



KNOX COLLEGE  
MONTHLY

AND

PRESBYTERIAN MAGAZINE.

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THE  
Knox College Monthly

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VOL. IX.

NOVEMBER, 1888.

No. 1.

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THE HISTORY OF KNOX COLLEGE.\*

IN the history of the Presbyterian Church in Canada, Knox College is entitled to occupy an important place. Within its walls many of our ministers and missionaries, and of our theological professors and teachers have been trained. Through these it has been largely influential in moulding the character and habits of thinking of our people. Its influence, it may fairly be claimed, has ever been on the side of sound doctrine and vital religion. A review of its history may therefore serve to awaken gratitude to God, who has made it an instrument of good, and may at the same time stimulate both professors and students to a higher appreciation of their responsibilities and to a more faithful discharge of their duties. It may also satisfy the friends of the institution that their generous efforts on its behalf have not been unproductive of worthy results. With these objects in view, I propose to present in this lecture a brief sketch of the history, and especially of the earlier history, of our college.

This college was opened for the training of students in November, 1844. Previous to this time efforts had been made in this province to train young men for the ministry in the Pres-

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\*Lecture delivered at the opening of Knox College, Oct. 3, 1888.

byterian Church. These may be briefly noticed. In the year 1829, the United Presbytery of Upper Canada, at a meeting held in York (now Toronto), entered upon the consideration of a plan for the establishment of a literary and theological seminary, and a committee consisting of the Rev. Messrs. Bell, Boyd, and Smart, was appointed to take steps towards its establishment. The United Presbytery had then twelve ministers on its roll, most of whom had come from the secession churches of Scotland and Ireland, and from churches in the United States. The committee agreed to petition the House of Assembly to aid them by a grant of land or money, but without any apparent result. About this time an informal correspondence took place between Mr. Smart and the Secretary of the Canada Education and Missionary Society in Montreal, regarding the establishment of a theological seminary, of which Kingston was suggested as the proper location. Formal communications with this society were laid before the Presbytery in 1830, but nothing definite was effected. In the following year the Presbytery resolved "that a respectful and immediate application be made to his Excellency the Lieut.-Governor, Sir John Colborne, requesting him to procure the United Presbytery of Upper Canada the privilege of choosing a Professor of Divinity in King's College to sit in council and in every respect to be on an equal footing with the other professors in the said college." The charter of King's College, as is well known, had been obtained with the avowed purpose of placing the education of this province under the control of the Church of England. According to the charter the Bishop of the diocese was to be the Visitor of the college, its President must be a clergyman of the Church of England, the Council was to consist of the Chancellor, President, and seven other members, who were to be members of the Church of England, and who were required to sign the thirty-nine Articles of that Church. The government of the country was then in the hands of an oligarchy of a similar complexion. Little deference was paid to resolutions of the House of Assembly, which represented the people. In these circumstances it is not surprising that the application of the United Presbytery should prove unsuccessful. In 1832 the United Presbytery, which had now become the United Synod of Upper Canada, entered upon the consideration of a proposal to



establish a literary and theological seminary at Pleasant Bay, in the township of Hillier, Prince Edward county, and a committee was appointed to procure a site and to solicit subscriptions towards the erection of the necessary buildings. But this, like previous efforts, proved unsuccessful; nor did the United Synod afterwards succeed in establishing a theological seminary. In a private way, however, under the superintendence of members of Presbytery, several students were trained for the ministry, among whom were Messrs. John Dickey, William Lermont, Duncan McMillan and Dr. James Cairns. The United Synod ceased to have a separate existence in 1840, when, with sixteen ministers on its roll, it was united with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. It was for many years the only Presbyterian Presbytery or Synod in Upper or Lower Canada.

The Synod in connection with the Church of Scotland was organised in Kingston in 1831, with nineteen ministers on its roll; and soon afterwards took steps towards the training of students for the ministry. In 1832, in accordance with an overture from the Rev. William Rintoul, then minister of York (Toronto), the synod resolved to appoint "a committee to prepare an humble memorial to his Majesty, craving his Majesty's Government to endow, without delay, an institution or professorships for the education and training of young men for the ministry in connection with the synod." Similar resolutions were adopted year after year for several years. But, as in the case of the United Synod, the Scottish Synod could obtain no help from Government. This was prevented by the predominant influence of the Church of England in the Legislative and Executive Councils. Baffled in this quarter, but encouraged on the other hand by the promise of assistance from the Colonial Committee of the parent Church in Scotland, the synod at last resolved to adopt measures to establish a college without Government aid. These measures proved successful. Great enthusiasm was awakened among the Presbyterians of the country. Liberal contributions were made for the endowment of professorships and for the erection of college buildings. Applications were made to the Legislature to incorporate the trustees of "St. Andrew's College" then to establish "The Scottish Presbyterian College"

in Kingston, and then to establish "The University of Queen's College" at Kingston. The last mentioned application was granted, but as her Majesty's consent had not been obtained for the name, the name was changed into "The University of Kingston." But in 1841 a royal charter was obtained and the name of the University of "Queen's College" restored. This college was opened for the reception of students in Kingston\* in March, 1842. The Rev. Dr. Liddell was appointed Principal and the Rev. P. C. Campbell Professor of Classics. Under these able and eminent divines it was fondly hoped that Queen's College would have a career of uninterrupted success in training an adequate supply of ministers. But in 1844 occurred the disruption of the Scottish Synod in Canada and the organization of the Presbyterian Church of Canada, which, because of its sympathy with the Free Church of Scotland, was commonly called the Free Church. The majority of the ministers—three-fourths—remained in the Synod in connection with the Church of Scotland; but nearly all the theological students cast in their lot with the Free Church. The success of Queen's College, as a theological seminary, was thus seriously arrested. But in more recent years the tide of prosperity has returned, and, at the present time, with its fine buildings, rich endowments and able professors, it occupies a foremost rank amongst the colleges of the country in the training of students in theology, in arts, in medicine and in law.

The Synod of the Presbyterian Church of Canada, or Free Church Synod, was organized, with twenty-three ministers on its roll, on the 10th of July, 1844. On the very next day it resolved to take steps towards the training of young men for the ministry, and presbyteries were directed to enquire after young men of suitable character and gifts. At meetings of Commission and Synod within the next few months, arrangements were made for opening, if practicable, a theological seminary on the 5th of November, 1844. Arrangements having been completed the seminary was opened in Toronto,† a few days later than the time proposed.

\* Kingston was at this time the capital of the Provinces of Upper and Lower Canada, which had been United in 1840. In 1849 the seat of Government was transferred to Toronto.

† Toronto at this time contained a population of about 18,500, one seventh or eighth part of the present population.

The classes were conducted by the Rev. Henry Esson, minister of St. Gabriel street church, Montreal, who had been appointed Professor of Literature and Science, and the Rev. A. King (afterwards Dr. King), a Free Church deputy, who was appointed interim Professor of Divinity, and who afterwards became Professor of Divinity in the Free Church Presbyterian College, Nova Scotia. The number of students in attendance during the first session was fourteen. The place of meeting was a room in the residence of Professor Esson, on James Street, near where Shaftesbury hall now stands. "Its furniture (as described by a correspondent of the *Record*, May, 1851), consisted of a long deal table, two wooden benches, a few chairs and a range of shelves containing Mr. Esson's library and some books kindly lent by clergymen and other friends for the use of the students during the session." In the report of the College Committee, given to the Synod of 1845, a high tribute is paid to the fine talents, the warm enthusiasm and academic taste displayed by Mr. Esson in his professional labors, and to the indefatigable zeal and singular ability manifested by Mr. King in the direction of the theological studies of the young men during the first session of the infant college and also to the encouraging progress and satisfactory conduct of the students.

During the second session, that of 1845-6, the number of students in attendance was twenty-two, of whom half were in the theological and half in the literary classes. As in the first session, Literature and Science were taught by Professor Esson. Lectures on "Systematic Theology" were given by Dr. Michael Willis, of Glasgow, who had attained to high distinction as a learned, acute and profound theologian, and who had come to this country on a temporary visit as a Free Church deputy. Lectures on "Church History" were given by Dr. Robert Burns, formerly minister in Paisley, Scotland, who had visited this country as a Free Church deputy in 1844, and who had accepted a call to Knox's church, Toronto, into the pastoral charge of which he was inducted in 1845. Dr. Burns had been for fifteen years the most active and indefatigable secretary of the Glasgow Colonial Missionary Society, which had sent out a large number of ministers to the British American provinces. In addition to the pastorate of Knox's church, he was appointed Professor of

Divinity in the college. His extensive knowledge of ecclesiastical history, ancient and modern, and his long experience as a pastor fitted him for the special work which he now undertook. Biblical Criticism and Hebrew were taught by Mr. Rintoul, then minister of Streetsville, who, amidst his duties as a pastor, and while taking an active part in the Home Mission work of the Church, had not omitted the cultivation of sacred literature and the study of Oriental languages, for which he had a special taste. During this session the college met on Adelaide street and was furnished with a valuable library of between 2,000 and 3,000 volumes, which Dr. Burns, with characteristic energy, had collected from friends of the college in Scotland. During this session, it may be added, impressive and stimulating addresses were delivered to the students by the Rev. Mr. Somerville, of Glasgow, (now Dr. Somerville), who, since resigning his charge, continues at the age of fourscore to labor as an evangelist with wonderful energy and success in all parts of the world; by the Rev. Ralph Robb, of Halifax, afterwards well known and esteemed as the faithful and successful pastor of Knox church, Hamilton, in this province; by the Rev. James Begg (afterwards Dr. Begg), one of the most distinguished leaders of the Free Church of Scotland, and the Rev. William C. Burns, nephew of Dr. Burns, whose two years' evangelical labors in Canada are still remembered with gratitude, and whose amazing labors and success as a missionary in China will never be forgotten.

At the meeting of Synod in 1846 the name of Knox's College was for the first time given to the theological seminary. This name it retained till 1858, when in the Act of Incorporation it was designated Knox College.

During the third session of the college (1846-7) the number of students in attendance had increased to thirty-seven, of whom twenty-one were in the theological and the rest in the literary classes. Science and Philosophy, Church History and Pastoral Theology, Hebrew and Biblical criticism were taught, as in the previous session, by Professor Esson, Dr. Burns and Mr. Rintoul. Systematic Divinity was taught by the Rev. Robert McCorkle, who like Mr. King and Dr. Willis, had come as a Free Church deputy, and to whose great abilities, unwearied labors and great success, a high tribute is paid in the report of the College

Committee. During this session, classes in Latin and Greek were taught by the Rev. Alexander Gale, who had been appointed principal of the Toronto Academy. This institution was established in 1846 as a preparatory school for the instruction of young men intending to study theology in Knox College, and of others who might avail themselves of its advantages. Mr. Gale had previously been the minister of Knox's church, Hamilton, and was for many years, Convener of the Committee on Home Missions. Both before and since the disruption he was one of the most prominent leaders and wisest councillors of the Presbyterian Church in Canada. The college met this session in the buildings in Front street, afterwards known as Sword's hotel and Queen's hotel. Here it remained till 1854.

Besides the particulars which have been mentioned regarding the first three sessions of the college, there are others to which a brief reference may be made. The students were animated by a deep, earnest, religious spirit, which was developed in various forms of Christian work. Tract distribution was engaged in, prayer-meetings were held, conducted in English, in Gaelic, and also in French. Missionary meetings were held and a missionary society instituted, which contributed and collected funds for the support of missionaries to the French-Canadian Roman Catholics to the Jews and to the heathen in India. During the summer, and to some extent during the winter months, the students labored as catechists in the more destitute parts of the country. and to their labors then, as now, the gathering together and organization of many of our congregations may be traced. It may be stated that the expenses of the college (including the payment of one professor's salary) were confined within the limits of about \$900 yearly. The expenses of sending deputies and some other expenses were defrayed by the Colonial Committee of the Free Church of Scotland.

