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ROMANISM.

NEARLY two years ago I published in the *Presbyterian* (Quarterly) *Review* a pretty full discussion of "Romanism in Canada." The article was republished in London, England, and in Nova Scotia; and the secular and religious press of Ontario has since made free use of my facts, and given considerable attention to the subject. This is so far satisfactory; but there is still urgent need of information being widely diffused upon what must be regarded as one of the vital questions of the age, and especially of our country. I therefore gladly comply with the request of the editor of the *Monthly* to aid in this work.

It is not very surprising that people generally are ignorant of Romanism. The Church believes in secrecy, and hides her designs and resources and many of her potent doings from public inspection. She denounces secret societies, and then practices what she condemns. It thus becomes extremely difficult, indeed impossible, to gain a full knowledge of her practical movements. And as to her historic past, of which she always proudly boasts, it is to most Protestants a *terra incognita*. They will not waste time, as they express it, over the musty records of bye-gone

theological strifes. They have a vague tradition of the intolerance, tyranny and persecutions of Rome a few centuries ago, but cannot be persuaded that in spirit, policy and general beliefs the Church is always the same. Our schools and school books shed no light on such matters. Although Protestant, they must be silent on a system thoroughly antagonistic to their very existence. Few parents, we have reason to think, take care to instruct their children as to the nature of Romanism. They are not told that by that system the Bible is forbidden to be read in the household and school room. It is not made clear to them that the Pope is in no sense the successor of Peter, and that it is blasphemy for that ecclesiastic to call himself infallible, and claim to be Head of the Church. They are not taught that it is contrary to Scripture and highly sinful to observe seven sacraments instead of the two instituted by Jesus Christ, and to ascribe to baptism what can be accomplished only by the Spirit of God, and to supplement the efficacy of the Saviour's blood in removing sin by the purifying power of the tormenting flames of a fabulous purgatory. They are not warned against the enslaving and corrupting influence of the Confessional, and the weak credulity engendered by the acceptance of the pretended miracles and numerous fetiches of Rome. They are not told that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary, and a wafer called the Host, which is declared to be changed by the manipulations of a priest into the very divinity and humanity of the Son of God. So far as family training is concerned, it is safe to say that Protestant children, generally, are allowed to grow up with the impression that there is nothing specially wrong in Romanism, that it is as good as any other form of religion, and that its votaries are usually characterized by eminent piety and zeal. Then as to Protestant pulpits, little or nothing is now said in the majority of them touching the theological errors of Rome. A considerable number of ministers even favor some of her distinctive tenets, such as the Confessional, the use of incense, altar lights, ornaments, crucifixes, prayers for the dead, the adoration of saints and the sacrifice of the mass. With very many others the theme is unpopular.

Those who wish to be at peace with the political magnates of their flocks, and who are anxious to "draw," *i.e.*, to make in-

roads on neighboring congregations, and to gather round them easy-going people of all sorts, shun the subject with scrupulous care. Indeed, where wealth, fashion and politics, with their frequent concomitant ignorance, rule, it is deemed in bad taste, narrow, ungenerous and illiberal to expose any respectable error. The popular thing to do, and what is sure to be commended by a certain section of the press, is to express considerate sympathy with errorists as "honest doubters," or to give occasional exhibitions of what may be called theological rope-dancing, in which the acrobat shows how skilfully he can play with sacred things, and what risks he can run, without being punished for his temerity. If Romanism is touched at all it is only to show in how many points it agrees with the faith of the Reformed Churches, and how much charity and heroic self-denial are manifested by priests, nuns, and Jesuit missionaries. Do we not all believe in the one God—in the Trinity, the divinity of the Son and the Spirit, the inspiration of Scripture, the unity and catholicity of the Church, the necessity of good works, the efficacy of prayer, and the desire to reach the same heaven in the end? Why should we magnify our differences? Men must be allowed freedom of thought as well as of action. It is an impertinence to meddle with any man's creed; and, therefore, instead of criticising and opposing Romanism, it is the duty of all enlightened citizens to seek to dwell together in unity and peace in this godly land which the Lord has given us as our common heritage.

This is one, and a very common way of viewing the matter among those whose ignorance is dense, and who are apparently unwilling to inform themselves. I know a prominent person, for example, who has had no intercourse with French Canadian Roman Catholics, socially or in business, and who cannot speak their language, but is in the habit of confidently asserting that they are less immoral than the Scottish peasantry, and makes this a reason for doing nothing to enlighten them. His doctrine is, leave them alone. It is amazing how the "mystery of lawlessness" blinds the eyes of many. It is such a compost of Judaism, Paganism, Christianity and modern civilization, that one can find in it anything he wishes; and by magnifying certain features, and hiding or ignoring others, he can make it harmonize, to some extent, with almost any system of belief. Its power of adaptation to

circumstances, social and political, is truly marvellous. It can fawn and flatter, use the entreating tones of the humblest suppliant, and then frown and fulminate without mercy. Its messengers can appear clothed in the lividity of heaven as angels of light, or in the grim habiliments of the cruel inquisitor. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep where he was obliged by decision of the Privy Council to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing. More than twenty years ago the site of St. Peter's in this city was consecrated by holy water and many prayers. Nearly two years ago the bones of the first bishop of Montreal and of the late archbishop, were placed within the walls of the unfinished Cathedral, with great pomp and solemnity; and then, last winter, for purposes of gain, this same edifice was so desecrated under the direction of the present archbishop, by raffles, lotteries, wheels of fortune, etc., that writers in the daily press did not hesitate to declare that it was turned into a "den of thieves." And, to their shame be it said, some Protestants sanctioned all this by their presence and their gifts. But notwithstanding the facility of mutation and practical self-contradiction by which Romanism is characterized, its history, its published dogmas and decrees prove that, at heart, it has been, and is, steadily intolerant and hostile to human freedom and progress. If, therefore, it be impertinence to meddle with this creed, let those who say so frankly acknowledge their willingness to give up the liberties for which their fathers fought, and to cease seeking to advance along lines of mental, moral, and material improvement. Let them be consistent and abstain from sending out foreign missionaries to meddle with and overthrow similar creeds, such as those of Mohammedans, Buddhists and Parsees. If they are ready to leave Rome alone, she is prepared to be aggressive—to advance and exercise complete domination. She has run her course in many portions of the Old World, and by her numerous superstitions filled them with utter unbelief. But here she is young and fascinating, and is transferring her teeming forces of Jesuits, nuns and religious orders of all sorts, to this continent. Already she has a vastly stronger hold

upon the resources and institutions of Canada than upon those of Italy, France, or Austria. It may be very well for kindly souls among us to look across the sea and give money and prayers for the liberation of France, but let them not forget to look nearer home, and to recognize the stern fact that their own fellow-countrymen are far more grievously fettered by superstitions and legislative enactments, than the people of that fair land. Here the Church is established by law in the central province of the Dominion, and has laid her iron grasp upon everything. For centuries she has collected tithes, and is legally entitled to levy taxes, to any extent, for Church building and other ecclesiastical purposes. Her wealth and income from real estate no one is able to compute. It is probable that she owns property, all of which is exempt from taxation, worth at least from eighty to one hundred millions. The Sulpicians alone are, by common consent, regarded wealthier than the Bank of Montreal, the second or third strongest institution of the sort in the world. Her annual revenue from titles, pew rents, and Church dues of all kinds cannot be less, in this province, than ten millions: and her wealth is constantly and rapidly increasing. Last year the Jesuits were incorporated for the purpose of accumulating resources, and, possibly, regaining their lost estates. Cardinal Taschereau publicly resisted the passing of this bill, and Premier Mercier paused until he received a telegram from the Pope telling him to proceed, and then the measure soon became law—a very good specimen of the method of legislation in this unfortunate province. The earnings of a large army of nuns—many of whom throw in their personal fortunes—form a perennial source of income, the value of which we cannot tell. Some of them are engaged in preparing various charms, amulets and trinkets for Church use which are readily sold to advantage; and very many have lucrative employment in conducting huge educational establishments, as well as hospitals and asylums, while others canvass city and country for help to sustain convents and other charities in which hundreds of Protestant girls are trained and perverted. They are usually most successful collectors. Papists and Protestants alike yield to their persuasive pleadings. They never lose their temper, or cease to smile upon those to whom they appeal. A Protestant merchant told me that he always gave

them something, because they were admirable customers, and could, if they were displeased, turn away business from his house ; but he never, so far as he could remember, gave them more than a hundred dollars at once. This is an instance of what is pretty commonly done. Hence the need of plain talk in the pulpit and through the press to Protestant supporters of superstition and idolatry. In Montreal alone the Protestants, through utter supineness, allow between ten and twelve thousand dollars per annum of their school taxes to pass into the hands of the Roman Catholics. Is there no remedy for this? Yes. Not in the Parliament of Quebec, for that is ruled by the Church and she never gives up money if she can help it, but by an appeal, in terms of the British North America Act, to the Governor-General in Council at Ottawa. But who will make the appeal, and what will become of it when it reaches the wise men who surround our Colonial throne? The Church is shrewd enough to count upon these uncertainties, and not to be alarmed at the situation. She has handled the politicians of many nations for centuries, and knows what to expect from them. If some statesmen in Canada or elsewhere would retire to private life, and by some blunder publish the approaches and appeals made to them by the Hierarchy while they were in power, and the concessions and subsidies granted in response, the world would be startled by the disclosure. No student of history or observer of the signs of the times, can doubt that the plans of the Hierarchy, at this moment, are most ambitious and comprehensive. The programme of the Vatican and the Jesuits is the capture of Britain and America, and through them the subjugation of the whole world. Nor is it spiritual subjugation that is aimed at, but temporal as well. This has always been the doctrine of the Church, and it is being propagated of late with unusual boldness in Quebec. *La Vérité*, the strongest of our Ultramontane journals, asserts it with authority. In its issue of 31st December last, it says, "the Church is not only absolutely independent of the State, but, what is more, superior to it." Is this claim to be acknowledged throughout our country? Certainly not. Romanism as a religious and political system—we cannot separate the two factors, they are thoroughly interwoven—is to be resisted to the utmost. If we are asked why? We answer, in brief, because it perverts and suppresses

the truth of God—is now in the main Jesuitism—corrupts and poisons the fountains of education, elementary and advanced—makes national education and national unity in Canada on a true basis impossible—cripples human freedom and undeniably impoverishes the people. The Bible is interdicted and has been burned at the instance of Rome in this province. Her schools are hot-beds of superstition, in which pupils waste their time over vapid legends of the saints, and are obliged to degrade and sacrifice their manhood in the Confessional. The vast majority of the people are made poor and non-progressive by the unlimited exactions of the Church. They are not free in any true sense; but the spirit of liberty is rising in their breasts, and all true patriots should help them to cast off the yoke. It is not too much to look for the down-fall of Romanism. That which it hates and fears most—the Word of the living God—is the appointed instrument of its overthrow. Let us, therefore, speedily give it to *nil*; and in this terrible battle with error, which is daily increasing in magnitude, let us, with the faith of the heroic Carey, “expect great things *from* God, and attempt great things *for* God.”

Montreal.

D. H. MACVICAR.

MISERERE.

No longer safely might he stay within,
 He could not, dared not longer hold apart
 From God's own Temple and his Holy Hill,—
 Not one more moment in this cursed house—
 The devil faces of unburied sins
 Moved at him from the windows and the walls;
 Each shadowy corner held its hateful leer;
 The writhed dead lips sneered down his vain remorse.
 But there, it might be, respite could be gained
 Some pause, some breathing-spell, some blessed truce
 In the fainting fight, so often a defeat.
 The mocking faces dared not dog him there.
 Once in the Temple would he not be safe?
 God would be merciful and let him pray.

He feared to come anear the worshippers ;
His gaberdine's least earthly touch defiles ;
Afar he heard the chanting of the priests
And knew the morning victim had been slain.
He felt, not saw his neighbors' questioning looks
The wonderment of maids at his white face
And the calm gaze of strangers, holy men ;
His eyes were on the dust to which he cleaved,
How then upraise them to that awful throne
Of Him who sits above the heavens and knows
E'en trulier than himself, who knows so well,
That noisome seething pot of filth, his heart ?

