearing on a text may be found with ease and despatch.

Another advantage is that the system of marking is so brief that a comparatively narrow margin will admit of a considerable number of references.

If an *Index Rerum* is kept it will be found much more convenient to use the fractional formula than to write either in full or in an abbreviated form the names of books and authors. In the management of *clippings*, large business envelopes are much more satisfactory than scrap-albums. The subjects should be written on the back of each, and if the envelopes can be arranged

alphabetically, according to their subjects, in pigeon-holes they can be readily referred to. The advantage of this system over the scrap-album is that the clippings can be more easily classified and therefore more quickly found when required. Besides old ones, when used, may be removed and fresh ones may be added with less difficulty.

Often when reading one meets a fine pithy expression—one that might pass into a proverb, a "saying"—and is perplexed as to the best method of retaining it.

Probably the best means of keeping such quotations is to copy them into a large *Common-Place Book*, and there arrange them under appropriate headings. An index of subjects can be made on the first few pages, and by referring to this index one can easily discover on what page to find all the "sayings" on any particular subject. This was the method employed by the late Prof. Henry B. Smith—a man of whom Pres. Roswell D. Hitchcock once said, "He was a born scholar and thinker. He bowed to no human authority—modern, mediæval or ancient."

A gentleman once told the writer that he himself always carried his *Common-Place Book* to Synod and General Assembly, and more than once, when called upon at short notice to deliver an address on a given subject, has he received valuable assistance from the jottings in this very useful book. Once in General Assembly in the course of a brilliant speech he gave a number of very apt quotations. The members marvelled at what they supposed to be a wonderful feat of mnemonics. But little did they suspect that it was only on the previous night he had read carefully all the notes contained in his *Common-Place Book* on that subject.

But, even if this volume is never taken beyond the precincts of the study, every preacher will find ample opportunity of calling into requisition the rich treasures stored therein.

St. George.

W. S. McTAVISH.

THE FIRST DAY OF THE WEEK.

LET God be praised for Canada's pre-eminence among the nations of the world in keeping holy the Sabbath day. A traveller going from Ontario to the United States or to those European lands where the Gospel of Christ has its strongholds will be easily convinced that only a few districts can compete with Canada in honoring the Lord's Day. It is to be feared, however, that this position may not always be retained. From many parts of the land come rumors that fill the wise with anxiety. No longer are the reports of Sabbath Observance committees void of interest. At the last meeting of the Presbyterian Synod of Hamilton and London many a minister declared that his work is seriously interfered with by various forms of Sabbath breaking, which call forth from the Church sympathy for the Sabbath breakers rather than censure. Ministerial Associations in many towns and cities are renewing their interest in the subject; and, recognizing the fruitlessness of merely local efforts, one has proposed international laws to enforce a cessation from all labor on that day. Many are the evidences of a tendency to great laxity in observing the Lord's Day. Those occupying the highest offices in the gift of the people may travel by rail on Sunday to make political appointments and never hear a protest against their act. Besides, the influence of railway corporations is becoming well-nigh irresistible, and our population is partly recruited from peoples indifferent to the laws of God.

Of the many phases of the Sabbath question, I desire to call attention to that indicated in the heading of this paper. What authority have we for observing, as Christians do, the first day of the week? The day is unlike any other day of the week—the same in the manifestations of nature, but different, in that it lies as no other across every man's path, restricting him in his occupation, and obliging him to adjust his steps to the fact or else to remove from the society of a Christian country. It is not an anniversary; it occurs fifty-one times more frequently. Ordinary labor is intermitted. No man can compel another

to do any kind of work on this day. The law provides for rest and freedom from labor, and Christians usually occupy part of the time thus granted in assembling for worship. What warrant is there for all this?

Lest any should imagine that the answer is of no practical moment, it is enough to say that not a few Christians on this continent contend that we are mistaken and ought to return to the keeping of Saturday. Their belief is seconded by great zeal in the distribution of their literature throughout the United States and Canada. Suppose that the pulpit should give out an uncertain sound in reply to the question, or that the people should fancy the views of their spiritual teachers to be undecided, can the result be in the least doubtful?

Two illustrations within the range of personal experience may make this clear. Last summer I spent a two weeks' vacation at one of the quietest seaside resorts in Massachusetts. The visitors were not of that class, often found at such places, who appear to live for fashion and pleasure. For the most part they were religious people and attended the services held in the common chapel, conducted by visiting clergymen and laymen. From the morning service, however, the crowd pressed at once down to the beach; bathing clothes were put on and men, women and children played with the waves in all the excitement and amusement of that pastime. I learned that a few years ago bathing on Sunday was unknown there. But there came to the village for rest and sea air a clergyman who went one Sunday morning, from the chapel where he had conducted the service, to enjoy, in the presence of the people to whom he had preached, his customary plunge in the ocean. Others had previously refrained from this their greatest amusement in order to make the first day of the week different from the rest. He, with his presumably superior training, regarded every day alike, knew no authority for the first day above the seventh, and resented all interference with his right to do on that day as his inclinations prompted him. With what result? That the day of which so much was once devoted to the worship of God, is now largely passed in pleasure seeking.

Another illustration. When in Leipzig, Germany, it was my privilege to be one of a dozen students who met weekly with

Professor Franz Delitzsch for special exegetical studies. One evening he discussed, at our request, the Lord's Day. His views, of which I carefully took notes, are in substance these: 1. "God has blessed and sanctified the seventh day. This fact cannot be undone. 2. The celebration of the Sabbath as a part of the ceremonial law has ceased. 3. Nevertheless, every Sabbath day at the end of the week ought to remind the Christian that that was the day of God's rest from His work of creation, the day as well of Christ's rest in the grave. 4. The following Sunday has outshone the final day of creation, for it became the initial day of a new creation. 5. Therefore, the Apostolic Church choosing one day of the week for common celebration, gave the preference to Sunday. But she did not substitute a ceremonial Sunday law for a ceremonial Sabbath law. 6. Sabbath and Sunday remain brethren. Every Sabbath we celebrate the rest of the Creator and the rest of the Redeemer: every Sunday we celebrate the entrance of Christ into the life of glory." These views require no further comment. And they help us to understand the apparently inconsistent conduct of German Christians who spend one part of the day in the Lord's house and the other at any secular performance or amusement. No wonder that those who have not become subjects of God's grace should misinterpret the teaching of Germany's ministers, and make the day entirely one of relaxation.

The *origin* of the workers' observance of the first instead of the seventh day may, without difficulty, be traced to the time of Christ. Its features remain unchanged; no student of history will doubt this. The Christian writings of the time preceding the death of the last of the Apostles are quite definite in this matter; so is any information to be had from heathen sources.

What chiefly concerns us in the enquiry is, what says the New Testament? It will not do to rest in the customs of the Fathers, for they were often in the wrong. It may appear strange that there is no explicit word of command to keep holy the first day of the week. The mind naturally craves something of the sort, but it is not given. In fact much more is said about Baptism and the Lord's Supper, less important though these are to the life of the Christian. That name by which Christians delight to call the day, for it declares their personal

devotion to Christ—the Lord's Day—appears but once, in the first chapter of Revelation. Why this silence? Silence has its use in the interpretation of Scripture as well as utterance, and reading the Spirit's plans in the light of history we may at all events conceive that by this silence the Church has been preserved from errors that have gathered about the precious institutions of Baptism and the Lord's Supper.

It was the Resurrection of the Lord Jesus Christ, the crowning event of His career upon earth, that caused the change from the seventh to the first, and indicated the time of its occurrence. The Gospel narratives of the Resurrection point out very emphatically the *day* of the week on which it took place. The first Gospel did not appear until perhaps fifteen or twenty years after the Resurrection. There would already be doubt in men's minds as to the precise time of our Lord's rising from the dead, but the only point of time noted by the author of the first Gospel is "the first day of the week." He cares not to mention the year, or the month, or the day of the month. And the other Gospels follow the first in being silent about all marks of time except the day of the week.

The appearances of the Lord after His Resurrection give us the next sign of the position and worth of the day. His first appearance was to the disciples on the evening of the day of His rising. Their hearts were sad and sorrowful, full of despair. But a short time before they had seen their Master received with the shouts of the multitude as the King of Israel, they had heard His sublime farewell words; then they had seen Him die the death of a criminal, and His body laid in the grave. Despair under such circumstances was natural. And now on the evening of that first day of the week they were gathered together in fear of the Jews. The door was barred, when suddenly in the midst of them Jesus appeared, saying to them, "Peace be unto you." That same evening He left them. Would not this meeting of itself be enough to mark the great importance of the day?

Observe His next appearance. For six days He was absent. After the night of meeting the morning of the second day came, the day passed but the Lord did not come. So followed other days. The Jewish Sabbath came in due course, but He

did not honor it. If we try to realize the feelings of the disciples during that period we can think of them only as anxious and doubtful—doubtful it may be of the evidence of their senses. At last the sun shone upon the first day of another week. At evening they were again together, the doors were shut: the proper moment arrived, and again Jesus stood among them, saying, "Peace be unto you." Surely this was sufficient to give the special character of sanctity to that day forever.

Four Sundays intervened between this appearance and His ascension. Did He return on any or all of these days? We cannot tell. He may have done so. But whether he did or not they would ever associate the day with Him.

Turning from these events we look for indications of the day in the lives and teaching of the Apostles. Paul furnishes one in his first epistle to the Corinthians. Writing from Ephesus he transmits, by the hands of three Corinthian brethren who had visited him, among other instructions one touching the mode of making their collections. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This implies an assembly of Christians on the first day of the week and a collection as a feature of the service.

When this same Apostle was returning from his third missionary tour he came to Troas. The vessel by which he journeyed had lagged on the way and they arrived in Troas on Monday. On the following Sunday Paul met the disciples and preached to them, continuing his discourse until daybreak, when he was to take his leave. Paul, we are told, remained in Troas seven days. The most natural explanation of this is that, having arrived too late for one Sunday, he remained until the next to meet the Christians in their assembly and their breaking of bread.

These are the principal references in the New Testament to the first day of the week. That they are important no one will doubt. That they are all we need to authorize a weekly holding of the day many will question. Suppose the day had ceased with the Apostles we could not now reconstruct it from the meagre notices of the New Testament. The difficulty is met and other questions satisfactorily answered only when we take into account the existence from the beginning of time of an institution into

which the Lord's Day fits. That institution is the one day of every seven to be set apart as a sacred period of time. The week is invariable, has never been changed and is not dependent upon the phenomena of nature. In fact the occurrence of the sacred day makes the week. The keeping of this day is also of permanent obligation. Long before Moses lived, ages before the Ten Words were written, man held holy one day in seven. Thus was a place created for the Lord's Day. Under any circumstances the Christian would feel that he ought to keep a memorial of his Lord's resurrection; but how often and in what manner would not be evident were there not in existence this primeval law binding upon all men the observance of a sacred day.