At the meeting of Synod in June, 1847, the affairs of the college occupied a large measure of attention, and a series of resolutions was adopted. Mr. Gale, Principal of the academy, was formally appointed Professor of Classical Literature in the college. The professorship of Divinity in the college was separated from the pastorate of Knox's church, on this ground, among others, that the increase of students required the undivided

services of a professor in the department of Theology. Mr. Bayne (afterwards Dr. Bayne), of Galt, was appointed to proceed as a deputy to Scotland, and, in concurrence with the Free Church Colonial Committee, to choose a fit and proper person to be a professor of theology. The result was that Dr. Willis, whose qualifications for the office had already commended themselves to the Church, was selected. He arrived in Toronto in the month of December, and at once entered upon his work as Professor of Theology. The duties of this office he continued to discharge for three and twenty years. I think it is not too much to say that to no other man is the Church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers and prevails among our people even till the present day—for it was no diluted, vacillating, or molluscosus theology he taught. The doctrines of grace, as found in the Scriptures and exhibited in the Westminster standards, he clearly unfolded. Ministers, who, when students, listened to his lectures, still speak of the clearness, force and power with which he expatiated on the sovereignty of God, on the doctrines of predestination and election, on the covenants of works and of grace, on the vicarious nature and definite purpose of the Atonement, and on those other great doctrines which relate to the person, offices and work of Christ and of the Third Person of the God-head.

Having dwelt so long on the history of the earlier years of Knox College I must now proceed more rapidly. Between the time when Dr. Willis was appointed professor and the year 1861, when the United Presbyterian Synod and the Free Church Synod were united, the chief events in the history of the college are the following: In 1848 Mr. Rintoul, having been released from the charge of the Streetsville congregation, was appointed interim Professor of Hebrew—final arrangements as to this department being deferred until it became apparent what provision was to be made for the chair of Oriental Literature in King's college. In the same year the Synod resolved to take steps to procure the services of a well qualified tutor in English, Classical Literature and general mental training. The result was the appointment of the Rev. Mr. Lyall, who rendered valuable service to the College till his removal to Nova Scotia, where he is now

the eminent and esteemed Professor of Metaphysics in Dalhousie College, Halifax.

In consequence of arrangements having been made for teaching Hebrew in University College it became unnecessary to continue the Hebrew professorship in Knox College. Mr. Rintoul, therefore, retired from this position and accepted a call to St. Gabriel street congregation, Montreal, in 1850. He died in the following year while on a missionary tour to Metis. In the years 1853 and 1854 occurred the deaths of two other fathers of the Church, who, like Mr. Rintoul, had been faithful and able professors in the college. Mr. Esson died in 1853 and Mr. Gale in 1854. On the death of Mr. Esson the Synod resolved to appoint a second Professor of Divinity, to whom should be assigned the departments of Logic, Mental and Moral Philosophy and the Evidences of Natural and Revealed Religion. As best fitted to give instructions in these departments all eyes were directed to the Rev. George Paxton Young, then minister of Knox's church, Hamilton, and accordingly he was unanimously appointed second Professor of Divinity. He resigned this position in 1864, but in a few years returned to take charge of the preparatory classes. In 1871 he was appointed to the position which he now occupies with so much distinction as Professor of Metaphysics and Ethics in University College.

In the year 1854 the college was removed from the buildings in Ontario terrace—which had been rented from year to year—to Elmsley villa, which had been the residence of Lord Elgin Governor-General of Canada, and which was now purchased and remodelled as a Divinity hall and students' boarding establishment. Central church now occupies the grounds to which Knox College was removed in 1854.

In 1856 the Synod resolved to establish a third theological chair, and, loosing Professor Young from the department of Evidences, to assign to the new professor the departments of Evidences and Church History. To the third theological chair Dr. Robert Burns, minister of Knox church, Toronto, was elected. In the earlier years of the college, as already mentioned, he had discharged the duties of professor in addition to those of the pastorate. He was now relieved of the pastoral charge of Knox's church. At this time he had reached an age when most men

feel constrained to retire from public duties. He was now in the 68th year of his age. But he was a man of extraordinary energy; his natural force was still unabated, and with the fire and vigor of youthful years he entered upon the work assigned to him. He continued to discharge the duties of professor till 1864, when he resigned his office. He died in 1869. His memory is still cherished as that of one of the most indefatigable fathers and founders of the Presbyterian Church in the Dominion of Canada.

The year 1861 forms a memorable year in the history of our Presbyterian Churches and colleges. In that year, after long protracted negotiations, the Synod of the Presbyterian or Free Church and the Synod of the United Presbyterian Church\* of Canada were united as the Synod of the Canada Presbyterian Church. The Presbyterian or Free Church Synod had then on its roll 158 settled ministers and five without charge; the United Synod had on its roll sixty-eight settled ministers and two without charge. As a result of the union, the Theological Institute of the United Presbyterian Synod and Knox College were united. I may here mention a few particulars respecting the Theological Seminary of the United Presbyterian Church. It was opened in London, Canada West, 1845, and removed to Toronto in 1850. For six years, Classics, Mental and Moral Philosophy and Theology were conducted by the Rev. William Proudfoot (father of our Dr. Proudfoot). Hebrew was taught for two weeks each session by the Rev. Mr. McKenzie of Goderich. While discharging the duties of Professor, Mr. Proudfoot discharged the duties of pastor of the United Presbyterian Church in London and also took a very active part in organizing and conducting Home Mission operations and in other public work. He died in January, 1851. He was a singularly able man, an accomplished scholar, a profound theologian and an eloquent and impressive preacher. He was succeeded by the late Dr. John Taylor, who was sole professor of Theology from 1851 till the time of the union 1861, when he retired from the professorship, returned to Scotland and accepted the charge of a congregation in the neighborhood of Glasgow. Like Professor Proudfoot, he discharged the duties of pastor as

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\* This body had been organized as the Missionary Presbytery of the United Secession Church of Scotland, with nine ministers on the roll, on 25th Dec. 1834.



well as of professor ; he was the first pastor of Gould street (now St. James' Square) congregation, Toronto. Like Mr. Proudfoot, also, Dr. Taylor was an accomplished scholar and theologian, and both in the pulpit and in the professor's chair was an able and instructive expounder of the Word of God. During the period of its existence there were twenty-six students who completed their Theological studies in the Divinity Hall of the United Presbyterian Church. Among these were Dr. Caven, the present principal of Knox College, and Dr. Proudfoot, the lecturer on Homiletics and Church Government. The number of graduates of Knox College at this time was eighty-six, one of whom was Dr. McLaren, our Professor of Systematic Theology ; another, Dr. MacVicar, the Principal of Montreal Presbyterian College ; another, Dr. Laing, of Dundas, who was for several years teacher of Classics, and in more recent years chairman of the Board of Examiners and lecturer in Knox College ; and another, Dr. Ure, of Goderich, who for several sessions delivered lectures on Apologetics in this college.

From the union of the two colleges in 1861 till 1864 the Theological professors were Principal Willis, Dr. Burns and Professor Young. In the latter year, as has been already stated, Dr. Burns and Professor Young tendered their resignations, which were accepted with acknowledgments by the Synod of the valuable services they had rendered to the Church as professors in the college. Dr. Willis now remained the sole stated professor. In this emergency Mr. Caven (now Principal Caven) then minister of St. Mary's, was appointed lecturer on Exegetics, while to me, then minister of Cooke's church, was assigned the lectureship in Apologetics. In 1866 Mr. Caven was elected to the position of Professor of Exegetical Theology, in connection with which were assigned to him the departments of Biblical Criticism and Evidences. Of the department of Evidences he was relieved in 1867 by the appointment as lecturer on Apologetics of Rev. Robert Ure (now Dr. Ure), who delivered lectures on the subject till 1870, when he resigned his position as lecturer. Besides Mr. Ure another lecturer was appointed in 1867 ; the Rev. J. J. Proudfoot was then elected to the position he still continues to occupy as lecturer in Homiletics, Pastoral Theology and Church Government.

For several years the subject of establishing a Theological College in Montreal occupied the attention of the Synod, and its establishment having been judged expedient, the Montreal Presbyterian College was opened in 1867, since which time it has grown to be one of the chief theological seminaries in the country. Massive and costly buildings have been erected. The sum of \$160,000 has already been obtained as an endowment fund. Lectures are delivered in English and in French. The college is affiliated with McGill University, and has the power of granting degrees in Divinity. Since its commencement 124 students have completed their Theological course within its walls. Most of these are now ministers and missionaries in this and in foreign lands. A goodly number, being of French-Canadian origin, are laboring among the French-Canadian population. By the establishment of the Montreal college the constituency of Knox College has been confined within narrower limits, but its efficiency and prosperity have been by no means diminished. On the contrary, they have been in many ways greatly advanced. The number of graduates of Knox College since 1867 has been 237. Within the last fifteen years the average number of graduates yearly has been between thirteen and fourteen. The number of graduates this year will probably be eighteen.

In 1870 Dr. Willis resigned his position as principal and professor of Systematic Theology. He returned to Great Britain, and died in the North of Scotland in 1879, ten years after the death of Dr Burns, and when, like Dr. Burns, he had reached the age of fourscore. In the earlier part of the session which followed Dr. Willis' resignation the task was devolved on me of conducting the classes of Systematic Theology and Apologetics. The same classes were taught in the latter part of the session by the Rev. David Inglis (afterwards Dr. Inglis), then minister of McNabb street congregation, Hamilton, who, at the meeting of the General Assembly in 1871, was appointed Professor of Systematic Theology. My appointment to the chair of Apologetics was made in 1872. During the session of 1870-71 and two following sessions Church History was taught by the Rev. John Campbell, then minister of Charles street, Toronto, and now professor of Church History and Apologetics in the Montreal Presbyterian College. In 1872 Dr. Inglis resigned his professorship. Dis-

tinguished as an eloquent and impressive preacher, his eminent gifts had attracted the notice of a Dutch Reformed congregation in Brooklyn, L.I., and he accepted a call to be their pastor. In this position he remained till 1877—when he was cut off in the prime and vigor of his days—universally esteemed and regretted.

In consequence of the resignation of Professor Inglis, it became necessary to make temporary arrangements for conducting the class in Systematic Theology until another professor was appointed. It was accordingly arranged that in addition to the class in Apologetics I should conduct the class in Theology during the earlier part of the session, and that in the latter part of the session this class should be conducted by the Rev. Dr. Topp, pastor of Knox church, who kindly consented to undertake the work and whose valuable services in the emergency were highly appreciated. In 1873 the Rev. William MacLaren (now Dr. MacLaren), then minister of Knox's church, Ottawa, was elected to the chair of Systematic Theology left vacant by the resignation of Professor Inglis.

The history of Knox College in more recent years is well known, and therefore need not be particularly detailed. I must not, however, omit to refer to the laborious and successful efforts which were made for the erection, at a very large expense, of the splendid and spacious building in which we are now assembled with its class-rooms, its convocation hall, its library, museum and accommodations for the boarding of students. Its foundation stone was laid in April, 1874, and it was opened for the reception of the college in October, 1875. Nor must I omit to mention the great increase of the endowment fund, which, in 1875, amounted to only about \$6,000, but which now amounts to upwards of \$200,000 already received, besides a large amount promised but not collected. I should also refer to the power granted to Knox College to confer degrees in Divinity and to its affiliation with Toronto University; to the permanent appointment as lecturer on Old Testament Introduction of the Rev. R. Y. Thomson, and to the greater attention given to the instruction of the students in elocution by competent teachers. Very deserving of notice also is the institution of the Alumni Association, which, among other things, has undertaken the support of a missionary to China; the very remarkable development during the last few

years of a missionary spirit among the students, and the great and growing work of the Students' Missionary Society. An interesting account of this society has been given by the Rev. D. MacGillivray, one of our last year graduates, who is to proceed within a few weeks as a missionary to China. The account appears in our ably-conducted college journal, the publication of which has been, in many ways, of very great benefit to our Church and college. The following is the general summary of the history of the society given by Mr. MacGillivray in the number of the KNOX COLLEGE MONTHLY for February, 1887:—"Founded in 1844 the society began mission work in 1849. From that time to the present, 227 missionaries have been employed, counting all reappointments; of these twenty-eight were engaged in French work and twenty-five in Manitoba and the North-west. The society's revenue the second year was \$500; last year (1885-6), \$3,574.54. The total revenue during the forty-two years of its existence amounts to about \$45,000. Beginning with no missionary, and for fifteen years having only one missionary, it had last year seventeen missionaries, and the year before twenty missionaries. During 1885-6 it had 741 families under its care, with 845 professing Christians and an average attendance of 3,412. Four churches were built, in whole or in part." It will be seen from the report of the Home Mission Committee presented to the General Assembly in June last, that the Students' Missionary Society of Knox College is still active and vigorous.

