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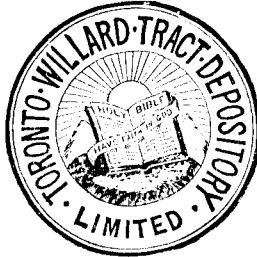
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TORONTO, SEPTEMBER, 1892.

THE HOME: WOMAN'S WORK IN THE CHURCH.

MANY a sweet domestic scene is portrayed in the Word of God, and brief but precious sketches given us of many a noble woman; while much is said of her power for both good and evil. Chief among them all is that vivid, lifelike home scene at Bethlehem, which stands out in the simple narrative of the Gospel more clearly than the pencil of a Raphael could ever give it. It is the picture of a wonderful home scene, in which both earth and heaven are interested, because it is the meeting place and bond between them.

It cannot be denied that the tendency in the church for some time has been to neglect home life and home training, and to cultivate an outside, ostentatious piety, found largely at the street corners, to be seen of men—"Verily, they have their reward." But in order to conserve the moral forces we possess and gain others, we must return to the good old paths and anchor the hearts of our people around the home, for this is the foundation of all moral stability, and we touch the root of the social tree when we touch family life. And if family training be neglected, religious life will wither up by the roots. There is ground to fear that this garden of the Lord is not as carefully cultivated as it was in former years, and that tares are being sown in soil once

largely occupied by the good seed of the kingdom. Our wise and good forefathers of the Presbyterian Church in Scotland and Ireland knew the value of family training, and the great need of having the young well grounded in Bible knowledge. The long, earnest diets of catechizing on Sabbath afternoon or evening is well remembered by the generation now fast passing away. And the solidity of character, their sturdy independence, their shrewd sagacity and indomitable perseverance, their integrity and fear of the Lord, that has given them a name wherever they have gone, was more largely due to the careful training in Bible knowledge than to any other cause. And while the father was priest of the family, it was generally the mother that diffused the atmosphere of Christian influence in the home, and by her more constant oversight and watchfulness, her loving, careful dealing, generally stamped the character and moulded the life of the young, and sent forth men and women fully furnished in mind and heart to do their duty by the will of God.

I. THE NEED OF THOROUGH BIBLICAL TEACHING.

All acknowledge this need, and are loud in its praise, and yet the practical steps are not taken to secure it. We fear that in many instances the two grand text-books of former days are less popular now. Neither the Bible nor the Shorter Catechism is so commonly or so wisely used as when each home was a Sabbath-school. Few, if any, of our young people get the solid instruction they once got in doctrinal subjects. What the church requires most of all to-day is more thorough, downright, earnest teaching both in our families and our Sabbath-schools. At no time was more solid instruction given and a surer basis laid of moral and religious development than when intelligent teachers in the Sabbath-school, and especially faithful parents at home, made the Shorter Catechism their text-book of systematic theology and treasury of Bible instruction.

A change has come over the church, and we feel confident that the International Lessons are in part the cause of what we all deplore. But while accepting fully what is good in the latter, there is no need for giving up the former. Let us rather combine what is good in both, and therefore we wish, most earnestly, a return to the good old way of teaching thoroughly the

Shorter Catechism as the grandest epitome of Bible truth ever made; and if it has not the prominence it once had in our schools, this becomes a stronger reason why we should make it all the more prominent in our homes. A Presbyterian church cannot live without Bible instruction. Our very existence depends upon an intelligent acquaintance with the Word of God; and the best time, and place, and help for this noble work is the catechism taught to the young by earnest, God-fearing parents who feel the full responsibility of their charge—"Bring them up in the nurture and admonition of the Lord."

II. PARENTAL RESPONSIBILITY.

We know that no field left uncared for will ever run to *wheat*, but in every case to *weeds*. So no untaught, untrained, uncared-for family will ever become Presbyterian in their belief. To produce such fruits as have grown for generations with such profusion and happy results in Scotland and the north of Ireland demands intelligent Christian culture, for it does not come by chance, nor is it ever found in neglected homes. That form of belief known as Presbyterian, which we hold to be the purest form of New Testament worship, both in doctrine and polity, can be produced only by earnest training, for it is not a natural growth in the depraved human heart. It will invariably be found—as many instances in every age go to show—that the children who grow up in worldly, careless, prayerless, catechismless homes will naturally degenerate to some lower type of religious life, where they will be more at home than when under Presbyterian teaching—if they do not go to swell the great army of the unwashed, unchurchgoing heathen that abound throughout our land, and especially in our towns and greater centres of population. As a church, we must either train our children or die. And if we have not religion in the *home*, we will not have it long in the *pew*; and yet many homes are criminally neglected by those who have taken the most solemn vows to teach their children by both precept and example. There is a sharply marked tendency among parents to turn over the whole matter of the religious instruction of their children to the Sabbath-school; and if our schools are made the substitutes for home training, they will prove to be hindrances and not helps in preparing the way of the Lord. "The curse of the Lord is

in the house of the wicked, but he blesseth the habitation of the just," Prov. iii. 33. And here we come upon

III. WOMAN'S TRUE SPHERE OF WORK AND INFLUENCE IN THE CHURCH.

While elders and deacons seem to have been the only two classes formally set apart officially to the work of the church, they were not the only classes that worked for the church's up-building. In Rom. xvi. Paul greets both men and women, whom he regarded as co-workers; and at the very head of the list stands Phœbe, a devout Christian woman, and active worker in the church of Cenchrea. Priscilla and Aquila—a married couple—are also named, but the wife's name preceding that of her husband, as being, what many wives are to-day, the more earnest and active worker of the two; while he makes mention of many another godly woman, true helpmeets in the Lord's work.

In the church to-day many new spheres of labor are opening up which women can occupy with great advantage, and bear noble testimony to the Lord. It is an obvious fact that were it not for women who, like their sisters in the olden times, love to linger around the cross, visit the sepulchre of our Saviour, or minister to Him in loving deeds, many of our prayer-meetings might be closed, our Sabbath-schools would have few teachers, many of our church organizations would soon cease to have a name, our congregational life would wither away, our social meetings, mission work, district visiting, in short, Christian enterprise in every department, would be suspended. While woman's instinctive sagacity, her keener perceptions, and tenderer sympathies peculiarly fit her for nursing the sick and visiting the afflicted, always a large part of Christian work; while woman's missionary associations promise to develop greatly the energy and efficiency of the church in this greater department of labor, and many noble women are now going out to the foreign field to tell of Jesus and the resurrection, we rejoice in all their Christian activity and wish it multiplied a thousandfold. We regard all this as an omen for good, and would not say a word that would detract from its importance.

IV. THE HOME HER MAIN SPHERE OF INFLUENCE.

Notwithstanding all this, we hesitate not to affirm that it is in

and through the family and home life that woman's influence is to tell most powerfully in the church and on society. This must ever be her special and distinctive sphere of labor, and from this centre the great moral forces are produced that will move the world. While often occupying with efficiency and rich spiritual results other spheres and lines of Christian labor, still her influence is mainly and most healthily through her family and in her home.

A pious wife and mother, quiet, retiring, unostentatious, of large, practical common sense, such as we suppose the cousins Mary and Elizabeth to have been; or Martha and Mary of Bethany—women whose names may never be mentioned when public affairs are discussed; who are never dreamt of when conventions are held; whose names are never thought of when so-called classes of modern Christian workers are eulogized and occupy the front benches; who are invariably absent from every mutual adulation society where self-constituted saints meet to purr over one another; these are they of whom the Master says, "Well done!"—wise, loving, earnest, gentle women, like all those in the Gospel story, the aroma of whose memory fills the church as the evening glory crowns the hill-tops. They are women who would shrink from publicity in all its forms, who prefer going in the morning while it is yet dark to embalm the body of Jesus with the love of their heart, and going before any one is astir; or who linger by the cross long after every one else has gone home. These are the Christian workers who labor at the foundations that lie out of sight of public inspection. Women like these, free from tattle, tale-bearing, gossip in all its forms; their hearts filled with its own great solemn purpose, but whose womanly, decided Christian bearing is manifest and approved of all who know them; women whose walk is close with God, whose grace is diffused through the home, who train their children in the fear of the Lord, daily impressing upon them the sin of lying, dishonesty, meanness of spirit, evil speaking, and the need of forming a pure, strong, Christlike character; the mother whose daily care is to make her home a fitting place for the Master to visit, and where He loves to come—these do more for the kingdom of Christ and the good of men than many who flaunt before the public gaze, and who are ambitious of being regarded as moral reformers.

What weighty admonition the apostle gives! And though some think his advice is a little old-fashioned, it is as much needed as ever, and if taken it would work many blessed changes, Titus ii. 3-5. Dreadfully prosaic advice for this nineteenth century! Why, there is nothing but common duties mentioned! He allows no room for enterprise; no recognition of woman's rights in their modern sense. Love your husbands, love your children; keepers at home, discreet, chaste, etc.! How dreadfully commonplace! Not even a word about attending conventions! Probably the apostle would have spoken differently had he lived in this age of higher education for women! "That the women be in behavior as becometh the gospel." Let the women adorn themselves in modest apparel, and with good works, as becometh women professing godliness. He speaks of some who learn to be idle, wandering about from house to house; and not only idle, but tattlers also; and busy-bodies, speaking things that they ought not. Let all such learn to guide the house, and give no occasion to the adversary to speak reproachfully.

The sins Paul pointed out are still common, and the graces he inculcates need as careful cultivation as ever. We cannot improve on apostolic teaching, and the fact that these virtues are the commonplaces that cluster around home life makes them all the more precious. Though nothing could fly more directly in the face of modern tendencies than the lessons contained in this brief paragraph, yet the woman who follows Paul's advice is a true helpmeet and a Christian worker in the noblest sense. Such a woman cannot go anywhere without carrying a benediction with her. According to the Divine judgment, woman's best adorning is not the plaiting of her hair, the wearing of gold, or putting on of goodly apparel, but *good works*: these are the jewels and adorning which give her beauty in the eyes of both God and man. The pious Sarah, fit companion for Abraham, the friend of God; the modest Rebecca, the tender Rachel, the humble Ruth, the sweet wife of Elkanah, the anxious Martha, the devout Mary, the practical Dorcas—noble women all, and true workers in the vineyard of the Lord.

V. VALUE OF PERSONAL AND QUIET DUTIES.

One of the most blessed things we learn in the Gospel is the

value our Saviour puts on little things—the cup of cold water, faithful in a few things, etc. It is quality, and not quantity, He esteems. He asks not how much we do, but *how* we do it. No deed—even the smallest—is common that springs from a heart wholly consecrated to Him. And if we would bring a holy life to Christ and offer Him the broken and contrite spirit, we must be as careful of our fireside duties as we are of the duties of the sanctuary.

In our religious life, as in our social, we are apt to conform to what is public, popular, and attended with *eclat*. And yet the mightiest influences this world has ever seen have proceeded from quiet souls that have, like some of the great forces in nature, been nourished in secret. To be the means of giving an impulse to some great man, as his teacher did to Martin Luther. And no one knows when he does his greatest service. As the flower dies when the seed is forming, so many yield the richest results through those whom they have trained and taught the ways of God. Obscure themselves, they have lived in their descendants. Jesse may be no great figure in history, but David was, and the training of David was a grand work for the Lord. Zechariah and Zebediah were not large men when compared with the two Johns—the baptist and the apostle. Our best service does not consist in great works done in public. Philip probably did his greatest service when he preached a sermon to one hearer in the chariot as he and the eunuch rode together.

All Christian workers must have the spirit of their Master, and work as if their Saviour were standing by their side and witnessing their works of faith and labor of love. Like Him, too, we must learn to do little things well; for nothing is really little that bears on man's life and destiny. Many can do the great that fail in the little. Many are heroic when the world is witnessing them, and ready to shout applause, who are cowards in the secret of their own hearts. Because the ten talents have not been committed to us, we hide the one in a napkin. Peter said he could die for his Master, but he could not keep awake for Him. Never despise duty, however small or obscure. Many seem to live and prepare for one deed, speaking one word, or sending one message. It seems a small contribution, but on the scale of eternity it is mighty. That one deed, or word, or message may live in the

memory and heart of generations, and streams of blessing may flow from that fountain opened through all the ages to come.

John Newton was seven years old when his mother died. All he remembered of her was her praying for him with her hands on his head, and the tears rolling down her earnest face. He always believed his conversion was in answer to her prayers. Newton was, in turn, instrumental in guiding the mind of Cooper at a critical time of his spiritual history, and his song will cheer the church during all the days of her pilgrimage. Cooper, in turn, led Carey to the Saviour, who went out to India, and whose work eternity will reveal. And all this wide stream of blessing flows from the little fountain—an earnest mother praying to the God of the covenant for her darling boy; a mother of whom the world knows nothing but this fact. But how much the world owes to this mother! And what encouragement to go and do likewise!