The length of this paper is already such as to prevent the discussion of the Mosaic Sabbath as it bears upon the question. That bearing may be summed up in the statement that the Mosaic Sabbath prepared the way for the Christian Sabbath. The phase of the Sabbath question discussed in the foregoing pages is eminently practical, and daily involves a greater necessity that ministers speak, fully persuaded in their own minds, regarding the day made Christ's own by His Resurrection from the dead, kept by the Apostles in their labors and referred to in various books of the New Testament—the day on which the last survivor of the Apostles refreshed his solitude in Patmos by lofty communings with God—the day on which the Church still tells the story of the Lord.

JAMES BALLANTYNE.

London.

DR. JOHN KER ON TEXTS, SERMONS, AND PREACHING.*

THE SUBJECTS WITH WHICH A SERMON SHOULD DEAL.

I T ought not to concern itself with amusing trivialities; nor yet with science and philosophy, for we preach the Gospel not to geologists and botanists but to men; nor with politics, for we move in a higher sphere, not having to do with the conflict and clash of parties, nor with the concussion of clouds in mid-air, but rising to God's ether; nor with theological polemics, for, though the preacher has to defend the faith, he should defend it by exhibiting the truth rather than by refuting error—instead of standing on the walls uttering bravadoes with blaspheming Rabshakehs, he would be better in the city training the men-at-arms. He must find the great contents of his preaching in the Word of God. V.D.M. is a grander title than R.S.A. or LL.D. or D.D. And that is no narrow field; it takes in east and west, heaven and earth. The contents of our preaching must always have for their centre the Lord Jesus Christ. Other kinds of discourse are only "the north stretched over the empty place," a sort of Siberian exiledom which is very cold and barren. Nor is this a meagre kind of preaching. The Lord Jesus Christ is the sum and substance of the Bible, and the God of nature and history too. He is the Sun round whom not only Mars and Venus and our little earth revolve, but Jupiter and Saturn and all the greater satellites.

HOW THE MESSAGE SHOULD BE DELIVERED.

There must be earnestness in delivery. But by earnestness I do not mean shouting and screaming and gesticulating. When it takes that shape, and especially when the hearers feel that the man has said to himself, "Go to, I will be earnest, I will make an impression," that is far worse than lameness. Be honest and natural, and avoid this mock enthusiasm. And how will you

*We are indebted for these passages to *The Christian Leader*, Glasgow. They are from Dr. Ker's lectures to the students.—ED. MONTHLY.

acquire true earnestness? Feel it, and rise up to the height of your feeling. Show that you deal with the truth not at your finger ends, but with the truth coming right through you. Above all, do not get into the poor affectation of speaking coolly on great subjects, as if you were talking about a fly's wing—the cold statuesque way, as if you were describing Japan or Kamtschatka. Preaching should be both a necessity and a pleasure. We believe, and therefore we speak.

THE TEST OF THE PREACHER'S SUCCESS.

The test of real success is not numbers, but Christian character. Are the people showing a real love to God and Christ? Are they growing up to the stature of perfect men? The knowledge of this does not always come. At Rome, Paul found that some believed the words that were spoken, and some believed not. Of the great Preacher Himself it is said, "I have spent My strength for naught and in vain." Yet Christ had His success; He sowed in tears but now He reaps in joy. And if we feel that we have humbly done our part, we shall have our reward. A good sermon is the highest thing that a man can deliver, but the preacher's life-long sermon—that is what God will bless. He has a place for the dust of His servants, and He has a place for their labors too.

THE PREACHER'S RELATION TO THE PEOPLE.

The real attitude should be one of manly, honest goodwill, Aaron had the *facundia* which Moses had not, but Moses had that burning love to the people which sent his words home. A stranger will they not follow, for they know not the voice of strangers.

CONCERNING TEXTS.

A text is often of use to the preacher himself. Sometimes he feels his own heart dry, as if the water were all spent in the bottle; but if God open his eyes to see the living water in the text, he will take heart again. It will be to him Beer-lahai-roi, the well of living and secing. And always a text is of use to the hearers. They will remember it when they have forgotten the sermon, and far better that the clay should fall away once the graft has been set.

Never go and choose a text because you can say a good deal about the original, and can find fault with the English translation. It is easy for a living dog to bark at a dead lion, especially when the dog only re-echoes a German commentator.

Do not take off little angles of truth, and make the most of them. Do not preach a sermon on the cherubim, about whom the writer of the Hebrews did not care to speak particularly, or on Paul's thorn in the flesh, which Paul himself chose to conceal from us.

The text must come not only through the head but through the heart. It is not a grain of sand but a grain of seed, but no seed germinates on the surface of the ground. It must be hidden and covered up, and then it will begin to be a living thing.

Keep a repertorium of texts and illustrations; and you will be prepared against the time of famine and dearth, and against the day of battle and war when you are engaged with other things.

THE ARRANGEMENT OF A DISCOURSE.

Try to reserve the strongest argument for the last, for the people will carry away the final word. Debates and sermons do not gain their purpose, as the English say Bannockburn was gained, by apparitions of gillies at the close. Rather, like Napoleon, keep the guards for the end.

ABOUT ILLUSTRATIONS.

If you have to choose between the nightingale and the lark, by all means take the lark; if you have to choose between the passion-flower and the daisy, select the daisy; the people know the lark and the daisy, and they love them. They would rather hear of some

Familiar matter of to-day,
Some natural sorrow, loss or pain,
That hath been and may be again,

than of "old, unhappy, far-off things, and battles long ago." And our Lord took the lost sheep in the wilderness, and the lost piece of money, and the prodigal son.

WORDS OF FIRE.

If you say that Mount Vesuvius is in eruption, you may excite curiosity; but if you tell a man that the house next his own

is on fire, that will move him. All other arguments will be like sheet-lightning or like the foil of fencers; they will not have the fire of God in them, they will not be the sword of the Spirit.

BOOKS OF SKELETONS.

Do not use books of skeletons; they are less hopeful things in the end than the dry bones in the valley of vision. But you may learn much from converse with living men. Your sermons should be like the merchant ships that the wise man speaks of, bringing their goods from afar.

RELIGIOUS TRAINING OF THE YOUNG.

Some say that it is wrong to educate children religiously; they should be allowed to form an opinion for themselves. If we could get Satan to enter into that compact with us, we might venture it a little more.

BRIEF ESTIMATE OF CARLYLE'S TEACHING.

VALUABLE as is the contribution of thought which Thomas Carlyle has made to the solution of the great problems of modern society—what is the sum of his teaching? “We can not err in believing that more and more the development of his system has tended to the pouring of contempt upon all the modes and agencies of our present social life; that he has scowled upon popular assemblies, upon free election, upon all forms of public opinion, upon what is partly the voice and partly the guide of public opinion, the free press; that more and more clearly his all-embracing word of command, of denunciation, of prophecy, has been hero-worship; and that with more and more distinctness and decision he has pointed at the severance of all men into two great classes—the foolish and the wise, the silently and blindly governed and the silently and irresponsibly governing.” He has sneered at the advantages of liberty and palliated the evils of despotism. The sum total and ultimate goal of all Carlyle's political thinking we must conclude to be Despotism. This is practically the conclusion to

which all his wisdom leads him. Let Despots be set up. Let the multitude bow down before them. This is the extreme to which the great Radical has come. And as he marches to this goal he does some notable work by the way. He attacks many abuses. He pours the torrent of his scorn over many a venerated sham. He presents to us many noble pictures from past history of the heroic spirit. His pages burn and shine with high thought, with noble aspiration, with prophetic insight, with profoundest wisdom, and all this clothed in his own novel but often splendid form of expression. These pages have been, and will continue to be, the inspiration of many lives. No writer or teacher could wish a higher tribute than that which is paid by Ruskin to Carlyle, when in dedicating to him a volume of his essays Ruskin says: "Let me inscribe this record volume to the friend and guide, who has urged me to all my labor—Thomas Carlyle." "I would that some better means were in my power of showing reverence to the man, who alone, of all our masters of literature, has written without thought of himself what he knew it to be needful for the people of his time to hear, if the will to hear were in them, whom, therefore, as the time draws near when his task must be ended, Republican and Free-thoughted England assaults with impatient reproach, and out of the abyss of her cowardice in policy, and dishonor in trade, sets the hacks of her literature to speak evil, grateful to her ears, of the Solitary Teacher, who has asked her to be brave for the help of man, and just for the love of God."

This panegyric is in the exaggerated strain common to these great men. Their own work and ideas bulked so largely in their view that they ignored what was being done by other men as great and good as themselves. While Carlyle sits theorising in his study and hurling his anathemas on every side, Britain's sons on every field of enterprise are shedding honor on their country. Her soldiers are defending her renown as bravely as in the most heroic days of old. Her missionaries are exploring and opening up new continents to civilization. Her merchants are engaged in a commerce embracing the world. Her moralists, her philanthropists are working for the elevation of the people. Immense sums are being expended in these beneficent undertakings, and in every city and town and parish are men teach-

ing the people to be "brave for the help of man, and just for the love of God." But this great man only sneers at all this. Because the nation is not educated and drilled according to his ideas; because, while the best of our countrymen are laboring (Whig and Tory) together to improve, by a gradual removal of prevalent evils, the condition of the people; because the system of election of government of legislation is not yet perfect—all the efforts being made toward a better state of things are ignored. British liberty produces what?—"floods of Hansard debates every year and apparently little else at present."

"If these are the results of British liberty, I, for one, move that we should lay it on the shelf a little, and look out for something other and further. We have achieved British liberty hundreds of years ago, and are fast growing on the strength of it, one of the most absurd populations the sun among his great museum of absurdities, looks down upon at present." Such is the conclusion Carlyle comes to as to the results of all our modern legislation—that the best course open to us is to lay "British liberty on the shelf." A result in regard to which few will be disposed to agree with him. But, apart from this, in the light of all his writings—specially his French Revolution, his Lives of Cromwell and John Sterling, his Latter Day Pamphlets, his Frederick the Great—what in substance has been the result and tendency of the work of this author? These and his other writings form certainly one of the most notable and influential contributions that have been made to the thought and to the literature of this century. By these writings, though he has not contributed much that is practical in the way of suggestion, he has accomplished a work that will continue to exert an influence for good for generations to come. He has awakened many minds to the study of social and moral questions that lie at the basis of national life and progress. He has inspired many minds to work in the solution of these questions. He has directed attention to many fallacies and errors in our social system and legislative action. He has with unsparing hand exposed the shams and frauds that impose upon and shackle the minds of men.