Regarding the work of our college in training students for the ministry since its commencement in 1844, I may now mention some particulars. The whole number of students who completed their theological course in our college, including the twenty-six who completed their course in the Divinity Hall of the United Presbyterian Church, is 424. Besides these a large number—about fifty—attended the theological classes for one or two sessions, but did not complete their course in our college. Nearly all our graduates have been licensed as preachers and ordained as ministers. Most of them are laboring or have been laboring in preaching the Gospel of Christ in the different provinces of British North America. Some have been settled in Great Britain and Ireland, some in the United States, and some have gone to heathen lands. Not a few of our graduates have been called to

occupy important positions in city, town and country congregations throughout the whole Dominion and in other lands. In Halifax, for example, in Quebec, in Montreal, in Ottawa, in Kingston, in Toronto, in Hamilton, in the London of this province as well as in London the capital of England, our college has been worthily represented by ministers whose labors have been greatly blessed. Graduates from our college have been called to discharge the duties of professors and lecturers in Montreal Presbyterian College, in Queen's College, in Knox College, in Manitoba College, and in Columbia College, in the United States. It may be added that a large proportion of the missionaries who have been sent by our Church to India and China, to Demerara and Trinidad, and to our North American Indians have been trained in Knox College.

On the whole, I think we have good reason to be thankful to God for what our college has been enabled to accomplish in the past. What it is to be or to do in the future we cannot tell. Like some colleges in Europe which at one time were distinguished for orthodoxy, but afterwards became tainted with error, this college may possibly forfeit its reputation for orthodoxy. But, judging from the past, may we not hope well for the future? Into this college as a fountain of sacred learning, has been cast from the very first the *sal evangelicum*, the salt of evangelical truth. Hitherto there has proceeded from it an untainted stream. May we not hope, and shall we not pray that the stream may continue to flow still untainted, and like that which the prophet saw proceeding from the temple at Jerusalem, become ever deeper and ever wider, carrying life and fertility even into sterile wastes, making the wilderness an Eden and the desert a garden of the Lord?

Toronto.

WM. GREGG.

## THE COUNCIL TRIP TO CAMBRIDGE UNIVERSITY.

**A** BOUT a hundred members of the Pan Presbyterian Council, (some of them with their wives and daughters) visited the University of Cambridge, on Saturday the 7th of July. Free passage in first-class cars to and from, was generously granted by the London committee of arrangements, and nothing was omitted by their considerate forethought to render the excursion as enjoyable as could be. The day was cool and pleasant, with but little of the "liquid element," of which we had such a superabundance during our Old World sojourn.

Having had a run through the Oxford Colleges and the Bodleian Library in 1884 alone, I was glad to "do" Cambridge now, in such good company.

Our chief guide was Dr. Macalister, one of the professors, a brilliant Irishman and representative elder in the Presbyterian Church formed a few years ago, at this academic seat. He was efficiently aided by Lord Dalrymple, an amiable young Scottish nobleman, heir to the Earldom of Starr, and an accomplished barrister of the name of Laing from London, who had graduated there fifteen years previously.

Several of the street cars were engaged to convey us from the station to where our "walk" began. We halted in front of

### PETER HOUSE

or St Peter's, the oldest of the colleges, founded in A. D. 1284, by Hugh De Balsham, Bishop of Ely. It has three courts, in the centre of the first of which stands the chapel in the Italian Gothic style, an honor which for three hundred and fifty years belonged to the church of St Mary the Less near by, the elegant flowing tracery of whose east window is a thing of beauty still. Thomas Gray the poet and Smyth the professor of Modern History belonged to this college.

By the side of the church, going down the lane, we came upon the Fitzwilliam Museum of Archæology containing six hundred and fifty fine casts from the antique, chronologically arranged,

rivaling in their completeness and correctness the famous Berlin collection which came under our notice four years previously.

THE FITZWILLIAM MUSEUM

proper is near to this and was the most ornate building we saw. Its Corinthian portico, which is of noble proportions, is a copy of the Pantheon at Rome. The frontage of the building and grounds is three hundred and fifty feet. Richard, Viscount Fitzwilliam, M.A. of Trinity, willed £100,000 of South Sea stock to erect a building for the reception of the large collection of paintings, drawings, prints, books and artistic treasures bequeathed by him to the University. Walking to the top of the lane past Emmanuel Congregational Church with its tall tower, the Nonconformist cathedral,

PEMBROKE COLLEGE,

catches the eye right opposite—founded in 1347 by an elect lady, the second wife of Aymer de Valence, Earl of Pembroke, to whom Edward III. gave a Charter of Incorporation. The venerable look of this college drew from Queen Elizabeth on the occasion of her visit to Cambridge the exclamation, "*Oh! domus antiqua et religiosa!*" Here too resided for a lengthened period Thomas Gray, stanzas of whose "Elegy" were hummed by Gen. Wolfe as, with muffled oars he was being borne under shadow of the scene of his immortal exploit, and envied the poet as the possessor, in the conception and composition of it, of a more desirable immortality. Here also studied the author of the "Fairy Queen," Edmund Spenser, and William Pitt who held the helm of England's ship of state during the fiercest euroclydon that ever assailed her—as his fond admirers styled him, "The pilot that weathered the storm." Nor, in looking reverentially at this "Ancient and Religious House," should we forget that to it belonged John Rogers who headed the Martyr Roll in the reign of "Bloody Mary"; and that Nicholas Ridley, Bishop of London, 1550, was Master of Pembroke and, in company with Hugh Latimer, found a chariot of fire at Oxford in 1555.

Speaking of Pitt makes one think of the large modern Gothic building on the opposite side of the street, known as the

## "PITT PRESS"

or University Printing Office, commenced in 1831 and completed in 1833 in memory of the illustrious statesman. Adjoining this at the corner of Trumpington and Silver streets stands St. Catharine's College founded in 1475, to whose library Bishop Sherlock bequeathed his own valuable collection, and which claims as graduates John Bradford, martyred the same year with Ridley, and Benjamin Hoadley, Bishop of Winchester, who originated the once famous Bangorian Controversy of 1761.

Walking down Silver Street we take special note of the imposing pile of buildings in rear of St. Catharines, and north-west of the Pitt memorial. This is

## QUEEN'S COLLEGE

founded in 1448 by the consort of Henry VI., Margaret of Anjou, daughter of the Duke of Lorraine who so bravely deported herself during the unhappy "War of the Roses" that drenched her adopted country with its own best blood. The full carrying out of her liberal intentions was impeded thereby. But the first president, Andrew Do'et, was fortunate in securing the patronage of another Queen, Elizabeth Widville, wife of Edward IV., who endowed it with a portion of her income. Margaret and Elizabeth are unitedly remembered each year.

Entering on the east side by the principal court a large sun dial is observable said to have been constructed by Sir Isaac Newton.

Erasmus of Rotterdam, the great scholar of the Reformation period, made this college his residence when invited over by Bishop Fisher, the University chancellor—and made in 1510 professor of Greek and Divinity. During that same year his first literary work was published, "Enconium Moriae," a cutting satire on the abuses that had crept into the Church. He had his study (says Thomas Fuller the historian, who himself belonged to this college,) at the top of the south-west tower of the court now called by his name. We cannot linger in the chapel, (modernized in 1773) whose fine oriel window at the north-east end and western windows are fitted with rich stained glass representing the armorial bearings of eminent members of the college; the combination room adjoining the hall with the portraits of Milner, Newton and Pitt; the library with its five windows of mediæval



stained glass, on the north side, and twenty-five thousand valuable volumes, and the President's Lodge on the north side of the Cloister court, with its quaint old towers supporting the picture gallery. We cross the river (the Cam) by what is known as the Mathematical Bridge,—constructed without any nails by Sir Isaac Newton,—a wooden bridge with one arch, that brings us to the lovely gardens and grounds and the grove, a sweet sequestered spot for a quiet meditative stroll; the terraced walks that line the banks, and a lofty, leafy arcade formed by the interlacing branches of the overshadowing elms (these last recalling Yale and New Haven.)

#### CORPUS CHRISTI COLLEGE

fronts St Catharine's, founded by two Guilds in 1352, who got a charter from Edward III. empowering them to institute a college under the name of the "House of Scholars of Corpus Christi and Blessed Mary of Cambridge"

The spacious quadrangle containing chapel, library hall, master's lodge and forty-seven sets of apartments for the fellows and students, is modern and forms a good specimen of the Collegiate Architecture of the reign of George IV. The library here contains the most valuable collection of MSS. in the kingdom, bearing on its ecclesiastical state, collected after Henry VIII. dissolved the Monasteries and bequeathed with very stringent rules for their safe keeping, by Archbishop Parker.

Passing St Benedict's Church, which is one of the most perfect specimens of the old Saxon Architecture to be found in England, (with its long and short masonry at the corners, balustré windows and no buttresses) we come out on King's Parade where a striking view is obtained of the chief forms of architecture which these grand educational edifices display. "First we have (as a competent critic phrases it) the modern Gothic front of King's College; then, the noble chapel rears its stately pile with turret, pinnacle and pierced parapet, one of the richest examples in existence, of perpendicular Gothic; beyond this is the projecting front of the University Library, surmounted by a row of elaborately carved urns, a fair specimen of the Italian style; the view is bounded by the Senate House with its imposing south elevation, a good example

of the Corinthian order of classical architecture ; and rising behind this, may be seen the Elizabethan cupola of the Gate of Virtue of Caius College, the tower of St. John's Chapel, and Caius new buildings." A short distance along the parade, we find ourselves at

#### KING'S COLLEGE

which was founded by Henry VI., the husband of the foundress of Queen's, five years previously (1443). The lot of this kind-hearted but ill-fated monarch having been cast in such troublesome times, he could do but little for it. Richard III. did a little more : but most was effected through the liberality and energy of his nephew, Henry VII., who gave to Westminster Abbey its crowning distinction.

The Old Court has given place to a grand quadrangle containing hall, library, chapel and rooms for fellows and scholars.

This last, on the west side, is of Portland stone, with lofty Tuscan portico in the centre, leading to a lovely lawn, and close to it is the Provost's Lodge in the Tudor domestic style whose front is richly ornamented, and, as seen from the west end of the chapel, looks most picturesque. But the gem and pride of Cambridge is

#### KING'S COLLEGE CHAPEL.

It is the perpendicular order of Gothic architecture to perfection. It is all nave. Not a single pillar supports the fretted roof, which is vaulted in twelve divisions, in the centre of each of which is a pendant keystone terminating alternately in roses and portcullises, each keystone over a yard in thickness and a ton in weight. Wordsworth describes it as

"Self-poised and scooped into ten thousand cells,  
Where light and shade repose, where music dwells  
Lingering, and wandering on, as loth to die  
Like thoughts whose very sweetness yieldeth proof  
That they were born for immortality."

This marvellous roof, "covered with the richest groin work of the kind called fan tracery," three hundred feet in length, forty-five in breadth, and eighty in height, seems to hang on nothing ! Its foundation was laid in 1447 but it was not completed until 1534. The entire building (which is an oblong) is three hundred

and sixteen feet long, eighty-four feet broad ; to the top of the battlements one hundred and one, and of the turrets one hundred and forty-six feet, filling the whole northern side of the vast quadrangle.

The windows are a study. The great east one has its upper and lower divisions, with six pictures of the Crucifixion. The twenty-six side windows have beautiful stained glass and one hundred pictures of Scripture characters and scenes. The grand new west window, but recently fitted up with stained glass, depicts the scenes of the Last Judgment.

The walls are covered with carvings. The light playing about the elaborate sculpturing and the richly colored glass and the fretted arches of the vaulted roof, has a most impressive effect.

What awful perspective ! While from our sight  
With gradual stealth, the lateral windows hide  
New portraitures, their stone-work glimmers dyed—  
In the soft chequerings of a sleepy light !