VI. AN OPPORTUNITY FOR ALL.

And who may not work for their Master? True, the best and the noblest are unworthy to unloose the latchet of Christ's shoes; yet a sinful woman may wash His sacred feet! Personal merit may not touch His shoe latchet, but love may kiss His feet, and the love that poured the ointment upon them was more precious to Him than all the perfume of Araby the Blest. Through the door of love who may not enter His service and minister to Him? And though he may have committed to your keeping but the one talent, there is nothing your Saviour would have you do for Him that He has not given you the means to accomplish.

On the other hand, what compensation does a woman make to society who inflicts on the public a few hysterical addresses or crude sermonettes, but robs it of its noble men and women, and who by her neglect has allowed her home to go to confusion, and her children to grow up savages? "Woman's rights" is one of the stock phrases of our day. But the attainment of these in the sense in which some women seem to understand the term is the establishment of baby's wrongs and a blight on the public weal. God never calls any mother to leave her home duties for outside work.

Those who are freed from such ties may engage in such work as her ability and conscience may prompt. But every married

woman must largely find her chief sphere of labor at home. She must retire gladly and lovingly into Christ's inner church and occupy her precious hours in the holy ministry of the home—that church in the house, which is often one of the sweetest sanctuaries on earth, whose sacredness has overshadowed us, and which we feel till the last days of life. As it has been very pithily put by a recent writer, "Samuel was not brought up on a ma's feeding bottle while his mother went gallivanting off to Shiloh three times a year with Elkanah." These were the days of repose in homes; so she looked after her nursling three years at home. Give me a wise, loving mother in the Christian home training her children for the Lord, and I will show you the true Christian worker, the real home missionary. A home with Christ as its centre, under the loving care of a wise, God-fearing mother, and God and eternity alone can reveal the extent of such an one's influence. And if this seems to be a contracted sphere make it all the more intense, as the lens gathers the scattered rays on one bright focus.

"But surely you will make an exception of the minister's wife?" remarks some one at this point. "She must take the lead in all good works." But why the minister's wife more than any other Christian woman? I tell you that that wife who makes the home of her husband a scene of peace and joy, that guards his precious hours from needless intrusion, that keeps all tattle and gossip from his ears—the small insinuations of smaller people—and sends him up to his pulpit each Sabbath in good spirits, in good health, and throws the sunshine of her own heart around all his work, is doing most for his people, as well as for himself, whether they know it or not.

Woman's grand sphere of power is elsewhere, and through other modes of working. In looking back upon the past history of the church and the many leading men who have been instrumental in guiding her movements, we find there is scarcely one of these great men of God but had the help, the sympathy, the cooperation of some warm-hearted, devout, female—a wife, a sister, a mother—who was the inspiration and promoter of their great life work. We find mothers, with tears and prayers, dedicating their sons to the service of the Gospel, and encouraging them to abandon their profession as lawyers, *litterateurs*, rhetoricians, and

many a secular calling, that they might follow Christ in the preaching of His truth. And these men of God were seconded and strengthened in all noble endeavors and acts of self-denial by some noble woman whose heart was full of the truth which she loved. The mother of Augustine, the mother of John Knox, the mother of the Wesley's, the wife of David Livingstone, and many another known only to the Great Taskmaster, for whom they were content to labor in secret. Veilily, they shall not lose their reward! After that of the Saviour's own, the sublimest self-denial and the purest love is that of a woman's. There is nothing on this earth more in sympathy with the Saviour and His mission of salvation than the heart of a woman sanctified by His grace, and the Redeemer sees no truer pattern of His own life. Christian women, well may you work earnestly for the Gospel of the Lord Jesus Christ! Think of the great deliverance it has wrought out for you, and the blessed influence of that Gospel upon the social and moral condition of woman! Separated from the sweet charities of life and the all-purifying power of the Gospel, what burdens have your sisters not borne, and to what degradation have they not been reduced! But from being the toy of man's pleasure, or the slave of his passions, the Gospel lifts woman up and declares her to be *man's helpmeet*; and by the sweeter intuitions of her heart, and the tenderer graces of her sensibilities, she, in turn, smooths the asperities of life and becomes the sweetener of earth's sorrows.

Anything that touches woman touches the moral life of the world. When the young women of a place are giddy, frivolous, shallow, ignorant, and given over to the vulgar display of cheap decoration, it must prove a most deadly blight on the community. On the contrary, where the young women are intelligent, sober-minded, chaste, lovers of good things, a joy, a help, an inspiration, as cheerful as the song of birds, and as pure as the opening flowers of spring, it is the richest benediction God can send a people. Our young men could not then afford to be ninnyes and nondescripts occupying the medial line between the sexes, mere clothes-pegs for new millinery.

If you women could only feel through one strong impulse, one holy experience, your indebtedness to the Gospel of Jesus Christ, you surely never could encourage those tendencies of worldliness and frivolity that so largely defeat the work of the church.

The early ages were blessed with many such women, noble examples of devotion and intense earnestness, who regarded it as their life work to inspire and second the heroic efforts of a husband, a son, a brother, urging them to consecrate themselves to the service of Christ. And in this world there is no grander or wider sphere of influence.

Would that such devotion and loving service were more common! For not till the last day, and the doom of this world is sealed, shall it be known how many of all those who swell the ranks of the redeemed have been owing to the quiet, unostentatious, earnest, humble efforts of God-fearing women whom the world never knew, and who never desired that the world should know them.

J. THOMPSON.

Sarmia.

NIGHT AND SHADE.

MYSTERIOUS night! when our first parent knew
 Thee from report divine, and heard thy name,
 Did he not tremble for this lovely frame,
 This glorious canopy of light and blue?
 Yet 'neath a curtain of translucent dew
 Bathed in the rays of the great setting flame,
 Hesperus with the host of heaven came,
 And lo! creation widened in man's view.
 Who could have thought such darkness lay concealed
 Within thy beams, O Sun? or who could find,
 Whilst fly, and leaf, and insect stood revealed,
 That to such countless orbs thou madst us blind?
 Why do we then shun death with anxious strife?
 If light can thus deceive, wherefore not life?

Joseph Blanco White.

CAN THE OLD FAITH LIVE WITH THE NEW?

THE design of the author in this book is to ascertain to what extent the speculations of modern thought would affect the fundamental articles of religious belief. Some are ready to reject the theory of evolution because they consider that revelation has pronounced a final sentence against it; others, with equal fervor, regard that theory as anticipated by the writer of the book of Genesis; whilst a third class, amongst whom our author ranks himself, believes that the Old Testament writer had no idea of comparing one theory with the other. And yet, as truth is one and the same in all ages, one is led to look for some meeting place between the old culture and the new. A proper understanding of the history of civilization shows that one system does not follow another as destroyer and destroyed; that the new does not root out, but simply transplants, the old. To illustrate the course which culture has followed in every age, he gives the three examples of Buddhism superseding Brahminism, Christianity superseding Judaism, and Mediævalism superseding Paganism, the latter systems building on the ruins of the former, and destroying only in the sense that when the perfect has come the partial is done away. The new builds on the old, and effects its conquest, not by obliterating, but by transmuting the labors of its predecessor. Is the nineteenth century more revolutionary? Not so, unless it had a view of nature which other ages had not. Has any new discovery been made which is fitted to bring in a revolution in thought? Men of science answer that they have made such a discovery; that the revelations made to the human mind from nature are of the most startling kind. What, then, is the true course for the modern theologian? He sees scientific men adopting a theory which he can neither affirm nor deny. Can he preserve reverence for scientific research, and at the same time devotion to those doctrines which have constituted his religious faith? Our author answers very emphatically in the affirmative. Let the theologian assume for the moment that these scientific conclusions are true. Enquire what they amount to.

Thus he will obtain the sympathy of men of science, for he sits where they sit, at the feet of nature, and recognizes his mission to be that of an interpreter of nature. And if he finds that such conclusions do not militate against his ancient faith, that no system of evolution can afford to dispense with the necessity for a presence and a power which evolves, then he can wait with patience all discovery.

What is the truth which scientific men claim to have discovered which is so revolutionary? Simply the universal and unqualified dominion of law, with the added doctrine of the correlation of forces. Life force is correlated with other forces, and everywhere law is sovereign. There is no possibility for a miracle, hence none for the existence of religion. Here, then, is the crucial point. The question is: Can we any longer believe in the miraculous? Are the laws of nature simply the expression of a life behind them? If so, religion is possible. If not, religion must cease to be an element in human thought.

The most advanced system of evolution does not contend that the facts of nature are adverse to the belief that there is something which transcends nature. The utmost science can say is, "I don't know." Hence, we are advised simply to ignore the whole question, and confine ourselves within the limits of the positive, which is interpreted to mean the realm of truth known through the five senses. What is the use, it is asked, of opening up a region of existence of which there is no evidence except our own imagining, when at the very door of our being there lies so vast a region of practical certainty? The "things divine" are probably the product of your imagination, it is said. Hence, all evidence to prove the existence of a supersensuous world is debarred. What we need is a work such as Bishop Butler performed. He wrote his analogy to prove that every argument against Christianity is equally valid against deism. We need a work to show that the argument against a belief in religion is equally valid against a belief in no religion; that the denial of a Divine existence involves intellectual difficulties greater than those created by an acceptance of this belief; that the Positivist must find *in* nature itself the supernatural element which he refused to recognize beyond nature. Such a book would lay down as a first principle the necessity for belief in the miraculous.

Mr. Hume would say, "We have no experience of a miracle." This theory would say, "The sense of the miraculous is the deepest experience of our lives."

To a man who seeks a solution of the universe, three alternatives are open:

(1) The world is eternal. If this means that there never was a time when absolute nothingness reigned, it is the surest truth in the universe. If it means that the visible order of nature is eternal, it is unthinkable; not because the idea of eternity is too great for the imagination, for it is not difficult to conceive that the world will never end; but because such a conception means a violation of law as now established, which is a miracle of the most pronounced type. The faith of a religious man is small compared with the faith of a man who believes in a change produced without a cause. The utmost the agnostic can say is that "No cause has been discovered." This man says, "No cause exists."

(2) The world had its origin in spontaneous generation, and is the product of chance. This is a miracle which contradicts all the facts of experience, and destroys at one sweep the whole doctrine of evolution. The man who can embrace a theory so contrary to all scientific experience must have a "special gift" of faith.

(3) The world is the product of a divine, spiritual, and creative Intelligence. This is called the supernatural explanation, but is really less so than either of the others, inasmuch as no law of nature is violated. Herbert Spencer, as Kant had done, labors to show that the conception of a supreme Intelligence is unthinkable, and asks, "Why affirm a principle of causality to find a God, and then deny it to make God eternal? If God is self-existent, why not the world?" A sufficient answer is that the principle of causality does not demand that every *existence* must have a cause, but that every *change* must. The world is not self-existent, for it exhibits a succession of changes. God is self-existent.

And now we are brought face to face with the question, Can we know God? Can the Supernatural reveal Himself to the mind of man? If not, it must be owing to one of two causes: either because of the *nature of the finite*; or, because of the *nature of the*

infinite. It cannot be the former, for from nature man has learned the limits of nature, and the recognition of a barred gate implies the recognition of something beyond it—on the other side—against which it is barred. The gnostic claims to possess a mysterious inner eye by which he can discern God. The agnostic denies the possession of such a faculty. They are both wrong, for no such a faculty is needed. Is there anything in the nature of the infinite to preclude the possibility of a knowledge of God? It is said that a God which could be known would not be infinite. The position of the gnostic was this: All matter is finite; all spirit is infinite. Disembody the human soul, and it can commune with God. Retire within yourself, free your thought from the images of sense, and so reach a knowledge of Him whom eye hath not seen (mysticism).

The agnostic position is: No idea is possible except under the limits of space and time. If God be known, He must be embodied. The only way of realizing the idea of infinity is through extension of matter *ad infinitum*, which is impossible, for to get an idea of such a universe at all it must be limited, bounded by a definite form, hence not infinite. Therefore the infinite is unknowable. Both the gnostic and agnostic, then, agree in this: that we need to have a conception of the infinite to have a conception of God. This we deny, for infinitude is not an *essence*, but a *quality* (a quality is a suchness, a certain degree of intensity possessed by an object already existing; the object must be in existence before we can say it is finite, or infinite). I can say that space is infinite, but I must first know what space is. And I must know God before I can say He is infinite.

If there be no barrier to a knowledge of God either in the nature of the finite or the infinite, can modern science show that there is any barrier in the conditions requisite to the attainment of such knowledge? This brings us to consider the question: How can man know God? All philosophers from Empedocles down agree in this, that like can only be known by like. This necessitates incarnation—the possibility of contact between man and God, which all religion of necessity presupposes. Has the doctrine of evolution rendered more doubtful the possibility of such contact?

The Positivist asserts that this idea of likeness between man

and God had its root in an *infantine* stage of human development, when the first conception of God originated in fear. The ghost of a deceased chief would exercise the old authority. Now, it is true that the first idea of God had its birth in the infant stage of humanity, but did it owe its birth to that stage? Is an impression received at dawn of consciousness necessarily false? We must enquire as to what man says at his manhood. Does his ripest experience endorse or reject the presentiment of his opening years? Has humanity outgrown this creed? It may surprise many to be informed that no previous system of nature is more favorable to the existence of an analogy between the human and the divine than the modern doctrine of evolution, and our author gives this proof.