He has inspired his readers with respect for honest work, for integrity, veracity, and every heroic element of character and

conduct. Overlooking his peculiar theories of reformation, the whole weight of his life's work has been on the side of righteousness and civic and personal virtue. They have given the age an impulse in its striving after that better day we look for, when justice and integrity and regard to the highest interests of man shall reign in our legislation, and in the arrangements of society. Though his own conclusions are, in some respects, discouraging and desponding, yet the whole influence of his writings is toward further progress. His works cannot fail to brace and strengthen the minds of his readers. They form a strong antidote to the weak and vapid writings with which the nation is flooded. They inspire us with a scorn for all that is ignoble and worthless. They delight us with many master strokes of genius, with many brilliant flashes of thought. His tread is that of a giant among the literary men of his age, and his voice, though rough and stern, sounds as a trumpet call to the nation to arise to nobler effort. His work was done with earnest, deep conviction of its sacredness, with indomitable industry in the midst of many difficulties. He spoke because he believed in the message he had to deliver to the world—and his burning words have kindled a fire in many hearts.

But, notwithstanding all this, it may be said of Carlyle's work, it is notably defective in many respects. He having renounced Christianity in every recognized form of it, having dwelt upon the inefficiency of the work done by the various churches, by philanthropists of every kind, by the law makers of the country, ought certainly to have pointed out a more excellent way. Yet all that he has to offer to the world as the only method of deliverance from the evils under which society labors is Hero-Worship for our religion and Despotism for our political condition. His work of exposing the absurdity of the prevailing methods of government is very good. There is always plenty of opportunity in that direction. But his remedy is no remedy, nor would such a remedy ever be attempted by a free and intelligent people. Carlyle is not destined to be the liberator of the nations. It is not so easy as men think to invent a new religion and a new Gospel, and all his work testifies to another failure on the part of a great mind to grapple with the social problems of the age when Christianity is left out of account. So his, far

too prevalent tone of depreciation and scorn will always weaken the effect of his work. He has also spoken too much in a spirit of despair. This runs through all his writings. He himself acknowledges this was his prevailing mood. There is little in his books of the spirit of hope and encouragement, and he lacks almost entirely the element of human sympathy. He denounces every class in turn.

Now it is the poorer classes of whom he hopes no reformation, from whom he expects nothing good or great to issue—though he himself was a peasant's child; but he rose to bask in the favor of the aristocracy. Then he became the eloquent defender of despots, and the class from which he sprung was relegated to the place of serfs. Again at other times it is the wealthier classes, the men who have risen by their industry, that are the object of his vituperation. If we were to ask, then, what would you have? what conclusion are you aiming at?—it would be difficult to say. He is like that people who neither liked the asceticism of John the Baptist nor the generosity of Jesus Christ. It is Carlyleism that is the only true Gospel, but who can tell from amidst his torrents of denunciation where his doctrine of salvation is to be found. This utter lack of sympathy with humanity is his radical defect. This will forever prevent him from winning our affection however much he may excite our admiration. This gives to all his writings, even those over which age has thrown a softer light, a hardness and cynicism from which the heart recoils. If, as he says, the autobiography of J. S. Mill is as of "a piece of mechanized iron," the writings of Carlyle are as those of one who speaks as with mere instruments of brass and iron. This will prevent him forever from holding that place in the affections of men which the world gives to the writers, whose sympathetic words have touched those feelings which make all men recognize their kinship.

In his native district in Scotland the scenery possesses a peculiar character. Long reaches of desolate hills stretch before the eye on every side. There is little of color or variety to break the monotony of the view. The aspect of the country is grand and gloomy. On these hillsides innumerable flocks are pastured. There, in bygone days, the persecuted Covenanters

roamed and sought refuge in the lonely glens and vales and deeply shadowed clefts. There was reared a brave and hardy peasantry, whose border conflicts in earlier times trained them to lives of stern and manly endurance and labor. Amid such scenes and memories Carlyle was nursed, and his character and writings bear the stamp of the rugged majesty, the strength and hardihood such associations were fitted to inspire. But engaging and sublime as these scenes are they lack the beauty and the variety of a softer clime. They have a majesty and grandeur of their own. And so this child of these southern dales, this hardy peasant's son, as he stands with his completed work before the world, cannot but be revered for his many heroic qualities, for his noble life work, and would have been loved as well as revered had he possessed and exhibited in his life those softer traits which spring from a sympathetic nature. Thus to the strength of his genius there would have been added the beauty which only a loving heart can bestow.

D. D. McLEOD.

Barric.

Missionary.

A PREACHING TOUR IN AN AFRICAN FOREST.

I HAVE much pleasure in sending you, as you desire, for the Y.M.C.A. of Univ. College,* a few lines about our work here. In making a selection for this purpose I think I cannot do better than give a brief account of a week's preaching tour which I have just made in "the bush," that is forest-land.

Our home here is sixty miles from the coast. A river passes by us which rises about thirty miles above. Eastwards our land is bordered by a forest which is continually traversed by natives, but which the foot of no white man has ever trod, except that of your humble correspondent, and his only for a short distance. This is but a part of the huge forest with which the whole of Central Africa is covered. Here and there throughout this forest are scattered native villages where are black beings descended from the same first father and mother as ourselves, having souls which, like ours, are destined to an immortality of weal or woe; but who in this region, except a few lately reached by me, have never heard the name of Christ and do not know that such a person ever lived.

My work hitherto has been in the three villages in our immediate neighborhood, and in those a short distance above and below us on the river. Our villages are continually visited by strangers from the interior, many of whom come to see the white man that has come to live among the Fang, and we thus have an opportunity to preach to them.

The difficulties of travel in the bush (a term synonymous here with "forest," having no allusion to underbrush or thicket) and more immediate duties in the easily accessible places just mentioned have, till lately, prevented me from entering the forest. But I have recently made three trips there and was absent upon the last when your letter arrived. It is of this that I will try to tell you something.

* Through the kindness of this Association this interesting letter is given for publication.—En. K. C. M.

Before starting, preparations had to be made. The only vegetable food obtainable in Fang towns is cassava and green plantains, neither of which, nor both together, would keep a white man in good living and working condition. As for meat, a fowl can be bought for four yards of cloth (print) which bought wholesale costs us about 36 cents. So it is best to take provision along. Expecting to be absent a week I took the following:— One two-pound tin corned beef, one two-pound tin smoked beef, one two-pound tin Finnan haddie, one one-pound tin potted meat, some home-made biscuits, one loaf brown bread, one and a half loaves brown bread sliced and baked a second time to make it last, three pounds rice, one bottle cranberry sauce, one small tin condensed milk, some leaves off a native plant, of which we are in the habit of drinking an infusion, instead of tea or coffee, on account of its influence in preventing fever, some limes (African lemons) with which to make limade, knife, fork, spoon, can-opener and matches. You see a missionary is not, as some good people suppose, a kind of ethereal being, but dwells in a tabernacle of flesh and blood which imperatively demands that its wants shall be supplied, as a *sine qua non* to the granting of its aid in furthering the aspirations of the soul.

The above articles I packed in a small tin trunk about one and a half feet long. Besides this trunk I took a soldier's knapsack in which were the following articles of trade to buy food for my native attendants:—Eight yards (print) cloth, one bar soap, some fish hooks, five small butcher knives, three small bottles, pomade; also the following things for myself: handkerchiefs, socks, towel, soap, medicines, oil for rifle, kerosene for lantern, cartridges for rifle, a mouth organ, and a small clock (watches do not run well here).

Besides these things I got ready also a bundle wrapped in oil-cloth containing a warm coat, an extra shirt and a pair of trousers; also a basket containing two bottles of limade prepared, extra shoes, cartridges and ripe plantains; also a pair of rubber boots reaching to the knee for use in muddy roads and in passing over brooks; also a Remington carbine rifle, and an umbrella.

It was then necessary to secure carriers. As I expected it to be as much as I could do to carry myself along, I had to get porters for the traps just mentioned. I secured four, and an ex-

tra young man (a Christian, one of my first-fruits) as guide and subordinate leader of the expedition.

On Tuesday morning, Feb. 1st, I rose early and had breakfast at 5.30. After our regular morning prayers at 6.30 (at which all natives on the premises are present) and private prayers with my dear wife, I bade an affectionate farewell to her and our dear little child, and started with my traps in a canoe for the town some distance above us from which our land journey was to commence. Here I found porters and guide ready. Most of them belonged to that village. I proceeded to distribute the traps to the various ones who were to carry them. The man who was to carry the small trunk arranged native straps on it in such a way that he could carry it on his back as a knapsack. The knapsack itself was of course carried in the usual way—the other things according to the taste of the carriers who bore them. These preparations finished, we all joined in a hymn and I offered prayer for God's care and blessing. We then started on our way, leaving the village at 8.30 a.m. Soon we entered "the bush." The path for the first two or three hours was very good—for Africa. The tall trees all around us afforded shelter from the sun, and underfoot the path was unusually smooth. The ground rose continually as we proceeded until about 11 we reached a steep descent; before going down we had a magnificent view; for miles ahead and to each side stretched the low land which constitutes the basin of the Como River; beyond this was the beautiful sight of many mountains stretching as far as the eye could reach both to right and to left. It was one of the most striking views of natural scenery which I have ever witnessed. My heart adored the Mighty and blessed Being whose handiwork it was, and I called upon my native companions to unite with me in praising His name.

We began to go down. On the way I thought of the great labor which Fang men and women have in bringing ebony (one of the principal articles of export) up such hills as this. One man—in many cases one woman—carries, strapped on the back, two large pieces of ebony as thick and two-thirds or three-fourths as long as a piece of cordwood. The combined weight of these is such that I, who am of average strength for a white man, can hardly lift them; but these people carry them a distance of one or two days' journey along most difficult roads.

On arriving at the foot of the descent we entered upon a characteristically bad African path, of which I had abundant experience in my two former journeys in other directions. The width of the path is so small as to allow of walking in single file only (even the good paths agree in this particular). Underfoot the ground is painfully irregular. The water from the heavy rains of the rainy season has run along the middle of the narrow path and made for itself a channel of about four inches in width and of a depth varying from four to six inches. In places of lower level this water has collected and saturated the ground, making a mud sometimes shallow, sometimes reaching to the knees. Roots of trees in countless numbers lie across the path, many of them considerably above the surface of the ground. Trees which have been struck by lightning, or which have fallen through age, lie stretched in the way. Many shallow streams add to the variety. Before starting on this part of the way, I exchanged the low shoes hitherto worn for the rubber boots which kept my feet dry in passing through mud and water. In walking along such a path as I have described the body is tossed about in the most unceremonious manner, which results not always in very agreeable sensations. Instead of feeling the security natural to a man walking along any of the well-paved streets of Toronto, who does not find it necessary during the course of his progress to be continually thinking about the nature of the pavement but feels at leisure to turn his mind to other topics, instead of this, one must cast the eye about at every step for a suitable place to set the foot and carefully avoid the innumerable obstacles which lie in the way. The path is moreover often very slippery from recent rain, so that it becomes difficult to avoid falling. I have been thrown upon my back several times.