Not far from him a pure eyed matron knelt
Beside her boy and joined his tender hands ;
One in their love, they prayed the self-same prayer,
In her clear accent and his treble lisp.
They did not see the outcast wretch who watched
With eager hungry eyes the purity
Of two white souls and felt the breath of prayer
Once more, as if an angel veiled stood near.
He heard and saw and tears rose like a flood
And he could pray, could call aloud to God.

The surge of tears beat down the brazen wall
Of desperate will and drowned the evil fires.
The angry strength passed from him and there fell
A blessed deadly weakness on each limb.
Weak as a babe or one whom fever leaves,
He sank together and poured forth his grief
In sweeping tides of self-accusing words.
Calmer he grew and slower beat the pulse,
The dew of pardon bathed him, God's relief.
And last there broke on him a great strange peace.

A. MACMECHAN.

PROFESSOR HUXLEY ON THE MIRACLES OF SCRIPTURE.

IN the *Nineteenth Century* for November last is an article entitled "Science and the Bishops," in which, speaking for Science, Professor Huxley holds out the olive branch to Theology, and congratulates the world that in three sermons published by the Bishops of Carlisle, Bedford and Manchester respectively, he has found—if these prelates represent any considerable portion of the Church of God—that which warrants the hope of "bringing about an honourable *modus vivendi* between" Science and Theology. Without examining the position of either the Bishops or the Professor, we are pleased to know that the latter has come to see what the more careful and widely instructed scientists and theologians have long been saying, that there need be no strife between them, for "we are brethren," alike sincerely desirous of ascertaining truth, no matter what preconceived opinions must be surrendered, and alike disapproving of the intolerance of extreme men in the ranks of both. It is only too certain that neither scientist nor theologian can claim infallibility. Both, with the purest intentions, have in times past erred; the one in interpreting the Book of Nature, the other that of Revelation; yet have they been mutually helpful in their honest search after truth, and it may safely be said that neither one would have attained to his present light without the other's aid. Many of the mistakes of men of science—formerly known as philosophers—as well as those of theologians, have been gradually corrected, the one by the careful processes of Inductive Science and the other by the ever-increasing light which has been thrown upon Holy Scripture, by philological and critical researches, by the discovering and deciphering of ancient monuments, and by exact scholarship as well as by scientific discoveries and speculations. No more hopeful feature in the immediate future is presented to the earnest enquirer than the good-will that is rising up among all men of true learning, their freedom from prejudice, and their humility and willingness to acknowledge and benefit by the fruit-

ful labors of others in fields, for entering on which they themselves lack either fitness or opportunity. All such can fearlessly say, "*Magna est veritas et prevalebit.*"

The position of Professor Huxley regarding the miracles of Scripture is most significant and instructive. The controversy regarding miracles has made great progress during thirty years, and now it is not the details of the Scripture narrative that is the point of attack, but our fundamental ideas concerning God; and the nature of the evidence adduced to prove the fact of miracles. These are called in question and must be established. For many years the zealous Professor has manifested towards believers in the Bible a goodly measure, if not of *odium theologicum*, of something that may be called *intolerantia scientifica*, so that his present pacific attitude is highly gratifying to those who differ from him. He no longer asserts, with Hume and others of more recent date, the *impossibility* of miracle, on the ground that the laws of nature are constant, invariable and immutable; so that a violation of these laws, or a departure from them is incredible. In other words, he does not say that a miracle, being a violation of the law of nature, is impossible. Nor does he take the unscientific position that a miracle never occurred. This could only be asserted by one who had a complete knowledge of every event that occurred in all past time and in every place, and clearly such an assertion by any man would be as unscientific as absurd. Further, he admits that such expressions as the "constancy of the order of nature"; "the regular economy of nature"; "the universal and invariable reign of law," etc., merely mean that, on wide generalizations of experience in the past, we base expectations for the future; and are justified in assuming that as events have occurred in a certain order in times past, so they will continue to happen in the same order in time to come. Hence any assertion that an event had occurred in a different order, though not *prima facie* incredible, is highly improbable; and justifies a demand for strong evidence in its favor; strong in proportion to the strength of the presumption in favor of the law to which such event is clearly an exception. In all this the theologians agree fully with the professor of science. The demand is reasonable, and unless complied with, no rational assent can be given to a miraculous occurrence. "Come let us *reason* together."

His words are:—"This weighty consideration . . . knocks the bottom out of all *à priori* objections either to ordinary 'miracles,' or to the efficacy of prayer, in so far as the latter implies the miraculous intervention of a higher power. No one is entitled to say *à priori* that any given so-called miraculous event is impossible; and no one is entitled to say *à priori* that prayer for some change in the ordinary course of nature cannot possibly avail." Thus the ground is free from all *à priori* objections and there is a fair field afforded for presenting evidence *à posteriori*. For what more can any reasonable man ask? Only let that evidence from facts have a fair meaning and the theologian is satisfied.

Going on to discuss the efficacy of prayer, the Professor says that any *à priori* objection to that doctrine is "obviously contradicted by analogies furnished by every day experience; the belief in the efficacy of prayer is based upon the assumption that there is somebody somewhere, who is strong enough to deal with the earth and its contents, as men deal with the things and events which they are strong enough to modify or control; and who is capable of being moved by appeals such as men make to one another." And then stating his convictions that the Bishop of Manchester being "kindly courteous," as experience shows men in his station, as a rule, are, would, if asked, do him a kindness that lay in his power, he says:—"How is the case altered if my request is preferred to some imaginary being, or to the Most High Being, who, by the supposition, is able to arrest disease, or make the sun stand still in the heavens, just as easily as I can stop my watch, or make it indicate any hour that pleases me?"

Admirably put, Professor Huxley! So far good. "He that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him." Now, instead of "somebody," write "our Father which is in heaven," and "Christ," who has "all power in heaven and in earth." God in Christ is more than "kindly and courteous." God is love. Prayer then becomes, in the light of all human experience, a most reasonable exercise, nay, a proper and necessary duty. And the expectation of an answer is based on a wide "every-day experience." Why should prayer to the good God fail when prayers offered to men, "as a rule," avail? Why should prayer

to God be an exception to the general law regarding prayer which is based on the generalized experience of mankind? Nay, further, as to the Christian, God is not "an imaginary Being," but a known and felt reality; the first, the greatest, the best of beings, by whom all things consist, who ruleth over all; clearly the Christian is justified in his assurance that prayer will be answered. And when any one tells us that his prayer was answered in such a way as "implies the miraculous intervention of a higher power," we are not chargeable with irrational credulity if we believe him; provided, always, he is a competent witness. If the testimony is sufficient, there is an antecedent presumption in favor of the reality of such miraculous intervention.

It is precisely here that the scepticism of science, as represented by Professor Huxley, now draws the line, and takes its stand. Hear him:—"The real objection, to my mind the fatal objection, to both these suppositions is the *inadequacy of the evidence*, to prove any given case of such occurrences which has been adduced. It is a canon of common sense, to say nothing of science, that the more improbable a supposed occurrence, the more cogent ought to be the evidence in its favor." That is, in the Professor's opinion, no evidence in favor of Scripture miracles has been adduced, sufficient to convince an honest enquirer, either (1) that there is a good God, of Almighty power, who can be moved by the prayers of men; or (2) that if such a Being exists, He ever made a change in the ordinary course of nature for the good of man.

Now, with the fact staring him in the face, that myriads of the best, wisest, most honest, intelligent and truthful of men in all ages have declared their strongest possible conviction that there is such a God, and that He has wrought miracles, it requires no little assurance on the part of the Professor to pen a sentence which implies either that these noble men were incapable of weighing evidence, and were imposed upon, or that they were fanatics and enthusiasts, or that they were dishonest and untruthful. The evidence may not have convinced the scientist, who knows no other proof than that derived from observation and experiment, and has learned to restrict his observation and experiment to physical subjects, and the modifications and changes of matter. To say this is simply to say that some scientists do not believe

in miracles. Nevertheless it is a fact that the evidence which the scientist thus jauntily sets aside, has been sufficient to convince thousands of men just as intelligent, sincere and capable as Mr. Huxley or any other scientist.

Mark well, then, how the case stands. From the Professor's point of view, we may prove the existence of an Almighty good God, and hence legitimately infer the possibility of miracle; but it does not follow that because a miracle *may* occur, therefore it *has* occurred. The power necessary may not have been exerted. We are therefore properly required to prove that a miracle did occur. On the other hand, if we can prove that a *miracle* has been wrought, the existence of a higher power must be admitted. It is not necessary, therefore, to spend time in *proving* that there is a God. Let us show that a miracle has occurred, and all that is necessary in the interests of Christianity, has been accomplished. This, then, is the proper work of the Christian apologist, this is what the apostles always did when they were introducing Christianity; they preached "Jesus and the resurrection." Cheerfully, therefore, we assume the whole *onus probandi*. We desire only an opportunity to state the evidence *à posteriori* as the Scripture and experience present it to the "common sense" of mankind. If this evidence is honestly and seriously weighed and fails to convince we can do no more. The man who remains unconvinced cannot become a Christian.

In this article the evidence cannot be submitted in detail, we can only say a few things regarding its nature. The Professor speaks of "a canon of common sense." Now it is to common sense that we appeal. To invoke in such a case scientific processes of inquiry would be manifestly absurd. We have to do here with facts—historical facts—not with experiments and deductions. Any intelligent man is as good a judge in a matter of a fact that is cognized by the senses as a scientist. In a trial for murder no one would think of taking the opinion of a scientist in preference to the direct testimony of an intelligent, honest eye-witness; or of rejecting the testimony of the latter because the scientist was not satisfied that the thing could have happened as described by the witness. A lawyer is more competent than a scientist to weigh testimony regarding facts; but now they think it wise to leave questions of fact for a jury of honest men,

who will look at it in accordance with "common sense." There will always remain an element of uncertainty in human testimony ; pure mathematics alone are exact in the proper sense. Even the boasted results of physical science are but probable, and are often vitiated by an element of uncertainty. Still it is on this evidence of testimony that we act in ordinary life, and it is this evidence of testimony that we have in support of miracles. Nevertheless, it is within the truth to say that the evidence adduced in support of the great historical facts on which the religion of Jesus rests is much "more cogent" than that in which Mr. Huxley and others believe that Julius Cæsar was slain by Brutus at the foot of Pompey's pillar, or that the Danes invaded Britain in the time of Alfred the Great. Let us then feel the full force of this. The evidence adduced is historical, not scientific ; it regards events which took place once for all, centuries ago, which cannot be verified by experiments repeated to convince a sceptic ; it bears on matters of the highest importance to every man ; and is such as will bring conviction to every honest man, appealing to heart as well as head, to conscience as well as reason ; it is intended alike for scientist and jurist ; for men of learning, and ignorant peasant, for sage and simple soul ; it is the testimony of eye-witnesses who spoke from their own knowledge, and were so assured of what they said that they died rather than retract it ; and was handed down in writing either by the eye-witnesses themselves or by those who received it at first hand, and were themselves assured of the truth of the testimony. To set aside such testimony as insufficient simply because there is a strong presumption in favor of the recurrence of past experiences without variation, would be to act irrationally on the most important of all human concerns. A *new* thing must of necessity be a departure from all past experience, but surely it is possible to prove by eye-witnesses when a new fact occurs.

Reference has been made to the resurrection of Christ. This is the miracle which the apostles proclaimed everywhere. At Athens, where Paul, among the philosophers of that day, preached repentance in view of coming judgment, said, "whereof He hath given assurance unto all men, in that He has raised Him (Christ) from the dead." This is the crucial miracle. Either Christ has risen or He has not. The resurrection is a fact or the proclama-

tion of it is a lie, and the belief of it a delusion. So said the apostle, and he staked the whole of Christianity upon the issue. "If Christ hath not been raised, your faith is vain our preaching is vain ; yea, we are found false witnesses of God, because we witnessed of God that He raised up Christ." So does the Church say to-day, and through all the ages to the apostles' testimony, the response comes full, unhesitating, clear, "Amen, a dead Christ cannot be my Saviour." Some, indeed, in every age, "when they heard of the resurrection of the dead have mocked." Still all Christians believe the doctrine, and say with Professor Huxley and the apostle, "why should it be judged incredible with you, if God raise the dead?"