Proof: The leading aim of evolution is to establish the unity of species; to reduce the many to the one. If it shows that man is evolved from the animal, it cannot stop here. Whence the animal? the plant? the matter of the earth? the force? the fire-cloud? for not yet has science discovered a unifying principle. How did the forces in the primitive fire-cloud separate themselves into distinct elementary forces? These forces must be the symbols of a mightier power behind them, which is their cause, in which they live, move, and have their being. Hear what Spencer says: "In each tremor of a nerve, in each weaving of a tissue, in each motion of a limb, in each perception of an organ, we find ourselves perpetually in the presence of a power which we do not comprehend, but which yet comprehends us and encloses our entire being." Does any believer in special providence ask more from his God than this philosopher does from his inscrutable power? By telling us that we are so beset by the presence and manifestation of this inscrutable force in nature, that we have no need of a special faculty to inform us of His existence, this philosophy gives more than it takes away. And if this contact is universal, what does science say concerning man's claim to have been made in the image of God? If he knows God, he must be like God; whence, then, has he derived this affinity? Only one answer is possible: that power must have imparted it. Is this compatible with modern science? Is there anything in the idea of evolution opposed to the idea of creation? To answer this question, the author sets the two theories side by side—that of

Spencer, who is the best exponent of evolution; and that of the Bible, as expounded by the writer of the Book of Genesis—and traces the parallel existing in several particulars.

(1) Spencer views evolution as not an act, but a process; and Genesis seems to anticipate him here. Suppose a scientist read this story of the creation for the first time; he could not but be filled with respect and wonder that a man, and he a Hebrew who lived in primitive times, should not be afraid to say that creation was a process, and not an act. The rational instinct would have led him to say that creation was instantaneous, and accomplished in six seconds rather than six days. "But does not the narrative of Genesis exclude them of means?" No; not if you suppose that these agencies were themselves the instruments of God. Indeed, the Hebrew, so far from denying that God could operate through material servants, did not admit any other form of Divine operation. He could not conceive of God speaking directly to man. No man could see God and live. So God had to employ material agents. And at the very beginning of the narrative of creation something is introduced intermediate between the Creator and His work, and which evidently pervades the whole creation from its opening to its closing day. "The Spirit, or *breath*, of God moved upon the face of the waters." What was this intermediate agency? We would naturally expect in such an early record that it would have been declared to be matter. But it is force. "This sounds strangely Spencerian," remarks our author. For force, even with Spencer, is not physical at all, but in its ultimate nature perfectly inscrutable.

(2) Both agree that force precedes matter. This is implied in Genesis in the fact that movement precedes light, and it is asserted by science in that all matter presupposes form as a condition of its being. How can the magnitude of an atom be held together without the force of cohesion? So, then, both agree that the primal agency is not matter, but movement. Spencer, however, will not commit himself to a definition of this primal force, as the writer of Genesis does, by declaring that it is a spiritual intelligence manifesting the attributes of personality, and revealing the prerogatives of will.

(3) The parallel is yet more pronounced when we turn to Spencer's definition of evolution, viz.: "*An integration of matter*

and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity." Three things, then, characterize the primitive matter of the earth :

(a) Indefiniteness. Confused so that nothing can be said about it.

(b) Incoherence. The parts did not cling together.

(c) Homogeneity. No distinction in qualities—one liquid mass. Now, strange to say, this is exactly what Genesis represents :

(a) Without form, *i.e.*, indefinite.

(b) Void, *i.e.*, incoherent.

(c) The deep, *i.e.*, homogeneous—a single mass.

And what was the process of construction? Exactly as Spencer states, *viz.*, transformation into definiteness, coherence, heterogeneity. That which is without form assumes a distinctive symmetry; the void fills up the vacant spaces; the homogeneous whose elements were indistinguishable emerges from the deep and reveals a variety of being.

"But do the six days correspond to the periods of science?" (This was the point Professor Huxley insisted on, in his controversy with Gladstone, as the one point on which there could be no reconciliation.) This question our author answers by asserting that it is only of secondary importance, and that the dignity of the narrative of creation does not lie in its being an almanac. The writer describes creation, not after he has made a scientific analysis, but after he has obtained, as it were, a glance of the eye which beholds the ends of the process, and leaves out the intermediate steps. He does not describe what took place beneath the surface of the water, simply because he did not see it, and if marine life is described by Gen. i. 2 (last clause) there is no discrepancy, as Huxley imagines. A more important question is: Does Genesis intend to give the history of a series of creations? If so, it seems to cut at the root of the principle of continuity in nature, which leaves no room for any power to intervene between the links of the chain. To this question he gives the answer that theism is at one with evolution in seeking unity and continuity, and that even if the missing link between the fish and reptile, and bird and mammal, were discovered, God would not be shut out. Indeed, the Book of Genesis claims to have found the miss-

ing link in the fiat of God, so that the ultimate origin is not an unintelligent law, but a living Spirit. So that the evolutionist simply lifts God up from an artificer to a creator; from a Being who constructs a variety of mechanisms into a Being who works out a process. His creed demands the existence of an *inscrutable power* he calls *force*. And it is just as easy for the creationist to admit that man has grown out of the animal, as that he was made immediately from the dust of the earth. It makes very little difference through what medium God has operated. If any evolutionist denies dependence upon God's power, he is asked how he accounts for Darwin's second law* of variation. Why does the offspring diverge from the parent? Like may beget like without any transcendental force; but how does like beget unlike? Admitting the existence of this transcendental force, the question which science has to settle is as to what phenomena of the universe demands a special act of creation? Science says that life can only come through life. Huxley concedes this, but says he believes that once there was spontaneous generation. If he could make this certain, he would destroy the theory of evolution; for the further back we go the more limited the quantity of life, and in the gaseous period life in *any physical form* could not have existed.

There are three forms of vitality: (1) "That of the unconscious plant; (2) that of the conscious animal; (3) that of the self-conscious man." Are we to consider all these forms alike—the lower the germ of the higher? This is the effort to find a world without God. Or are we to consider each disconnected from the other, and the result of a disconnected, separate act of creation? This is the effort to find God without a world. If the first is evolution, the second is revolution. We will adopt neither. There is a more excellent way—a middle way between the hypothesis of a world that can develop itself without a God, and a God who disregards the laws of the world. Modern science contends that there is something of life in common between the lowest plant and the highest man, for all are dependent upon the central life. The same earth which produced the plant and the animal is commissioned to bring forth man. Man is the highest

*The four laws are: (1) Like begets like; (2) with a difference; (3) conditions of existence change; (4) the fittest survive.

because there is more of God in him, for God breathed into him the very breath which moved upon the face of the waters, and so he bears the image of God and possesses a creative power. Does this original creation of man demand a leap in the order of nature—a leap such as evolution forbids? No; not a leap, simply a *step*. There is no real addition to the aims of the universe, for the Spirit inbreathed is the original Spirit which moved upon the face of the waters. And if any man wishes to look for the missing link here, Gen. ii. 7 seems to hint that he may find it.

This brings us to the consideration of evolution and the primitive man. On this point many think the two theories are hopelessly at variance. Are they so? "Yes," says the casual observer, "for this old faith says man fell; the new faith says man has been moving up, the primitive man was the lowest of his class." Let us look more deeply before we answer. Was man perfect at the beginning, according to Genesis? No; only perfectly innocent. Not until he fell did he develop in scientific knowledge. The first Adam was not the climax of history. With man began the possibility of morality. This was impossible with the animal because the animal had only one life, and there could be no warfare in his nature. Man's primitive innocence was broken by his choice, but in itself the choosing was a rise, and might have resulted in conscious virtue, which could not have been attained other than by choice. The result of the choice was, however, adverse, and he fell. Is such a fall possible in a system of evolution? Most decidedly so. History reveals many such falls. Faculties are lost through disuse, and man sinks by sin into that animal nature from which holiness is absent, and so the wages of sin is death, and to be carnally minded is death.

How are we to think of God as related to ourselves according to evolution? Is there anything incompatible with design? It was supposed that Paley's facts could be accounted for on a different principle. Paley supposed birds had received wings to enable them to fly. Now, it is affirmed that birds can fly because in the course of evolution they have received wings. So the question is: Is there evidence of design in the universe? One of the most powerful factors in evolution has been the principle of natural selection, which resulted in the survival of the fittest. Is not this itself an evidence of design? And when we ascend into

the phenomena of our own consciousness, we find the operation of a designing principle so distinctively selective and voluntary that we give to it the name of will—the conception of a purpose and the ability to select its own end. It is here the battle is to be fought. The testimony of consciousness which is wholly subjective has been questioned, and we are told that man is not really free; that he is only a piece of mechanism whose every act is dependent on his constitution. But, the fact is, man believes himself to be free. How explain this belief? The only possible explanation is quite consistent with both the old faith and the new, viz., that the primal force of the universe is an intelligent will. This will explain the sense of freedom. And what is the purpose of this intelligent will? Simply the development of the human soul, or the survival of the fittest—life asserting itself over nature, and mind dominating over life. At the base of the ladder is death, at the centre life, and at the apex life more abundant. With the entrance of life there comes in the necessity of sacrifice—the one surrenders its life for the many. At first the sacrifice is involuntary. With the dawning of instinct there begins the sacrificial spirit, the animal providing for its offspring. When man appears the gradation is complete, and sacrifice becomes a deliberate and voluntary act. For the first time in history there appears a being who chooses the path of self-sacrifice through the motive of love. And as man grows too large for his environment sorrow comes, and so on the very threshold of the temple of Christianity is written the words, “Blessed are they that mourn,” etc., because the soul has attained such an influx of life as renders the old conditions no longer endurable. And the perfect man must be a man of sorrow, one whose inmost spirit will be animated with the breath of sacrifice, in whom God will dwell, and the animal nature will be conquered. Is there anything scientifically improbable in the appearance of such a man? No more so than in the appearance of the first Adam. As the Divine Spirit was superinduced upon the man who was formed out of the dust of the ground so that the first Adam had to bear the imperfections of the primitive man, so in the incarnation of Christ the Divine life empties itself, pours out a stream of its being to fertilize anew the being of the creature. It descends upon a sinful being, incorporates with it-

self an organism morally corrupt, and becomes heir to death. Even the doctrine of His resurrection is not incredible or inconsistent with the theory of evolution. The animation of dead matter by the spirit of life is no unprecedented occurrence in the history of evolution. It occurred when the first germ cell commenced to live. And there is a resurrection of Christ which is a matter, not of testimony, but of experience. When Christianity was supposed to be dead it suddenly burst into new life, which has grown stronger every year, and to-day forms the most powerful moral agent in the world.

Naturally the next question to be considered will be the work of the Spirit; and to understand this we are asked to consider the points of difference between the law of life and the law of death.

(1) The forces of death move in opposite direction to the forces of life. The former toward disintegration; the latter toward combination.

(2) The same forces which, according to the law of death, produce corruption, according to the law of life produce vital power: *e.g.*, light and air.

(3) The law of death is a process. The law of life is a progress.

What, then, is the order of progress of the spirit of life in Christianity? In general life is a progress through three stages:

(1) The stage of spontaneity. The life of man is analogous in the early stage to that of the plant, unconscious of freedom and unable to value its own possession. This is a period of perfect harmony with environment: peace.

(2) Spontaneous liberty interfered with by some resisting object. This is the period of struggle—absence of harmony with environment, and effort toward readjustment.

(3) The golden time when the struggle is over and rest reached. Now, Paul teaches that the new Spirit of Christ in the world adopts the old line of vital, mental, and moral evolution. To understand this we must collect and arrange the facts of Christian consciousness.

(1) The first stage of the work of the Spirit is compared to the wind, *i.e.*, it exists before you are conscious of it. No man can be present at his own birth. The act of birth lies behind

consciousness. In the first stage of experience, every being lives without knowing it. This is true of all life, physical, mental, and moral.

(2) Now commences the life of struggle. The paradox of Christian experience is that the greatest struggle is not at the commencement, but when nearing the meridian. Paul does not describe his inward struggles when first he was converted, but long after—when he writes his epistles, and has reached the ripeness of spiritual life.

(3) Having passed through the struggle we come to calm restored, and when the believer reaches this stage he comes to freedom.

Now let us look at the effects of this liberty :

(1) Upon society. Evolution reminds the individual over and over again that he is but one member in the organism, and must harmonize his life with that of the others. Precisely what Paul teaches.