I think I have said enough to give some account of a kind of path very common here, and when you reflect that one must walk in such a path hour after hour, you will believe that bush-travel in Africa is not a mere pleasure excursion. But in the service of Christ all these things seem of small account. One needs, however, to be in a fair condition of health and to have fair strength in the legs to accomplish much travel of this kind successfully.

After an hour of this we arrived at the outskirts of a village called Anongenzawk. A man caught sight of me and shouted at

the top of his voice that the white man, the minister, had come. The village thereupon became greatly excited; women and children beat a hasty retreat; men came to greet me. It was quite an event for them. Their village lies on the river, and the gunboat occasionally passes up beyond it, but I doubt whether a white man has ever stepped in their village before. A crowd soon gathered about me. They said I must sleep there two or three nights. But I told them that as the journey was long and the day as yet only half gone I would first speak to them the Word of God and then proceed on my way. So they gathered in and about an "mbanja"—one of the palaver-houses of the village—and brought me a chair (a rare article in a Fang village, unknown farther in) on which I sat and allowed myself to be well observed by the curious crowd about me, while I myself studied their various forms and faces. The only clothing of most of them was a small piece of coarse cloth about the middle. Many (as everywhere here) had fairly intellectual features. Indeed I see very few here that resemble the ordinary picture of the African type of head as generally depicted in books on ethnography. On the contrary, the average brow is just as well developed among these people as among whites. But most have the characteristic broad nose and the lip is thicker than a white man's. Ignorance, superstition and frequently wickedness are stamped upon their faces.

Having given them an opportunity of satisfying their curiosity by a good stare at me, I proceeded to my business as an ambassador of Christ. Beginning, as is necessary, at the foundation, I spoke to them of One God as Creator of heaven and earth and sea and of all things that are therein, as their own creator and preserver. "God is very great and powerful," I said. "He made yonder mountains. He is very good. He gives you your cassava and plantains, and everything you have. You make your plantations and plant your various kinds of food but God makes the sun to shine and the rain to fall, without which your food would not grow. God sees all things—everything you do. He hears every word you speak. You have never seen Him, for He is a spirit. But He is here in your town—in this very house. He is everywhere—in every nation, this same God. Many years ago God sent his Son down to the earth to teach man. He lived in the white man's country and taught man the words of God. Men

heard His words and wrote them down in a book. We of this day have this book and read it. It teaches us God's words, and it tells us that we must go and make them known among all nations. Therefore I have come here to you to-day. I am but a messenger, an ambassador to bring you God's message. Thousands of others like me have gone elsewhere for the same work; so that God's words are to-day being told to all nations." I then told them of God's love of what was good and holy and true, and his hatred of sin. Then more particularly I told them of the ten commandments and showed how they conflicted with many of their practices—fetis^h worship, murder, polygamy, adultery, theft, covetousness and many other things. I told them that God had pronounced against sin the penalty of death; that He had said that they must die on account of sin. Then I told of the mercy of God in sending Christ to save them; told them of his heavenly origin, of his incarnation, his wondrous life, his cruel death, burial, resurrection, ascension and glorification, of God's now requiring all men to believe and obey Him, of the promise of forgiveness to every one that believes, of there being no other way of salvation, of the eternal blessedness of the righteous in heaven and the eternal misery of the rejectors of Christ in hell. I then urged upon them to hear and accept God's call to-day, told them of the duty of confessing Christ, and called upon those who would now repent of sin and accept Christ to say so. One asserted his faith. Another followed. We then sang a hymn, after which I again called for confessors, urging my plea by various arguments, but carefully avoiding any that might lead to worldly motives, by which they as other people are so quickly moved. (As an illustration of the state of mind we constantly meet with I might mention that we are frequently asked whether any one confessing Christ will receive pay or some employment at which he may earn wages. Of course I do what I can to correct such notions.) The number of confessors at last reached ten. There seeming no prospect of any increase at the time, I took down their names and called upon them to sit together in one place while I spoke to them more particularly about the privileges and duties of those who give themselves to Christ. After doing this I offered prayer. On our doing this for the first few times in a Fang town a scene always ensues, much

against our desires. I tell the people that I am now going to speak to God, and that they must close their eyes. A number thereupon do it with all due decorum. But many of the women—not those who have believed—take fright and scamper off to their houses where they laugh over their narrow escape. It is their own superstitions that breed this dread in them. The men have a great fetish which it is considered very dangerous for women to see. So the latter fear danger when a white minister speaks of talking to God while the people close their eyes. Perhaps by more skilful management and more careful explanation I may be able to avoid this in the future.

Leaving here we were conveyed some distance up the river, in a large canoe. Landing at another village, Ayenebingóm, we preached briefly, being weary, and then proceeded on foot till we reached Efabendama, where we were to stop for the night. At every village which we enter for the first time the same scenes of excitement occur. It is unnecessary to recount them each time. The addresses we give in our first visits to places also bear a strong resemblance to what I have already told you, so that I will not repeat it.

At our evening meeting at Efabendama the people were much astonished at the good light which the lantern gave. (They themselves burn what we call bush-lights made from the gum of a large tree.) After meeting, as I was going back to the house where I was to stop, they asked me to stand up for a while in the street as they wanted to have a good look at me. The lantern was in my hand and it again attracted their attention. I turned down the wick suddenly, leaving them in darkness. A moment after I as suddenly turned it up so that it shone brightly forth with full glare upon their faces. You would have been amused to have seen the amazement which this created. Another article which excited great interest was the small American spring-clock which I had with me. As they heard it go click, click, click, and saw the second hand go quickly round and noticed the gradual progress of the minute hand, and as they were told the use for which the clock served, they thought it a marvel indeed.

A native house was granted us for our accommodation here, which was probably as good as any other house in the village.

It had two rooms, a larger and a smaller one. The front and back doors opened into the former. This room was occupied by my five attendants. The smaller room was reserved for me. It was shut off from the larger room by a partition of bark not reaching to the roof but about 6 feet high. A space of 2 feet was left as a door between the two rooms which was the only means of entering or leaving the smaller room. The room itself was about 5 feet wide and 8 feet long, *i.e.*, about the size of a prison cell. Part of this was occupied by a single bed, raised about $1\frac{1}{2}$ feet from the ground, the horizontal part made of native planks, the length was shorter than that a man could stretch himself on it. The floor was mother earth. The room was not furnished with any such superfluous luxury as a window. It was therefore necessary to have the lantern lit during part of the day in order to see what one was doing. But notwithstanding these humiliations my weary bones found grateful rest there, my heart trusting in God's mercy and thankful for a Saviour's love.

I remained in this village during the next day that my own strength and that of the porters might be refreshed for the second half of the journey which still lay before us. Next morning we started again. This day our journey was through a mountainous country. Over hills, down through valleys, across many brooks, with great and small rocks and stones, was the story. Here again the rubber boots were useful. I wore them during the whole of this day's journey.

At one stage of our progress we were suddenly interrupted by a fierce shout, "Who goes there?" A man some distance away from the path was pointing his gun at the leader of our company. The reply was instantly given, "Sebikang Adza," the name of the tribe and town to which my people belonged. As the relations between their tribe and that represented by the man were friendly, a quiet conversation ensued. If, as often happens among the Fang, they had been at war the man would have fired with intent to kill. Many are thus killed in travelling. So men always travel armed. Women never go far from home alone, but only when protected by men with guns.

About 4 p.m. we reached Noloa, the end of our trip. It is situated on a hill. Round about on every side are mountains covered with forest. The heat is great during the day in the

village, but the nights are quite cool, cooler than anywhere else that I have been in Africa. In the evening I preached to a very attentive and interested audience that gathered about me in the open street. The room allotted me was like the one at Efabendama, but somewhat smaller, and there was no part of the day, not even high noon, when I could see in it without the aid of the lantern.

Early next morning I preached again. Later they conducted me down the mountain side beyond the village to see the river Cheebele. It was somewhat low at the time, there having been no rain lately. Huge rocks thrust their sides and edges far above the surface of the stream. Some distance to my right was a waterfall of I suppose 20 feet. A clump of magnificent trees afforded delightful shelter by the riverside during the middle of the day when the heat in the low native houses was almost intolerable.

During the day I bought a gazelle which had just been shot. I paid for it four yards prints (cost thirty-six cents). I had three good meals off a thigh, and my porters as many off the rest of it. There is plenty of game about Noloa. The natives often succeed in catching or killing it. I saw the skull of a wild boar which was almost as large as that of a horse.

I preached again in the afternoon. Next morning we started on the return journey. As this letter has already reached such a length I will not describe it. The latter half of it was very painful owing to the fact that my right leg had been badly "chawed up" by bedbugs at Efabendama. These creatures I learned to know something about before I ever came to Africa, when I went to the backwoods of Canada to do mission work during the summer months. They were plentiful in some of the houses where I stopped. But they never caused more than a temporary annoyance during the night. But these in Africa covered my leg with sores. It is now a week since I returned and I have had to doctor my leg every day since. It will soon be well now.

At the various towns where I preached on my trip there were altogether more than forty people who professed to repent of their sins and receive the Lord Jesus as their Saviour. May the good Lord enable them to remember His words. But alas there

are so few means for helping them on in the Christian life. The field is so great, the calls on every side so numerous that but scant attention can be paid to individual places.

Will not some of you young men give your energies, your lives to the work of preaching Christ to those who are perishing without having heard of His name? I feel myself to be a very poor missionary, but poor and inefficient though I be, I have never regretted coming here.

Angom, West Africa.

ARTHUR W. MARLING.

A CENTURY OF PROTESTANT MISSIONS.

MR. JAMES JOHNSTON, writing in the *British and Foreign Evangelical Review* on "A Century of Protestant Missions," formulates the following propositions:

I. "That Protestant Missions have, in a hundred years, accomplished as much as could reasonably have been expected from the Methods employed and the Means placed at the Disposal of the Societies conducting them.

The following is his analysis of the laborers employed:

| | |
|----------------------------|--------------|
| Ordained missionaries..... | 3,000 |
| Laymen | 750 |
| Women..... | 2,500 |
| Total..... | 6,250 |

The money spent upon the work of Foreign Missions during the century spoken of is estimated at £2,450,000.

The results of a hundred years of mission work are thus tabulated:

| | |
|---|-----------|
| Number of converts from Heathenism and Mohammedanism..... | 870,000 |
| Including families..... | 2,800,000 |
| Ordained converts..... | 2,500 |
| Evangelists from among converts..... | 27,000 |

II. "That the Number of Heathen and Mohammedans now in the world is vastly greater than when Protestant Missions began a hundred years ago.

“The Heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago, while the converts and their families do not amount to 3,000,000.” That is, the increase of the heathen is *seventy* times greater than that of the converts during the same period.

III. “That the great Heathen and Mohammedan systems of religion are not only increasing the number of their adherents by the ordinary birth-rate, but are yearly making far more converts than our Christian Missions.”