But it is contrary to universal experience, we are told ; there is no law of resurrection from the dead. Indeed, we reply, are you sure that there is no law of resurrection ? Beware, and do not go beyond the exactitude of expression which truth requires. You and I and Professor Huxley may not have had experience of any case of resurrection, but that does not warrant you to say that there is no such law. It has been asserted, and is believed by tens of thousands of intelligent men, that there was one case of resurrection from the dead eighteen hundred years ago. Nor may we set aside this fact and refuse to believe it because it stands alone. If the evidence for it is not sufficient, then reject it ; but you may not *à priori* decide against it. Call in the witnesses and hear what they have to say, then let common sense decide whether their testimony is credible. If it is, reason demands your assent, for the evidence is adequate. Evidently a new thing has been created.

The witnesses come forward, and they are the apostles and others who were eye-witnesses of the fact. They state unhesitatingly that Christ was crucified, dead and buried, that all Jerusalem knew this ; that on the morning of the third day the body was not to be found in the tomb ; that they saw Him alive after that and spoke with Him. This they testified at the peril of their lives. This testimony they bore in the place where He was killed and rose again, and at the time. This testimony was believed by thousands in Jerusalem who, in consequence of that belief, became Christians, and submitted to fierce persecutions rather than recant. Surely *such* testimony is not found by ex-

perience to be false. On the contrary, such testimony would establish any fact in ordinary life; it would be more than strong enough to hang a man. Why, then, set it aside as inadequate? Every attempt to discredit the witnesses in this case has been a signal failure. The witnesses and those who believed them were not all ignorant men, nor did they lack intelligence and dialectic skill. They could not be mistaken; they had no inducements to tell a lie, every inducement lay in the opposite direction; they were not wilful deceivers, but good men; they were not fanatics or enthusiasts or incapables, quite the contrary, they were to their persecutors provokingly calm and self-possessed. If their testimony is discredited, as inadequate, then we must despair of proving any historical occurrence in the times of the Roman Empire.

But let us ask: are the scientists, for whom Mr. Huxley speaks, consistent in thus rejecting the evidence of the early Christians as inadequate to prove the fact of the resurrection? In the number of the *Nineteenth Century* which contains the article to which we have referred, there is another by an eminent man of science, Mr. A. R. Wallace, in which he gives an account of the finding about twenty years ago, a little to the south of Lake Ontario, while digging a well some seventeen feet below the surface, of three large stones with about a dozen charred sticks between them resembling the cooking fires used by savages. He then says:—"Mr. G. K. Gilbert, of the U. S. Geological Survey, obtained the *information from the intelligent farmer who himself found it*, and after close examination of the locality and drift deposit in its relation to the adjacent lakes, comes to the conclusion that the hearth must have been used near the end of the second glacial epoch," etc.

With Mr. Gilbert's conclusion we take nothing now to do. It may be correct scientifically, or may be a mistake—for our present purpose that matters not. What we call attention to is, that both Mr. Gilbert and Mr. Wallace deem the unsupported testimony of *one intelligent farmer* adequate evidence to establish a *find* as a fact on which a scientific conclusion is based. This one man, says he, found three large stones and some charred sticks at a certain depth among the drift deposit. This statement is received as establishing the fact that there was a hearth which

had been used by savages found seventeen feet below the surface. The one intelligent farmer's uncorroborated testimony is received without question regarding a fact deemed to be very important. Why, then, should the united concurrent and uncontradicted testimony of *twelve* honest and intelligent men be set aside with a contemptuous wave of the hand, which goes to establish the fact that the dead Christ rose again? Mark no *à priori* objection is to be allowed; this is purely a question of testimony and the credibility of the witnesses.

Objection may be made to the record in which that testimony comes to us as being untrustworthy; we cannot now consider that question; but it can be shown that the writings of the New Testament are more reliable and have been better tested than Cæsar's Commentaries or the histories of Herodotus or Livy, or the Annals of Tacitus. Nay, the facts of history as recorded by writers since the Reformation era, whether Roman Catholic or Protestant, are much less reliable than the writings of Matthew, Luke, John and Paul. But let this pass meanwhile.

Yet, again, there are other indisputable facts which should, by a candid enquirer, receive due attention before setting aside the evidence for the resurrection as inadequate. We refer to one of such facts, viz., the uniform effect of belief in the resurrection of Christ, with all that it implies. Wherever a living Christ is received—not by the senses, but by faith into the heart—a change takes place in the man who receives Him. This is a generalization of myriads of facts, a law so uniform and constant as to justify the expectation of a like change in all the future. This change is a miracle. It may be said that it produces no change in the physical world. But that is not true, the whole body, temper, disposition and conduct of the man is changed. Confessedly this is the result of a preceding spiritual change, but it is the power of God that makes the change in the man, both spiritual and physical—it is a miracle—a fact produced by the intervention of God. A candid man will not refuse to consider this fact before he says, "Not proven."

The risen Christ is "the power of God unto salvation:" He abides among men and is ever changing the order of nature in the life and conduct of men. The miracles of Scripture are all subsidiary to and connected with this spiritual change, or with

the salvation of men. To men who will not see the spiritual, and seek for a natural explanation of the effects of the Gospel, this miracle must remain a mystery. If all the moral changes we see, are merely the results of physical changes in matter; if God has nothing to do with them, then there is no miracle. But on the supposition that God can, and does, through the Spirit, affect and control material and physical operations, there are miracles, and they become explicable; nay, we should expect them to occur.

Can the Christian religion be verified by experiment? We answer Yes. But, in scientific terms, you must fulfil the conditions before you obtain the result; and the want of any essential element in the antecedent or the admixture of any foreign element may hinder the success of the experiment. Do you wish to try the experiment? Then lay aside all pride of reason; enter into thy closet; devoutly falling down before Almighty God, ask to be taught of Him; open thy heart to His Spirit; wait till the power of spiritual life comes on thee, transforms thy whole nature and reveals the risen, living Christ of God as thy Saviour. He will reveal Himself to every such enquirer. After you have thus put God to the test and have failed, you will be justified, so far as you know, in denying God's presence and power, and the fact of miracle. Till then all an unbeliever is justified in asserting is: miracle is possible; the historical evidence is not sufficient to convince me; and I know nothing by experience of the transforming power of a risen Christ. But that avails nothing against the experience of ten thousand Christians who "know whom they have believed."

Dundas.

JOHN LAING.

CHRISTIAN SOCIALISM.

FEW words probably, are more completely shadowed by the disapproval, generally speaking, of respectable, professedly Christian members of society, than the word Socialism. It is looked upon as one of a bad family, of which Anarchism and Nihilism are two other members, and Atheism the blasphemous parent of all three. Suspicion is the mildest state of mind with which it is regarded. To hint at Socialistic tendencies in a person or a doctrine, is enough to give a flavor of impiety, or at least of dubiety, to the estimation in which that person or doctrine is held. The word seems to conjure up ideas, more or less lurid, of mob rule and red-republicanism, subversion of all social order, universal spoliation, with Dives cast forth to the roadside, while Lazarus makes unlawful acquaintance with the pleasures of purple and fine linen, and tables loaded sumptuously every day.

Such popular conceptions are not wholly inexcusable. All things considered, perhaps they are not to be wondered at. Socialism unfortunately has strayed at times into evil company. It has itself turned aside to, at least, occasional gainsaying, and has walked in the way of the scorner. But the popular idea is exaggerated, and indiscriminating, and so far, therefore, unjust and unjustifiable.

Socialism, emphatically, is *not*, of the same evil brood as Atheism, Anarchism, and Nihilism, even though at times it may have pitched its tent as near to these as Lot did to Sodom. But little thought is needed to show that in common fairness, some distinction ought to be made. For one thing these are negatives, while Socialism is a positive expression. They, in their essence, are disintegrative and destructive. It is alterative only, at the most. These are evil in their inception and their workings. No God. No authority. Nothing. Such is the bottomless abyss of denial into which the soul's contemplation is plunged by this trinity of negatives. And to join any one of them with the word Christian, would inevitably strike the mind as glaring contradiction of terms. To speak of Christian Atheism, Christian Anarch-

ism, or Christian Nihilism, with any competent understanding of what the words mean, would be to speak impious nonsense.

But neither piety nor common sense is instinctively felt to be necessarily outraged by such a combination as Christian Socialism. The expression is, to say the very least, *thinkable*, which is more than can be justly asserted of "Christian Atheism," "Christian Anarchism," or "Christian Nihilism."

Having thus in a negative sort of a way tried to secure at least a fair hearing for the word, it may be said positively that it has a very innocent, indeed a very honorable, ancestor, in the Latin word *socius*. a companion. Companionism would be a good enough word to express its essential derivative meaning. Socialism, therefore, is seen to have a close community of feeling with another very respectable and excellent word, "Comradeship," which, as between man and man, or a select few of kindred spirits, is universally recognized as a beautiful phase of human nature. Enlarge the original conception of companionism, and it will appear that the terrible word Socialism, is nothing more wicked than far-reaching, even universal comradeship. And what is this but the *brotherhood of man*, a conception which it would be as difficult to separate from the teachings of Christ, as it would be to separate that other conception, which is gradually gaining possession of the universal human consciousness—the *fatherhood of God*.

Careful, and, so far, sympathetic examination of the best representative Socialistic literature of the un-Christian, or even the anti-Christian type, will show this, that in all, the root idea, however crudely conceived, is this brotherhood of man, and the chief ideal, a more perfect realization of that brotherhood.

Christian Socialism is avowedly founded on the two principles of the fatherhood of God, and the consequent brotherhood of man. What the un-Christian or anti-Christian Socialism more or less blindly seeks after, Christian Socialism regards as of the essence of revealed truth.

Christian Socialism does not necessarily imply or justify any crude, communistic ideas on the subject of property. It does not testify that all members of a community have inherent rights, born with them and inalienable, to equal shares in the products of labor. Nor does it favor Utopian ideas of any kind

on the subject of equality. Absolute equality is an impossibility, in heaven or in earth.

But there is equality and there is equality. It is needless to say that many of the social distinctions which separate man from man, prevent the natural flow of kindly interest and sympathy, cause heart-burnings and jealousies and altogether unnecessary friction in the workings of the body politic, are purely arbitrary, and depend for their continued influence on modes of thought which are not countenanced by the teachings of Christ.

There is equality and there is equality. There is equality between parents and children, between brothers and sisters, between friends and relatives, which is quite consistent with marked inequalities of talent, accomplishment, circumstances, occupation, etc. Every-day life affords numberless examples of perfectly unquestioned social equality existing side by side with very great personal inequalities. Which goes to prove that social distinctions based on such things as talent, circumstances, occupation, etc., are arbitrary, and not founded on reason,

There is an equality between the officers of an army also, or the members of a titled aristocracy which harmonizes perfectly well with most manifest inequalities of nominal rank, of personal ability, of education, of wealth, etc.

Now, some such equality amid unavoidable inequalities,—not capable perhaps of being very accurately defined—only very much extended in its operation, made universal in fact, is the kind of equality that Christian Socialism believes in, and believes that the whole tendency of Christ's teachings is to bring about. And it can cherish this belief without any delusively Utopian ideas about speedy realization, and with all proper allowances for innate affinities between individuals, mental, moral and spiritual, which will cause some rather than others to draw more closely together in the bonds of friendship. Not only is Christ the only reliable hope for the re-creation of man as an individual, He is the only hope for the re-creation of humanity as a social organism. By His fall man lost communion with God. He also lost communion with his fellow-man. The hiding from God in the garden was quickly followed by the murder of Abel, and the lurking of Cain, as a self-convicted outcast, among other men.