(2) Upon religion. Paul taught that the Spirit of Christ in the world has removed all barriers to communion with God. Evolution is supposed to do away with religion because it interposes a multitude of secondary causes between the individual and God. The individual is accustomed to think of his life as a spark lit by the hand of God, and is now told by evolution that he is but one link of a great chain ; hence the danger of losing hope in the reality of the Divine communion. But if evolution be simply a process whose main factor is God, on whom the universe is dependent every moment of its existence, the sense of communion with God is not only preserved, but justified. And what about prayer? It remains exactly in the same position to the man who believes in evolution as to the man who believes in the Divine decrees. And how do Calvinists bridge the gulf? By asserting that prayers are themselves links of the universal chain. And if this answer is not satisfactory, if the enquirer wants to know whether his prayer has a *present* relation to the Being to whom he prays, he is directed to Rom. viii. 26, "The Spirit helpeth our infirmity," and our infirmity here is that we know not the will of God. So a third agency comes in, the Divine prompter who suggests the prayer he ought to offer, the will of God—what the scientist calls the law of nature. True, if

there were no other God than an impersonal force there could be no communion with God, and, therefore, no room for religion. But on this point the evolutionist has no testimony to give; he claims to know nothing. But once assume that the Force is a person, and all the rest of the way is scientifically smooth and easy, and nothing is more in harmony with the principles of evolution than the words of Paul, "In him we live," etc.

The conclusion, then, which our author would have us reach is that the old faith can live with the new. If evolution should be proved to be the law of the universe, Christianity will take its place as one of the main forces in the achievement of the process.

W. A. HUNTER.

Toronto.

IN THE BREAKING OF THE DAY.

IN the gray of Easter even,
 When the light begins to fade,
 Fly two angels out of heaven,
 Veiled in vesper shade.
 And they watch by those that sleep,
 As they watched Immanuel's rest,
 And they comfort all who weep,
 As they soothed sad Mary's breast.
 Soft they whisper through the night,
 "Wait until the morning light!
 From your sorrow look away
 To the breaking of the day!"

In the Easter dawn victorious,
 When the stars in rose-light fade,
 Rise those angels, plumed and glorious,
 Like the sun arrayed.
 And they gather up the flowers
 From the purple plains of morning,
 Far and wide in bloomy showers,
 Graves of midnight woe adorning,
 Saying, singing, "Christ is risen!
 Watch no more the open prison;
 He has led your Loved away
 In the breaking of the day!"

Frances L. Mace.

THE MINISTERIAL ASSOCIATION.*

THE ministerial association is likely to be yet a most important factor in maintaining the efficiency of the pulpit. In advocating their formation, let me ward off any suspicion that, like the Athenians of old, I simply wish to spend my time in telling some new thing. The ministerial association is not a foreign growth, to be tended like an exotic among us. It is indigenous to every land, as long as similar interests, similar tastes, and mutual dependence are characteristics of the ministry. We had our college companionships, and the ministerial association is but a child of larger growth.

If we look back to our college days we remember how, coming together as strangers, we quickly chose out our own companions. With kindred tastes, each had yet something to impart to the other. To the hours and days spent in conversation on our studies and on the subjects concerned in our future life work—to these sometimes more than to our classes we have to look back as the source both of our zest and of our success in our after labors. So eager and full were these discussions that they often stretched far into the night, or made the longest way round the shortest way home, when

“Ane went hame wi’ the ither, and then
The ither went hame wi’ the ither twa men,
An’ baith would return him the service again,
And the mune was shinin’ clearly.”

In these meetings and conversations we have the germ of the future ministerial association.

It has a very natural development. One or two kindred minds do not satisfy us. We wish to know what every one thinks, and to crosswords with every opponent of mettle. The more private companionship is gradually increased. There were seven or eight of us who used to meet together when at the theological hall. We chose a book of the New Testament for study. We learned what were the best works bearing on it from every standpoint. Each

*Read at the annual meeting of the Alumni Association.

of us secured one as different from those of the others as possible. When we came together we had to state the precise views of our own authors. After all had been given, there was a general discussion: our own views and thoughts were stated, and, if it was a disputed point, we ultimately agreed on one interpretation, or we agreed to differ.

Doubtless, out of a meeting such as this originally grew the theological societies of our colleges. In these, though the personal equation has often a disastrous prominence, making oratory take the place of knowledge, denunciation that of argument, and repartee that of refutation, much good is done by cultivating the emotional as well as the intellectual side of our nature. A more varied syllabus is provided. We are brought into contact with a greater variety of minds, of every degree of power, and with every kind of twist. It is a good training for after life.

So far the development has been apparent and unbroken. It is when we leave colleges and halls that we have to search for the missing link. Our point of view is changed. Study that was an end has now become a means. But as the various attempts to secure it show, we still feel our need of co-operation in our search after truth. The failure of these attempts sometimes lies in breaking the line of development. One attempt tries to initiate the millennium at once by instituting associations of ministers of all denominations. In particular centres the conditions may allow of these, but not generally. The life of a denomination as such lies in the emphasis given to its differences from others. The discussion of these involves friction, and in small societies this generally means disaster. These subjects are often those which ought to be discussed: they are of the greatest interest: but they have to be passed by for others on which there will be no vital difference of opinion. Even in treating of these, one has to be as careful as a gymnast dancing among eggs. This is a millennium in which the wolf is muzzled that it may dwell with the lamb: and the leopard has its fangs extracted, and even its spots painted out, that it may lie down with the kid. So the tension either becomes unbearable or the interest dies out: and the association passes away from nervous prostration or chronic decline. Such associations may be profitable at some future period, but they are not generally so now.

An attempt truer to the line of development is that where a club is formed, and where it is agreed that each member shall expend a certain sum in books on living topics (or magazines, as is sometimes the case), and that these shall be passed round from month to month, each keeping his own at the end of the year. So far this is good, but it is only partial. There are benefits that can only be derived from the immediate contact of minds. Iron sharpeneth iron. There are departments of our work that are best treated in oral debate. There is an inspiration and a stimulus to be had only from personal contact. This brings us to treat of the ideal ministerial association. The ministerial association, as I take it, is "an association in which the minister's studies are continued, being sustained, guided, amplified, and corrected by the co-operation of his fellow-members, with a direct view to the development of his whole nature, and thereby to the more efficient and more effective discharge of his ministerial work."

I have been trying to show that such an association is only the natural outcome of the necessity we feel for companionship in study, and therefore a necessity for really effective work on our part. Let us bring it to the test of present day experiences and circumstances and see how it stands.

When we make our exit from the college, we are just beginning to learn how little we know. We have got little more than the materials and the habits for securing knowledge. But when we enter on a charge, the visitation and the direct pulpit work seem to occupy every moment of our time. We have no stores laid up, and soon we begin to live from hand to mouth. A great part of our past study is wasted: the old methodical habits of application are lost: any gains that we make are desultory: odds and ends only are picked up. The result is atrophy of many of our faculties, as well as poverty of mind: our natures and sympathies are narrowed: and, though time is spent on the congregation, there is neither that concentration, nor controlled and regulated force, nor searching application of truth, that produces the maximum of impression. We are forgetting to work out our own salvation, and, while we are trying to form the characters of others, we are letting our own grow weaker and less forceful. The ministerial association is a guard to prevent this waste. It is a post-graduate course, carrying on all our studies to their ultimate

end in our own work. Its demands are a protection of those hours of meditation and devotional study in the sacred observance of which lies the minister's only possibility of successful work.

There is one objector to our association. It is the man who can do without it. He studies regularly. He conserves all his energy. He has books at his disposal, and he has a good conceit of himself. Unfortunately it is human nature to have predispositions. We like one style, and we tend to make up our whole library from that class of books. Even if we have others, after all we get from a book very much what we bring to it. Our objector takes, say, Parker, as his guiding light, and from Sabbath to Sabbath he hurls epigrams like grapeshot at his people. Or he may be inclined toward the "Higher Criticism," and read only Cheyne, Smith, etc., till his people wonder if any one understood the Bible before he appeared. We are apt to move in ruts, the chief difference being that one rut is broader than another. In some cases our objector is one of those omnivorous readers who run the whole gamut down from Chaucer to Mrs. Humphrey Ward. It is the fashion in our day to have read everything; so we get men who remember much but think little; who sip from every cup of knowledge, but drink none to the dregs; gossips in literature, not scholars. The matter is not digested, and so the sermons are unconsciously a succession of quotations, stories, poetry, titbits of literature, science, extracts from commentaries, disgorged in a confused mass, as if through nausea of the intellect. No matter how careful we are, excrescences appear that mar our work and injure our influence. The ministerial association, I claim, will be a lever to lift us out of our ruts; it will cause us to think as well as to read, and in it the pruning knife will be effectively used.

Again, the vast and increasing discoveries of science, exploration, historical and antiquarian research, have widened the range and increased the labor of the minister's studies. The revival of learning among the people renders it imperative that the minister should be thoroughly acquainted with every branch bearing directly on his work. Accuracy is rendered difficult by the fact that in the presence of all these discoveries and new theories, there is an intoxication of the mind that disturbs the reasoning

faculty; true judgment tends to become more an accident than a certainty; in its place we have disposition, training, prejudice, and passion being taken as the guide and the authority. The minister's position is rendered all the more precarious by the fact that a half-educated age is more difficult to teach than an ignorant. The sense of authority is lessened. The half-educated man is a critic first and a disciple afterwards. He puts equal stress on accidentals and essentials. We have to take our circumstances as they are. We will only meet them effectively by co-operation, by each directing the stream of his studies into a common centre and making the result common to all. The minister with a hobby for science may bring its latest results bearing on the Bible; the member who has the gift of tongues may glean the latest results of foreign writers for the benefit of his brethren. If the leading magazines are taken, the channels of new information will be successfully watched. In this way the mind of each member will be developed, his matter kept fresh, his style vivid, and he himself in living touch with the minds of the people who are greedily seizing on every new thing.

Another department of the association would deal with pastoral work. Young ministers especially feel that many circumstances arise in which they would be the better of the advice of the more experienced. Difficulties meet us, the wrong handling of which may lead to years of trouble or to resignation. Innovations are threatened, and the united investigation of the association is more likely to distinguish correctly between good and evil, expedient and inexpedient, than the mind of one. In the multitude of counsellors there is safety.

By this association, too, we will better fulfil the demand of Christ: "Come ye yourselves apart into a desert place and rest awhile." We need to heed this invitation more than we do. Never was there such an age of rush as ours. The string that is always stretched loses its vibration. The mind never out of the whirl of church work will become what the Scotch call "fashionless." The spirit with no time for introspection and aspiration will lose its brightness and the fervor of its early love and enthusiasm. We need times of silence in our lives to hear God speak. It is only after the earthquake, and the thunder, and the fire have passed by that there comes the still small voice and the times of

refreshing from the presence of the Lord. In the devotional and spiritual exercises of the association we shall recognize that the promise is fulfilled: "Where two or three are gathered together in my name, there am I in the midst of them."

In these paragraphs I have tried to show that the ideal ministerial association is not only justified, but demanded, by our present circumstances and experiences. Let me translate my abstract definition into the concrete. I have here the description of an association in Scotland sent me by a friend. "Our society," he writes, "has no written constitution, but is of considerable value in the estimation of those who compose it. We meet for study and discussion of subjects once a month in each other's manses. Our number is limited from the fact that we study and discuss after tea till far into the night, and sleep where the meeting happens to be held. We have read Job in the original, and made a critical study of it, and have read John in Greek, and done the same with it. We generally give an hour and a half to each of these subjects, but sometimes more, as we do not limit ourselves to time. Our object in this is to keep up our Hebrew and Greek, and so to give us the means of dealing effectively and confidently with those critical questions in both Testaments which are current in our times. We have also read Dante—not in the original—but in three or four translations, so as to get a good grip of the poet's meaning; and we are now reading critically 'In Memoriam,' by Tennyson—this is to keep up our interest in literature. We sometimes get one of the members to give a pretty full outline of a sermon, and we point out what we believe to be its excellencies and its defects. Or, we take texts which we have not written on and try to draw from them good outlines—thus bringing out a richer and fuller statement of the truth by the conflict of mind. We generally spend an hour or more in prayer, in which all take part, for blessing on our own spirits and on our work, and also on the general work of the church of Christ; and we then lay cases of special difficulty before God. We thus encourage each other by upholding each other's hands in the good work. We sometimes appoint a subject for one of the members to write a paper on, and then we have, after the reading, a discussion on the theme. Here is one of our subjects: 'How best to preserve the fervor of our own spirit amid the constant worry

and waste of ministerial life.' That is really, in briefest outline, what we do and aim at in our ministerial club or association."

The one demand on every member of an association of this kind is an enthusiasm for truth. For truth every conflicting prejudice and prejudgment must be laid aside; every difficulty must be faced; and every necessary sacrifice must be made. Thoroughness and sincerity must characterize the preparation of each and all for every meeting; calmness and impartiality must be the atmosphere of every judgment; and honesty the motive of every choice. Charity and forbearance must be the attitude toward the member who is struggling honestly and bravely on through doubt and imperfect light, and even error, if haply he may find the truth. Then, when the truth has been found, each may bring to it the stores of many minds; so that what might have been carried to the people bare and austere and repellent by the one door of conscience will appeal for admittance through the intellect and the heart and the æsthetic taste as well, and those who would not have yielded to it from the force of its authority will be conquered by its reasonableness, or won by its grace, and will be held by the fulness of its substance.