This is certainly a startling fact. We are scarcely prepared to be told that the additions made to the systems of Hinduism, Buddhism and Islam by the absorption of inferior races are a thousand times greater than the number of converts made from these systems to Christianity. And yet a careful writer tells us that such is the fact.

IV. “That the Christian Church is able, in Christ’s name, to conquer all systems of error and to ‘make disciples of all nations.’”

It has been conclusively proven that Christianity is a religion adapted to all regions and to all races of men. Speaking to his fellow-countrymen of Britain, Mr. Johnston declares that “the churches of Great Britain have never as yet made Foreign Missions a part of their work.” It has been, so to say, a mere diversion, instead of being, as it ought to be, THE WORK of the Church. If, with so little pains, such comparatively great results have been accomplished, it is cogently argued that glorious success must be the result of greater wisdom, zeal and liberality. It is estimated that the total annual income of all classes in the United Kingdom is £1,000,000,000. Of this total income, Christians have their share. The revenue of the Government is £90,000,000. Christians pay their share of this. Of this £90,000,000, there is expended on the army and navy, £50,000,000. Part of this £50,000,000—a very large part, no doubt—is paid without a murmur by Christians. But when it comes to expenditure on missions, Christians can only contribute £1,250,000. This fact cannot be blinked and it needs not, heaven knows, to be exaggerated. The Christians of Great Britain and Ireland pay far more and more willingly for the maintenance of a war establishment than for carrying on the work of the Prince of Peace!

Another startling comparison is this :

Annual drink bill of the United Kingdom .£ 124,000,000

Spent annually on Foreign Missions. 1,250,000

If it is said that Christians do not contribute to this expenditure on drink, the reply is obvious and fair. Then you are less willing to spend money for Christ than others are to spend it on a base appetite !

The conclusion drawn from the foregoing facts is irresistible. "MULTIPLY THE AGENCIES AS WELL AS IMPROVE THE METHODS OF MISSIONARY ENTERPRISE." And this conclusion applies to Canada as well as to Britain.

It is said by Mr. Johnston that "*unity* without *uniformity* is essential to any great triumphs in the missions of the future." And certainly if there is a point at which all Protestants can meet, that point is their common interest in Foreign Missions, and union here would be a fitting prelude to closer union all along the line of church doctrine and work.

TESTIMONY OF CRITICS.

THE Romans had not a very high opinion of "Punic Faith." Consequently, testimony from a Roman in favor of the fidelity of Carthaginians, would be of peculiar value, as being free from the bias which friendliness might be supposed to impart. Similarly, the support of the truths of Christianity given by those who do not assent to its general principles, or acknowledge the supreme authority of its teachings, has a peculiar apologetic value. It is on this account, as well as on account of the weight that must always be attached to his utterances, that the following words of Professor Huxley are of great interest to those who are opposed to the secularizing of public school education, and ought to be pondered by those who favor it :

"But my belief is that no human being, and no society composed of human beings, ever did, or ever will, come to much unless their conduct was governed and guided by the love of some ethical ideal. Undoubtedly your gutter child may be converted by mere intellectual drill into 'the subtlest of the

beasts of the field'; but we know what has become of the original of that description and there is no need to increase the number of those who imitate him successfully without being aided by the rates. And if I were compelled to choose for one of my own children between a school in which real religious instruction is given, and one without it, I should prefer the former even though the child might have to take a good deal of theology with it. Nine-tenths of a dose of bark is mere half-rotten wood, but one swallows it for the sake of the particles of quinine, the beneficial effect of which may be weakened, but is not destroyed by the wooden dilution, unless in a few cases of exceptionally tender stomachs.

"Hence, when the great mass of the English people declare that they want to have the children in the elementary schools taught the Bible, and when it is plain from the terms of the Act, the debates in and out of Parliament, and especially the emphatic declarations of the Vice-President of the Council, that it was intended that such Bible-reading should be permitted unless good cause for prohibiting it should be shown, I do not see what reason there is for opposing that wish. Certainly I, individually, could, with no shadow of consistency, oppose the teaching of the children of other people to do that which my own children are taught to do. And even if the reading of the Bible were not, as I think it is, consonant with political reason and justice, and with a desire to act in the spirit of the education measure, I am disposed to think it might still be well to read that book in the elementary schools. I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."

Like testimony in favor of the good effects of missionary effort upon heathen populations, is obtainable from writers, who are so far from intending to be apologists for missions often speak contemptuously of missionaries and their work. "Convicts and Cannibals," is the title of a book written by Mr. Julian Thomas, who says of himself: "For many years of my life I

have travelled to and fro in the Pacific Ocean, first as a vagabond globe-trotter and afterwards as a journalist." The following is from an account of a visit to an island of the Fiji group :

"I was very much amused at an incident which happened upon the Rewa river as I was sailing up one afternoon. In a small canoe, sitting on his portmanteau, with his knees crouched up to his chin, evidently very tired and uncomfortable, was Dr. Corney, Government Medical Officer for Suva and district. He was being paddled down with the stream and I did not envy him.

"Shortly after, tacking out from a native village on the bank, we overtook a large double canoe with mat sails. I put the tiller hard up to overhaul her, but Watsoni, the boss of my crew of nine men, protested. 'Missonaree kai viti,' said he. I intimated that I was going to see this missionary. 'Missionaree,' said Dafida, making signs that the good man was asleep, and should not be disturbed. A short time before this it had been officially announced at Nasova that Fiji was not a 'white man's country.' This certainly bore out the statement.

"The theory of the white conquest going on all over the world was played out here. The pale-faced doctor, Government official, was being paddled down by one boy on a wretched craft. The brown native was sailing up in magnificent style, sleeping on a couch, two pretty 'Sisters' fanning him.

"But if the whites had not conquered here, their religion, as it is in the followers of John Wesley, was supreme. This man was respected and pampered because of his position in the Church. The softest mat, the fattest pork, the biggest yam were his; and the youngest and prettiest female communicants waited on him to do him honor. The whole thing annoyed me. I gave such a yeil as scared the meek Dafida. Josepha, six feet two inches high, would have sunk into his boots if he had any. All my boys trembled. I ran into the holy man's canoc, roused him from his slumbers, and fluttered the attendant virgins. * * * The sisters and the brethren all hung on the few words which fell from his lips. He was evidently a big preacher, powerful in expounding the Word. I left him at last, shaking hands with the sisters, and smacking him on the back, with the advice given by a bullock driver to a late Governor of Victoria:—'You've got a very good billet; stick to it.'

“When native ministers and teachers can have a good time like this Fijian little wonder that fond parents devote their children to the service of the mission.

“In the training institutions of the missionary societies in Polynesia, there is such a run on the Church that the supply of teachers exceed the demand.”

From this extract it will be seen that the testimony of Mr. Thomas in favor of missionaries and their work is not likely to be that of a “partial friend.” It may be noted that writers on missionary subjects come in for some strictures from our author. For example, he challenges the accuracy of Dr. Steele’s account of the murder of Easterbrook, a trader on the Island of Tanna in 1877, and makes a general charge against missionaries of being prejudiced unreasonably against traders. In view of these circumstances, it is gratifying to read the account of Mr. Thomas’ visit to Eratap (Sandwich or Vati) of the New Hebrides group :

“I expressed a wish to see the church. As we walked down, Mr. Mackenzie asked, ‘I beg your pardon, but are you in the labor trade?’ This was the second time I had been mistaken for a ‘slaver,’ and I was rather pleased to think that I looked the part. I was also pleased to have been received so courteously by Mr. Mackenzie under this misconception. His encouragement of the natives to work and to live decently was, in my eyes, as much to be commended as the spiritual part of his work, and was exceptional. * * * Mr. Mackenzie came from Nova Scotia in 1872, and settled first at Pango but afterwards at Erakor, which is a small island close to the shore, reputed to be healthier than the mainland, besides gathering the faithful together in a natural corral. ‘Here, Mr. Mackenzie said, ‘we have a fence around our church made of what were once their heathen gods.’”

This was written in 1886, or fourteen years after Mr. Mackenzie’s arrival on Sandwich, by a writer certainly not biassed in favor of missionaries.

The “vagabond globe-trotter and journalist” does not appear to have been very favorably impressed with the condition of Ascitium. The natives there could not speak English and they were not able to give him their ideas on the subject of French Annexation. Yet although the missionaries had so stupidly

taught the natives the Gospel in their own language and had failed to educate them in the intricacies of the international politics of Europe, Mr. Thomas is obliged to say :

“Let me give the missionaries every credit. Here, on Aneitium, there can be no doubt that the people live more decently than of old. It is visible in their dress—scanty as it is to European eyes—in many of their homes, and in the striking fact that they carry no arms.”

Many more similar quotations in support of the good effect of Bible teaching both in Christian and in Heathen lands might be given, did space permit. Perhaps another number of THE MONTHLY may afford room for further evidence of this kind.

J. MCD. DUNCAN.

THE STUDENT MOVEMENT TOWARD FOREIGN MISSIONS.

FEW movements of this century have been more remarkable in their nature and far-reaching in their results than that of the students of our Colleges and Universities toward Foreign Missionary work. From many of the leading educational institutions of Britain and America come reports such as awaken surprise and gratitude in the hearts of all interested in this great subject. We have the mission of the three prominent British Universities operating extensively in Africa with its headquarters at Zanzibar. The Scotch Universities are undertaking missions among the heathen. The Y.M.C.A. of London has sent out and is supporting several men in the Foreign Field. Then we have the movement now going on among the students and graduates of Queen's University, Kingston, and of Knox College, Toronto and their decision to send out and support two representative missionaries in the Foreign Field. This movement in Canada is *not* “traceable largely to the school for Bible study at Mount Hermon last July, which some of the students of these institutions attended,” as was stated in the *Missionary Review*. The fact is, only one student from Queen's attended that school, and Knox had no representative. Whatever good the Mount Her-

mon school may have done in awakening interest in other places—and it has done great good—it had nothing whatever to do with the movement in the Canadian Colleges. This movement is but the natural outcome of interest in foreign work that has been steadily growing for many years.

The number of students who have, during the past winter, signified their desire to go to the Foreign Field is one of the most hopeful signs of the times. Two graduates last year from Princeton College visited various colleges and seminaries in the United States and Canada and addressed the students in regard to their duty in reference to Foreign Missions. After presenting the claims of the foreign work, they invited the students to sign a simple declaration that they were "willing and desirous, God permitting, to be foreign missionaries." As a result, from the institutions heard from, *upwards of one thousand eight hundred students have signed this paper.* Of these about 110 are from Canadian colleges. They are all in the higher institutions and if they adhere to their purpose will be ready for service within from one to six years.

Is not this work "marvellous in our eyes?" President McCosh, of Princeton College, says: "I confess I was not prepared for it. The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the days of Pentecost?"

It may be that a number of these one thousand eight hundred volunteers will "draw back" or for some reason not adhere to their wish and purpose declared over their own signatures. Granting that but two-thirds of these students actually enter upon foreign service they will constitute a force equal to the whole number of male missionaries from the United States and Canada now in the Foreign Field.