Thus, did humanity lose these two conceptions. God's father-

hood and the brotherhood of of man. And ever since, the whole course of God's dealings with mankind has been, in his mercy, towards the restoration of the two in the universal human consciousness. Christ on the cross has made both possible ; and that phenomenon testifies to the all but infinite difficulty of the task. Though so easily and quickly lost, the restoration of these two ideas has been painfully slow, gradual and difficult. Slowly, very slowly, acting along one narrow channel at first, that of the slave nation of the Jews, through generation after generation, did Almighty power strive to re-instil in the soul of man the lost consciousness of the intimate relation existing between itself and the great over-soul ; and between itself and its other self, its neighbor. The Jew, by physical and ceremonial peculiarities was marked off in chosen sonship and brotherhood from the unconsecrated Gentiles. But even at best the lesson was very imperfectly learned. The Jewish nation was forever turning aside to false gods, and some of the most scathing denunciations of their prophets were directed against various forms of unbrotherly conduct from one Jew towards another. Then Christ appeared, the Almighty, as Christians believe, clothing himself with human nature, and dwelling on earth as the consummate embodiment of the two ideas—the fatherhood of God and the brotherhood of man. Since that event the human consciousness has quickened more responsively to the one idea than to the other. That Jehovah is the God and father of all men, and not of the Jews only, has hardly been questioned since the crucifixion. But that, since the same event, no man, whether Jew or Gentile, has any right to call another common or unclean, has been much more slowly realized. But the idea has developed steadily. Closely examined, the history of the last eighteen hundred years will show that to the significance of the fact of the Creator of heaven and earth having hung between two thieves—demonstrating the essential brotherhood of man and that spiritual differences are emphatically the most important—the consciousness of mankind has been gradually rising, though not without mighty struggles.

Once let the significance of Christ's life on this earth be at all adequately grasped by those who profess to believe that He was the Son and the equal of God, the Almighty, and this, not as a lovely myth, or idealized memory, but as plain matter of fact,

however inexplicably marvellous, and how wonderfully must their conceptions be changed regarding the relative distances between man and man. Their social perspective must needs undergo a mighty transformation. If it be true that Almighty God, in the person of Jesus of Nazareth, did actually spend thirty-three years of existence in the world in the way that He is reported to have spent them, is it not clear that a radical social revolution, which the centuries will successively unfold, is wrapped up in that fact? He was born among cattle. He was crucified between thieves. For thirty years of the intervening time, He lived the daily life of an unknown mechanic in a despised village of a despised land. During His brief public career, his friends and constant, most intimate companions were of the very humblest, without wealth, or rank or education. His influence over the common people was immense from the very first, both as teacher and miracle worker. Women and children seem to have been specially attracted to Him. It might be argued *à priori* from such facts that He must have been gentle, modest, unassuming in his daily conduct, without arrogance, without airs of condescension, or endeavors to impress people, who could not work miracles and do all that He could do, with a constant humiliating sense of their own inferiority.

Now if all this is true, has it not for evermore made it an impossibility for any man, however high, to *condescend* to any other man however humble. He to whom the Infinite has stooped can never be stooped to by the merely finite. What is the wealth, or birth, or culture, or genius of this world compared with the infinite riches of Him who is from everlasting, and in whose eyes this earth and all that it contains is counted a very little thing, seeing that he made it all, and who yet by many unequivocal signs showed himself willing to be the friend and the brother of the most despised among mankind. After the Deity has humbled himself, can the wealth, or the birth, the culture or the genius of this world dare to speak or to think of any condescension being possible on their part towards the poverty, or the baseness, or the ignorance, or the dullness, or the most crass stupidity, without being guilty of impious impertinence? The thing is impossible. The social perspective is forever revolutionized. No man or woman can *stoop* in entering into any association with other

men and women, so long as it does not involve personal sin, now that Infinity has taken the initiative.

In Christ's earthly life, therefore, is there not a very sure foundation for the loftiest kind of Socialism. And the more closely the writings of the New Testament are studied the more instinct will they all appear to be with the same kind of Socialistic conceptions of the brotherhood of man, the substantial equality of men, as children of God, amid even the most deep-seated inequalities. Such equality gives full play to all natural, sinless affinities. It does not attempt or expect impossibilities. It forbids arrogance. It regards patronising condescension as a moral stain. But just as unequivocally does it condemn any no less arrogant, presumptuous neglect of the propriety which ought to govern all relations of life, whether from the so-called "higher" to the so-called "lower," or vice-versa. Arrogant condescension and arrogant presumption are both infringements of the law of love. Love is the fulfilling of the law; but there is a law of order. "Heaven's first law," which perfect love will no less certainly fulfil than it will fulfil every other law.

Christian Socialism countenances no such ideas of liberty, equality and fraternity as were promulgated by the French Revolutionists. But these abhorrent maxims were largely the natural result of the law of love having been previously, and horribly, infringed in the other direction.

Can anyone doubt, who gives serious attention to the subject, that the whole tendency of civilization, in so far as it is Christian, or influenced by Christianity, is toward such Socialism as has been indicated. Is it not becoming more widely felt that arrogance and ostentation are essentially vulgar? that pride is largely ignorance? that modesty, simplicity, kindness and humility and self-uncensciousness are unseparable from true superiority. Is it the truest gentleman by birth and breeding who is most anxious to make his social inferiors, as he considers them, "know their place?" Is it the most profound learning that is most repellent to ignorance? Is it the most Christian statesman that is most arrogant and least approachable? Is it the loftiest genius that the undistinguished common person need approach with greatest trepidity? To ask these questions is to answer them. The whole trend of modern civilization is towards the breaking

down of unnatural, arbitrary barriers between man and man, and a wider recognition of the bond of essential brotherhood. And Christians at any rate should believe that as the religion of Christ becomes more universal in its influence, this tendency of civilization will become more strongly marked, and friction between the various parts of the body politic of mankind in consequence reach ever more and more towards a minimum.

Then again, were Christianity more perfectly developed, its precepts more closely and universally carried out in every day life there cannot be a doubt that the wealth of the world would be more justly distributed than it is at present. The laws of political economy would need to be re-written. Instead of everyone giving as little as he can and grasping at as much, he would give as much as possible both of service and reward, and it can be imagined what a change of result would ensue. Christian Socialism, so far as it is intelligent, does not deceive itself with too roscate hopes for the sudden or even speedy realization of its ideal. Rather the opposite. The history of the past teaches that its development has been slow, and attended with tragedies. The brotherhood of man is a plant which has been watered with blood, and it may be again. There are rumblings in the atmosphere even now and signs which may portend the bloody birth of another stage of development. It was foretold that Christianity had brought a sword into the world. And that sword has rarely since been sheathed, but now for religious freedom, now for political freedom, now for personal freedom, it has deluged the earth with blood. Whether it shall yet be drawn in the cause of a more perfect social freedom and compel a recognition of brotherhood, obtainable in no other way, who can say?

The alternative would be deplorable, yet none the less surely does the Christian Socialist believe that this world is moving steadily forward to a time when it will be formed anew after the image of God, the two lost conceptions of the fatherhood of God and the brotherhood of man having been fully restored. This will be Socialism perfected and glorified.

Toronto.

G. INGLIS.

THE SONG OF SOLOMON.

I.

THE Song of Solomon has created serious doubts in the minds of many, as to its inspiration and spirituality. Severe criticism upon it is not only of recent date. Long ago, as well as now, men of the highest scholarship and of purest Christian character, have been bold in asserting its pure literary significance—a product of mere conjugal affection, with no reference at all to the love of God for sinners, or the joy of saved souls in the fond embrace of the Lord Jesus Christ.

We believe all such strictures placed upon the Song to be absolutely false, doing injury to the Bible itself, a vital portion of which this Gospel poem is. Inspired and spiritual to the last degree is the book we are about to consider. Like many portions of the Scriptures, it is *allegorical*, that is, a figurative discourse, in which the words used signify something beyond their literal meaning. Psalms xlv. and lxxii, the parable of the Prodigal Son (Luke xv.), and our Lord's discourses on the Good Samaritan (Luke x.) and the Good Shepherd (John x.), all belong, with the Song of Solomon, to the same class of inspired writing.

(1.) There are two kinds of allegory: *prose* and *poetic*. The great purpose of the writer of a prose allegory is *instruction*—the making of spiritual things easy to be understood, by the use of concrete terms. The teacher who indulges in it desires, above all things else, clearness, simplicity, effect. In a poetic allegory the primary object of the author is *not instruction*. He is in love with the person to whom he writes, and his only desire is to give expression, in the most beautiful, striking and lofty diction, to the tumultuous affection of his heart. Having wrought out his own exuberant emotions into high-flowing periods, dressed in metaphorical language—often of the wildest fancy—he leaves the reader to make the best of it, getting out of his poem what meaning he may—clearness, simplicity, effect, being of no consideration! Such is the Song of Solomon. It was not written to be easily

understood. So exquisite is it, in the superabundance of its emblematic characters, that a clue to the meaning of its various parts can only be found in the great body of Holy Writ. The book is true to what a poetic allegory ought to be.

(2.) Moreover, the deep spirituality and thorough inspiration of this portion of the Bible are clearly indicated by the superscription: "The Song of Songs." Herein is set forth the superlativeness of this Song, as to all the songs in the Hebrew Scriptures. Call to mind a few of these: Moses' Song (Ex. xv. 1-21), Deborah and Barak's anthem of gratitude (Judges v.), Hannah's wonderful prayer-hymns (1 Sam. ii. 1-11), David's triumphant psalm (2 Sam. xxii. 1-51). These all were inspired and, to the last degree, spiritual. Solomon's Song is declared to be superior to each and all; hence, its truly divine import. The reason why it is called the Song of Songs, is because of its thorough *Christological* character. *No book in the Bible contains more about Jesus Christ than the one we are considering.*

(3.) The special symbolism of the song ought rather to be an argument for, than against, its Gospel significance. That symbolism is based on the marriage relation, so frequently used, both in the Old Testament and the New, to set forth the holy bond between Christ and the saved soul—Christ and His Church (Ps. xlv.; Is. liv. 5; Hosea i. 3 chaps.; Matth. xxv. 1-13; Eph. v. 23-33; Rev. xix. 7-9). As we read the Scripture here indicated, we find the Song of Solomon in perfect harmony with some of the sweetest, loftiest and most spiritual portions of the Word of God.

(4.) It is quite frequently argued that the Song is not Holy Writ, because it is not quoted in the New Testament, as other portions of the Hebrew Bible are. To this statement, we answer:—(1.) *A poetic allegory can not be quoted; being, in its phrasology, so concealed as to meaning*—quotation is always intended to add clearness, simplicity and force to the thought in the writer's mind. In short, it is for the purpose of making *instruction* more effective. But the primary object of a poetic allegory is *not* instruction, hence its diction can not enter into the composition of another discourse. This is the reason why Christ and His apostles never use the words of Solomon in his great Song. (2.) It is evident that Jesus Christ and some of the

writers of the New Testament were familiar with Solomon's Song and fully believed in its inspiration and spiritual design. In Matthew vi. 28-30, we read: "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." In the Song, we find this language: "I am the rose of Sharon and the lily of the valley. As the lily among thorns, so is my love among the daughters" (ii. 1, 2). The poetic conception found in the Song v. 2-5, is in more didactic phraseology, Luke xii. 35-37. So also the poet's thought (viii. 11, 12) was in the Saviour's mind (Matth. xxi. 33). Paul, in Eph. v. 27, no doubt, had in mind Solomon's beautiful touch iv. 7. Dr. Hengstenberg has collected into a paragraph, a great number of such corresponding passages, and we believe the more carefully they are studied in connection with one another, the more it will be seen that the design of Solomon was by Jesus and Paul regarded as inspired and profoundly spiritual. We subjoin a list of Hengstenberg's collection:—Matth. vi. 28-30; Song of Sol. ii. 1, 2—Matth. xiii. 25; xxiv. 42, Song v. 2—Matth. xxi. 30, Song viii. 11—Luke xii. 35-37; Song v. 3—Luke xiii. 31, 32; Song ii. 15—John vi. 44; Song i. 4—John vii. 33, 34; Song v. 6—John xxi. 16; Song i. 8. Around the twelfth verse of the first chapter, he clusters the following passages:—Matth. xxvi. 6-13; Mark xiv. 3, John xii. 3, Luke vii. 38. Also with ii. 4, John ii. 1-11; with ii. 8, John iii. 29; with iv. 7, Eph. v. 27.

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ALFRED H. MOMENT.

Missionary.

HONAN, THE GARDEN OF CHINA.