R. S. G. ANDERSON.

St. Helens.

I HAVE lived my life, and that which I have done
 May He within Himself make pure! but thou,
 If thou shouldst never see my face again,
 Pray for my soul. More things are wrought by prayer
 Than this world dreams of. Wherefore let thy voice
 Rise like a fountain for me night and day.
 For what are men better than sheep and goats
 That nourish a blind life within the brain
 If, knowing God, they lift not hands of prayer
 Both for themselves and those who call them friend?
 For so the whole round earth is every way
 Bound by gold chains about the feet of God.

Tennyson.

THE CANADIAN COLLEGES' MISSION.

ANY new departure in the work of foreign missions to-day usually receives some attention from the church. It may be favorably received or unfavorably. It is, however, usually noticed. This is not always because of the wisdom or worth of the new departure, but because of the importance which to-day the church attaches to the work of foreign missions.

The Canadian Colleges' Mission is now to be pronounced upon. Its promoters hope the church will cordially endorse it. They bespeak for it, at least, a generous reception, which they feel confident will not be withheld when all its aims are known and appreciated.

In 1888, a mission to Korea was organized in connection with the Y.M.C.A. of University College, Toronto. Another organization for co-operative work in that same country was formed some time later in connection with the Y.M.C.A. of the medical schools of Toronto. Late in the autumn of the year of its organization Mr. James S. Gale, B.A., landed in Seoul, Korea, as the missionary representative of the former organization. About two years later Dr. R. A. Hardie, accompanied by his wife and child, reached the same place as the missionary of the latter organization.

Mr. Gale continued his connection with University College Association until the spring of the present year, when he saw fit to tender his resignation to the Mission Board and unite with the mission of the American Presbyterian Church in Korea.

The three years of his connection with the college mission were filled with most of the difficulties of the pioneer missionary, and consequently were filled with heroic service, for Mr. Gale is a brave man. It was with no little sorrow that the association accepted the resignation of their missionary. His withdrawal has, however, been the occasion of the formation of a new mission.

The two college missions in Korea have been amalgamated and the constituency enlarged so as to embrace other educational

institutions in Canada of a certain standard. This new mission is called "The Canadian Colleges' Mission." By the unanimous approval of the two associations this step was taken, and, by a like consent, Dr. Hardie becomes the missionary of the new society.

The proposal for the union of these two missions suggested a further enlargement of constituency for the prosecuting of work in Korea. If the necessity for education of Christian students in the work of foreign missions exists in one college, it surely exists in others. If the privilege of aiding in the evangelization of the heathen is given to Christians in one college, it ought not to be denied those of other colleges. So in forming this new society the opportunity to join the mission is given to other non-denominational educational institutions of a respectable standard in Canada, as may be seen in the following constitution:

(1) *Name*.—This mission shall be called "The Canadian Colleges' Mission."

(2) *Objects*.—The objects of the mission shall be:

(a) To propagate the Gospel of Christ in Korea and other unevangelized nations.

(b) To foster the missionary spirit in Canadian colleges.

(3) *Constituency*.—The constituency of the mission shall embrace all Canadian universities, colleges, and other educational institutions willing to assist in the above objects.

(4) *Governing body*.—The mission shall be under the supervision of a board constituted as follows:

(a) Four graduates and four undergraduates in Arts of the University of Toronto, appointed by the University of Toronto Y.M.C.A.

(b) Four graduates and four undergraduates in medicine, appointed by the Y.M.C.A. of the medical colleges of Toronto.

(c) Representatives of such other institutions as join the mission, appointed by said institutions in accordance with the provisions of clause 5.

(5) *Basis of representation on the Mission Board*.—Any institution contributing from its undergraduates to the funds of the mission shall be entitled to representation on the Mission Board according to the following scale:

Up to \$50, one representative.

From \$50 up to \$100, two representatives.

From \$100 up to \$150, three representatives, and so on until such institution has equal representation with each of the original associations.

(6) *Officers of the Board.*—The officers of the board shall be chairman, secretary, assistant secretary, and treasurer.

(7) *Election of Board.*—(a) *Applying to the two original associations.* The graduate members of the board shall be appointed for a term of two years, two members from each of the associations retiring at the end of each year. The undergraduate members shall be elected annually by the associations at their annual meetings.

(b) *Applying to other institutions.* Other institutions may elect graduate or undergraduate representatives at their discretion, such appointments to be for the term of one year.

(c) Retiring members of the board shall be eligible for re-election.

(8) *Contributions.*—(a) The undergraduates in each of the two original associations shall be expected to contribute at least \$250 annually to the general fund of the mission.

(b) All contributions to the mission shall be paid into the common treasury.

(9) *Advisory Board.*—There shall be an Advisory Board, consisting of from six to twelve members, six of whom shall reside in Toronto. The members shall be appointed by the Mission Board, and their appointment shall be permanent.

This board may be consulted in regard to all matters affecting the general policy of the mission, and shall meet at the call of the Mission Board.

(10) *The Mission Journal.*—(a) The mission shall continue the publication of "The Medical Missionary" under the name of the "Canadian College Missionary."

(b) Each of the two original associations shall be represented on the editorial staff.

This is the constitution upon which the new mission is set afloat, but may be modified and enlarged as the organization becomes perfected. From it the aim of the mission can be seen. It found its birth in a desire of the Christian students of Canada's greatest university to contribute in some way to the church's greatest work. The whole undertaking should therefore receive her generous consideration.

It has been urged in objection that such independent missionary undertakings are improper because they are a usurpation of the work of the church, and that they are unwise because they bring about an expenditure of interest and strength which should be spent within the church. It ought, however, to be borne in mind by all objectors that one of the primary aims of the mission, as appears in the constitution, is the education of Christian students in the work of foreign missions. Few will refuse to admit that one of the first duties of the church, and one long neglected, is the evangelization of the heathen. The extending and deepening of interest in the work is surely one of the first responsibilities. * Here, then, for this very purpose a constituency is opened up by the organization of this mission, the importance of which is not easily overestimated.

It is true that a goodly number of the students of our higher non-denominational educational institutions in Canada are touched in this work by the churches, yet it is just as true that more are not touched, and who learn for the first time through a college mission their obligations and responsibilities in this work. In this no complaint is made against the church, for in other places, as in Toronto, great numbers of students are not in connection with any congregation.

Of the constituency, as it now opens out, in the organization of this mission, the Young Men's Christian Association of University College and the medical schools of Toronto, in connection with which mission work in Korea has heretofore been carried on, form only a small part, though an important one. All other Canadian non-denominational institutions for higher education have the privilege of co-operating in this work and of having representation on the board.

Another object of the mission, and, in the minds of many of its friends, by far the more important, is the prosecution of work in Korea. A mission of promise is already established. By the faithful effort of Mr. Gale and Dr. Hardie, a foothold has been secured. Since the resignation of Mr. Gale, Dr. Hardie has been alone, and is at present the only representative of this mission in that distant land. The possibilities of the field are great, and the success of the undertaking will be determined by the manner in which it is received by the colleges. It is to be hoped

that Dr. Hardie's hands will soon be strengthened by the presence of a colleague from Canada.

The benefits from a mission of this kind, properly conducted, are apparent. In the first place, to the Christian life of individual students. It is a principle that Christians should learn early that the deepest spiritual life cannot exist apart from a warm and intelligent interest in missions. In one aspect, by reason of its magnitude, the work nearest the heart of our Saviour is surely the evangelization of the heathen. To walk close to Him, one must agree with Him in His estimate of this work. That such might be the case is one aim of the Canadian Colleges' Mission, in common with other like organizations. As an active, prayerful interest in foreign missions is life-giving and healthful to a congregation, so is it to Christian organizations in colleges. The life of students thus influenced is felt beyond the Y.M.C.A. or Christian organization of the college, and they become of more value to the congregation from which they come. The churches, if from no other motive than that of self-interest, should give the Canadian Colleges' Mission its cordial endorsement and sympathy. Connection with the work of a mission of this kind is salutary to many a student. Without endangering loyalty to denomination, it broadens them and makes them catholic in spirit, and more comely and useful in the church of Christ. A narrow denominationalism which forbids a generous consideration of an undertaking of this kind is a blemish from which the church might well pray its members to be freed.

To secure a wise administration of the mission and strengthen the confidence of its contributors, the constitution provides for the election of a permanent Advisory Committee. Six, at least, of its members shall reside in Toronto, and shall thus be always available for consultation upon matters affecting the interests of the mission.

The members of the present Mission Board would solicit from the supporters of the two original missions the transference of their allegiance to the new mission formed by such hearty and unanimous consent of the contracting associations.

By a wise administration on the part of its officers, and a generous encouragement on the part of the Christian public, may not the Canadian Colleges' Mission be most effective in the work for which it exists?

J. MCP. SCOTT.

LIFE ON SQUAW ISLAND.

“THIS is your boat, and here is her captain,” said my friend, as we approached the fish-tug *Fred. A. Hodgson*, lying at the railway dock in Collingwood. I was soon made acquainted with Captain Clark, who, on learning that I was the student appointed by the Knox College Missionary Society to Squaw Island, replied, very kindly, “Yes, I guess you can go along with us, if you don’t mind roughing it a bit.” We slept aboard the tug that night, and very early next morning left for the fishing grounds. With a fresh, bracing breeze blowing, and a beautiful view of the Blue mountains as we steamed past Meaford and Owen Sound, the trip was most delightful. Wiarton and Lion’s Head are passed at a distance; and now, after a run of eight or nine hours, we begin to see signs of the fishing field. Here and there appear small flags floating a few feet above the water; some are red, others white, while a few are completely torn away and only the bare staff remains, projecting through a large wooden buoy floating on the water. This buoy marks where the net is set. Deep down at the bottom of the lake, at a depth of from ten to twenty fathoms, lies the net, and as the buoy is attached to it by a line it cannot float away. We stopped first at Club Island, where I made the acquaintance of some of the fishermen. Bronzed and weather-beaten they were indeed, yet sociable and kind. All the loaded cars are now aboard; the empty cars left off; letters delivered; supplies left at the storehouse; so off we are again. Squaw Island is the next stopping place, still sixteen miles away. After half-an-hour’s run, a low, flat island (looking very much like a floating log) is pointed out to me. How my heart sank! It is Squaw Island, my mission field, my home for four months. How small and insignificant it seemed! On the left, Manitoulin Island presents a bold view; while away to the north, the La Cloche mountains rise to a considerable height. As we draw nearer, the appearance of the island improves. It is a limestone formation, and except along the shore, which is a continuous line of heaped-up limestone rocks, it is densely wooded.

But one who has never been upon the island little dreams of the natural beauty of the place. We steamed along the eastern shore, and at the north end of the island entered a harbor, the most perfect and convenient, I think, I have ever seen. It is horseshoe-shaped, about a quarter of a mile across; and outside the entrance, at a short distance, lies another island, which entirely prevents heavy seas from the lake entering the harbor. There are a great many fishing boats here, and three steam tugs. As it was late in the day when we arrived, nearly all the boats, about forty in number, were in port. We soon reached the dock, and the captain made me acquainted with several of the fishermen and directed me to the manse. A couple of stalwart fishermen seized my trunk, and I followed close behind them, anxious to reach the manse, but still more anxious to get away from the gaze of the crowd of fishermen upon the dock. We passed shanty after shanty, all built of rough pine lumber, and much too close together for either comfort or cleanliness. Women here and there are standing in small groups, evidently criticizing the minister; and the place seems fairly alive with children of all sizes. Finally, we reached a shanty built of small logs, the only one of that kind on the island. Everything within is scrupulously clean and neat; and the kindest of hostesses welcomes us to Squaw Island. Dinner is steaming upon the table, but before partaking of it we are introduced to the manse, which joins the house we have just entered. There are two apartments—one six by eight feet, and the other four by five. "Rather small for comfort" is the first thought, but the first peep inside dispels everything in the shape of anxiety. There is no schoolhouse, or other public building, so one of the boarding-houses is secured in which to hold the services. The long table is placed next the wall, one end serving for a desk, while the vacant place on the floor is filled with benches collected from the adjacent shanties. The service is well attended—in fact, the house is filled—and throughout the whole service perfect order is observed. During the week we secured a vacant shanty, and before the end of the week it was seated with benches to hold seventy-five persons. This served us during the summer for both schoolroom and church.