Running up the north-west turret is a winding, narrow staircase from whose summit a fine view can be had, whither, it is said, Sir Christopher Wren came yearly to view the landscape o'er, and especially to study the problem of the wondrous roof.

The celebrated Sir Robert Walpole and Bishop Pearson, author of the well-known "Exposition of the Creed," were graduates of King's. The view from King's bridge of both sides of the river is memorable. A little way over from the bridge are Ridley Hall, in the Tudor-Gothic style, a Theological College, erected by the Low Church party for the tuition of their candidates for Holy Orders—like the Wycliffe institution in Toronto—and the Newnham Colleges two large plain red brick buildings for the higher education of women, with accommodation for seventy or eighty students.

Along the King's parade a short distance from King's stands an imposing pile,

#### THE SENATE HOUSE,

built of Portland stone and Corinthian in its architecture. The hall is one hundred and one feet long, forty-two broad and thirty-two high, with accommodation for a thousand. Besides paintings of two of the Georges and others, it has a fine statue of

Wm. Pitt by Nollekins, of the finest Carrara marble. To the west near by we reach the

UNIVERSITY LIBRARY,

an elegant building in the Italian style erected in 1755 by subscription, George II. contributing £3,000. We are here met by Prof. Sinker (who has recently brought out the life of the Hon. Jon. Keith Falconer, professor of Arabic here and Presbyterian Missionary to the Mohammedans). Though very busy he kindly devoted half an hour to taking us through. The library has 400,000 volumes and 3,000 MSS. of all ages and languages. George I. purchased for 6,000 guineas, and presented to the University, the library of Dr. Moore, Bishop of Ely, with 30,000 volumes and many precious MSS.

In one of the spacious rooms (one hundred and sixty-seven feet long) with galleries on either side, we found near the entrance, beneath a glass case, the most valued MS. treasure of the University—the *Codex Bezae*—known to scholars as D. It contains the four Gospels and the Acts, written in uncial letters, on vellum, in Greek and Latin, and was presented to the University in 1581 by Theodore Beza.

The Law Library is near by, and prodigious files of periodical and patristic literature. In this compartment also are the copies of the Holy Scriptures. In a glass case, at the west end, we came upon a variety of autographs—such as Edward VI., Katharine Parr, Lord Bacon, John Milton, etc. We saw the first book ever printed in the English language, the Troy Book printed at Bruges by Wm. Caxton; also the earliest books printed at Oxford and Cambridge. A copy of Wycliffe's English Bible, a life of King Edward the Confessor and a breviary written for the Countess of Pembroke, foundress of Pembroke College, are among the most eagerly examined manuscripts. The attention of the visitor is also called to a piece of the shroud of Edward the Confessor taken from his magnificent tomb in Westminster Abbey. In the vestibule of the library stands a marble bust of good Charles Simeon, the aroma of whose graces still scents these Academic Halls and to whom Scottish Evangelism owes so much. The library gets a copy of every book (by Act of Parliament) published in the kingdom. The

library is open to all members of the Senate and Bachelors of Medicine, but tickets of admission are given to any for purposes of study and research, who have been recommended by two members of Senate. This ticket entitles them to examine the catalogue and consult any of the books between ten and two.

We muster for dinner at

CLARE COLLEGE,

which is the second oldest—dating from 1326. It stands, most beautiful, on the eastern banks of the Cam. It has had its "mighties" too, such as Hugh Latimer, Bishop of Worcester; Pellow, who in 1555 shared with Ridley the martyr's crown; John Tillotson, Archbishop of Canterbury, 1594; Ralph Cudworth, D.D., master, 1688, and James Hervey, author of the "Meditations," in 1758. We pass over a picturesque stone bridge which leads us through a noble avenue of limes, terminating in a handsome iron gateway which opens on a lovely lawn called Clare Hall Piece, bounded by stately elms, whence can be seen to advantage the grand proportions of the wonderful chapel we a little while ago left, (King's College). We were charmed with these Academic groves, and—with the sweet memory of them coming up fresh and fragrant—can appreciate the graceful compliment paid by a poet of the great rival university, when in view of the glories of the Cam as here disclosed, he exclaimed admiringly :

Ah ! me ! were ever banks so fair,  
Gardens so fit for nightingales as these,  
Were ever haunts so meet for summer breeze,  
" Or pensive walk in evenings golden air."  
Was ever town so rich in court, and tower,  
To woo and win stray moonlight every hour.

But we are soon immersed in business more practical than poetical. Having started from our most comfortable London quarters early, after the long trip and walk our appetites whetted, and we were thoroughly prepared for the grand dinner we found awaiting us in the elegant refectory of old Clare. After doing ample justice to the savory viands, (a first class menú truly, for which our most cordial thanks are due to the college authorities), we had a "feast of reason and a flow of soul."

We tarried longest in

TRINITY COLLEGE,

which is in all respects the greatest, not merely in Cambridge, but in the kingdom (Christ Church, the largest at Oxford, coming considerably short of it.) It is a consolidation of three previously existing foundations, brought about in 1546 by Henry VIII. We enter by the King's Gateway, a stately entrance erected in the reign of Edward IV. There are five courts, the first of which, known as the old, or great court, is the most spacious quadrangle in the world—its four sides, connected by buildings being 287, 344, 256, and 325 feet respectively, an area of 79,059 feet.

The chapel, which is in the latest Tudor-Gothic style, erected in the reigns of Mary and Elizabeth, is 204 feet long, thirty-four broad, and forty-four high. At its west end is one of the finest pieces of statuary in all England, that of Sir Isaac Newton, by Roubiliac. There are also statues of Lord Bacon, Isaac Barrow, Whewell, Macaulay and others who had honorable connection with the college.

The ante-chapel and choir have some fine specimens of Norway oak and inlaid wood-work. The hall, which is of noble proportions, is ornamented with fine original painting of leading celebrities. The entire western side of this court (344 feet 6 inches) is occupied with the Library which was put up in 1676, from a design of Sir Christopher Wren, at an expense of over £20,000, with a spacious piazza supported by Doric columns underneath. It is floored with black and white marble, and lined with busts. There are thirty large compartments. Beautifully illuminated manuscripts are to be found in glass cases on the right side, and on the left, a large collection of Anglo-Saxon antiquities. At the south end is a beautiful statue of Lord Byron in a sitting posture, by Thorwaldsen, which was denied admission to Westminster Abbey. It contains 100,000 volumes and 2,000 MSS. Here we find the Codex Angiensis, St. Paul's Epistles in Greek and Latin of the eighth century, a Persian poem, by Jami, written in 1541, showing the game of polo as then played, and most of Barrows original MSS. It was deeply interesting to look on Milton's first sketch of "Paradise Lost," Sir Isaac Newton's correspondence with Cotes,

and several of Lord Bacon's legal judgments, all in their own handwriting. We gazed reverentially on the cast taken from the face of the immortal Sir Isaac,—used by Roubiliac in making after his death, the statue,—and such relics of him as his telescope, globe, universal ring dial, quadrant and compass, and four locks of his hair. In this corner of the library also are Babylonian bricks with inscriptions in cuneiform characters, and a statue of Æschylus, found fourteen miles from Rome. In the New, or King's Court, (called after George IV., who gave £1,000 to the erection) are 112 sets of rooms, and at the western or St. Michael's Gateway, are some of the pleasantest dormitories overlooking beautiful avenues of chestnut and lime trees and gardens enclosed.

In the possession among her sons of Newton, Bacon, and Milton, surely Trinity has got the "three mighties," "the first three." Thus besides Barrow, Byron, Porson, Macaulay, and Whewell, already named, she can claim George Herbert, Cowley, Dryden and Crabbe, the poets; Spencer, Percival, and Lord Melbourne, Prime Ministers, with Andrew Marvell, the poet and statesman, and Professor Sedgwick, the geologist. Nor must we forget that Tennyson, England's greatest living laureate, claims Trinity as his *Alma Mater*, and that the lamented Prince Leopold, and England's future king, Prince Albert Victor, had their rooms in Neville's court.

#### SIDNEY SUSSEX COLLEGE

was built on the site of a Monastery of Grey Friars and is celebrated as the College of Oliver Cromwell. He entered there as a student in 1616—his name standing thus in the Calendar: "*Oliverus Cromwell Huntingdoniensis admissus ad commeatum siciorum Aprili, vicesimo secto, tutore Magistro Ricardo Howlet, 1616.*" It and Emmanuel College (to which Bishop Hall and Dr. Samuel Parr belonged) were known in the days of Charles I. as "nests of Puritanism." The specialty of

#### MAGDALENE COLLEGE

is its possession of the library, manuscripts and prints of Samuel Pepys. He bequeathed them in 1703, including the original MSS. of his own quaint and curious diary in six volumes closely

written in shorthand, containing over 3,000 pages. There is in addition a small 8vo MS. volume in which Pepys has taken down from the lips of Charles II., the account of his escape after the fatal battle of Worcester. We did not visit "Magdalene" which is the only one of the colleges on the north side of of the Cam.

#### CHRIST'S COLLEGE

stands opposite the post office, north of Emmanuel. It rose out of an Hostel called "God's House" in 1442. In its library of good volumes is a fine old copy of the Nuremburg Chronicle, in Latin, printed in 1494.

In the garden which we found most tastefully laid out is the famous Mulberry tree planted by John Milton when a student. The trunk is considerably decayed—the damaged portions are covered with sheet lead. It is banked round with earth covered with grass and propped up—there's life in the old trunk yet; it brings forth fruit in old age. Beside this time-hallowed spot, memory was busy and imagination vivid. Along these walks Milton paced and in yon bowling green, played. To this college, besides the immortal "Bard of Paradise," belonged such celebrities as John Leland, the celebrated antiquary (1552), the martyr Latimer, Francis Quarles, author of the "Emblems" (1644), Dr. Ralph Cudworth, master (1688), the Earl of Liverpool, England's Prime Minister (1828), and that exemplar of sturdy common-sense, clear exposition and cogent reasoning, William Paley—a fine portrait of whom, with one of Milton, hangs in the Combination Room. We did not go into

#### JESUS' COLLEGE

which stands back from the road in a quiet spot which led King James I. to say "that if he lived in the University, he would pray at King's, eat at Trinity, and study and sleep at Jesus." Here Cranmer studied and Archbishop Bancroft and John Pearson, Bishop of Chester, Laurence Sterne, Clarke the traveler and Samuel Taylor Coleridge. •

Close to Clare and Trinity Hall and fronting the Senate House we come upon the handsome new buildings of Gonville and Caius College fashioned after the style of the late French *chateaux*. The original institution was founded by Edmund de



Gonville in 1348, but important additions were made in 1557 by Dr. John Caius, physician to Queen Mary. This College has three courts, entered by imposing gateways to which the titles of Humility, Wisdom and Virtue are given, teaching the lesson that these had to honor.

Medicine has always been a specialty here. Here studied William Harvey, discoverer of the circulation of the blood (1657), and many famous doctors. To this College also belonged Sir Thomas Gresham, founder of the Royal Exchange (1579), and the renowned Bishop Jeremy Taylor (1667).

#### DOWNING COLLEGE,

the youngest of the list, we only glanced at, founded by Sir George Downing Bar, who died in 1749. But not till the 22nd of September, 1800, was the great seal affixed to the charter of the new college.

Our singularly interesting ramble through the colleges of Cambridge terminated at St. John's, where we gathered for a five o'clock tea, to which our kind hosts treated us. Drs. Caven and Welsh, in suitable terms, expressed our sense of obligation, as Drs. Merkland (Baltimore), Monod of Paris, and others, had done at Clare.