THIS province will probably be the scene of the first College Mission. To it the eyes of the Christian world have recently been drawn, as the object of most severe providential visitation. Some account of it cannot fail to profit us as Christians viewing a part of the wide field, and especially as Presbyterians, who are hastening, in the person of their missionary, Mr. Goforth, to render whatever aid is possible in the distressing circumstances.

“For its climate, productions, literary reputation, historical associations, and variety of scenery, this province takes a prominent rank. The earliest records of the Chinese refer to this region, and the struggle for dominion among feudal and imperial armies occurred in its plains.”—(*Williams' Middle Kingdom.*)

Position.—Its position may be described as in North Central China. The following are the distances in miles:—Toronto to North Bay, (C.P.R.) 290; North Bay to Vancouver, 2,626; Vancouver to Yokohama (Japan), 4,334; Yokohama to Shanghai (China), 1,200; Shanghai to Chefu, (Shantung) 550; Chefee to Honan, 400; being 3,316 by land, and 6,084 by water, in all 9,400 miles. Honan is 600 miles in a straight line north-west of Formosa. The latitude of Honan is 32°-36° N., of our mission in Formosa 25° N. The longitude of Honan is 110°-116° E., of the Formosa mission 122° E. It is bounded on the north by Shansi (nine millions), in which five of the Cambridge Missionary Band, including Stanly Smith, are laboring, and by Chihli (twenty millions), in which is Peking, the capital of the Empire; on the north-east by Shantung (nineteen millions), in which the American Presbyterians are at work in force; on the west by Shansi (seven millions), in which the remaining two of the Cambridge Band are stationed.

The name Honan signifies south of the river, *i.e.*, the

Hwangho, or Yellow River, the greater part of the province being south of that stream. Though an inland province, it is tolerably accessible. The China Inland Mission routes lead from Shanghai for 400 miles to Honan, and touch it on the south-east. Our missionaries will advance from the Shantung side by the Yellow River, a distance of 300 miles from the Gulf of Pechili, and touch Honan on the north-east.

Population and Extent.—The area of Honan is 65,104 square miles. Greatest length, 350 miles; greatest width, 350 miles. The China Inland Mission's estimate of population is fifteen millions. This gives a density of population of 230 to the square mile. The flooded area is as large as Ireland, which has but 169 to the square mile. Scotland has 109, the United States sixteen, Ontario nine, to the square mile. A city with a population of 20,000 families is not to be found on the best map procurable. (Williams'.)

Natural Features.—The province itself forms an irregular triangle. This area is divided into three basins, that of the Yellow River on the north, River Hwai on the south, and Honan on the south-west. The latter two are separated by a high range of mountains, Fuh-nin Shan, 300 miles long, and from 4,000 to 3,000 feet high. The Yellow River rolls its turbid waters through the northern part of Honan down to the Gulf of Pechili. It is too shallow for steamers, thus comparing unfavorably with the Yang-tsi-kiang, navigable by steamers for 1,200 miles.

Climate, Soil and Products.—The climate is said to resemble that of Canada in some respects. The climatic conditions for Honan are altogether different from those of Formosa. Add to this, the fact of the difference in latitude, and we have a very different climate. The isothermal line for Shantung and New York is 32°, for Shanghai and Dublin, 40°. Honan, which is between these two latitudes, will probably average about 36°, that is, is a little warmer than New York. A China Inland Missionary wrote in February, 1886:—"We have had no snow to speak of this winter, only one fall (if I remember right), and only about four days' rain since September; so there is every appearance of this being a barren year." This province comprises some of the most fertile parts of China. It shares with North China in the loess

formation. The term *loess* has been used to designate a tertiary deposit appearing in the Rhine valley. The substance is a brownish-colored earth, extremely porous. The loess-beds bring forth crops without manure, on account of their peculiar nature. A copious rain-fall is more necessary in North China than elsewhere. Drought and famine are synonymous terms here. On account of its abundance and central position, Honan was early called "The Middle Kingdom," or "The Middle Flowery Land." This name was first given on the establishment of the Chau Dynasty, about B.C. 1150, when the imperial family so called its own state of Honan. The popular Chinese belief is that Honan is the centre of the earth. At the above date Samson was born in Palestine. The prefecture north of the Yellow River consists of a fertile plain "rendered park-like by numerous plantations of trees and shrubs, among which thick bosquets of bamboo contrast with the gloomy groves of cypress."

All kinds of cereals are grown. Coal is found in abundance south of the Yellow River. Cotton is grown extensively, and forms a principal article of export. Hemp, iron and silk are also produced. Railroads are the only thing required to make Honan a very important centre of trade for Central Asia and Western China.

Capital.—Kaifung is situated about a league from the southern bank of the Yellow River, near the point where it turns north-east. The recent flood placed it *north* of the river. It was the metropolis from 960 to 1129 A.D., and has suffered from attacks of armies as well as inundations. Dikes extend for scores of miles along the river. During the period of the Manchu conquest Kaifung was defended by a loyal general who, seeing no other resource against the invaders, broke down the embankment to drown them, by which manœuvre upwards of 300,000 of the inhabitants perished. Kaifung was the first city to be submerged in the present flood.

Jews in Honan.—The only Jews in China are in Kaifung. They number about three or four hundred. They are all poor, and ignorant of Hebrew. The synagogue suffered by the great inundation of 1849, and finally before 1886 the very timbers and stones of it had actually been sold to obtain relief for their bodily wants. One or two of them are now Buddhists priests, others

are literary graduates, and all of them are ignorant of their peculiar rites and festivals. They have remained, as Dr. Martin says, "like a rock, rent from the sides of Mt. Zion by some great national catastrophe, and projected into the central plain of China, which has stood there while the centuries rolled by, sublime in its antiquity and solitude."

Inundations.—The three prefectures north of the Yellow River are low-lying. Through these its waters have found their way into the river Wei, and thence to the Gulf of Pechili. Formerly it ran west to the Yellow Sea. But this bed was found dry in 1858, and its present course is at an angle of 45° to the old one. From Kaifung to the Gulf the banks are higher than the adjacent country, and during 2,500 years its bed has changed nine times. Hence these parts of China are exposed to the ravages of successive floods. The Government has in vain tried to hem in the river by dikes of natural soil, strengthened by the thick stalks of the gigantic millet. The annals of China state that in B.C. 2,293, there was a most tremendous deluge in the north. This is probably no tradition regarding the Biblical deluge, but regarding a flood of the same enormous extent as the present one.

Famines.—Chinese lists mentions 800 famines, more or less severe, within a thousand years. The great Famine of 1878, which prevailed in North China, included Honan. Notwithstanding the efforts of the Government, assisted by contributions from England and America, from 9½ to 13 millions perished. The Government expended 2,000,000 taels (\$3,000,000), and \$22,000 was subscribed in the United States, which was administered by the missionaries, five of whom died through exposure and overwork. But this fearful visitation was overruled by God for His own glory. "The sympathies and charities of the Christian world, as called forth by this terrible calamity, were more effectual in making acceptable the distasteful presence of the foreigners within their cities, than had been the united influence of two wars, and a half-century of trade, diplomacy, and social intercourse." The people were at first mistrustful, but finally their mistrust was turned to gratitude and respect.

A notable exception to this universal sentiment of kindness was exhibited among the officials and gentry of Kaifung, the

capital of Honan, in which the foreigners were to the last forbidden to remain, or even carry on their work in the environs. But this seems the only exception. When the starving Chinese, says Dr. Christlieb, asked the Christians, who journeyed from place to place giving them assistance, "Whence do you come, and why? Who sends us this? We are quite a different people," they received answer, "We come from Christian lands; the Christians wish to help you in your great need, whether you are a different race or not, we are all the children of the One Great Father"—completely overcome, they were heard to exclaim, "This is new; we have never experienced the like of this." In consequence of these things, the missionary work in Shantung, the adjoining province, entered on a new era of wonderful prosperity. Hunter Corbett says that frequently entire families accepted the truth. May it be so in Honan also!

Missionary Work.—Honan is said to be third in hostility to the foreigner, Hunan and Kiang-si coming first. In 1875 itineration was begun by the China Inland Mission. In 1883, Rev. Mr. Hunt and wife, of the C.I.M., were turned out of the city of Honan, but in 1884, Mr. Finlayson and Mr. Slimmons, of the same Mission, got a footing in the south-eastern part of the province. They were joined in 1885 by Mr. Douglas. They have two stations, She-ki-tien, and Chau-Kia-Keo, both of which have been flooded. But there is no news yet, the quickest mail from Honan to London being three months. The latter station has a population of 20,000 families, 3,000 of whom are Mahometans and 17,000 Buddhists and Confucianists. It has 1,000 opium dens, or one for every 20 families. In five months the missionaries had been called to 47 cases of attempted suicide by opium-poisoning. One missionary writes:—"I dare say I have seen more drunken men during my fourteen months' stay in China than will be seen in a fourteen years' residence farther south. Those most given to drinking belong to the Mahometan faith." Much trouble was given them by a mandarin, but the missionary having saved the life of one of his women from opium-poisoning, his opposition ceased.

During the winter the missionaries gave a free breakfast daily to about 100 people—6,400 breakfasts in all. Another writes:—"One hopeful sign regarding opium-smoking, is the quantity of

anti-opium medicine we sell. During the last six months we have sold considerably over thirty dollars' worth. We have sold over 15,000 cash worth of books and tracts in China.' The latest report is a letter dated June 13th, 1887. The work must be extremely difficult, for they count only six converts and twenty-one enquirers. One convert, a cobbler, during his spare hours, spreads the good news. The audience on Sabbath nights averages 60. They had 120 cases of opium-poisoning during the year. One day six men came from a place *40 miles distant*. The leader was an enthusiastic old man, who hopes to see his whole village turned to God. The work in the *villages* is the most hopeful of all.

Thus among fifteen million perishing souls there labor to-day only three male missionaries of the C.I.M., as if there were only one minister for all Canada; and for all the women of Honan, taught that they have no souls, there is not one single woman from Christian lands to tell them of salvation for *them*. But soon we trust Mr. and Mrs. Goforth will enter the field from the north-east. Mrs. Goforth will have the high honor of being the first woman to bear news of salvation to our sisters in Honan. Reinforcements will shortly follow them. Mr. Smith, who will graduate in medicine, leaves this spring for Honan, under the auspices of Queen's College. May it be found that the work of relief, in which Mr. Goforth may be permitted a share with the other missionaries who have doubtless hastened to the scene of disaster, will open the way for the speedy establishment of a station in this most needy province.

D. MACGILLIVRAY.

"CHINA'S SORROW."

WITHIN the past month the London papers brought to us the news of an appalling catastrophe, of which perhaps the Deluge alone affords a parallel. The extent of the calamity which, during last autumn, devastated the large and beautiful Province of Honan, China, is almost incredible, and the horror of a disaster which counts its victims literally by millions can scarcely be conceived. Inasmuch as Honan is the field selected for the establishment of the new mission by Messrs. Goforth and Smith, representatives of the students and graduates of Knox and Queen's colleges, and therefore of greatest interest to the Canadian Church, we give the following account of the overflow of the Hoang Ho, condensed from the detailed and graphic reports of the special correspondents of the *Times* and *Standard*:

The Hoang Ho, or Yellow River, has always had an evil reputation. It has long been known, not undeservedly, as "China's Sorrow." According to Chinese records it has changed its course no fewer than nine times within the last 2,500 years. Its source is in the mountains of Tibet, and in its middle course it descends with great rapidity from the Mongolian plateau, and runs for many hundreds of miles through the "loess," or yellow earth of China, which is very loose and friable, and being carried away in enormous quantities by the rapid stream, is gradually deposited in such a manner as to cause frequent changes in the main course of the river. At Kaifeng, the capital of the province of Honan, where the headquarters of the new mission were to have been established, the Hoang Ho enters upon the great eastern plain of China, and it is between this place and the sea that the great changes in its course have taken place. For 500 years, up to the middle of the present century, the river ran south from Kaifeng and entered the Yellow Sea to the south of the Province of Shantung, whose bold promontory catches one's eye instantly on the map, projecting far into the ocean between the Yellow Sea and the Gulf of Pechili. But in 1852 it burst its northern bank in the neighborhood of Kaifeng, and cut a new

bed for itself through the northern part of Shantung, and entered into the Gulf of Pechili. Of the particulars of this calamity, and of the vast amount of suffering and destruction that must have ensued, we know little or nothing.