The island itself is well worthy of description. It is about two miles long and a mile wide, and is entirely composed of lime-

stone. A large part of the surface of the rock has, under the influence of the atmosphere, been weathered into soil, and this is covered with dense bush, principally cedar, spruce, and balsam. In places, however, the rock is still flat and unbroken as it was while under water. Nothing grows on it except perhaps a stray vine of juniper, or a stunted cedar. These rock platforms, of which there are several on the island, form what the fishermen call *natural parks*, and certainly they deserve the name. All around is a dense hedge of spruce and cedar forest; while the floor is either bare limestone rock, or rock carpeted with juniper. In places the action of the atmosphere can be plainly seen. The limestone has become disintegrated, and to a depth of several inches presents the appearance of slaked lime, on which nothing grows. The island forms part of an Indian reserve, hence its name; and is leased by the fish company operating in this part of the bay. Twenty to thirty families, from different parts on the Georgian Bay, Collingwood, Meaford, Lion's Head, Killarney, and other places, congregate here during the fishing season, which lasts from the opening of navigation till the end of August. Early in the spring, as soon as the ice breaks up, the fishermen leave their homes for the fishing grounds. The weather is cold and stormy, and in their open skiffs they suffer much from exposure. It is no uncommon experience to be delayed for a week in the ice in some of the harbors on the way up the bay. During the early part of the spring, the work of the fishermen is anything but easy. Though protected from the wet by a suit of oilies, they must with bare hands handle the nets just drawn from the icy water, which in a few moments are frozen solidly together in the boxes. At the time of our arrival all, or nearly all, of the women and children had already reached the place.

During the summer we held service in the morning and evening on Sunday, Sabbath-school and prayer meetings were held, and all these services were well attended. The missionary could not help feeling that, along with the patient attention of the people, he had their earnest sympathy as well. As there was a large number of children on the island, who during the summer were deprived of school privileges, a day school was started and conducted during the forenoon of each day by myself.

Anxious to know all about the process of fishing, and having

had several invitations from different fishermen to accompany them out upon the lake, early one morning I stepped aboard the steam-tug *Ethel*, to become, for one day at least, a fisherman. After a run of ten or twelve miles, we sighted our buoy, and now the day's work began. A roller is rigged at the bow, and over it the net is hauled by two of the men. Being an amateur, I was given the easy task of taking out the fish. Clad in a suit of oilies, I waited for the first fish to appear. In a few moments it did appear. A moderate-sized white fish. Without any trouble, it was removed from the net and thrown into the box; another and another soon followed. I began to enjoy the work. But the fish began to come in faster, not singly, but in pairs now, and much larger than the first. I am getting behind, and, to cap all, here is a monstrous trout with wicked-looking jaws that must be avoided, if we would keep our fingers whole. For a few moments I struggle manfully to keep the box clear of fish; but for every one I succeed in getting clear of the net, two or three more are added. With fingers bleeding and nails slivered and back aching, I give up, and submit to the humiliating alternative of being helped to take out the fish. Without the slightest trouble, fish after fish is removed by one of the fishermen, and all is clear again. And so the work goes on until the five miles of net have been fished up, and twelve hundred weight of fish are lying in boxes and on deck to repay the men for their toil. The nets are then reset; the crew sit down to partake of their lunch; and now we turn homeward again. On the way home the fish are cleaned, and when the dock is reached they are at once weighed and packed in ice in the fish-cars. The boat is then thoroughly washed and wooded up for next day's work, and if any nets have been brought ashore they are reeled up to dry. So ended my first day's experience as a fisherman. One thing I learned, however, and it is this: A man may look upon their work as being very humble, and such as requires only ordinary skill; he may be able to preach and teach school with success, and yet not be of much use as a fisherman.

As a class, the fishermen on Squaw Island are most intelligent, and, except in those cases where whiskey blights all, they are, as a rule, thrifty. So pleasant was the summer of 1891, that it was with great pleasure I learned that I was reappointed to

the field for this summer also. Arrived at the field, I found many old friends ready to welcome me; but many familiar faces were absent, and strangers in their place. Every shanty on the island was occupied, and so we were without a place of worship. There were more children than ever on the island, so teaching must still form part of our work. But, first of all, we must have a building of some kind, and so we began to raise money. The outlook was not very bright—only about twenty families in all, and several of them are Roman Catholics, and the Protestants belonging to five different denominations. But all these distinctions were entirely forgotten, and almost every man and woman on the island contributed something toward the building fund of the church. Lumber, shingles, hardware, etc., were ordered from Collingwood, all of which Captain Clark carried, free of charge, on the *Hodgson*. As none of the fishermen felt equal to the work, the missionary had to become architect and head carpenter; but where no one would lead, a score or more were ready to follow. Perhaps no church was ever built under like circumstances. On one occasion only two of us were at work on the building—the missionary at the work-bench inside making pews, and a Catholic Indian on the roof shingling away right merrily. But after some weeks of hard work (for carpentering six days in the week and preaching on the seventh is not the lightest labor), our church was completed, with seating capacity for one hundred, and all the requirements of church and school. Better than that, when the last nail was driven, the last nail was paid for, so our little church is entirely our own. On August 7th, an event occurred which will long be remembered by many. Rev. E. H. Sawers, of Westminster, dispensed the sacrament of the Lord's Supper. It was the first time in the history of the island that the sacrament had been observed; and while the congregation was made up from the different sects on the island, at the table of the Lord fourteen of us sat down to commemorate His dying love. Before the season closed a public meeting of the people was called to organize, as far as possible, our mission. A committee of management was appointed to look after the affairs of the church, and after other business was attended to a name was chosen. Remembering the one who was the first ordained minister to preach in our church; the first, also, to dispense the

sacrament of the Lord's Supper, and one who has always shown a deep interest in our society, unanimously we named it "Sawyer's Presbyterian Church." All too soon the season came to an end. With a heavy heart, we left the island. Many of the fishermen had already gone away, but some families still remained. In a short time we were again almost out of sight of the island, and now it appeared as it did when first seen; but how different were the feelings that the last sight called forth!

JAMES MENZIES.

Knox College.

ANTICLIMAX.

I WALKED a city street, and suddenly
 I saw a tiny lad. The winter wind
 Howled fitfully, and all the air above
 The clear-cut outline of the buildings tall
 Seemed full of knives that cut against the face:
 An awful night among the unhoused poor!
 The boy was tattered; both his hands were thrust
 For show of warmth within his pocket-holes,
 Where pockets had not been for many a day.
 One trouser-leg was long enough to hide
 The naked flesh, but one, in mockery
 A world too short, tho' he was monstrous small,
 Left bare and red his knee—a cruel thing!
 Then swelled my selfish heart with tenderness
 And pity for the waif: to think of one
 So young, so seeming helpless, homeless too,
 Breasting the night, ashiver with the cold!
 Gaining a little, soon I passed him by,
 My fingers reaching for a silver coin
 To make him happier, if only for
 An hour, when—I marvelled as I heard—
 His mouth was puckered up in cheery wise,
 And in the very teeth of fortune's frown
 He whistled aloud a scrap of some gay tune!
 And I must know that all my ready tears
 Fell on a mood more merry than mine own.

Richard E. Burton.

CHAUTAUQUA.

IT has been suggested to me that a brief account of a visit paid to Chautauqua would be interesting to readers of THE MONTHLY. The present writer went to Chautauqua to see what it was like, intending to stay if desirable, but to go on if otherwise. The result was that I came enthusiastically to agree with President Schurman, of Cornell, who said, "Chautauqua was the surprise and admiration of all who visit it for the first time." I cannot stop to describe the lake and scenery, but only to say that, in certain moods of nature, it more than anything I have seen reminded me of Scotland. The life there is most varied, as well as broad and full, having something for every one. It is quite correct to say that every hour of every day there is something going on. I understand that to have something for every hour is the aim of the directors. There were thousands of people present on the grounds. The number was variously estimated, ranging as high as thirty or forty thousand. It was interesting to learn at a Methodist congress that there were more Presbyterians on the ground than any other people. The statistics were gathered from the registers. It was remarked at the congress that Presbyterians were quick to discern a good thing when they found it, and had a considerable capacity for developing the possibilities of things when discovered; as witness, the Christian Endeavor movement. This, however, put the soul of Prof. Starr into purgatory. He regretted, in his temporary fit of pessimism, that it was a Methodist, Bishop Vincent, who originated the Chautauqua movement, and a Congregationalist, Dr. Clark, the Endeavor movement. He thought the Presbyterian Church was just a little bit too respectable, and not sufficiently progressive. It occurred to myself that, as a professor of natural science, he ought to have remembered that God puts His thoughts now into the mind of one of this nation and then into another one of that. Hence Galileo, Newton, La Place, Franklin. So with regard to denominations. General Booth, indeed, might belong to no denomination, and to babes God may reveal Himself. Nay, that

He even stirs in the minds of heathen men; hence the world's great inheritance from Greece. Is not Plato also a pedagogue to lead unto the Master, Christ?

The different churches have their own headquarters. The Presbyterian headquarters is a very fine brick building, the only one on the ground of such solid material. On the Wednesday evenings each denomination has its own prayer meeting for an hour, and I am glad to say the Presbyterian house could not hold all the Presbyterian people who desired to be present. Dr. and Mrs. Aldine (Pansy) take a great interest in the Presbyterian house. Dr. Matthews, of London, was there, and Dr. Munro Gibson was to arrive. I was exceedingly pleased to meet our Dr. Laidlaw, of Hamilton, and Principal Dickson, of Toronto. The Y.P.S.C.E. hold conferences and picnics. On the Sabbath everybody worships together in the great amphitheatre. The music is under the direction of Dr. Palmer, of New York, who invites every one who can read music to come to the choir. Excellent high-class concerts are also given under his direction. At the devotional hour Mr. Exell, of Chicago, leads the singing. A Sunday-school and an Assembly Bible Class are held in the afternoon in the grove; or in the morning, if the afternoon is otherwise filled up. Mr. Jacobs, of Chicago, chairman of the International Sunday-school Lesson Committee, conducted the lesson one Sabbath. Later in the day, a vesper service and vigils are held in the Hall of Philosophy.

During the week lectures of all kinds are delivered by men and women of mark. This year, amongst others, there were present Prof. Seaman, England; Prof. H. H. Boyesen, Prof. S. Burnham, Prof. R. T. Ely, President Schurman, Prof. J. H. Gilmore, Prof. R. Ogden Doremus, President W. R. Harper, Prof. R. W. Rogers, the Hon. Andrew D. White, Dr. J. T. Duryea, Dr. J. M. Buckley, Dr. F. W. Gunsaulus, Dr. Wilbor, Dr. J. M. Gibson, Mrs. Lathrap, Mrs. Emily Huntington Miller, Mrs. Helen A. Beard, Mrs. Barker, Mrs. Florence Howe Hall. Then there are classes and lessons of every kind—music, drawing and painting, wood-carving, photography, typewriting and phonography, cookery, embroidery, etc. At the college there are classes in Greek, Latin, French, German, Hebrew, English Literature, Political Economy, and Philosophy. Amongst the professors in the

Biblical department were Dr. W. R. Harper, president of Chicago University, himself a host and an inspiration; Prof. Rogers, Dickinson College; Profs. Batten, Horsley, Burnham, McClenahan.

The lectures by President Harper and Prof. Rogers were exceedingly fresh and stimulating; nay, such as ten years ago would have been simply impossible. The subject of Prof. Rogers was the Exodus, involving Egyptology and other cognate sciences. The finding of Pithom with its first tiers of bricks good, and the upper bad; the true meaning of Shur and Etham, with the location of Kadesh-Barnea; who the Hyksoo were, and the like, being amongst the recent results. The subject of Dr. Harper was the Messianic element in the Old Testament. In addition to all these, there were exceedingly valuable Biblical conferences, at which were many professors, divines, and ministers, as well as the general public, including ladies, who took part. Some of the subjects created considerable interest. They only need to be named to convince all that they would. The Mosaic authorship of the Pentateuch, the question of one or two Isaiahs, the inerrancy of Scripture, inspiration, what is the true aim of Bible study, the study of the Bible in colleges, the higher criticism, the Gospel of John and its relation to the synoptics.

It was announced that next year, besides the professors of this year, there would be others, and new courses and greater interest still. Other eminent lecturers from across the Atlantic are to be brought.

There is also a large model of Jerusalem, and a model of Palestine, 300 feet in length, laid out on a scale, and a lecturer who has been twice in the Holy Land employed to give descriptions. In the museum lectures are also delivered on art and Bible antiquities and architecture. There are Normal School lessons for Sunday-school teachers, missionary conferences, and women's conferences and clubs. There is a gymnasium with professors for males and females alike, and gatherings of children every morning. Something, in short, for all.

One value of a summer visit to Chautauqua is that you learn what books are reliable and up to date. In a conversation with President Schurman, he said no book on psychology need be taken up which has not been published within the last six years. From Prof. Rogers,

who is an original investigator, and a friend of Sayce, we learned how to value aright the story of the *Nation's* series, and such like books.

There are ample opportunities for boating and bathing. There are fireworks, illuminations, as of the fleet, and pageants for those who desire them.

Of the Chautauqua Literary and Scientific Reading Circles, and of the study of correspondence conducted under the auspices of the American Institute of Sacred Literature, which is in affiliation with Chautauqua, I need not speak, as they are already so very well known.