In view of this great movement what is the duty of the Churches? For years Christians have been praying "send forth laborers" until the petition became many a time meaningless. Here are the laborers—1,800 in America, 110 in Canada—saying, "Here am I, send me." The prayer for men has been answered. We must frame a new petition.

It is clear that our Foreign Mission Committee can do no

more. They send out as many men as they have means to support. The responsibility rests upon Christian people in general, And this offering of themselves on the part of these young men will surely call forth a like offering on the part of thousands of Christians. We cannot shut our eyes to such a work. We cannot check it. We dare not fight against it. Dr. McCosh says, "There is an *awful responsibility* laid upon us." The whole number of the volunteers from Canada could be sent out in due time were all Christians to say, with the venerable President of Princeton, "For myself I feel that I have a part to take. I am willing to join with others in finding a way by which the students, the various churches, and all who love Christ may combine and work so as to take advantage of this great opportunity."

We believe the thing can and will be done. The issue of this present crisis will not be failure. The reports of the interest awakened by the meetings now being held by the four Knox College students visiting various sections in Western Ontario are nothing to those that will yet be sent in. Before ten years we will call the achievements of to-day poor. The tide is rising. Some may with their brooms try to sweep it back. But the tide is rising and soon there shall be "waters to swim in."

THE COLLEGE MISSION.

AS is known to most if not all of our readers, it is now, by the action of the recent Alumni meeting, a settled thing that Mr. Goforth is soon to proceed to the Foreign Field, provided the Foreign Mission Committee will accept the proposal of the Alumni and students. That proposal, briefly stated, is that at least \$1,200 a year is to be provided by the Alumni and students towards Mr. Goforth's support. The report submitted at the late Alumni meeting fully justifies the expectation that this if not more can be done. The promises for this year aggregate about \$1,500—not counting outside assistance. The promised yearly assistance of the Alumni amounts to nearly \$1,000, and it is confidently expected that the students who are giving \$600 this year will give about \$300 from year to year. There is no reason,

if the eighty or ninety graduates who have not yet intimated their intentions in reference to the scheme would only give it a moderate support, why nearly the whole amount needed for Mr. Goforth's maintenance—say \$2,000—should not be provided by the Alumni and students, and nothing we are sure would give the Foreign Mission Committee greater satisfaction. We believe, if not immediately, it will ultimately come to this—indeed we are sanguine enough to expect that before many years there will be a proposal to send out a second and perhaps a third missionary.

It is not definitely decided yet when Mr. Goforth will start for his field which will probably be Honan, in North China, the province in which Rev. Hunter Corbett of the American Presbyterian Church has done such grand work, establishing upwards of fifty self-supporting congregations in twenty years. It is very likely the designation will take place in October next, and thereupon Mr. Goforth will lose no time in hastening to his chosen work.

In view of this it will be well if those who have promised their support to this scheme, should have their subscriptions for the year commencing 1st January, 1887, sent to the treasurer, A. J. McLeod, Knox College, by the 1st of August. Due acknowledgment will be made of all sums received.

Let us not forget to lay this new enterprise at the feet of Jesus, asking that the "I am with you alway" may be ours in this work, and especially let us commend to the Master's care our young brother—the missionary elect—making earnest request that he may be richly baptized with the life of God, and so fitted for this important undertaking.

Agincourt.

J. MACKAY.

Editorial.

MINISTERS' VACATIONS.

FOR several weeks ministers all over the country have been writing to us to find supply for them for a few weeks during July or August. This brings up again the old question concerning ministers' vacations. But it is altogether too late in the day to re-open the discussion. That such vacations are needed is denied only by those who know nothing about what a true minister's work is. Not only do ministers require a holiday but to every other bread-winner and brain-worker it would be a blessing. Numberless instances could be given of business men falling before they had lived out half their days because they neglected or despised all recreation and tried to work "all the year round."

It is a good thing, therefore, that congregations in increasing numbers are beginning to realize the folly of denying needed rest to their ministers. It is quite a common thing nowadays for congregations to make an arrangement in the "call" for a yearly vacation. They find that more and better work can be done in eleven months than in twelve. Of course there is trouble in getting supply. But in Canada we have not yet had to face the difficulties experienced by churches in New York and other American cities. Our climate is never so intensely hot; our Protestant preachers are never all away at once; and supply or exchanges are more easily arranged.

The most important question for the minister—after the necessary funds have been provided—is, "Where shall I go?" The choice of locality is most important. Considerations of health ought to stand first. The physical needs and temperaments should weigh in the choice. Men subject to nervous diseases should keep clear of swamps. Melancholy men should climb the mountains and live among the lakes where the air is pure and bracing if they want mental buoyancy.

The one thing needed is a change—a complete change. Hence the benefit to ministers of a month at any "Chautauqua," Canadian or American, is questionable. They are thinking about sermons and lectures, etc., eleven months of the year, and what they need most of all is a complete change of thought and occupation. While these excellent camp-meeting programmes of sermons and lectures and addresses may

be good things for laymen during their summer holidays, a month in Muskoka or at the seaside, a trip up the lakes or, better still, an ocean voyage would do a minister more good and fit him better for next winter's work than all the eloquence with which sweltering audiences are edified during a whole "Chautauqua" season. We would not say a word against these meetings and services, but everything in their favor. They are admirable in their way—but not for ministers.

It is a blessing that within the reach of those who cannot afford a sea-voyage is a resort such as Muskoka affords. Canadians are beginning to value their own "back country." We sincerely wish more of the ministers in country congregations were enabled to spend a month there. How many of them are worn-out and grown utterly wearisome because of unremitting work as monotonous as a treadmill. If their people would send them for a month to—say—Muskoka, where they might row and fish and do many other things that give men new life, they would return with such renewed power, physical, mental, spiritual, and such enthusiasm and energy that there would be a revival in church work all over the land. We wish we could persuade some congregations to try this for a year.

A PLACE FOR THE SYNOD.

THE presbyteries and the General Assembly monopolize almost the entire interest of the ministry and membership of our Church, the Synods figuring only in the background. This statement should perhaps be modified in the case of the Synod of Manitoba and the North-West Territories and the Synod of the Maritime Provinces. The latter, separated from the western portion of the Church by the "great gulf" of Romish Quebec, has retained more of its former jurisdiction in regard to missions, college work, etc., than the more westerly Synods; while the Assembly has been trying the experiment of committing some responsibility to the Manitoba Synod for the mission work within its own bounds.

The remaining Synods are engaged mainly with the preparing of the reports on the State of Religion, Sabbath Schools, Sabbath Observance, and Temperance for the General Assembly, the granting of leave to license students, and appeal cases; and the question is freely asked privately and sometimes publicly, "Is it worth while?" How large a percentage of elders and ministers answer it in the negative is evidenced by the thin attendance, which has come to be looked for as the ordinary thing. It is a great pity. The Synod has its place, and that no unimportant one, as we think can be easily shown.

To dispose of cases of appeal is of itself a sufficient *raison d'être*. It would be out of the question for the Assembly, as a body, to deal with these. Even the few which slip through the fingers of the Synods and reach the Assembly are now, as a rule, handed over to a judicial committee. It is no reflection on any judicial committee, past or prospective, to say that it would be a misfortune if the appeals from the whole Church should fall to be adjudicated on by any mere committee. A committee in such a case is an emergency expedient. It is called in to save precious time. The local Synod is a more satisfactory court for this class of cases. It has time to enter fully into them; and that its decisions command respect is evident from the small number of appeals carried higher. This, in most instances, is cause for devout gratitude. "Cases" are the least edifying part of the work of the Church courts.

The "reports" bring up the vital matters in the life and work of the Church. They ought to be of exceeding interest, and if full time for their consideration could be had, no Synod meeting would lack attractiveness. But just here is a chronic difficulty. At the recent meeting, for example, of the Synod of Toronto and Kingston, in Brampton, although the Synod opened on Monday evening, instead of the customary Tuesday evening, for the express purpose of getting time for the "reports," that on the State of Religion divided an evening with the Brantford Ladies' College and Sabbath Observance; and Temperance and Sabbath Schools were squeezed in between "minutes" at the beginning and the "votes of thanks" and "minutes" at the close of another evening sederunt. Discussion was out of the question. An expedient was resorted to in this Synod for some three successive years of an informal "conference," with programme of three sermons, prior to the meeting of Synod. The conference was counted by many the best part of the Synod, but was discontinued in the hope that, by meeting a day earlier, its discussions would come in under the reports. The hope has not been realized, and we trust that the conference, for lack of some better way of allowing the brethren to know one another's minds on these vital matters, may be revived. But why should not the Synods themselves arrange for this? Let it once be settled that the Synod is to be pre-eminently a place for extended discussion of the more spiritual part of the Church's work, and the languor with which its meetings are regarded should give place to lively interest, resulting in fuller attendance and widespread benefit.

It is not to be forgotten that the Synod, being a local body, is thereby specially fitted to deal with important interests of a local character. From time to time this is done with much advantage. The Synod

of Montreal and Ottawa, for instance, at its late meeting was engaged with certain aspects of the Temperance question and of Sabbath Observance peculiar to the Province of Quebec, and entered a vigorous protest against the notorious "Crucifix Bill." In previous years it has reviewed the question of education in Lower Canada; and so long as a dominant and intolerant hierarchy continue their present aggressive policy, that Synod will have a duty to discharge which no one presbytery, nor yet the General Assembly, could as well undertake.

Let the value of Synods be freely acknowledged. It is a cheap thing to decry them. It is done usually by habitual absentees. It is another and a better thing to labor for the increase of their usefulness within their distinctly recognized sphere.

HISTORY OF PROHIBITION.

MR. AXEL GUSTAFSON contributes an interesting paper to the April *Contemporary* on the growth of Prohibition sentiment in the United States. The period covered by this article extends from 1835 to 1884. Previous to the former date, the sale of intoxicants had been prohibited by law in Liberty County, Georgia, which was settled by a body of religious Covenanters. From 1835 till 1861, the date of the outbreak of the war, a state prohibitory agitation went on in the Northern States. Between 1842 and 1851 most of the best-known secret temperance organizations were formed. The total result of the prohibitory agitation up to 1856 is summarized as follows:

| | |
|---|--|
| States where a prohibitory law is in operation..... | 14 |
| Territories " " " " | 4 |
| States and Territories where a majority are in favor of the law, but where it has not been fully enacted..... | 5 |
| | 23 |
| Thirteen States and four Territories not yet known to be in favor of Prohibition | 17 |
| | 6 |
| | Majority of States and Territories in favor..... |
| | 6 |
| | Population. Adult Males. Area in Sq. Miles. |
| Prohibition States..... | 13,522,297 3,641,571 808,000 |
| States not declared on the subject | 9,577,281 1,499,365 656,105 |
| | Excess in favor of Prohibition |
| | 3,945,016 2,142,206 151,895 |

Now suppose that the whole male adult population in States not declared on the subject, viz.: 1,499,365 were opposed to Prohibition, and that a bare majority of adult males in States declared in favor, viz.: 1,820,786 were favorable to Prohibition, it appears, taking the supposition most unfavorable to Prohibitionists, that in the United States, in 1856, there was a clear majority of the adult male population, amounting to 322,421 in favor of Prohibition.