The present inundations, which occurred last autumn, are more disastrous than any of past years, spreading death and desolation to an unparalleled extent. Kaifeng, the capital of Honan, stands on the south bank of the Yellow river, and about forty miles west of it is the second-class city of Ching or Cheng Chou. It was in this neighborhood that the embankment, upon which during the last thirty years an unusual amount of labor and treasure has been expended, first gave way. The month of September was unusually wet and stormy in North-west China. The local streams were filled to the brim or overflowing, and a heavy freshet was coming down the Yellow River, which in Honan is something over a mile broad. A little below Cheng Chou there is a bend in the river, where the stream is borne against the south shore. The embankments were sodden with ten days' continuous rain, and a strong wind blowing down the reach added to the force of the current. The waves dashing violently against the embankment carried away first the protecting facines and then the earthen wall behind them. Frantic efforts were made to close the gap, which at first extended for only a hundred yards; but its sides rapidly crumbled away till it widened to a breach of 1,200 yards, through which issued the whole volume of the river. The escaped torrent poured into the valley of the little Lu-chia River, and in the first wild rush of the rain-swollen waters, many cities, towns and villages innumerable were submerged, and countless thousands of persons of every rank drowned.

The waters followed the course of the Lu-chia for some distance, blotting out completely Chungmou, a walled city of third rank, and more than one hundred prosperous villages. The flood then turned southward, a mass of foaming water from 10 feet to 20 feet deep and thirty miles in width, swallowing up all the smaller streams, till, seventy miles south of Kaifeng, it crossed the course of a large river coming from the west. Aggravated by the accession of this volume the flood rose to a greater height than before, and tore madly through the low-

lying, fertile and densely populated country, in which thousands of towns and villages were submerged. Not far beyond this point the inundation passed into the neighboring province of Anhui. The correspondent of the *Standard* says that for nearly two months the immense volume of water has not reached the sea, but is engaged in converting the great plain, which, just before the calamity, was in a most prosperous condition, covered with rice fields, mulberry groves, and other products, into the vast inland sea that is chronicled by the historians of China as having existed in the time of the mythical and deified Emperor Yü, and as having been compelled by him in those remote ages to recede into the dimensions of a river, which he enclosed in the predecessors of the present great embankments by which it was forced to flow into the ocean.

The towns and cities destroyed are not all mentioned on any English map, but a few of the principal are Ching-chow, Wei-Si, Chung-mu, Yenliu, Fu-Kao, Si-hai, Tsin-chow, Chochia-Kow, Tai-Kang, Taiping, and Ying-chow. "The number of persons drowned in Honan," says the *Times'* correspondent, "can never be reckoned with any approach to accuracy, and can hardly ever be guessed. Hazarding a conjecture, I would say it cannot be well less than a million, and probably is not so high as two. Still the European in Peking, who by his relation with the Chinese Government is in a position to be better informed than anyone else, has put the number at seven millions. Official reports state that very few escaped of those whose homes were in the midst of the flood, though a small number were rescued in boats from tree tops or high mounds." The *Standard* says that about one-sixth of the entire area of "the garden of China," as Honan is styled, is now converted into a vast lake, with here and there a pagoda top, or the gable of some higher wall rising over the increasing waters, to mark the site of what were, a short time ago, prosperous cities of many thousand inhabitants.

But the loss of life, enormous as it has been, is not the worst part of the disaster. Death itself would be preferable fate to that of the survivors who, deprived of home, sustenance and clothing, have had to face the rigours of a winter without shelter and the prospect of a future without resource or occupation. In hundreds of instances men who, three short moons ago, were

men of wealth, to-day sit gazing on the inland sea, "stunned, hungry, stupid and dejected, without a rag to wear, or a morsel of food to eat."

The Chinese Government has done its best to relieve the widespread distress caused by the famine which has followed hard upon the flood. Upwards of 32,000,000 lbs. of rice, which should be sent next spring to Peking from Central China, is being dispatched to the flooded country instead. The Emperor donated the sum of £75,000, and the Empress the sum of £25,000, from their private funds, for the relief of the sufferers. But even if every effort is made that it is possible for the central Government and the local authorities to make, it is certain that the misery of the surviving peasantry will be and must be extreme. Christian missionaries bearing in their hands the gifts of the Christian world, will gain a ready entrance into this country, which for so many centuries has been closed against them, and, having ministered to the people in temporal things, will have a grand opportunity for pressing upon their acceptance the Bread of Life.

MISSIONARY LITERATURE FOR SABBATH SCHOOLS.

IN the December number of the MONTHLY we gave a list of books suited to the mass of the school. In this issue we give a list of books suitable for scholars of maturer minds.

(18) "The Martyr Missionary of Erromanga," the life of John Williams, who was murdered and eaten by the savages. This is the larger life abridged for the American S.S. Union. Williams was probably the greatest missionary since the Apostle Paul, Erromanga is our own field now. The son of William's murderer laid the foundation stone of one of our churches recently. Portrait. (Price 75 cents.)

(19) "The Story of Commander Allen Gardiner, R.N." He also was a martyr among the degraded tribes of Patagonia and Terra del Fuego. Portrait and four splendid maps. The concluding chapters describe the work of the South American Missionary Society. (Nisbet & Co., 6th edition, price, 70 cents.)

(20) "Titus Coan, a Memorial." First a missionary to Patagonia, then for the most of his life in Hawaiian Islands. He was a most consecrated missionary and passed through the great revivals in those islands. Portrait. (Price \$1.)

(21) "Heralds of the Cross," by Miss Foster. This is not a series of biographies, as one might suppose from the title, but of chapters on missionary principles, success and work in all quarters of the globe. The book is written for children from ten to fourteen and for reading at working missionary parties. The style is lucid, and the writer has succeeded very well in her object. A supplementary chapter treats of ways in which children can help missions. The work is dedicated to the members of the S.S. where the writer sought to arouse interest in missions. There is a very fine map of the world shewing the various religions by different colors. (Price \$1.75.)

(22) "The Missionary Band," the story of the Cambridge Seven who went to China. To this book more than any other is due the late Missionary Revival. Mute appeal on back. Good

map of China. A vast amount of missionary literature in small compass. (New edition, price \$1.)

(23) "Among the Alaskans," by Julia McNair Wright, author of the "Complete Home." This is a full account of the American Presbyterian mission work there. The manners and customs of the people are delineated. Our own Indian work bears a close resemblance to this among the Alaskans. Well illustrated. (Pres. Board of Publication, price \$1.25.)

24 "Sunrise Kingdom, or Life and Scenes in Japan, and Woman's work for Women there," by Mrs. Carrothers, missionary to Japan. This is a picture of seven years of missionary life in Japan. Beautifully illustrated. (Pres. Board, price \$2.)

(25) "Life of Rev. John Hunt," by G. S. Rowe. He was one of the first missionaries to cannibal Fiji. (Price 50 cents.)

(26) "Life of Carey," the Father of Modern Missions, tells how the "sanctified cobbler" became the translator of the Bible into the languages of the East. This book is one of the same series as "Robt. Moffat, the Hero of Kuruman," mentioned in our first article. (Price 50 cents.)

(27) "Life of James Chalmers," pioneer in New Guinea. Thrilling experiences among the fiercest savages. Illustrated, same series as preceding. (Price 50 cents.)

(28) "Modern Heroes of the Mission Field," by Bishop Walshe. Twelve biographies of great missionaries beginning with Henry Martyn and ending with Patteson, martyr-bishop of Melanesia. (Hodder & Stoughton, price \$1.50.)

(29) "Livingstone's Travels," by W. H. G. Kingston. It is a great thing when such a great writer for boys turns his hand to missionary work. The illustrations are good, and almost as numerous as the pages. (Price 30 cents.)

(30) "White Fields of France," by Dr. Horatius Bonar. All our schools should know of the wonderful work of God in France begun by Mr. McAll, and carried on by Mr. Dodds and others. (Price \$1.25.)

(31) "Woman and her Saviour in Persia," by a returned missionary, being an account of fifteen years' labor of Miss Fidelia Fiske, of Holyoke Seminary, among the degraded Nestorian women. Miss Fiske and her co-laborers were privileged to do a work for women the like of which has rarely since been seen. (Price \$1.25.)

(32) "Hindu Women, with glimpses into their Life and Zenanas," by the Secretary of the Church of England Zenana Missionary Society, gives the most instructive experiences of many missionaries, and is thus better than any one missionary's story. By many it is considered the best of the books on this subject. (Nisbet & Co., price 90 cents.)

(33) "Our Eastern Sisters," by Mrs. Ellis, is, of course, wider in scope than the preceding, including as it does chapters on work among Hindu, Chinese and other eastern women. It concludes with a thrilling chapter on Female Medical Missions. (Price 90 cents.)

(34) "Punrooty," or the Gospel Winning its Way Among the Women of India, by Miss Lowe, who gives an account of her work along with Miss Reade among the women of Southern India. The trials of female converts are shown. Among other interesting details she gives their experiences in the relief work of the famine year, 1877. (Morgan & Scott, price 90 cents.)

(35) "Pomegranates from the Punjab," Indian stories by A.L.O.E. Same style of book as numbers 9 and 10 of our first article. Handsome cloth binding. (80 cents.)

(36) "The White Bear's Den," by A.L.O.E. A giddy young girl is shipwrecked among Movavian missionaries to Labrador, and resides with them with good results to herself. (80 cents.)

(37) "Life in the Eagle's Nest," a tale of Afghanistan, by A.L.O.E., the adventures of a missionary's son. The nest is a wild chief's home. (80 cents.)

(38) "Pocket Measure," by "Pansy." The story of a young couple's experience in tithe-giving, and particularly the wife's work for Missions, Home and Foreign. There is much useful matter on giving and on ways of raising money for church purposes. (Price 50 cents.)

We conclude by commending to the notice of Sunday School teachers and missionary workers, for whom they are prepared, the following series of missionary hand-books. No one asked for a missionary address should be at a loss, when such a cheap series is available. (20 cents each.)

MADAGASCAR. Country, People, Missions (with Map). By Rev. J. Sibree, F.R.G.S.

- INDIAN ZENANA MISSIONS; their Origin, Agents, Modes of Working and Results. By Mrs. E. R. Pitman.
- CHINA. Country, People, Religious Systems, Christian Missions (with Map). By Rev. T. Gracey.
- POLYNESIA. Islands, Races, Missions (with Map). By Rev. S. J. Whitmee, F.R.G.S.
- SOUTH AFRICA. Country, People, European Colonization, Christian Missions. By Rev. J. Sibree.
- FEMALE MISSIONS IN EASTERN LANDS. Fields of Labor, Mission Work, Agencies, by Mrs. E. R. Pitman.
- INDIA. PART I.—Country, People, History, Manners and Customs, Hinduism. By Rev. E. Storrow.
- INDIA. PART II.—History of Christianity, Obstacles and Hindrances, Forms of Labor, Results. By Rev. E. Storrow.
- THE WEST INDIES. Islands, &c., Aborigines, and European Colonization, Negro Life, Slavery and Emancipation, Christian Missions. By Mrs. E. R. Pitman.
- MEDICAL MISSIONS. By Rev. John Lowe, F.R.S.C.E.

And now the missionary equipment of the school is not complete until a large diagram (28 x 42 inches), exhibiting the actual and relative numbers of mankind, classified according to their religions, is obtained and hung up in a conspicuous place, to be a mute appeal in behalf of the heathen millions. (Price, 60 cents). Any or all of the books and other missionary material recommended in these articles may be ordered of Mr. John Young, Mr. Wm. Briggs, or the Toronto Willard Tract Depository, all found in the advertising columns of the MONTHLY.

In conclusion, let us say that the mere possession of missionary literature by a Sabbath school will avail little, unless the teachers direct and stimulate their scholars in its use by personal knowledge of the books on the library shelves, and constant repetition. Perseverance is the price of success. Above all, let the instructors of the young pray unceasingly that the story of missions may not be to their charge merely a pleasant tale, but that it may instruct and bless them so that in the future they may have a larger share in the answer to their own prayer,—Thy Kingdom come.