A very practical question is, what does it cost? Three dollars for August are charged for entrance to the grounds; less for July. Moderate sums are charged for the classes, whilst everything else is covered by the entrance fee. And board can be had in any of the cottages at \$1 a day.

I hope I have said enough to induce some readers of THE MONTHLY, who desire rational recreation, to find their way once in a lifetime to Chautauqua. I will also say of the American people there, that my experience leads me to indorse in an unqualified way what Prof. Seaman said on the opening day, "My own country, England, could not show such a gracious assembly."

That whole movement, only about fourteen years old or so, is big with great and beneficent possibilities. It surely has demonstrated that it meets a felt nineteenth-century need. And now may we not each consider for ourselves whether there is any truth in the words:

"The seeds of Godlike power are in us still;
Gods are we, bards, saints, heroes, if we will"?

Often, contemplating the advantages of our age, would come to me the words:

"Bliss was in it that day to be alive,
But to be young was very heaven."

OUR COLLEGE.

THE authorities of Knox College are preparing for the return of the of the students in September, and incidentally for the visitors to the Pan-Presbyterian Council. The fence has been straightened up, and painted; board walks have been laid from the street to the east and west entrances; the halls on the ground floor and the dining-room are also well dosed with a drab paint. The ceiling of the room in which are strung the festive boards has been neatly papered and finished, so that the whole place has a more comfortable and homelike appearance.

WE regret to have to record the death of Mrs. F. O. Nichol, who, with her husband, was laboring among the Indians in the Northwest, near Prince Albert. A little over a year ago they took up the work there, and already she is called away. Loving friends will mourn her early death and the work will suffer by her removal. To the bereaved we extend our deepest sympathy, and pray that Divine comfort may be granted to them in this time of trial. We also assure Mr. Fortune of our true sympathy with him in his sore bereavment—the death of his mother.

ON two occasions recently the *Modern Church*, a journal of Scottish religious life, published at Glasgow, has made quotations from articles appearing in THE KNOX COLLEGE MONTHLY without any statement of their source—an item from the article of R. S. G. Anderson, St. Helens, on "Principal Cairns," and one from the paper of D. J. Macdonnell, Toronto, on "The Conduct of Public Worship." We are glad to see any clipping appear in the *Modern Church*, but should prefer to see our magazine referred to.

WM. GAULD called on us the other day, but things have changed. William is now a married man, and we saw him only for a moment. The young couple are spending their honeymoon preparing for a trip to the East. Dr. Malcolm is also (together with his young wife) preparing for the same wedding tour. We wish these couples a pleasant trip and pleasant toil at its conclusion. Mr. Gauld and wife go to Formosa to join McKay, and Dr. Malcolm and wife will labor in the Honan Presbytery. W. H. Grant and Miss L. Graham, M.D., go in the same party, having the same destination as Dr. Malcolm. They leave about the 6th of September, that they may get inland by boat before the rivers are frozen. This method of transit is pleasanter and more convenient than the overland route. THE MONTHLY wishes them all success in their chosen fields of labor.

STRAY ministers just let loose from the harness for a month, often wander back to college. The library, the lake breezes, the dingy walls, the comfortable repose at night, all have "drawing" power. This summer we have had quite a number. Mr. Fowlie, of Erin; Mr. Simpson, of Fort William; Mr. Anderson, of St. Stephens, N.B.; and Mr. Turnbull, of Oneida. Mr. Morrin, of Port Colborne, and Mr. Miller, of Holstein, spent a week and revived lawn tennis. Mr. Haddow passed through on his way home from New Brunswick. Alex. MacMillan, an Edinburgh man, who settled in Canada, in the neighborhood of Goderich, about five years ago, resigned his charge in the autumn of 1891 to return to the city of his birth for a rest and to continue his studies by attendance upon lectures in the halls of that cultured city. He returned last month after spending a delightful year travelling and studying. While there he filled some important pulpits during the absence of their regular incumbents. It is Mr. MacMillan's intention to settle in Ontario.

ALLOW us to call the attention of our readers to the fact that we have a students' missionary society in the college. We take up all the new fields offered us, if there are any prospects of extending the kingdom of Christ and winning souls for Him. With regard to the support of our missionaries, we do not ask the fields to pledge any amount toward their support. We merely ask them to give according as God has given to them, and for the balance of their salaries we are dependent on the larger and wealthier congregations of our province for voluntary contributions. We have always received sufficient, even when we have taken up a much larger number of fields. This year we have taken up a number additional, and naturally will require more funds. Our reports of the summer's work will be out in October. The members of the society are willing to supply pulpits during the winter and present our cause. Any information wanted in the meantime will be supplied by Mr. W. R. McIntosh, Allandale. We are convinced that it would do numbers of our congregations good to have an address on the mission work in our own Dominion. Numbers of our student missionaries have almost untold difficulties and hardships, some of them hairbreadth escapes. Our people do not know very much about the real state of many of our people in the more destitute parts of our own Dominion, where they have the benefits of the regular services of the house of God only for four months in the year, and that every alternate Sabbath. Almost every field in Muskoka and Algoma has been pioneered by the students under our society. We commend our cause to the careful consideration of every Presbyterian minister and congregation. It is one of the most important branches of the work in the home field. Send for reports, and aid us in sending the Gospel where they otherwise would not have it.

OTHER COLLEGES.

THE resignation of Professor Ashley, who has gone to Harvard, leaves a very important vacancy on the staff of Toronto University, and too much care cannot be exercised in the choice of a successor. The value of study in social and political economy is beginning to be appreciated, and its important bearing on the future of our people to be seen. Our Government should, therefore, see that the Department of Political Science in Toronto University has as its head the most competent man it is possible to secure. Questions as to the relation between capital and labor; as to the rights of employers and employees; as to how far these rights may and should be interfered with by legislation, etc., are more and more coming to the front; and if we are to have wholesome teaching on these subjects, we need at the head of the Department of Political Science in our university no mere novice, with opinions on these questions yet to be formed, but one of thorough training, strong mind, and sound judgment; and to secure such a man we hope the authorities will use every endeavor, and will not be influenced by those who urge the employment of graduates of our own institutions simply because they are our own graduates. All things being equal, we prefer to see our own graduates employed; but the welfare of our own university, which we hold most dear, leads us to urge the employment of the best man, no matter from what quarter he may be obtained.

SOMEWHAT over a year ago the graduates in theology of Queen's College found that organization and the co-operation resulting therefrom would be to the interest of themselves and the Faculty of Theology. Accordingly, an alumni association was formed. The objects of this association are similar, in most points, to those of other alumni associations, though No. 3 seems to enlarge its platform to some extent. Acting upon this plank, a ten days' conference for study and discussion has been arranged for, and, in order that the members may know the subjects for study and the line of procedure, a circular has been sent out recommending books to be read. The first course of study is to be conducted by Prof. Watson, on "The Philosophy of Religion as Represented in Luther and the Reformation," and subjects lying within that course are suggested for essays. The second course is to be conducted by Principal Grant—

"The Higher Criticism of the New Testament Writings and Its Results." There is no minister but will be profited by such a conference. Even apart from the courses, the suggestions that fall from active minds in the discussions often afford material for new lines of research which would never have been entered but for this stimulus received. The friction of busy men alive to the needs of this stirring life is sure to produce results which will be felt by congregations for some time after the return of their ministers. There is nothing that enlarges a man more than to meet with thinking men. It is a preventive to passing into a groove, the result of which too often is the need of the preacher to find fresh fields and pastures new. The man becomes a weariness to his congregation; he becomes monotonous; and they wish him away. Congregations like fresh broth; they don't like the old warmed over. Very many men are standing in their own light in neglecting their opportunities of improvement and enlargement. The man who is well acquainted with the ordinary minister will be ready to say that this undertaking will be a failure; that graduates will not turn out; that they will not study the subject in order to be prepared to take part in the discussions. It is to be hoped that such a prophecy will be decidedly wrong; and that those in charge will order out every alumnus, and make the meeting so interesting and profitable, from the opening to the finish, that its permanent success will be insured. Such a conference must be "boomed" to bring men out, and the boom must be warranted. We hope that the most sanguine expectations of the conference promoters may be fully realized.

THE University of Toronto has been making rapid strides since her chancellor set himself the task of putting the financial affairs on a business basis. These changes are very apparent in the increased teaching power. Last year four appointments were made—four lecturers—Mr. Miller, in chemistry; Mr. Milner, in classics; Mr. Cameron, in French; and Mr. Needler, in German. This year the Mathematical, Physical, and Biological departments have been reinforced by young men thoroughly devoted to their chosen studies. A. T. DeLury, B.A., is a graduate of '90 with an enviable record; he has been mathematical master in the Harbor Street Collegiate Institute, and was elected last spring to the presidency of the Literary and Scientific Society of the university, and will assume the lectureship in pure mathematics in October. C. A. Chant, B.A., graduated in the same year; he was chosen Fellow in the Department of Physics, and is now promoted to the position of lecturer in that department. J. C. McLennan, B.A., is a graduate of this year, and has been appointed Demonstrator in Physics. E. C. Jeffrey, B.A., graduated

in 1888 at the head of his class in Modern Languages. During his course he devoted a considerable part of his time to the study of biology, and took post-graduate work in it; after a year or so, he was appointed Fellow in that department, and now has been raised to a lecturer. A demonstrator has also been appointed in the person of R. R. Bensley, B.A., M.B., who graduated in Arts in '89 and Medicine in the present year. Histology and Physiology will be the branches to which he will devote his time and energies. No appointment has yet been made in the Department of Philosophy. The Fellowship will be a thing of the past, and the appointment of a lecturer will take place on the return of Prof. Baldwin. Mr. Tracy seems to be the favorite with the students; as he has always been painstaking and thorough in his work, and has had experience in the changed state of things in that department, which gives him advantages over all competitors. In the Department of Chemistry things are in a transition stage. New buildings will at once be proceeded with, and the chemistry of the university (Arts and Medicine) will be taught in the new building, under Prof. Pike. Medical students hitherto only took lectures in the Arts department, and the Medical Faculty had a professor of chemistry who had control of the practical work. When the recent changes were made in the Medical Faculty this professorship was annihilated, but the Arts Faculty could not accommodate medicals for practical work, so they appointed Dr. Ellis Demonstrator in Chemistry; and his duties will be to teach practical chemistry in his own laboratory in the School of Practical Science, the same place in which they received their instruction hitherto. Further definite arrangements will be made when the new buildings, with lecture rooms and laboratories, are completed in the near future.

STUDENTS are apt to underrate the interest which successful professional men take in arousing within them an interest in their work, and inculcating those aims and motives which should dominate their lives in their chosen profession, and inspiring them with the nobility and grandeur of their espoused vocation. To-day, a man must be enthusiastic in his work or he can never expect to scale the rugged, rough rocks that bridge the way to the mountains of success. Every man who is interested in the growth of the kingdom of God, which is righteousness, joy, and peace, is also interested in the formation of religious ideas in the student of theology, and will ever be ready—deeming it a privilege—to assist in any way in moulding them correctly. Lectures in theology may be very good in their place, but how these doctrines relate themselves to the affairs of human life does not seem to be a subject for the class-room; and

for this we must look to those who make a particular study of this subject. The religion of Jesus Christ is all-embracing. No art or science can lie outside of its sweep. It gathers the true from works of art—let it be music, painting, sculpture, or architecture. It takes the results of the physicist, biologist, chemist, astronomer, etc., as revelations of God's laws and works. So that all these researches are of interest to the Christian; and these students can give many lessons of vital importance to the professional theologian. Theological students may feel assured that many busy and learned men would willingly assist, by their presence and words, in enlarging the field of their knowledge of the heavenly Father's great universe.

The students of Queen's College, having read this truth, availed themselves of it, and during the past two sessions arranged Sunday afternoon addresses, by able scholars, on themes touching divine things. In the first report we find the names of prominent members of their own staff, and in that of last year such names as the following: Dr. Briggs, Union Seminary; Dr. Hume, Toronto University; Dr. Murray, McGill University. These addresses were published and sold to defray, as far as possible, the entailed expenses. In every case the addresses are delivered by men unfettered by any theological dogma; men who are, first of all, seekers after truth rather than defenders of systems; men who are not afraid of the truth, and, trusting to its power to prevail, give freely the results of their thinking, and the avenues through which they have passed on their way to these conclusions.

Students of Knox College have often thought that something might be done to make the Saturday morning conferences a source of greater usefulness. Hitherto they have been principally devotional. A good brother may prepare, with twenty minutes' warning, a short exhortation which will suggest something to the fertile mind of another; or it may be that the outline of an old sermon is held up to the gaze of non-admirers. It was always like a shower of blessing when the principal, or some member of the staff, rose before us and gave us a few words worth listening to, such as were suited to redeem the time destroyed by the amateur.

On other occasions ministers have given good addresses, and transient visitors have sometimes darkened our doors to our delight; but these have never been placed on record, with the exception of that excellent one delivered by Rev. D. J. Macdonnell during the present year.