The reason why this majority has not brought a prohibitory liquor law into actual operation, is because until recently the Prohibitionists have depended on one or other of the great United States parties—the Republicans and the Democrats—to carry out their wishes. These two parties Mr. Gustafson declares to be “little more than the right and left wings” of “a rationally organized drink party.” In 1869 the National Prohibition party was formed in Chicago. In 1884 its nominating convention selected Ex-Gov. St. John as presidential candidate. He polled 150,000 votes. This unseated the Republican party after they had been in power for nearly a quarter of a century.

Any description of the growth of temperance sentiment in the United States would be incomplete if it left out of account the wonderful work of the Women's Christian Temperance Union. This was formed in 1874, as a permanent result of the women's praying crusade of 1873. It has now a membership of 150,000, besides many juvenile organizations. Magnificently telling work is being done by this agency in Sabbath and common schools and through the press.

The writer of the article we are considering predicts confidently that in the presidential election for 1888 the Prohibitionists will poll from a million and a half to two million votes. It is pointed out very suggestively that around this nucleus of the Prohibition movement are gathering those opposed to the land, railroad and telegraph monopolies which are so powerful, those who demand justice and equality between the sexes, and a proportionate adjustment of labor and capital. If these planks are added to that of Prohibition they will form a platform wide enough for a vast army of voters to stand on. And if the Knights of Labor as a temperance organization stand by the Prohibition party, the saloon is doomed to speedy destruction.

That the drink traffic has assumed proportions large enough, and is accomplishing results terrible enough, to induce all good men to work and pray for its removal, may be seen from one or two facts. There is one liquor-seller in the United States to every 275 of the population. If each of these controls six votes, there is an organized liquor vote of a million and a quarter. During the decade from 1870 to 1880 the con-

sumption of liquor increased at a rate two and a quarter times as great as the rate at which the population increased. Mr. Gustafson quotes G. F. Parsons in the *Atlantic Monthly* as saying: "The saloon has abolished party politics in our largest cities, and to-day in every such city the local government is vested in neither party, but is in the hands of the saloon itself. . . . These saloons have fastened on us like a shameful corruption, have brutalized every institution, and have perverted and spoiled the Democratic system."

The same battle with drink is being waged in Canada. Looking to the past, the temperance party can "thank God and take courage." The present sees them locked in deadly conflict with a terrible foe. This foe says, in the words of a Chicago saloon-keeper: "We will kill every preacher, burn every church, massacre every member of every temperance society, and kill all the praying women, before we will surrender our liberty or give up our lawful business." Is this the language of a man or a devil? Let temperance advocates know the foe they are fighting and fight like men. For the victory is not far distant. This contest is distinctly one between God and Satan. Who can doubt the result?

Reviews.

THE PARABLES OF OUR SAVIOUR EXPOUNDED AND ILLUSTRATED. By WM. M. TAYLOR, D.D., LL.D., Pastor of the Broadway Tabernacle, New York City. New York: A. C. Armstrong & Son. Toronto: Upper Canada Tract Society.

The reputation of the Rev. Dr. Taylor as a preacher and writer is such that a series of discourses from his pen needs no commendation to the attention of the sermon-reading public. A new volume on the parables of our Lord could scarcely contain anything very novel or remarkable; but Dr. Taylor has none the less given us in this book of expositions a very readable and instructive volume. Even where we are unable to agree with his interpretation of particular parables or of individual features in single parables, we feel ourselves quickened and helped by the spiritual truth which is with faithfulness and power urged home in its application to our daily life.

For the extensive use of the parabolic form of instruction by our Lord, Dr. Taylor suggests four reasons. These are, first, that He might the more attract attention; that He might keep His hearers from being repelled by too plain a revelation of new or unwelcome truth, and so hinder the full accomplishment of His ministry; to stimulate inquiry; and, finally, to test the character of His hearers. We will not deny that each of these considerations may have had some force, but we have wondered that Dr. Taylor in his reference to the quotation from Isaiah vi., in

which our Lord (Matt. xiii. 13-15) Himself gives His reason, does not note the emphasis which is placed upon the *judicial* reason for the adoption of this form of teaching. The thought is brought out very clearly in the Gospel of St. Mark in the parallel passage, where we are told that our Saviour said, "Unto them that are without, all these things are done in parables, *that seeing they may see, and may not perceive.*" No doubt all this is very mysterious and starts questions as to the Divine government which are perhaps at present unanswerable, but none the less this is the *special* reason Jesus himself gave for the use of this form of teaching.

Regarding the principles of interpretation, Dr. Taylor lays down a very important principle, as we conceive, when he says, "Each is told for the enforcement of one main truth, and to that attention is to be particularly devoted without seeking to run into minute details." It may indeed be often difficult to determine where the line is to be drawn in interpretation between the essential and the incidental; but there can, we conceive, be no doubt as to the correctness and importance of the principle. It is singular, however, that while commonly himself observing this canon that "each parable is told *for the enforcement of one main truth,*" in the parable of the ten virgins, he dismisses that main truth from his exposition almost from the beginning of the discourse. In the opening sentence of this discourse he tells us, quite correctly, that "the primary reference of this parable is to the second coming of Christ, and it was designed to enforce the lesson of constant watchfulness for *that event.*" And yet, instead of enforcing this, he draws from the parable four lessons as follows: The contrast between the two characters herein presented; the fact that character is revealed by crisis; the fact that character cannot be transferred; and finally that lost opportunities cannot be recalled. And then the exposition closes with an exhortation referring, not to that second coming of our Lord which, according to himself, was the subject of the parable, but to the death of the individual. Now that all the above-mentioned truths may be incidentally drawn from the parable, we will not deny; but we agree with him when we say that the main purpose of the parable was something very different from any of these. The discourse—which we once heard him deliver, and that with great power, from the pulpit—is very searching and awakening, but certainly it cannot be justly called an *exposition* of the parable, if at least we are to accept Dr. Taylor's own principle of interpretation.

In this respect, however, the treatment of this parable is in striking contrast with what we find elsewhere in this volume. If one might specify where so many of the expositions have seemed so sound and admirable, we might name, for example, that of the very difficult parable of the laborers in the vineyard, and that of the rich man and Lazarus, as of special excellence, whether judged by a homiletic or by a spiritual and practical standard. We are sure, indeed, that one cannot fail to gain much of spiritual stimulus and profit from this new volume on the parables, even where he may be compelled to dissent from the author's views.

Toronto.

S. H. KELLOGG.

BIBLICAL COMMENTARY ON THE PSALMS. By FRANZ DELITZSCH, D.D. From the Latest Edition Specially Revised by the Author. In 3 Vols. : Vol. 1. Toronto : S. R. Briggs. Willard Tract Depository.

No part of Scripture has been more studied and written on than the Psalms. From the Patristic period onwards we have expositions of every class and grade. There are multitudes of commentaries which are mainly practical and devotional, such as the delightful work of Bishop Horne ; we have commentaries by learned Exegetes, such as Hengstenberg, Hupfeld, Ewald, Maurer and Perowne ; and we have commentaries holding an intermediate place between these classes and partaking of the characteristics of both ; of this latter kind the commentaries of Calvin, Bossuet and Spurgeon are representatives. Amongst the learned and critical expositions of the Psalter we question whether any are entitled to take precedence of the work of Franz Delitzsch. In depth and spirituality—in real insight into this part of the Sacred Word which is so full of Christ—Delitzsch is not surpassed ; and while both Ewald and Hupfeld are more elaborate in their treatment of certain elements of exposition, neither can be said to excel Delitzsch in the sustained and conscientious and thorough scholarship which is seen throughout his commentary. Delitzsch's commentaries are all valuable, but probably those on the Psalms, Isaiah and the Epistle to the Hebrews will be regarded as the best.

The work on the Psalms first appeared in 1859-60. The second edition (1867) was translated by the Rev. Francis Bolton, B.A., and issued in the Foreign Theological Library of T. & T. Clark, Edinburgh, and has had a very large circulation. In 1883 the venerable author prepared his work for a fourth edition, bestowing upon it a great deal of labor and study ; the book before us is the translation by the Rev. David Eaton, M.A., of the first volume of this latest edition.

We are much pleased to see that the Willard Tract Depository issues this great work in Canada. It merits and, we think, is sure to find many purchasers among the ministers and students of our Church, and among all who value a Biblical commentary of the very highest class.

Toronto.

WM. CAVEN.

ORGANIC UNION OF CANADIAN CHURCHES: With a Comparison of Authorized Standards. By the VERY REV. JAMES CARMICHAEL, M.A., D.C.L., Dean of Montreal. Montreal : Dawson Brothers. Pp. 88, 1887.

This little volume is one well worthy the perusal not only of every minister but of all thoughtful, earnest laymen. Its subject is clearly indicated by the title ; and its appearance is most timely. The spirit of union is in the air, and many are thankfully beginning to hope that the time is drawing near when the Saviour's prayer will be answered, "that they all may be one."

The author is not sanguine enough to suppose that a union with the Greek and Roman Churches is yet within view. Probably he is among the number of whom he speaks, who assert that "union with Rome, un-

til Rome reforms herself, is an impossibility." Nor does he expect a complete reunion of Protestantism even, in the immediate future. But there are three Protestant systems which are so much alike in structure and belief as to make it possible and natural that they should come together in consultation, "to speak over differences, and to initiate, if possible, a movement through their respective governing bodies for organic union, as a step towards a large union." These systems are : (1) The Episcopal system, (2) The Presbyterian system, (3) The Methodist system.

The plan of the book is briefly as follows. After a short introduction, eight arguments in favor of Protestant union are advanced. This is followed by a statement of the reasons why Canada furnishes a suitable field in which to test the union movement. Next comes a historical outline, tracing in turn the history of the united church; the earliest breaches of unity, the rupture between the East and West; the period from the rupture to the Reformation; the progress of the Reformation in England, Ireland and Scotland; the rise of the Independents and Methodists. Then are given three general reasons for union between the Episcopalian, Presbyterian and Methodist systems : (1) these three (as contrasted with Congregationalism) are organized on the same lines, governing and perpetuating their church life from within; (2) each moves as an organized body; (3) they have each their distinctive and clearly expressed rules of faith. Following these general reasons comes an exhibition of the substantial agreement of these three bodies in more than a score of the great doctrines of the Christian faith. Lastly, the main points of difference are noted, viz.: (1) church government; (2) ordination of ministers; (3) God's eternal decrees.