#### ST. JOHN'S COLLEGE

was a fitting terminus to our never-to-be forgotten walk. It is one of the great colleges of Cambridge, next to Trinity in size. If Clare had Chaucer as a "bright particular star" and other lesser lights, St. John's can claim Ben Jonson, Edward Stillingfleet, Prior, Bentley, Akenside, Lord Burleigh and Stafford Wilberforce, Wordsworth, Palmerston, Henry Martyn, of blessed memory, and though last not least, Henry Kirke White. We halted by the burial ground of old All Saint's Church (now removed to Jesus Lane), where the young poet was buried, and his monument, once standing there, but now in the anti-chapel of this his *Alma Mater*, an exquisite monument, executed by Chantrey at the expense of Mr. Boott, an American, and those lines of Prof. Smyth beneath it:

" Warm with fond hope and learning's sacred flame,  
 To Granta's bowers, the youthful poet came.  
 Unconquer'd powers the immortal mind displayed ;  
 But worn with anxious thought the frame decayed.  
 Pale, o'er his lamp and in his cell retired  
 The martyr student, faded and expired.  
 Oh ! genius, taste and piety sincere !  
 Too early lost, midst duties too severe !  
 Foremost to mourn was generous seen,  
 He told the tale and showed what White had been !  
 Nor told in vain, for o'er the Atlantic wave  
 A wanderer came and sought the poet's grave.  
 On yon low stone he saw his lonely name  
 And raised this fond memorial to his fame."

It has a grand gateway, four extensive courts and a chapel (resembling the *Sainte Chapellé* at Paris), erected of late years at a cost of over a quarter of a million dollars by Sir G. Scott. It has windows of wonderful beauty, over whose elaborate figures we would love to have lingered.

Cambridge has seventeen colleges and halls, each ruled by its own statutes, subject to the general laws of the University. It is generally considered more liberal than Oxford. Besides Dr. Macalister, who was so kind to us, Robertson Smith, another Presbyterian (who, a few years ago, occasioned such a stir in the Presbyterian Church of Scotland), is one of the professors, and recently made, we understand, one of the university librarians.

The avenues and gardens of Cambridge, the overshadowing elms, and limes, and chestnuts, while, between them and the massive buildings that so delightfully combine with the verdant and vareigated foliage, —as Milton puts it—

" Camus, reverend sire, comes footing slow,"

all these linger in our memory and make the day the council committee permitted us to spend amid these academic groves a " thing of beauty and a joy forever."

*Halifax, N. S.*

R. F. BURNS.

## Missionary.

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### REFLEX INFLUENCE OF MISSIONS.

TO add to the strength of gracious principle, it must be called into frequent exercise—wisely invested in Christian work—put out to the best advantage, that, at His coming to reckon with us, our “Lord may receive His own with usury.”

Sometimes liberality in Christian giving and diligence in Christian working are the fruit of a lively spiritual condition of the Church; at other times they are the means of bringing about such a desirable state of affairs. Christian liberality and Christian activity may be a cause or an effect—the cause of our receiving a blessing, or the effect of the blessing that we have received from “the Giver of every good and perfect gift.” In Christian life and work the giver is ever a receiver and the receiver a giver.

These are the two sides of one and the same truth. A conscientious regard to duty in the particular of living to God will, no doubt, be the fruit of a true revival of religion; it would be a strange revival otherwise. But there is no doubt, on the other hand, that such a revival may spring from a dutiful recognition of our obligation to Christ. “Where the Spirit of the Lord is, there is liberty” in the truest and best sense. But it is equally true that our doing the will of God qualifies us for claiming the fulfilment of His promise to bless us. A Church that *robs God* in respect of doing and giving, does not occupy a good position for pleading with and proving God, and the same is true of an individual.

A Church that is ever receiving and that always retains what it receives, never sending forth aught to refresh and fertilize the earth's moral waste, resembles the “Dead Sea.” The ever-flowing Jordan empties its waters into that profound abyss; fountains that never fail pour their contents into it; but no life-giving streams are seen or known to issue from it. The atmos-

phere that hangs over it is heavy and stifling. Nothing that lives moves within its death-bearing bosom. Life and soul are wanting. It never seems to smile. No city or village stands on its margin. No tree fringes its sand. No skiff skims its surface. No fisher plies his trade. No Arab pitches his tent there. Except when streamlets flow down fissures in its rocky enclosure, not a shrub nor willow lives, nor flower smiles on its borders. Nothing of the loveliness or music of nature surrounds it. The breezes that sweep over it do not cool the fevered brow, but laden with poisonous vapors, bear on their swift wings desolation and death. Thereaway a silence and gloom, oppressive beyond endurance, find their appropriate home. If that vast body of water were living and limpid, capable of being lashed into fury by the winter's storm, or covered with countless glee-some ripples beneath the soft winds of summer, sending out bright streams, a vegetation rich and luxuriant would overspread the region around and clothe it in robes of light and beauty. "Instead of the thorn shall come up the fir tree; and instead of the briar shall come the myrtle tree; and it shall be to the Lord for a name for an everlasting sign that shall not be cut off." "And I will make them and the place round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing."

The meaning and application of all this are too plain to require additional remark. A Church aflame with love to God, zeal for His glory and compassion for the perishing, will live and flourish; whereas, on the other hand, a Church indifferent to such considerations and destitute of such feelings, will only at best drag out a miserable existence, neither getting nor doing good.

I remember reading somewhere of a person who was imprisoned in a dungeon made of movable iron walls. There was no hope of his being freed and he had no outlet of escape. Death, slow, certain, terrible, did not await, but actually approached him. The floor of his prison gradually rose, the roof gradually descended, the sides gradually neared each other. The space above, beneath, around, gradually diminished. The air within the contracted and slowly contracting area became closer, fouler, hotter. The prisoner's breathing grew more and more labored, and his constrained and cramped position more and more intoler-

able until life was crushed out of him. There are individuals, and there may be communities, so enclosed and shut up in the self-contracting walls of sordid worldliness and utter selfishness, as that, at last, as a necessary result, all semblance and all savor of Christianity are wrung out of them. Our hearts need open doors as inlets and outlets to good and goodness. Hearts out of which goodness goes are hearts into which good comes. "A good man out of the good treasure of the heart, bringeth forth good things."

Reading the life of the justly celebrated Andrew Fuller, an incident connected with the history of his church attracted my particular notice. His people, it seemed to him, had been for some time in a dull, lifeless spiritual state. This conviction, as can readily be imagined, was a cause of mingled grief and alarm. He was led to consider what might be the best way to remedy existing evil and bring about a change for the better. He adopted various expedients.

As there were many unconverted hearers in his congregation, he resolved to prepare and preach a series of sermons to them—specially adapted to convince of sin—to awaken within them a lively sense of their danger, and impress their minds with the pressing urgency for an immediate change of heart. Though it would hardly be correct to say that no good resulted from this effort, yet we have his distinct testimony that no very marked or satisfactory effects followed. To his great disappointment matters remained in very much the same condition.

Next he endeavored to arouse a feeling of interest and compassion in the hearts of Christians in reference to the unsaved around them. He remembered that every revival of religion he ever witnessed or read about had begun with the people of God. He knew that God "waited to be enquired of by the House of Israel to do this thing for them." He was aware that "healing waters could issue only from beneath the threshold of the sanctuary." The result of his reflections was that for some considerable time he preached almost exclusively to Christians. Their privileges and corresponding duties as friends of Christ, their obligations, responsibilities, and the rich reward of fidelity, were each in turn set forth with great plainness and power. His expectations were not realized. The return, as he imagined, did

not repay the time, toil and anxiety expended. We will not say absolutely that this was a bad investment of ministerial labor. One thing is certain, it was not a quickly or obviously remunerative one. What he regarded as virtually a failure followed both attempts. He was just nearly at his wits' end in view of the low state of religion in his church. He was sorely depressed in spirit in consequence of his want of success in removing the spiritual apathy and stupor that prevailed among his people. At this critical juncture it happened—or as I prefer to express it—it was so ordered, that the subject of a mission to India was mooted at a meeting of ministers held in Kettering—the scene of Fuller's labors—and at which he was present. Indeed, I may just remark in passing, that Andrew Fuller did more than any other man or minister of the Baptist denomination to provide means for the support of the mission. The then only projected mission was brought under the notice of his people who, at once, and as if waiting for some outlet for their sympathies, manifested an interest in it. That interest was not transitory. So far from abating, it grew and gathered strength and intensity to the last. As the result, life, love, and in proportion to their numbers and resources, liberality prevailed. Something to do inspired them with fresh zeal and aroused and called forth energies that had long lain dormant.

It will not be supposed that the writer doubts or denies, or in any way disparages the duty, importance and efficiency of preaching to the unconverted and to Christians, or that anything whatsoever—doing, giving, suffering, serving—can supersede or be substituted for the Gospel Ministry.

It is true, however, and the case of Andrew Fuller illustrates its truth, that when a Church is not doing its duty to the cause of Christ at home and abroad, preaching to saved and unsaved will not and cannot have its free and full effect. And surely the converse is true. No sooner does a Church set about its proper work in an earnest spirit, and begin to do and give according to ability and opportunity, than languor gives place to life and dreams to deeds. "For lo, the winter is past and the rain is over and gone."

The statement, "there is that which scattereth and yet increaseth, and there is that which withholdeth more than is

meet and it tendeth to poverty," holds good of all that is given and all that is done, all that is said and suffered for Christ.

"There was a man,  
The world thought him mad,  
The more he gave away  
The more he had."

That so little interest is felt in mission work, and so little done to further its prosperity, must be ascribed to a blameworthy neglect to present and press its claims on the Christian heart and conscience. Information thereabout, if skilfully given, would impart richness and impressiveness to many an otherwise tame and lifeless discourse. Brief narratives of what has already been accomplished and of what is actually taking place in our widely extended mission field, would serve to arouse and arrest an attention that is too often lulled to sleep by the drowsy tinkling of our dreary commonplaces. Such incidents and narratives and facts would be "like apples of gold in pictures of silver" that would forever hang suspended around the walls of memory.

A knowledge of the facts and incidents of mission work, and of the character and requirements of the workers themselves; a knowledge of the climes and regions where their lives and labors are expended; a knowledge of the condition and peculiarities of the tribes and races among whom they preach and teach the truths of our holy religion; a knowledge of the gathering clouds of discouragement that sometimes overhang the toiler's weary way, and of the outbreaking of the sunshine amid the outer and inner gloom that enfold them; a wider and more intimate knowledge of all these things would render us familiar with scenes and season and services now actually as dim to our understanding as they are locally far distant from us, and would bring us as near and as much into a personal and friendly relation to the workers as it is possible for those to be brought whose life and lot are so wide apart. Such knowledge, in fact, would constitute their work over our own—ours in such a sense as to fill our mind with a tender solicitude and fire our hearts with a burning zeal for its success and spread.

*Toronto.*

J. B. DUNCAN.

UNIVERSITY COLLEGE Y.M.C.A. MISSION TO  
COREA.

A MISSIONARY is now on his way to Corea to represent the University College Y.M.C.A. in Christian work there. Some good, thoughtful men, knowing well the needs of the field and the advantage of the different plans of mission work, broad and considerate withal, express a little disappointment at the misdirected zeal of the young men. Others again, thoughtful, intelligent and professedly orthodox withal, are enthusiastic over the undertaking of their young friends. The young men themselves, while deeply respectful of the opinions from both quarters, are very happy over what has been accomplished.

The state of Christian life among the students of University College is higher now than it ever was, is a revolution of what it was ten years ago; yet even now is more than one remove from the apostolic character and has less, it must be admitted, of that high moral tone with which a charitable Toronto daily accredited it.

That there is such Christian life, the existence of the Y.M.C.A. attests; that it is real, the present undertaking to sustain a foreign missionary confirms. The undertaking is just this Christian life coming to a head in the missionary line, a practical development in our own midst of that interest in foreign missions witnessed in American and Canadian colleges since the summer of 1886.

There are few considerations of greater moment to the University undergraduate, awake to the importance of present opportunity, than the necessity of taking advantage of every occasion for spreading and deepening the religious life of the College. Eternity only will reveal the far-reaching effects of the exercise of an educated man's influence, whether for good or evil. How important is it then that the very most should be made of an occasion for augmenting the religious life of the College. The Christian undergraduate who thinks an affiliated college needs all his influence, and is forgetful of his duty to his fellow



undergraduates at the University, is possessed of a conservatism narrowing in its tendency and unfriendly to Christian work. The departure for missionary work in China, in 1885, of Studd and Smith and other Cambridge men, was followed by a quickening in religious interest in that University and by a flood of blessing to the Church in Britain. So, apart from the blessing that might be brought to some of the idolatrous Coreans, it was not unreasoning faith that felt that such an undertaking would be helpful to the University.