Now, in this city of Toronto we have untold opportunities of getting capable and live men to address our conferences. We have our college staff and such men as Professors McCurdy, Baldwin, Hume, Hutton, Alexander, and others; such men as Principal Grant, of Queen's; Dr. Campbell, of

Montreal College; any of whom would, we think, deem it a privilege to impart wholesome teaching for public life to men who are to play such an important part in the social life of our country as the students of Knox College. Queen's students have been assisted and encouraged by the faculty in all their efforts, and we can look for the hearty co-operation of our staff in any endeavor we may make to have a reformation in our Saturday conferences. The faithful have always had to do active mission work to secure a quorum; a fact which has been a source of anxiety to our principal. It is not too much to expect that if we ask such men as above mentioned to address us on living issues, discussed on broad and free lines, with no circumscribed methods of treatment, our meetings, with but little expense, could be transformed into fortnightly gatherings of interest and profit.

THE summer school at Oxford is over for the present year, and the success of the movement is now thoroughly established beyond the shadow of a doubt. Between three hundred and fifty and four hundred ministers have been spending ten days in theological study under the auspices of Mansfield College. Men went there, not to exhibit their eloquence, or have their ears tickled by it, but to teach and to study. It was essentially a student gathering. Most of our ministers only require to spend a few years in the pastorate to know the value of such a convention; and this is especially true at present, because the rapid progress of learning is antiquating much that was once laboriously mastered in detail. Some men may be like the preacher who declined attending a discussion of eschatology lest it should constrain him to burn up a part of the capital he had amassed in his stock of sermons. Then, men want to know how the new truth, or what is set forth as new truth, coheres with the old: and to sit before men expert in learning, men in whose Christian faith they may confide, and be conducted through the methods of modern study to the conclusions in which these scholars have found a secure foundation for all the facts of the old faith, is truly a consummation devoutly to be wished. Much credit, therefore, is reflected on Principal Fairbairn and his associates for preparing such an inviting programme as that offered at "The Summer School of Theology." We were pleased to see the name of Prof. Ashley, now of Harvard, late of Toronto University, and wished that he still retained his connection with us.

The names connected with this new and striking experiment in English Church life were a sufficient guarantee of the freshness and vigor connected therewith. The instigator of the movement, Dr. Fairbairn, gave a course on "The Place of Christ in Modern Theology." His main

line was that, "whereas reformed theology, coming through Augustine, has had the sovereignty of God as its centre; and Catholic theology, coming through the same source on the side of his polity, has had the church as its centre, modern theology is Christo-centric." He insisted on "Fatherhood" as the ruling conception of God, and on the Atonement as satisfying the entire moral nature both of God and man.

The subject of Dr. Dods was one of interest—"The Teaching of Jesus." The kingdom of God; Christ's claim as king; the place of miracles in His work and teaching, where he emphasized the congruity of the miracles with the person working them; the righteousness of the kingdom; Christ's teaching as to salvation, and the eschatology of the kingdom were the themes treated. In the closing lecture he set himself to ask, "What has Christ taught regarding the last things?" and he produced a profound impression of candor and exegetical honesty in affirming that Christ gave no hint of probation after death. The difficulty, according to his view, is not on the side of God, who cannot but seek the salvation of the lost, but on that of man, in the fact that character tends to become fixed.

Principal Cane struck a grand chord in his lectures on "The Spiritual World in the Light of the Philosophical Doctrine of Common Sense; or the Basis of Every Theology," when he pointed out that it was not with psychology alone that theology has to reckon, if she is to retain her ancient recognition as "queen of the sciences," which has been imperilled by her aberrations from reason, as well as from charity. The many scientific connections of theology must all be readjusted while her own internal readjustments are going on.

Dr. Driver was there, whose excellent work on Old Testament literature has delighted so many, and gave an historical and exegetical explanation of the prophecy of Hosea. His treatment of the subject was comprehensive and masterly. He intones "every sentence with an anapestic rhythm, cutting it up into morsels of utterance, divided by short pauses, an unconscious adaptation to the peculiar acoustic conditions imposed by Gothic interiors."

Dr. Bruce, of Glasgow, took for his subject, "The Christian Origins." The impressions produced by this apologetic course gathered strength with every lecture. With regard to the resurrection of Christ, after a review of all possible theories, he concludes that a physical resurrection remains but a mystery. The actual rising from the dead alone accounts for the facts, though the nature of it is mysterious. To retain faith in the sinlessness of Christ, we must make room for the miraculous in our theory of the universe. We can't have a miracle in the moral sphere and reject it in the natural. He also strongly defended the historical basis of faith in the Gospels.

Dr. Briggs was an interesting figure at the school. "Works of Imagination in the Old Testament" was too wide a subject to be disposed of in a single lecture. Several questions were raised well fitted to arouse public opinion on subjects which historical criticism has thrown open to discussion. But time would fail us to tell of Francis Brown, of New York; Prof. Sandys, who divides the theology of Paul into four stages; Principal Edwards; R. F. Horton, of Hampstead, all of whom were listened to with pleasure and profit.

Though men do not attend these conferences to be stuffed like sausages, yet impressions are made and impulses are received that militate for good. Then there were other advantages; there was the college library available for study, and the tennis courts for play; so that the time was, if not a holiday, a respite from the ordinary routine of pastoral work. They have seen and heard representative leaders in Bible science. They have heard of the most recent and important books in the several branches of sacred learning. They have had illustrations of the best methods of Bible study. They have been made to feel the vitality and power of the modern science of Biblical theology. It is to be hoped that this is an institution that has come to stay. The experiment has proved so successful that the Scottish lecturers and students are strongly of opinion that a summer school of theology can be successfully carried through in Edinburgh in the coming year. Is there any possibility of instituting such a school in Canada? Have we no Principal Fairbairn, or are we not in possession of lecturers sufficiently above the masses of ministers to warrant the attempt? The latter seems to be the difficulty. Students in Canada have no time to make a specialty of any department of theology. When a professorship falls vacant, it is difficult to get a man who is sufficiently above his fellows to take the position. Our graduates generally settle at the conclusion of their course, and thorough study of any department is impossible. It is strange that more of our students do not take post-graduate work, such as would fit them pre-eminently for a professor's or lecturer's chair. But sometimes advanced study is not appreciated by the fathers, especially if it clashes in any way with their own views. Still, after all, an attempt could be made, and men might, in a few cases, be imported. However, there is little doubt but that many of our ministers will use their holidays to visit the "old land," and take in the Oxford Summer School of Theology.

TRUTH crushed to earth shall rise again,
 The eternal years of God are hers;
 But Error wounded writhes in pain,
 And dies among her worshippers.

Bryant.

ALONG with Toronto University, deeply and sincerely, Knox mourns the death of Sir Daniel Wilson. Closely associated with the institution of which he was the head, we know too well the loss it suffers in his removal, and the blank his absence leaves; for during his connection with the university for a period of nearly forty years, he not only exerted a powerful influence in university circles, but won a place in the affections of those who were permitted to sit under him not soon, if ever, forgotten. But not alone as president of University College will he be missed. In the field of literature he was widely known; and deeply interested, as he was, in all matters pertaining to the true intellectual development of our country, his death leaves a blank in educational circles it will be hard to fill.

Born in Edinburgh, Jan. 5th, 1816, Sir Daniel's career is in many respects a remarkable one. The story of his life will no doubt be written at length later on by those competent to speak in this connection; it is our intention, at this time, to review the events of his life only in so far as it is necessary to see the man. His education was received at the high school, and the University of Edinburgh. When still quite young he went to London to pursue his studies, and while there, relying chiefly for support upon his literary efforts, he acquired that proficiency in writing which afterwards helped to make him famous. He published his first work, "Memorials of Edinburgh in the Olden Time," in 1847. It may help us to judge of its merits to know that it is to-day the best work of the kind on Edinburgh in existence. The freedom of the city of Edinburgh in late years conferred upon him shows the appreciation in which he is held by those best able to judge of his work. His other works are "The Archæology and Prehistorical Annals of Scotland"; "Prehistoric Man; Researches into the Origin of Civilizations in the Old and New Worlds"; "Calabar, or the Missing Link"; "Spring Wild Flowers," a volume of poems; "Reminiscences of Old Edinburgh"; his works on Anthropology; his "Memoirs of William Nelson," and his recent work on "Left-handedness," published in the order named. These works, in addition to his regular duties, show how busily his hours must have been employed.

He joined the staff of University College as Professor of History and English Literature in 1853, and at once made the interests of his college his own. Most eagerly did he watch its growth, and most zealously did he guide its development, until the comparatively small and insignificant college of that time has become one of the greatest universities on the continent. In 1881 he succeeded Dr. McCaul as president, and until his death was untiring in his efforts on behalf of his col-

lege. His wonderful resources shone out brilliantly at the time of the disaster which befel the university in 1890. To him, perhaps, more than to any one else is due the rapid restoration of the building. The increased burdens in connection therewith weighed heavily upon him, but he spared not himself if he could in any way advance the interests of his beloved university, and, when he breathed his last, there passed away as true and self-sacrificing a friend as college could desire.

Sir Daniel was in many respects an ideal president. A broad-minded, many-sided man, he was, as a president should be, one who could command the respect and admiration of every one. He was ready on the shortest notice to represent his institution in public; and while his hearers never failed to be charmed by the grace and beauty of his eloquent words, they were none the less surely helped by the counsel he gave from his ripe and varied experience. Known on the other side of the Atlantic as well as on this, his words were always listened to, and never failed to bring honor to Canada and Canada's great university.

As a professor, his influence extended to all departments of college life. Believing, as he did, that true education consists in the development of the whole man, physical, mental, and spiritual, he sought, by every means in his power, to bring about this end. He was a frequent visitor at the Y.M.C.A., and was never too busy to address their meetings when asked. He was also keenly interested in the sports of the students, and no one was more pleased than he when the college football or baseball team won a victory. His humble Christian life was one continued testimony for the Master whom he served; and many a student has been encouraged and strengthened in the faith by his kindly words or the noble example of his life. He leaves the record of a life well spent, and enters into rest crowned with honors richly deserved, and beloved by all who knew him.

Strange to say, Mr. McKim, the university beadle, who apparently was enjoying good health, passed away within the same hour as Sir Daniel. If he had had the choice of time, no doubt he would have chosen that very hour. Mr. McKim was known and admired by every graduate of the university, and his figure, with that of the president, will be missed at commencement and convocation exercises as well as in the examination hall. Every student will regret his death.

LYRIC OF ACTION.

'TIS the part of a coward to brood
 O'er the past that is withered and dead;
 What though the heart's roses are ashes and dust?
 What though the heart's music be fled?
 Still shine the grand heavens o'erhead,
 Whence the voice of an angel thrills clear on the soul,
 "Gird about thee thine armor, press on to the goal!"

If the faults and the crimes of thy youth
 Are a burden too heavy to bear,
 What hope can rebloom on the desolate waste
 Of a jealous and craven despair?
 Down, down with the fetters of fear!
 In the strength of thy valor and manhood arise,
 With the faith that illumines, and the will that defies.

"Too late!" through God's infinite world,
 From His throne to life's nethermost fires—
 "Too late!" is a phantom that flies at the dawn
 Of the soul that repents and aspires;
 If pure thou hast made thy desires
 There's no height the strong wings of immortals may gain
 Which in striving to reach thou shalt strive for in vain.

Then up to the contest with fate,
 Unbound by the past which is dead!
 What though the heart's roses are ashes and dust?
 What though the heart's music be fled?
 Still shine the fair heavens o'erhead;
 And sublime as the angel who rules in the sun
 Beams the conflict of peace when the conflict is won.

Paul H. Hayne.

SOME one connected with THE MONTHLY, probably the printer, owes an apology to Prof. Thomson. His article on Mr. Logie was sent in unsigned; the proof was read, and still no signature; the index was prepared meanwhile, and the printer, finding no signature, referred to the index, and instead of signing it "R. Y. Thomson" (the initials being unavailable at the time) embellished it as it appeared. We regret that such a mistake should have occurred, and it is a warning to contributors to put their signatures under their contribution.

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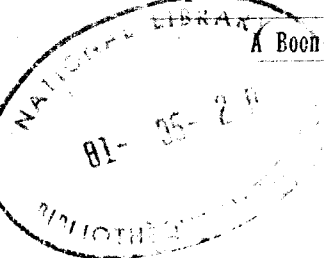
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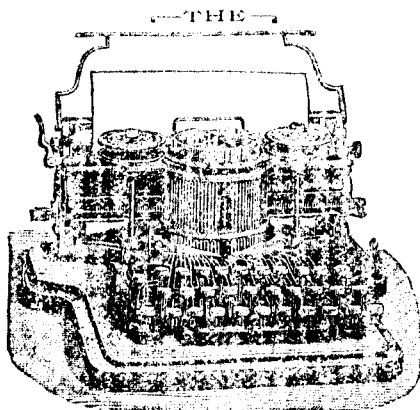
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