Any petty, carping criticism of such a work as this would be exceedingly out of place. Its whole tone forbids such a thing. It would be possible, no doubt, from a perusal of the historical outline, to discover that the book was written by a Church of England man; but its spirit throughout is most broadly generous and fair-minded. The arguments in favor of union are put tersely and strongly and none can fail to feel their force. The writer evidently is desirous of union and writes as an advocate. His tendency is to minimize differences and make the most of points of agreement. For example, the difficulty of harmonizing the teaching of the various standards on the subject of Baptism certainly seems to be much greater than our author is willing to admit. Again, while an almost exhaustive list is given of the points on which there is substantial agreement no mention is made of certain doctrines (minor ones, perhaps, yet leading to practical difficulties) in regard to which beliefs vary widely. A case of this kind is the Methodist doctrine of perfection.

The great points of difference, doubtless, are rightly named. In the matter of church government and ordination of ministers one could wish that the Dean had given us his own views as to what might be mutually conceded, inasmuch as his own church seems the most averse to concession on these points. But he thinks it not wise "for any individual at the present stage of the question to broach his personal views, and, through doing so, run the risk of being regarded by some as the mouth-piece of the church to which he might happen to belong." He believes,

however, that we might "reasonably expect, that if the representatives of the scattered portions of God's once united church met together, and, with chastened hearts, prayed for the Holy Spirit to lead them on this and other questions His guidance would, in some measure, surely be theirs." So, too, in regard to the tremendous doctrine of the decrees of God, "one might fairly hope that out of a Christian Conference some solution of existing difficulties might arise."

As we have already said, the book deserves a careful reading. Not, perhaps, because it contains much that is new, but because it brings one fairly in front of the great problem. It is doubtful whether the churches are yet fully awake to the importance of this question. Fortunately, all true Protestants are agreed that "the Word of God is the only rule to direct us" in matters of religion. In regard to our disputed beliefs the Word of God either gives an utterance clear enough to be understood or it does not. If it does, it ought not to be a hopeless task for a company of earnest, sincere and intelligent men, meeting together and laying aside prejudice, to ascertain what that utterance is. If it does not, there is nothing to hinder an organic union close enough for all working purposes, with room for difference of opinion on these matters. One is safe in prophesying, at all events, that the time is not far distant when some such meeting for consultation as the Dean proposes will be held.

Riverside, N.B.

ROBERT HADDOW.

POPULAR LECTURES ON THEOLOGICAL THEMES. By Rev. A. A. HODGE, D.D., LL.D. Philadelphia: Presbyterian Board of Publication. Pp. 472. 1887.

It might be sufficient, in noticing this book, to give the table of contents, say that Dr. Hodge is the author, and that it is neatly got up by the Presbyterian Board. It is one of those books which may be safely recommended not only to Presbyterians but also to all who are interested in the discussion of the profoundest subjects of theology and want plain, reasonable and edifying treatment of them.

Twelve of the nineteen lectures which compose this volume were delivered before large audiences in Philadelphia during the winter of '85-'86, and, being fully reported, attracted widespread attention. The remaining seven lectures were written by Dr. Hodge shortly before his death, with a view to delivery in a second course during the winter of '86-'87. These were never delivered. Death came, and how sadly the closing words of the last discourse delivered were verified:—"We shall not meet together here any more. We are now parting from one another as pilgrims part upon the road. Let us turn our steps homeward, for if we do, we shall soon—some of us now very soon—'be at home with the Lord.' Adieu!"

The subjects treated cover the whole field of theological doctrine. Many subjects of living interest such as miracles, inspiration, prayer-cure, the "higher life," the final state, etc., receive ample attention. The treatment of these reveals Dr. Hodge's distinguishing power as a theologian and that which more than anything else serves to define his

position among contemporary divines—the power of popularizing scientific theology. Dr. F. L. Patton says that this power was never so manifest as it was in the delivery of this course of lectures in Philadelphia, “when large audiences gathered at a busy hour of the day and hung on his lips, while he talked to them by the hour on the most profound topics in divinity.” “The interest which these lectures awakened led many to suppose that the crowning work of his life, and that for which all his previous attainments were the preparation would be the awakening of a popular enthusiasm in behalf of theology.”

A very touching and suggestive incident has come to light connected with this second course of lectures. The seven given in this book were found among his papers written out and ready for delivery. Then a paper book was found, similar to those in which the prepared lectures were written, and on the cover “The Last Things,” “The Second Coming of Christ,” “The State of the Believer after Death.” The cover was turned, but all was blank within—no word. He had gone to know by experience the realities of that world of which no man ever spake more longingly or more grandly.

Here and Away.

ARE you going to Winnipeg?

ANGUS MACKAY, '82, late of Eramosa, is now settled at Lucknow.

W. L. H. ROWAND, '85, has accepted a call from the congregation of Burnside, Man.

REV. G. C. PATTERSON, late of Beaverton, has been appointed by the Home Mission Committee to mission work in British Columbia.

WE extract the following from an exchange:—

FARQUHARSON—COUTTS.—At the family residence, Tilbury East, on Wednesday 18th May, by the Rev. John Logie, the Rev. Wm. Farquharson, B.A., Oungah, to Annie McDonald, second daughter of the late John Coutts, Esq., Tilbury East.

THE University Examiners are finishing their work. Their report will be published in a few days. We understand there has been somewhat extensive “plucking” in several departments.

PROFESSOR YOUNG, of Princeton College, says:—“Take a railroad from the earth to the sun, with a train running forty miles an hour without stops, and it would take about two hundred and sixty-five years and a little over to make the journey.” He estimates the fare, at three cents a mile, to be \$2,790,000. A trip to Muskoka would be cheaper, and probably more enjoyable during the summer months.

ONE dislikes saying anything about that O'Brien “affair,” there were so many disgraceful things connected with it. Everyone knows about the two huge meetings in the park and the several riots. But there is one thing that should be said about the O'Brien meeting and that is that the disturbance was not created, as several papers assured their readers,

by "students." One American paper is quoted as stating that the University students were dismissed half-an-hour earlier and charged to shew their loyalty. As though Toronto University was a school in the backwoods that could be "let out" to see every passing menagerie or calathumpian procession. Besides, that is not the sort of interruptions students are in the habit of making. They give every man a chance. Of course they may ask him questions, propound conundrums and make it generally interesting for him; but to keep up a continuous howl for two hours is—but it matters not now. All that needs to be said is that it is about time newspaper correspondents found some other explanation of a "row" than "students."

THE licensing of students is one of the important duties of a Presbytery. The examination of candidates on such an occasion is sometimes searching. That it should be more searching seemed to be the idea of a number of the members of Toronto Presbytery. Last week this Presbytery met. The attendance of members was very large. One of the items on the docket was the licensing of two recent graduates of Knox College. After considerable other business had been attended to, the Clerk, with due solemnity, announced this important item, and the students were invited forward. The effect was transporting. The Presbytery was greatly moved—three-fourths of those present were so overcome that they were compelled to leave the room. It was observed that those who had been sticklers for severe examinations were the first affected. On them the thing acted like a can of dynamite, or an O'Brien riot. After the sensation created by the Clerk's announcement had subsided the room was nearly empty, only the Moderator, Clerk, five members, two reporters and the candidates, out of the fifty present five minutes before, remaining. Evidently Toronto Presbytery thinks it impossible for Knox to send out unworthy, incompetent, unorthodox men.

As we go to press the Foreign Mission Committee closes its regular spring session, at which reports are prepared for the General Assembly, and estimates made for the current year. Anything like a report of the meeting has not yet appeared. Interesting accounts of work in Formosa and the New Hebrides were read. Thankfulness was expressed for the increased interest in foreign work among the churches at home. "The College Mission" was discussed and strongly approved. Several members testified to the excellent work done in Western Ontario by the "Missionary Band" from Knox College. A communication was received from St. Andrew's Church, Toronto, offering to undertake the support of a missionary in the Foreign Field. Upwards of \$1,500 a year has been offered by members of this congregation—which sum has been promised over and above what is now given to the schemes of the church. We understand that this has been done largely through the efforts of Mr. Hamilton Cassels, Rev. Mr. Macdonnell thankfully confessing that he had nothing whatever to do in the matter. Congregational interest in Missions is one of the hopeful signs. It is reported that Knox Church, Toronto, and St. Andrew's Church, London, each propose raising sufficient to support another missionary. In all these cases the sums offered are over and above present contributions. We regret the impossibility of giving any further report at present.

It is stated by the Publishers that *one thousand* new subscribers are needed this year. That means that all the students of Knox, past, present and future, must undertake to secure, say, a half-dozen each. Some have already done this and more. Several ministers have recommended the magazine to their people from their pulpits. We are glad to know that THE MONTHLY is put to good use in many congregations. In a score of Missionary Associations articles from it are regularly read at their monthly meetings. One honored Doctor of Divinity read the greater part of one article to his congregation one Sabbath morning. We are encouraged by such things and only ask, in return, for the assistance of all who believe in the magazine, that its permanent success may be assured. Send in the *names* of new subscribers at once, their subscriptions will follow in good time.

THE reception which THE MONTHLY has had, from old subscribers and new, has been gratifying. We require ONE THOUSAND new subscribers this year. New subscriptions will begin with the issue for May, a copy of which will be sent to all new subscribers. Several copies of the May issue were returned for "better direction." Those who thus fail to get their magazines would confer a favor by communicating with the managing editor. We give a few extracts from many letters of commendation and press notices:

"I think THE MONTHLY admirable, many of its articles quite worthy of any first-class periodical. I do not wonder, therefore, that it should have been suggested to increase its power by multiplying its issues."—REV. J. M. GIBSON, D.D., London, England.

"Very creditable indeed to the writers and to the editor. I shall keep your wish in mind."—REV. DONALD FRASER, D.D., London, England.

"I read with much pleasure and interest THE MONTHLY for May. * * * I will try to find time to send you an article this year."—REV. W. ORMISTON, D.D., L.L.D., New York.

"I wish to express my surprise and pleasure upon noting the character of its contents. Superior in almost every respect. I have written concerning it in the *Old Testament Student*."—PROF. W. R. HARPER, Yale College.

* * * "Its aim is higher, and its scope more comprehensive in its new form. * * * Cordial well-wishes are extended for its success in its more extended sphere."—*Canada Presbyterian*.

* * * "The policy outlined will make the magazine one of the highest class as well as a powerful exponent of the denomination with which it is connected."—*Expositor*, Brantford.

* * * It has been quietly but surely making steady progress in all which gives character and force to such a periodical. * * * Its contents are such as to contribute greatly to the instruction and edification of the general readers."—*The Globe*, Toronto.

"An excellent journal."—*Canadian Methodist Magazine*.

"THE KNOX COLLEGE MONTHLY is a magazine of more than ordinary ability and value."—*The Missionary Review*, Princeton.