Having settled the question that it was expedient to have a representative of the Association in the foreign field, the next and more practical question was, Could this work be undertaken and successfully carried out? It has been undertaken; how successfully it will be carried out remains to be seen.

Mr. James S. Gale, B.A. of '88, known to many of the MONTHLY'S readers, has been chosen as the missionary of the Association. His salary of five hundred dollars per annum has been guaranteed entirely by College men, by annual subscriptions extending over a period of eight years. In matters of doctrine he has subscribed, as missionary of a Pan-denominational Association, to the basis of faith of the Evangelical Alliance, and agrees that all his teaching shall be in accordance therewith. He is subject to the supervision and control of a committee of seven, four of whom are officers of the Association, and will change from time to time; the remaining three are graduates and are permanent officers on the committee.

The members of the committee were not ignorant of the questionings of the less sanguine—were fully aware of the existence of practical difficulties besetting the undertaking. Would it not have been better, it has been asked, to have allowed this missionary enthusiasm of the students to spend itself in the missionary operations of the different denominations of the Church? Are not students and graduates of our own denomination bearing the lion's share of the expense and labor of this non-denominational undertaking, and in this are they as thoughtful for the missionary efforts of their own Church and their duty to her as they should be?

In reply it is proper here to say that the majority of those who are interested in this effort are Presbyterians, but Presbyterians

are in a large majority among the graduates and undergraduates of the College. While the membership of the Presbyterian Church is less, by a large number, than that of another denomination, yet it is a fact that among college men in Canada they are in a very large majority. In the Provincial University the Presbyterians number almost twice as many as those of any other one denomination, and so if there is any merit in the mission at all, they would be untrue to the College to refuse either man or money.

If it be more blessed to give than to receive and Presbyterians have done more than their share, then so much the worse for the Methodists, Baptists and Episcopalians.

The contributions towards salary were general, and as one intimate with the details of the mission, I am not prepared to say that Presbyterians have done more than their share, but will say that not only have many of all denominations contributed who never gave to missions before, but also that many young men have been led to take an interest in foreign missions who had no thought of this work before; and moreover, that the slight and indefinite interest of others has been quickened in a way that will be helpful to the Church.

By this undertaking the Y.M.C.A. has been greatly helped and, further, the Gospel will be carried to Corea; while it has yet to be shown that the denominations will suffer in any respect.

It were ungenerous and inaccurate in any one to think that the committee lightly esteemed a theological training in having their missionary go abroad untrained in theology and unordained. A man trained in theology and ordained is in a position to do more than one wanting these qualifications, yet in the present state of religious life of the College this was impracticable, however desirable it might be.

Mr. Gale goes not to establish an independent mission, but will, as he has been expressly enjoined to do, co-operate with other evangelical denominations now at work in the field. The whole undertaking is a humble effort.

Now, in view of the facts that in Canada we have one ordained minister for every seven or eight hundred of the people, while in Corea there is one missionary for every twelve hundred thousand of the people; that only about one and a half per cent. of the

ministry go to the foreign field; and that only twenty-one of every one hundred thousand communicants become missionaries; and further, that at the present time our Church Boards cannot send all who are offering themselves for foreign work—should not this mission, while not free from difficulties, as indeed are few missions, whatever their relation to the Church, receive the generous support, or at least the charitable criticism of all friends of foreign missions?

J. M. S.

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A PILLOW PRAYER.

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The day is ended. Ere I sink to sleep,  
My weary spirit seeks repose in Thine;  
Father! forgive my trespasses and keep  
This little life of mine.

With loving kindness curtain Thou my bed,  
And cool in rest my burning pilgrim feet;  
Thy pardon be the pillow for my head—  
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee  
No fears my soul's unwavering faith can shake;  
All's well! whichever side the grave for me  
The morning light may break!

## NOTES FROM THE SOUTH.

AS the writer has recently removed from Brantford, Ontario, to Columbia, S.C., some notes from his pen may be of interest. In sending these notes to the MONTHLY, he wishes it to be remembered that as he has only yet been one month in the "Sunny South," his observations must necessarily be very general in their nature. After he has been here for some time, he may be able to write in a more thorough way concerning many things of interest and importance, than he dare now venture to do with but limited information. There are problems, social, political and religious, which must press themselves on public attention here in the near future. Regarding these, however, he will not enlarge until he has possessed himself of reliable and adequate information about them. Close observation and earnest study is needed here.

The city of Columbia is the State capital, and is located almost in the middle of the State. Its site is good; and its appearance is very fine. It is situated on the Congaree river about 100 miles from the sea coast. Its population is nearly 18,000. Of these about 10,000 are colored; and in the whole state the proportion of black and white is, in round numbers, 400,000 white, and 600,000 black. The city itself is widely extended, and has room for four times its present population without crowding very much. A city of the same extent in Canada would have, perhaps, three times the population. The streets are broad, and planted with immense shade trees in great abundance. In some cases not only is there a row along each side, but one down the middle of the street also, so that the street is shaded from side to side. This, in a place where the summer heat is intense, is of much advantage to both man and beast. The houses, except on the business streets, are built on large lots and are far apart, and they too are so surrounded by shade trees that the whole city looks like a huge overgrown village in the forest. There are several kinds of shade trees largely planted,

but the prevailing species is oak, of a different kind from any which grows in Canada. The magnolia flourishes, and it is indeed a luxuriantly beautiful tree. The maple and chestnut are entirely wanting, and so are the evergreens.

The buildings are generally plain and unpretentious, and are, with the exception of public and business buildings, chiefly of wood. The red pine used for building here is an exceedingly hard and durable kind of timber. The State House and the Post Office are built of solid granite, and are fine structures. The former is not yet finished. It was in course of erection at the time of the war, and not completed when the war closed; so it still remains partly unfinished, though it can be used for its purposes well enough. Steps are now being taken to complete it according to the original plan. When this is done it will be an ornament to the city for many years to come. The State Prison, and the State Insane Asylum, both extensive structures, are located here. Here, also, are the State University, with extensive buildings and twenty-seven professors, and the State Normal School, well equipped. There are also two Theological Seminaries; one belonging to the Baptists, and the other to the Presbyterians. Of the latter, I may speak in detail in future notes to the MONTHLY. The presence of these public and educational institutions, and the absence of any extensive manufacturing establishments, gives the city a certain character of its own. The tall factory chimney is scarcely seen in the whole place, and the hum of manufacturing industry is but little heard. It is a quiet, easy going, solid, yet somewhat sleepy place, and withal a very pleasant place to reside in.

Another striking thing in the city is the almost entire absence of sidewalks. On the main business streets there is pavement of stone or brick; but on all the streets where the residences are, no such a thing as a sidewalk exists. This may seem strange to those accustomed to the plank, stone or concrete walks of Canadian towns and cities, still it would be a mistake to conclude that there are not good walks here. Nature has provided, in the very soil of the place, a material which is more durable than plank, or even concrete. The soil is a kind of red sand, with sufficient clay in it to cause it to bake or pack together, and become as firm and durable as concrete. This material is laid

down evenly, for walks along the sides of the streets, and at very little expense an excellent walk is made. The natural drainage of the city is so good and the soil is so porous that mud is almost unknown. A few hours sun after a heavy rain-fall leaves the streets quite dry and pleasant.

The city of Columbia suffered severely during the war, twenty-five years ago. General Sherman on his celebrated march through Georgia visited Columbia; and, in what seems now a wanton way, allowed his troops, even after the mayor formally gave up the city to him, to destroy by fire, and in other ways, almost the entire city. The State House suffered severely. The main business streets were entirely destroyed by fire, and many of the private residences suffered the same fate. Cattle, horses, mules and fowls were destroyed by the soldiers on every hand, and the words of an eye witness, who had come from Nova Scotia shortly before the war, were, that "the once beautiful city looked like a pine woods through which the fire had raged; only the chimneys of the houses were left, and no living animal of any kind was to be seen or heard." At that time there were few able-bodied men in the city. They were all at the front, at the main seat of war. Only old men, women and children were in the place. The city has, in a great measure, recovered from this disaster, yet the scars remain and can be seen at every turn. How horrible is the carnage and desolation of war! The reason why Sherman allowed such seemingly wanton destruction of property, and so much suffering to come on many who were in no way responsible for the war, is generally supposed to be the fact that in Columbia, as the capital of South Carolina, the first decided step in Secession was taken. It may seem strange to learn that a regularly called Convention met in the Baptist Church, Columbia, on the 20th of December, 1860, and passed the Ordinance of Secession, whereby South Carolina, standing on the principle of State Rights, voted herself out of the Union. Until Feb. 1861, South Carolina remained alone in the attitude of Secession. This being the case the special attention of Sherman and his army was naturally directed to Columbia, which may be termed the cradle of Secession. In confirmation of this view all the churches in the place were uninjured save one, and that was the leading Episcopal Church. It was understood

afterwards that a mistake had been made, inasmuch as the intention was to burn the church in which the ordinance of Secession was passed. The soldiers, in carrying out their somewhat revengeful plans, simply made a mistake in regard to the church they thought deserved destruction, and burned the Episcopal instead of the Baptist Church. The Presbyterian Seminary was also visited, and, though the buildings were not burned, yet the furniture was nearly all destroyed. This is supposed to have been owing to the fact, that some of the professors were known to be in warm sympathy with, and had written in favor of the Southern cause.

It is pleasant to find that the bitter feelings, which that terrible civil war of necessity gendered, are so surely passing away. The people here speak of it with far less of bitterness than one would indeed expect, when one learns what the war brought to them of suffering and loss. The situation is accepted with good grace, especially since Northern agitators ceased to stir up the colored vote against the white. The position and prospects of the colored race here may form the subject of some future notes to the MONTHLY, and so nothing further is now said on that topic.

The climate of Columbia is delightful for the greater part of the year. During the months of July and August, the heat is, of course, intense, and continuously so. The thermometer ranges continuously among the nineties, and any active exertion is out of the question. Yet sunstroke is very rare, and epidemics are unknown in Columbia. The yellow fever has never been known to exist here; and the opinion of medical men is, that even if it were imported it could not spread, if ordinary precautions were taken. This is much in its favor as a place of residence. Then on the other hand, the winters are comparatively mild. But little frost comes, and snow is seldom seen; or, if it falls, it soon passes away again. January here is of much the same temperature as October in Canada. The autumn brings, at greater length than in Canada, the delightful Indian-summer weather and the spring opens early, and does not rush headlong into summer, as is the case further north. Many persons who wish to escape the rigor of the winter in the northern States, come down to Columbia, and other parts of the State for the winter.

Aiken, between here and Augusta, Ga., has its population largely made up in this way. Then, in the very warm summer weather a person can take the train in the morning at Columbia, and in the evening be away up in the mountains in the interior of the State, where, amid the heights of the Appalachian mountains, the heat is never felt, and cool breezes and pure air abound.

This must suffice for the present. The writer, though far away from the home of the MONTHLY, yet rejoices in its continued prosperity; and he shall not forget to pray that Heaven's best blessings may ever rest on the College with which it is identified.

*Columbia, S. C.*

F. R. BEATTIE.



## Open Letters.

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### MISSION SALARIES IN THE FOREIGN FIELD.

THE recent offer of Mr. D. MacGillivray to go as a missionary to China on a salary of \$500.00 per annum, and its acceptance by the Foreign Mission Committee, has naturally enough excited widespread attention ; and the open letter in the last MONTHLY, and the editorial comments thereon, deserve the careful consideration of the Church. If the expense of employing foreign laborers in such a field as China can be largely reduced, the sooner it is known and acted upon the better. The Foreign Mission Committee have not arrived at any fixed opinion that a missionary can be reasonably asked to live in any part of China on a salary of \$500.00, and they did not ask Mr. MacGillivray to do so. But when a gentleman of marked ability and intelligence, after careful study, thinks it can be done, and offers himself to make the *experiment*, surely no committee could refuse him an opportunity to put his views to the test of practical experience. Both Mr. MacGillivray and the Committee regard the step which has been taken in the light of an experiment—an experiment which all must earnestly hope will prove successful. If results should in the end show that mission work cannot with efficiency be prosecuted on such an economical scale of salaries, the mistake can easily be rectified, and the Church will know that it has not, at least, been for lack of an honest effort on the part of a self-denying missionary that the attempt has failed.