LIBRARY COM. OF MISS. SOC.

Correspondence.

KNOX COLLEGE LIBRARY.

To the Editors of the Knox College Monthly.

IN the January number of THE MONTHLY, Mr. J. McD. Duncan calls attention to the present condition of Knox College Library, pointing out how inadequately furnished it is, how little is being done for it, and urging with much force and reason that immediate steps should be taken to make needed improvements.

No one can doubt that an institution like Knox College ought to have a first-class library, a library in which all the best literature of ancient, mediæval and modern times could be found, and it is simply discreditable that after an existence of nearly half a century our college should find itself so badly off in such an important part of its equipment.

A few years ago the Alumni Association formulated a scheme which had it been carried out would have gone far to place the library on a satisfactory footing. Something was done, but the plan as such did not succeed, owing largely, no doubt, to the endowment movement which was started shortly after, and overshadowed for the time everything else.

The fact, however, that the Alumni agreed to undertake this work, showed that they were alive to the needs of the library, and now that the endowment is practically off our hands, I agree with Mr. Duncan in thinking that something should be done at once to put the library in better shape.

I desire to offer some suggestions for the consideration of those interested in this matter:—

1. *That a permanent librarian be appointed as soon as possible.* Hitherto the librarian has been appointed from session to session, and usually the position has been held for only one or two sessions. This is not satisfactory, and little improvement in the library can be looked for so long as it continues. If the whole work, or even chief work, of a librarian were to give out and take in books, such an arrangement would be all right. But it is not. He has far more important functions. The librarian of a good college should be a man whose information will be wide, and whose advice will be intelligent and reliable in reference to the use of books. He should be able after a little while to tell pretty

correctly just the help the library will afford in the prosecution of some study or literary work. In this way he will be able to save hours of laborious search to those less acquainted with books. Moreover, to be an efficient librarian, a man should not only be acquainted with the books under his care, but he should inform himself in reference to books that are wanting. This will require keen observation of new publications, and careful study of the wide, wide world of recent and older literature. It will be seen, therefore, that if there is any position in a college in which continuity of tenure is desirable, it is that of librarian. I trust the Senate of Knox College will be able before long to supply this *very first* desideratum of a good library.

2. *That steps be taken to get means for the use of the library.* Mr. Duncan suggests an endowment. There can be no objection to this, provided it can be secured. I am a little afraid, however, that it will be a few years yet before we can mention endowment again to the people with the hope of success. At the same time, endowment should be constantly kept in view and men of means should be encouraged to contribute to it. For the next few years I suggest that the following simple plan be tried. We need say \$1,000 a year for a few years. Get subscriptions payable annually for this amount for five years. I believe an intelligent canvass of Toronto would secure half the amount in a couple or three afternoons, and the Alumni scattered throughout the country will surely not find difficulty in giving or securing the rest. At the end of the five years the library would be in fairly good shape, and I believe an endowment of \$10,000 could be got quite easily by that time.

3. That the Alumni take this matter up afresh at their spring meeting, and be prepared to recommend this or some other scheme to the College Senate. It is taken for granted that that body will be glad to sanction and to assist in vigorously carrying out any plan which will place the library in a better position.

In conclusion, let me say I am glad Mr. Duncan has put this matter so well before us. I trust you will give the subject the benefit of the editorial columns, and that something immediate and practical will issue from the discussion.

Agincourt.

J. MACKAY.

THE HITCH IS NOT WITH THE PASTORS.

To the Editors of the Knox College Monthly.

PERMIT me to say that so far as the section of the Church with which I am best acquainted is concerned, you are mistaken when you declare, in your January number, that "the people would contribute for missionary purposes if they knew the state of the funds." Speaking generally, the pastors have not waited to be stirred up by our excellent Home Mission Convener, or by any one else, but have made themselves thoroughly acquainted with the facts, and have presented them to the people, backed up by exhortation, entreaty and example. And with what result? I greatly fear the entire contributions to the Schemes of the Church will not average two dollars per member. I agree with you that the people are not poor, but I hold that they *are* illiberal. I offer no plea on behalf of unfaithful pastors; I simply protest against laying the blame of failure on the shoulders of men who are faithfully doing their part, men who in some cases are giving from a sixth to a third of the entire missionary contributions of their respective congregations. Our people need the grace of systematic liberality.

A PASTOR.

Editorial.

THE LIBRARY.

THE article in our last issue on "The Knox College Library" has called forth a communication from Rev. J. Mackay, which is to be found on another page of this number of the MONTHLY. This is just the kind of letter one would expect from its writer. Mr. Mackay recognizes, as any well-informed person must do, the urgent need of some steps being taken to put the college library on a proper footing. He further indicates what he considers the most feasible way of attaining such a desirable end.

Mr. Mackay mentions as the first step towards the proper equipment of the library, *the appointment of a permanent librarian*. In this we think he is right. It is impossible for the present library to be made sufficiently available for use without such an officer. And it will be equally impossible to make the improvements which ought to be made, unless the library is put into the hands of a fully qualified librarian,

whose position shall be permanent. Unless a beginning is made by appointing an officer of this kind, efforts to make the library what it ought to be can never accomplish all that is to be desired. In the article in our last issue, it was suggested that steps be taken at once to raise an endowment fund for the support of the library. Mr. Mackay points out what is, perhaps, true that it would be difficult to raise such an endowment immediately. He suggests as an alternative scheme, one that contemplates the securing of five-year subscriptions amounting to \$1,000 a year. At the expiry of the five years, Mr. Mackay thinks the Church would be ready to give the library a handsome endowment. This latter plan has more advantages over the former and we gladly endorse it, hoping, as Mr. Mackay does, that even during the five years, a permanent endowment will be constantly aimed at as the only satisfactory support for one of the most important parts of the equipment of this or any college.

No more important matter than the state of the library can occupy the attention of the Alumni of Knox College at their Spring Meeting. They are growing accustomed to large enterprises. They have started a journal. They have sent out a missionary. Next spring they will be in just the right condition to take hold of this new scheme. And if it is taken hold of, who doubts that it will be as successfully carried out as the two already begun. Let us have the \$1,000 a year for five years and then the permanent endowment of at least \$10,000!

THE PASTORS AND THE SCHEMES.

IN attempting to account for the deficit in the Home Mission Fund it was stated in the January MONTHLY, that there is enough wealth in the Church to carry on successfully the work of the Home Mission Committee, and that the people would contribute for missionary purposes if the matter were properly presented to them. It was also said that ignorance of the need on the part of the people is the main cause of the deficit, and that for this ignorance the pastors are responsible.

Elsewhere, in this number, a correspondent takes us to task, and says that, so far as the section of the Church with which he is acquainted is concerned, "the hitch is not with the pastors." The people are said to be illiberal, notwithstanding the "exhortation, entreaty and example" of their pastors. The pastors are faithfully doing their duty, and "in some cases are giving from one-sixth to one-third of the entire missionary contributions of their respective congregations."

Now, as we are in the fullest sympathy with the pastors, and are not wholly ignorant of the difficulties of their work, we feel at liberty to discuss this subject; all the more because the majority of our readers are ministers, elders and others intelligently interested in the work of the Church. We feel free to talk with our brethren about these matters, although it might be unwise and imprudent to bawl them on the house-tops of a Church newspaper.

Our position is that every member of the Church belongs to an organization, a joint stock company, and should be kept thoroughly informed concerning the enterprises undertaken by the directors, their success or failure, the financial position and outlook, and all other matters affecting the successful prosecution of the work, for the carrying on of which the organization was formed. We further stated that in the present case—the Home Mission deficit—the Directors, knowing that a crisis was impending, did not bring the matter before the members with that frequency and urgency necessary to produce conviction and move to action. This “A Pastor” denies, especially in so far as the section of the Church with which he is acquainted is concerned.

Now we did not say that all the pastors, nor even that a majority of them, were at fault in this matter. We know full well that if our correspondent's own congregation are illiberal, the responsibility is theirs, not their pastor's. It may also be true, we believe it is true, that the ministers of the presbytery to which he belongs are “faithfully doing their part.” But we spoke not of one pastor, nor of one presbytery. And we *know* of scores of instances in Ontario alone in which, if the rank and file of the church members are at all impressed with the gravity of the Home Mission situation, they owe it not to their pastors but to the press and itinerating missionary specialists. Nor are these all country congregations.

More than this, it is the testimony of many Church financiers, borne after years of experience, that, as a rule, a congregation's giving to any Scheme is measured by their minister's interest in that Scheme; that where the pastor is not intelligently enthusiastic, the people are not intelligently liberal. A true foreign missionary in the home field communicates the contagion to his congregation. A loyal, active alumnus of a college seldom fails in increasing the endowment of his *alma mater*. Indeed, there are cases in which intelligent congregations, for a quarter of a century willing and liberal supporters of one college, have become, under the *regime* of a pastor of a different stripe, at least liberal supporters of another college. So with the rest of the Schemes. So with Home Missions. The testimony of the convener is unmistakable on

this point. Of course there are exceptions to this rule ; and the unfortunate pastors of those exceptions deserve much sympathy.

No fault whatever can be found with the pastors for being themselves illiberal. They are, indeed, the most liberal givers in the Church, many of them practising the greatest self-denial that their contributions may be increased. And it is a deep disgrace to any congregation if their minister gives from one-sixth to one-third of their entire missionary contributions. It is cheering, however, to notice indications of a revival of interest in this work. Special efforts are being put forth in many presbyteries, and there is still some reason to hope that the calamity of retrenchment and defeat may be minimized, if not averted.

CHANGED VIEWS OF MISSIONARY WORK.

THE meeting convened in Knox church, in this city, to bid farewell to Mr. Goforth, afforded noteworthy indications of growth in missionary spirit. The audience was large, enthusiastic, and all the speeches aglow with missionary fervor. At meetings of a similar kind on previous occasions, the great difficulties of the work, and the surpassing self-sacrifice of the foreign missionary were prominent in many speeches. There was often more of sadness than of joy. At the gathering in Knox church it was otherwise ; and it is to this we call special attention. The missionary was welcomed to the ranks of those who were already engaged in the same noble work abroad—and at home ; for we are all missionaries. He was congratulated upon the honored position to which God had called him, and assured of the warm sympathy and earnest prayers of those who kept the citadel at home. A spirit of quiet thankfulness pervaded the whole.

Why this change of theme and tone ? It may be said, and with truth, indeed, that the foreign field does not present the difficulties, nor demand the self-sacrifice of even a few years ago. The doors of heathen countries have now been thrown open to the messengers of the Truth. Noble spirits during the past hundred years have entered, and by their efforts many obstacles have been cleared away. Again, the improved means of communication, and the dissemination of information, missionary and otherwise, have brought these distant parts near to us. In sending our brother to China, we feel that we are sending him to a land which is not remote, and with which we have grown familiar. This is true ; but more than in these, the answer lies in the fact that the Church has awakened to the recognition of her true idea and her unquestionable

duty. The Church of Christ is essentially missionary, without missions we are sadly imperfect. The sending of a missionary, then, is the fresh budding of life, and an occasion of thankfulness and joy. Further, the thought of the responsibility which the Master has laid upon us to disciple all nations is making the Church nobly forgetful of self-denial and difficulty. He has commanded: it is ours to obey. We have neither to count the cost, nor assure the harvest. There can be no mistake. We send then, and are sent in cheerful obedience and joyful trust, confident that whatever be the loss, the gain must ultimately be greater.

THE COLLEGE MISSION AND THE FOREIGN MISSION COMMITTEE.

IN a very short time Knox College will have its special representatives on the Foreign Mission field. Sooner than was originally anticipated, Mr. and Mrs. Goforth have set out for their chosen sphere of labor. In Toronto, where both of our missionaries were well known as earnest and successful Christian workers, their departure excited a great deal of interest. And this interest was not confined to Toronto, but was felt largely throughout the whole of Ontario. For throughout the Province Mr. Goforth is widely known and highly esteemed, "for his work's sake."

The success which has attended this College enterprise from the beginning is subject for deep gratitude. *Laus Deo!* We do not feel like congratulating ourselves. We have done no more than our duty. Nay, coming years will doubtless show us how much greater things we might do had we larger views and deeper consecration.