Whether the experiment will prove successful depends very much on the extent to which the Chinese modes of living can be safely adopted by missionaries. No one acquainted with the subject will regard the present salaries of Canadian or European missionaries as too high, provided they are to live as most missionaries heretofore have lived in the European mode. Some missionaries, however, have already tested the Chinese style of living and are satisfied with the result. They consider that they can conform largely to Chinese customs without injury to health, comfort or efficiency, and that it tends rather to bring them nearer to the people among whom they labor, and break down the wall of separation between them and foreigners. And when it is known that

a trained native helper in Formosa can live on a salary of \$100.00 per annum, and that Dr G. L. Mackay, whose judgment in such matters should carry great weight, seems to regard \$240.00 as a sufficient salary to enable an ordained native minister to maintain a suitable position of respectability and comfort among his countrymen, it is apparent that, if a Canadian or European missionary can to a large extent adopt Chinese modes of living, it is not unreasonable for an unmarried man to hope to subsist on the sum Mr. MacGillivray has named.

The Church, it seems to us, may very properly welcome any experiment which looks towards the reduction of the expense of foreign missions, but there are considerations which show that the experiment itself needs to be conducted with wisdom, and that very undue expectations of the economy to be effected may be readily cherished. (1) There is no wisdom or real economy in a high cultured and gifted missionary compelling himself, for lack of means, to perform duties about his house which some unlettered native for a few cents a day could perform equally well. There may be and there have been circumstances in which the noblest missionaries have gladly undertaken such duties, but the Church does not economise the means placed at her disposal should she encourage university graduates to occupy themselves with the duties of domestic servants. (2) There is no real economy in a missionary forcing himself to subsist on such a meagre salary that he cannot honourably meet the requirements of his position, or escape from harassing cares in reference to his temporal necessities. There is no virtue or economy in a missionary compelling himself to live in an unhealthy house, eat unwholesome food, or wear clothing unsuitable for the climate. Due regard must ever be had to the reasonable requirements of health and comfort, otherwise economy may be secured at too high a price. It should never be forgotten that a small band of properly trained and efficient missionaries, duly sustained in their work, will ordinarily accomplish more than a host of raw recruits who rush unprepared into the work, and are then left to struggle with inadequate support. (3) Any reduction which can be effected in the salary of missionaries is not likely to diminish the total expense of mission work as largely as some are ready to imagine. The experience of Canadian, as well as of older European missions, indicates that the salaries of the missionaries, even where graded according to the requirements of a European style of living, do not ordinarily amount to quite *one-half* of the total expense of the mission. House rent, boat hire, native helpers, aid to chapel-building and other necessary incidental expenses, have always equalled and have frequently exceeded the sum required for the salaries

of the missionaries. And there is no reason to suppose, if the salaries of the foreign missionaries could be brought down to a Chinese standard, that a corresponding reduction can be effected in the incidental expenses of the mission. (4) In the treaty ports of China, where missionaries and their families have to mingle on terms of social equality with European residents, they cannot without injury to the mission entirely disregard the requirements of European society, and a cast-iron scale of salaries based strictly on native modes of living will almost certainly be found in these and similar cases impracticable.

While such considerations should moderate our expectations of the results likely to follow from the interesting experiment Mr. MacGillivray is making, and lead us to shun dangers into which it might easily lead us, it is well to remember that it does not involve the *celibacy* of our foreign missionaries. This would indeed constitute a new departure which the Church will be sure to welcome. The wives of missionaries have themselves been most effective workers for the evangelization of the heathen. And the influence and example of a well ordered Christian home among the heathen have a value too well known to be readily dispensed with by those who are laboring intelligently for the elevation of pagan races. But if it be practicable for men without injury to health, comfort or efficiency, to adopt largely Chinese modes of living, it is equally practicable for women. Christian women have never shown themselves less devoted or self-denying than men, and there will be no lack of consecrated women who are prepared to endure all the *initial* discomforts and inconveniences incident to such a change. At present, the Church gives a larger salary to married than to unmarried missionaries, and should the experiment now about to be made prove successful, there is no reason why the same arrangement should not be carried out with a lower scale of salaries.

*Knox College, Toronto.*

WM. MACLAREN.

## THE NEW DEPARTURE.

IN the October number of the MONTHLY you have an open letter referring to the action of the Assembly's Foreign Mission Committee in the appointing Rev. D. MacGillivray as a missionary to Honan, at a salary of five hundred dollars per annum, he paying his own expenses to the field and providing his outfit. In this letter the new departure on the part of the Committee is held up prominently. And so it should be. Heretofore, unmarried missionaries received one thousand dollars as salary, married missionaries one thousand two hundred dollars. Their passage money and outfit was provided by the Committee. In Mr. MacGillivray's case half that salary is given and no passage money or outfit is provided. Well, what could the Committee do but accept Mr. MacGillivray at his own offer. The Committee did not make the proposal to him; he made the proposal to the Committee, and would it, in the circumstances, be justifiable if they said, "No, we cannot accept of your proposal, we won't send you, because we cannot pay you as much as we have paid others." Committees as well as Churches have got to move along the lines on which Providence directs them.

Up to the present time the more successful a mission the more expensive it became. As converts multiplied churches and schools and laborers had to be provided. On such a principal the Church's work would necessarily become limited; it could have little expansion. New fields would not be taken up. When Mr. Goforth left for Honan a departure from this practice was made—very radical some thought then. His salary was provided for; but the buildings for churches and school-houses and so on are erected at the expense of the converts. This gave a hope that the Church could more largely obey the command of the Saviour and seek more largely to enter the many fields opening. But in Mr. MacGillivray's case there is another departure. The conditions laid down for Mr. Goforth as to building, etc., are laid down for him, besides he receives only half the salary. Now, supposing some rich young man consecrates himself and his all to the Lord and then offers himself to the Committee for Foreign Mission work, asking no salary, but proposing to support himself and his Mission out of his own funds, could the Committee refuse him? I think not. I think it dare not refuse. And that is the point which is pressing itself upon the Church just now. There is wealth enough in the Presbyterian Church in Canada to sup-

port a hundred missionaries in the foreign field, and if our rich people would only spend less on useless luxuries, and recognise the hand of the Lord in giving in proportion to their prosperity, we would have no lack of funds. But the Lord can do His work without men or their money. It is plainly the Divine Will that heathen lands should be occupied by the messengers of the Cross *now* and speedily. What may be coming we do not know. But we can see this, that Providence has opened the doors in these lands and He will raise up the men and women who are to occupy them, and if the Christian people who glory in their Christian privilege, will be too worldly or selfish, or niggardly to provide the funds then they will be deprived of the honor—if not of something more. The word of command is March! Onward! "Tell ye the people that they go forward." If some through unbelief and others through meanness will not march on, they will be left behind and others will be raised up to do the work. The service of the Lord is to be voluntary, but even the voluntariness of it involves responsibility. God will provide for his servants. His name which long ago He proclaimed never seemed to echo so loudly through the world as it does now. At the Reformation, Jehovah Jireh cheered and fired many hearts, and to-day in this work, to churches, committees and consecrated young men and women He proclaims the same name. Never mind departure from old customs and practices. Let the Lord's work be done; gather in the lost sheep; spread the name and power of Jesus and the results will be more glorious than if we adhered to old practices.

*Seaforth.*

A. D. McDONALD.

### THE NEW MOVE IN MISSIONS.

It is not strange that the appointment of Mr. D. MacGillivray, by the Foreign Mission Committee at its last meeting, as a missionary to Honan, at a salary of \$500 a year, has given rise to a good deal of discussion. It would be strange if so radical a departure did not; there are so many considerations involved that differences of opinion are inevitable, and the action of the Committee is a fair subject for criticism, and to a full and fair discussion of the questions involved we are sure no member of the Committee will object.

The appointment of a man of such eminent abilities and attainments, and such zeal and devotion, on the terms of his own offer, though but

half the amount of the regular allowance, needs no justification. The Committee could not hesitate for a moment, even though going beyond its estimates and without any guarantee that the extra amount would be raised by special effort. The Committee will not *ask* men to go to the Foreign Field on such terms, but will appoint any number of *such* men, volunteering on similar conditions, as long as there is a reasonable prospect of funds to pay them, and the Church will approve its action.

But does it follow from this, as your correspondent, A. J. M., in Oct. MONTHLY infers, that "expenses must be diminished" and "that the burden is laid upon the Committee to revise past methods." In view of such expressions his disclaimer, "we are not advocating the reduction of missionary salaries" is, to say the least, paradoxical.

The general policy of the Committee on the question of missionaries' salaries is in no way affected by their action in this special case. The salaries paid in the several fields are such as the Committee on all the information available, to the best of its judgment, believes to be *sufficient for the decent and comfortable maintenance* of the missionaries of the Church—and really no one thinks they should receive less. The Committee believes with Paul, "that they who preach the Gospel should live of the Gospel." If any one claims the privilege which Paul claimed of supporting himself, in whole or in part, it cannot be denied, but such a case is clearly an exception from which nothing can be argued. Paul by implication disclaims the desire or intention of establishing a precedent by his example in this particular. Before it can "revise its past methods," the Committee must be satisfied that its allowances have been unnecessarily large. It is not enough to say that the missionaries of the China Inland Mission live on less than half the salary of our missionaries, or that missionaries of the Salvation Army have gone to India on twenty-five dollars a year. The questions still remain—How should missionaries live? and What does such a living cost? "The question of celibate missionaries is not necessarily involved, because there has always been extra allowance made for married missionaries. There is need in almost every mission for both kinds, and each has special advantages over the other. And wives will always be found with heroism and devotion enough to share the lot of their husbands, however hard it may be.

How should missionaries live? is a question that will be very variously answered, but reasonable Christian men will surely agree that they should at least live in comfort. One who has the hardest of work to do, who has in addition the strain of a foreign and often trying climate to endure, who has to face the risk of being prematurely laid

aside from work, as so many missionaries have been, who may have, if married, a family to provide for, who has many calls upon his charity, and who is often involved in heavy expenses on account of illness, should surely not be screwed down by a miserable parsimony to "a bare living." The question is not how little is it possible to live on, but how much is necessary to live in the most *effective* way. Missionaries are not sent out simply to *live*; they are expected to *work*, and *how* to live so that they may do the best work, and the most of it, for the longest period, is the question they and the Committee have to answer.

This is so large a question that there is room for wide differences of opinion. Most missionaries and Mission Boards—and who are in a better position to form an intelligent opinion?—favor a scale and style of living corresponding to what ministers are accustomed to in the countries from which they go, with such modifications as climate and circumstances necessitate. This means, in a general way, such house accommodation and furnishing, such clothing and food, such books and general conveniences for work, as ministers at home consider necessary and helpful; and this, in almost any foreign field, means a half more or twice the cost of the same style of living in Britain or America. Others hold that missionaries should care for none of these things, that they should live on a higher plane, that they should adopt at once the plainest, poorest, cheapest native style of living of the people to whom they go. The chief, in fact the only argument in favor of this policy, is that thus many more missionaries can be sent out. Without discussing the comparative merits and demerits of the two methods, we venture that most reasonable people will think that fewer men well housed, well fed, well clothed, free from present and prospective financial embarrassments, free from the necessity of spending valuable time in cooking their own food, keeping their own houses, and doing other work for themselves which others could be employed to do; able to hire a conveyance when they had occasion to travel, and there is not time or strength for walking, will be worth more for *effectual work* than twice or three times the number with barely enough to live on in a poor way. It is possible to keep a horse without a stable, or oats, or even hay; horses have been known to survive long even on straw—but it is not possible to get much work or go out of a horse so kept.

If the Christian Church were poor, and able out of its penury to pay little more than the fares of its missionaries to their fields of labor, there would be some excuse for asking men and women to go on the basis of the China Inland Mission. They would be as well off abroad as at home. But the Church is not poor. It is rich. If Christians

would but give for missions as they give for their own amusement, the world over, there would be more than enough means to go into all the world. The Church should be ashamed to ask men to leave all the privileges of their native land, to live in a foreign country, to do the hardest kind of work in trying climates, much exposed to risk of accident and disease, for less than men in the same position get at home. Civil governments do not make such a mistake. They pay their representatives abroad so that they are able to live in a way befitting the country they represent, and the country is judged by its representatives. So is the Church. So is Christ.

But if the Church *will not* furnish the funds, men *must* go, if God calls them, even if for want of means they have to suffer hardship, and are not able to do the work they otherwise might. The responsibility, however, does not rest on them, or on the committee appointing them, but on those who have the Lord's money and are selfishly hoarding it or shamefully spending it on their pleasures, while a starving world is perishing for want of the bread of life, and so many are ready at God's call to carry it to them.

*Leith, Ont.*

J. B. FRASER.

#### PROF. CAMPBELL ON ROBERT ELSMERE.

IN Prof. Campbell's singularly clear and comprehensive review of "Robert Elsmere," in the October issue of the MONTHLY, there occur the following sentences: "But Henry Grey, the gentle scholar and worthier don, is the author's beau ideal. He believes in God, practices benevolence, speaks little spiritual epigrams, but *on philosophic grounds such as those of Hume*, he rejects miracles *in toto* and thus of necessity denies the Christ." The italics are mine. Now there is no doubt that in "Henry Grey" we have represented a distinguished philosopher of Oxford not long deceased. It is hardly, I conceive, a fair representation of this philosopher's rejection of miracles to say that it was reached "through Hume's exploded argument." The ground on which Hume rejected miracles was that it was far more likely that testimony to miracles should be false than that miracles should occur. But the philosopher in question rejected miracles on the ground that the conception of the uniformity of nature is involved in all our knowledge, and that to assert suspension of the laws of nature, such as is commonly held to be



involved in a miracle, is to render knowledge impossible. There is no question of testimony here at all. It is a question of what is involved in the knowledge which we possess. The contention is that to suppose a miracle is to render our knowledge of the world impossible. I do not mean to affirm that the nineteenth century philosopher's argument is *stronger* than Hume's. But it is a *different* argument.

J. MCD. DUNCAN

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#### NOTES FROM THE SUNNY SOUTH.

THE October number of the MONTHLY has just reached me in the "Sunny South," and, after perusing its contents, I cannot refrain from sending you a note to express my great satisfaction with the issue for the present month, and specially in regard to some of the matters referred to therein. Let me say a word about three things.

First, in regard to the library, I am delighted to learn that it is to receive such practical attention. I hope that the movement may be crowned with abundant success, as it ought to be. Knox library should have at least 20,000 vols. The Seminary here has over 22,000 and is constantly growing. Each professor receives about \$200 per annum from the Library Endowment, to procure books for his own department. In this way the library grows in an intelligent manner. An endowment for Knox should be aimed at in the near future. I enclose a small subscription which I ask you to set down as part of the sum for which the Alumni have become responsible.

In the second place, I rejoice in the permanent growth of the MONTHLY, and particularly in the important change about to be made in the manner of its publication. I am sure this will be an advantage in every way; and I rejoice that at the very time when circumstances removed me from the editorial staff, such a step onward has been taken. There can now be no doubt as to the future growth and permanency of the MONTHLY. You can count on my continued interest in it, and readiness to help it in every way in my power.

In the third place, a word in regard to the lengthening of the College session. I am glad this matter is under discussion. I have for several years been in favour of it, and am more than ever convinced that three six-month sessions is too short a time for a proper theological course of study. The choice lies between three eight-month sessions,

and four six-month sessions. In this country almost all the seminaries have seven or eight months. Princeton and Union, N.Y., as well as Columbia, have nearly eight months sessions. I think the time has come when the Canadian institutions should increase the length of the session also. Better work would be done in the seminary and better foundation would be laid for the work of ministerial life afterwards. Let a movement be made by all the Colleges in Canada and the Assembly will no doubt grant the change. Let the session run from Oct. 1st to May 1st; then the mission fields would not lose much and the students would gain greatly.

*Theological Seminary,  
Columbia, S.C.*

F. R. BEATTIE.

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### Editorial.

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#### MONTREAL CHRISTIAN CONFERENCE.

The Conference held in Montreal from 22nd to 25th of October, under the auspices and direction of the Montreal branch of the Evangelical Alliance, was more than ordinarily successful, whether we contemplate the nature of and ability displayed in the subjects discussed, or the size and quality and spirit of the audiences assembled at the various meetings. Special credit for the success of the Conference is due to the arduous labors of the secretary, Rev. W. Jackson, Montreal.

The topic of Tuesday morning, the 23rd, was Current Unbelief. "What it is and how to meet it" was ably discussed by Chancellor Burwash, of Victoria University. The main point he demonstrated with great clearness and force was, that it took centuries to separate the chaff of theory from the wheat of truth. It took years to settle what should be accepted as clearly established truth. We can look back upon the thinking of the past and witness how little is the quantity of truth to be retained by us compared with the rubbish heap of mere speculation which it is now clearly seen to be wise simply to discard. This was aptly shown by a reference to the works of Plato. Dr. H. J. Van Dyke, of New York, a comparatively young man, read, after that of Dr. Burwash, an admirable paper on the same subject. The paper was incisive in argument, brilliant in diction, tender and yet candid in

spirit. "The conclusion of the whole matter" which the paper called us to "hear" in dealing with Current Unbelief, was to hold up the once crucified and now risen Christ before the minds and hearts of men.

Tuesday afternoon was given to a discussion upon Capital and Labor, opened by a paper on "The Application of the Gospel to Employers and Employed," by Rev. Dr. Gladden, Columbus, Ohio. Addresses were given on the same subject by Hon. Senator Macdonald, Toronto, and George Hayne, Esq., Montreal. The paper advocated the incorporation of Christian principles into laws dealing with capital and labor whilst the addresses on the same subject emphasized, and we think wisely, the supreme importance in this connection of removing difficulties of frugality and efficiency on the part of employees in their individual capacity. The Tuesday evening session was taken up with addresses on National Perils, when Dr. John Hall discussed Sabbath Desecration with his characteristic wisdom and force. On Wednesday the whole day was given up to the subject of Romanism. The interest taken in this subject in the Province of Quebec was shown in the large attendance all day on Wednesday, especially in the evening, notwithstanding the unfavorable character of the weather. Principal MacVicar, of Montreal, read a paper on Roman Catholicism in Canada—"Its Present Attitude and the Best Way of Meeting it," which should be read by every Canadian who has his country's welfare at heart. He built his reasoning upon the solid foundation of historic fact and exhibited by unanswerable evidence the gradual and serious extension of Romish rule in Canada. A powerful paper was read on Wednesday afternoon on Romanism in Relation to Education by Rev. James M. King, D.D., New York. Dr. King is a specialist on this subject. The mass of quotations he summoned from Jesuit writers to show the anti-social and dangerous nature of the teachings of Jesuitism, was of a rare and alarming character. In the evening the subject was Romish Dogma, a Source of Religious, Social, and National Peril. Rev. G. M. Milligan interpreted the theme to mean: Romanism dangerous to man in his relation to God, to his fellowmen, and to the state. He pointed out that institutions exist for man, not man for institutions. Whenever corporate interests were placed higher than the moral and temporal well-being of the individuals related to them, then disaster followed. Pharisaism was used to illustrate this, which did what such an error sooner or later ever does, set the second title of the Law against the first. This, it was alleged, Romanism is now specially doing under Jesuit rule. He complimented the *Toronto Mail*, and *Presbyterian Review* in their loyal adherence to Protstantism against Romish aggression in civil matters.

Thursday witnessed the formation of a Dominion Evangelical Alliance, with Senator Macdonald as its President. An admirable speech was given on Thursday evening by Dr. Macpherson, Chicago, on the Home Benefits of Foreign Missions. He showed how much we owe to Christian Missions, commercially, scientifically, geographically, linguistically, etc., etc. and called upon people in Christian lands to pay what they owe to missions for temporal as well as spiritual reasons. We must omit regretfully some things for lack of space which occurred other than what we have chronicled. We have, however, set forth the more salient features of the conference. One or two observations suggested by it we make before we close.

1. It shows that a varied and important work requires to be done by Christian men, and that it invites the co-operation of Christians of all branches of the Church. Only Christian men will do it; mere politicians never.

2. It requires to be done inter-denominationally. No one branch of the Church can do it. Organic union of all branches of the Christian Church may be neither possible nor desirable. Should it come, however, it must be a growth. We must become acquainted with and assimilated to each other in character and in spirit before we are ripe for corporate action such as Church union.

3. Conferences like that in Montreal are the only genuine herald of organic union among the various Christian denominations. It is so, because it both announces and develops good-will to each other as members of Christ's mystical body. Grievous suspicions have darkened some minds about the sincerity of certain men in their advocacy in their own Church court of organic union for all branches of the Church, who are conspicuous by their absence, or at least obscurity, in all inter-denominational gatherings. Such advocacy, it has been surmised, has been instituted to conciliate the catholic desires of so many within their own folds. "That! and nothing more!" Such suspicions are not lessened when one thinks of certain absentees from the Montreal platform at the late conference. "Brethren, let us not love in word and in tongue, but in deed and in truth."

## Here and Away.

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REV. ROBERT HADDOW, B.A., lately returned from Scotland, has received a very hearty call to the congregation at Milton.

DONALD MCKENZIE, B.A., '87, will spend the winter in Edinburgh. He intends that his classes shall be eclectic, and promises that his study will be tempered with moderation. He richly deserves a little light dessert after his seven years of hard study in Toronto.

WORD from D. MacGillivray tells of his safe arrival in Vancouver on Wednesday, 24th October, and of his intention of sailing on Friday, 26th ult. There will be on board with him other missionaries, two Episcopalians, with their wives and children, and three unmarried ladies.

THE following is the award of University scholarships from examinations at the beginning of this session:—2nd year—1st, H. S. Thomas and John McNichol—equal; 2nd, Wm. McIntosh. 3rd year—George Logie and Wm. C. Ewing—equal. 4th year—1st, W. W. Craw; 2nd, John McNair; 3rd, W. H. Grant. The Bayne scholarship for best examination in Hebrew on entering theology was awarded to D. M. Buchanan.

FOLLOWING in the line of other good men, Mr. J. A. Macdonald, managing editor of the MONTHLY, has gone on five months leave of absence to Scotland. While there this winter he will look after the interests of the MONTHLY and his health, and, if any time remains, will take a little theology. His absence from College is felt by all the students and their hope is that he may have a pleasant time among his friends across the water.

THE annual convention of the Canadian Inter-Seminary Missionary Alliance will be held in Cobourg on November 8th-11th. Some excellent papers may be looked for. Rev. R. M. Mateer, from Wooster, Ohio, founder of the American I.S.M.A., will take a prominent part in the meetings. Robert P. Wilder, from Union Theo. Seminary, N.Y., who visits the Canadian Colleges this month, will attend meetings of the Alliance. He will be in Toronto on November 13th-15th.

MESSRS. INNIS and Small, of the second year, and Higginson, of the first year, literary course, left on the 31st ult. for the North-west to engage in Home Mission work during the winter. While realizing the needs of the field one feels that the disadvantages to a student of break

ing in upon his work, and giving up his lately-acquired habits of study are great, so that it comes to be a question whether it is really true economy in the end to have fields supplied by students in the winter.

THROUGH the indefatigable efforts of the Librarian, Mr. Macdonald, the English literature department of the College Library has received recent additions. Among other new works are:—Matthew Arnold's Works, five vols. ; Macauley's Essays and Poems ; Reminiscences and Letters of Carlyle ; Iliad and Odyssey of Homer, by Lang, etc. ; Skeat's Principles of English Etymology ; Schiller's Complete Works ; Goethe's Complete Works ; Correspondence of Carlyle and Emerson.

THE Rev. J. M. Glassford, of Wabaushene, has been granted six months leave of absence from ministerial and pastoral duties and is taking a course of study at Union Seminary, N.Y. Mr. Glassford's ministrations at Wabaushene during the last two years have been eminently successful and satisfactory both to himself and to his people there. True to his *Alma Mater*, he returns next spring to take the first examination for the degree of B.D. His pulpit will receive regular Sabbath supply from the College throughout the winter months.