The Goforths have gone. They have every prospect of success in their work. They will need the loyal and hearty support of every student and *alumnus* of Knox College. We have made ourselves responsible for the yearly salary of Mr. Goforth. He has voluntarily offered to take \$1,200 a year, or \$300 less than he is quite justly entitled to receive under the regulations of the Foreign Mission Committee. He has put \$500 of his own money into the work of his mission. Mrs. Goforth has given \$3,000 towards the erection of mission buildings, etc. Thus it will be seen that our missionaries are practically contributing something like \$500 a year towards the founding and maintaining of this new mission. Such evidences of self-sacrificing generosity make us certain that we have selected the right kind of missionaries. It will be our duty—the duty of Knox College *alumni* and students—to

see that Mr. Goforth does not suffer by his generosity, and to give him the full salary of \$1,500 if it be found that he has made a mistake in accepting the \$1,200 a year.

For the first three months or so after their arrival in China, our missionaries will be occupied in selecting a base of operations. Their travelling expenses during that time will be met by the Foreign Mission Committee. The same body is responsible also for the expenses of the Mission other than the salary of Mr. Goforth. These expenses will, probably, be in the neighborhood of \$1,500 a year.

The Foreign Mission Committee is to have control of this new mission, as it has of those already established. That the Committee is by no means inclined to give up any of its authority is evident from the following deliverance made at a meeting held about the middle of last month. It is as follows:—

“That the Committee agrees to provide rent for a suitable residence for the missionary; but that it be distinctly understood that this Committee accepts no responsibility for the salaries of native preachers and teachers, who may be called hereafter to labor in connection with the Mission, except in such cases as may be specially referred to and authorized by this Committee, and that any further expense in the way of building, etc., unless specially authorized by this Committee, shall be provided from other sources.”

This deliverance is of sufficient importance to missionaries going to the foreign field, and to colleges and congregations proposing to send out missionaries of their own, to warrant us in asking special attention to it. It affirms the principle that the expenditure of means and the employment of special agencies is not by any means left in the hands of the missionary or missionaries. The wisdom of this regulation is obvious. It does not always happen that the energy and enthusiasm which make a man successful in propagating the Gospel are associated with practical wisdom and economy in the use of resources. It is far better, then, to leave the management of the resources in the hands of men capable of managing them wisely. And shrewder and more capable men there are not to be found elsewhere than are to be found among the members of our Foreign Mission Committee. All our missionaries will be glad to be assured thus definitely that all expenses connected with their work are under the control of the Committee. And Knox College students and *alumni*, at least, are perfectly sure that under such control, the efforts put forth by their missionaries will accomplish the best possible results.

"THE CONTRIBUTIONS OF CHRISTIANITY TO SCIENCE."

IN the January number of *The Presbyterian Review* (New York), there is an exceedingly interesting and able article, by Rev. Alexander Mair, D.D., with the title, "The Contributions of Christianity to Science." It is quite the fashion nowadays to speak of "the unspeakable debt which Christian Theology owes to Physical Science." The writer of the above-mentioned article, very cheerfully acknowledges that Theology does owe a debt to Science, that "Science has contributed a great deal to systematic Christianity in the way of helping to bring Christian thinkers back to the right method of searching after, and attaining to truth." But, as he very clearly shews, the obligation is not all on the side of Christianity. Science, if she has given much, has received more. The text of Dr. Mair's paper is a sentence from Du Bois-Reymond, a scientist, and not a believer in Christianity. These words from such a source are significant enough, "Although it may sound like a paradox, modern science owes its origin to Christianity." So far Du Bois-Reymond. In one of the closing paragraphs of the article, before us, its author sums up in a masterly way the conclusions he has arrived at. This paragraph we venture to lay before our readers:—

"We have thus briefly endeavored to establish the conclusion that Christianity has rendered most substantial help, and made many contributions to Physical Science, and that Science has been largely indebted to Christianity for some of its grandest principles, and not a few of its discoveries. We have seen that Christianity helps Science by its moral influence, by fighting out for it the battle of intellectual freedom, and by giving a living, personal influence to the study of Nature. By its doctrine in regard to God it lays a sound foundation for Science, making it possible; and it points to the unity of the universe and the persistence of matter and energy. It not less clearly impels Science toward the belief in law and order, and through the latter it led to the discovery of the Copernican theory of the Solar system. It suggests the adaptation of means to end, or design, and thereby has led to innumerable discoveries, more especially in physiology. It has led the way to the belief in the unity of the human race, and in a real philosophy or science of history; and it teaches explicitly the existence of God, and of the soul toward which, as we have seen, science is working up from the under side."

This is a summary of an article, the whole of which is well worth careful study. Perhaps the most interesting portion of it is that which shews how Christianity led the way to the conviction that there is a science of history. Few abler or more interesting articles than that of Dr. Mair's have ever appeared in *The Presbyterian Review*, which is certainly one of the most valuable magazines printed.

PRINCETON'S NEW PRESIDENT.

AMONG those who are most prominently mentioned for the succession to the Presidency of Princeton College, it seems very probable that the choice will fall upon Prof. Patton, of the Theological Seminary, of the same place. The College of New Jersey, as it is officially named, is not a denominational institution, but its patrons in early and late days have been mainly Presbyterians, and it is in accordance with the traditions of the place that the president should be a Presbyterian and a clergyman. Of its famous list of presidents the last two, Dr. John Maclean and Dr. McCosh, are best known to the present generation. The former has but lately left the scene of his life's labors at a great age, leaving a name of rare honor and grateful memory, and the latter, who took the office in 1868, has just resigned it after a successful presidency of twenty years. It seems fitting that the next incumbent should carry something of the same reputation for philosophical eminence that distinguished Dr. McCosh. At least Presbyterians of the Scottish school of thought seem to regard metaphysical subtlety as the most commanding form of mental endowment. In the case of President McCosh, the abstruseness of his studies and the impracticalness of his investigations seem to have exercised but little unfavourable influence upon his administration, since it may perhaps be fairly alleged that in some important respects the worthy divine's genius rather leaned to the worldly and practical side. Dr. Patton's presidency may be expected to be at least fully as successful as that of his predecessor, though it will probably not be as sensational. Unless we are much deceived in the forecast which seems to us justified by what we know of Dr. Patton, we are safe in predicting that if he accepts the office his administration will be earnest, able and honest. The position is one of very great importance and responsibility; indeed, there is probably none so influential in the Presbyterian Church in America.

Francis Landey Patton was born in the island of Bermuda, January 22, 1843. His early education was carefully attended to, and he was a good classical scholar before he entered as a very young student the University of Toronto. In this institution he received all his academical education in art studies, though he did not remain during the full course. While there he came under the powerful influence of Dr. Young, and it is probable that to that prince of philosophical teachers he largely owes the bent of his mind towards his favourite department of study. He entered Knox College in 1862, spent one session there, and then completed his theological curriculum at Princeton Seminary. Here he had for a room mate and intimate friend, Dr. Moore, of Bank St. Church,

Ottawa. It was in Princeton Seminary that he laid the foundation of that broad and accurate philosophical learning which so highly distinguishes him. Graduating in 1865, he became pastor of the 84th Street church, in New York city, where he remained two years. Being called thence to Nyack, N.Y., he ministered there from 1867 to 1871. An article which he published in the *Princeton Review* of those days on Newman's "Grammar of Assent," attracted great attention by the learning and acuteness it displayed, and was the occasion of his being called to the professorship of Theology in the Presbyterian Theological Seminary of Chicago, a position which he filled till 1881, when he accepted a call to Princeton Seminary as professor of the Relations of Philosophy and Science to Religion. For the last three years he has also been professor of Ethics in Princeton College, so that his presumptive connection with that seat of learning will not be an entirely new association. From 1874 to 1881 he was also pastor of the Jefferson Park Presbyterian church, Chicago, and was Moderator of the General Assembly in 1878. He was also editor for three years (1873-76) of the *Interior*, and has been since 1881 joint editor with Prof. Briggs, of New York, of the *Presbyterian Review*. In addition to his other labors, he has continued to preach frequently since his settlement in Princeton, and in spite of a liability to talk abstractions in the pulpit, is still in demand as a preacher, for he is far from devoid of popular sympathy and tact. He is a man of large resources, great readiness in speech, skilful in argument and a brilliant and influential lecturer. As he is still young, a great field of usefulness is open to him if his life and strength are spared.

Here and Away.

HELLO! 1645!!

THE telephone has already proved itself a great convenience.

THE Glee Club gave a concert at Weston, and another at the Asylum for the Insane, during January.

THE Alumni Association will meet at the close of college in April next. This should be a rousing meeting and should raise the wind in the Library. Let there be a shaking in that valley of dry bones.

EXAMINATIONS are being talked about already. The weeks have been counted. The desire has been expressed by some that longer time be given for examinations. Two heavy papers a day make one too many.

FROM a private letter, and on the best authority, we learn that Dr. F. L. Patton has been offered the Presidency of Princeton College. The official announcement will be made during this month. The appointment is of special interest, as Dr. Patton is an old Knox man.

THE business managers say that there are upwards of one hundred who have not paid their subscriptions for the MONTHLY for the year ending May 1st, 1888. They have the most urgent reasons for asking for remittances before the end of February.

THE Hazers at the Varsity had their innings for a long time, and scored a good many points, notwithstanding the fouls. They are out now, however, and the Anti-Hazers are on deck in sufficient numbers to hold the bat until the rules of the game be amended. If hazing is a good thing it should be tried on some hazers we used to know.

J. C. SMITH, '85, has been supplying Howard St. Presbyterian church, San Francisco, for several months with very great acceptance. The people being very anxious to have him for their pastor, he was examined before the Presbytery of San Francisco, and at its last meeting licensed by the unanimous vote of that court. J. C. is being very well received in San Francisco and will probably be settled in Howard St. church without delay.

A JUDICIOUS and valued friend of THE MONTHLY writes: "Don't forget the reviews and by all means keep them impartial. I turn to them first because I have come to the conclusion that you have no axes to grind. You do not want anybody to pat your back, and therefore you pat nobody's." No, we won't forget the reviews, and next month will bring on a full department. They will continue impartial, although it would be much pleasanter to go with the crowd. Besides, many publishers will not send books for *impartial* review; they want a puff and a free advertisement.

The Missionary Review of the World, the successor to Dr. Wilder's *Missionary Review*, is doubtless the best missionary magazine published. It is edited by Rev. Drs. A. T. Pierson and J. M. Sherwood. The annual subscription price is \$2.00. Subscribers to the MONTHLY, new or old, may obtain it through Donald MacGillivray, Knox College, for \$1.50. Send \$2.50 to Mr. MacGillivray before the end of February, and he will see that both the *Review* and the MONTHLY are sent to you for 1888.

JONATHAN GOFORTH dropped us a note from 154 miles east of Vancouver. They had a somewhat interesting trip on the C. P. R. Sometimes blocked for a whole day; sometimes stuck in landslides, and always dreading short rations. On the way to Winnipeg they fell in with three American missionaries *en route* for Japan, who will accompany them as far as Yokohama. Goforth's last words were, "We are all well and joyfully looking forward to China." A telegram announced their safe arrival at Vancouver.

A copy of a new edition of "The Master's Memorial," by the Rev. Thomas MacAdam, has just been received. We reviewed this little manual last summer when the first edition was issued and are delighted that the demand has been so great that it is already in the fourteenth thousand. This is the third edition, revised and enlarged. Pastors can find nowhere a better manual on the Lord's Supper for class and private study. We know of nothing so good to put into the hands of intending communicants and a study of its chapters by church members would remove much of their ignorance concerning this great ordinance of our religion.

If there is another room in Knox College, besides the library, that is—well—not quite creditable to the institution, that room is the museum. After every "public" people crowd the museum. Why, we do not know. Of course there are many valuable specimens and interesting relics and curiosities. But they are not arranged and being exposed become—you don't like to touch them. Unless glass cases be provided and the place properly looked after, it had better be closed up altogether. The very stones in it cry out and the dumb gods of the heathen lift up their hands beseechingly. Let the authorities hearken.

THE last Literary "public," was held on February 3rd. Convocation Hall was crowded to the doors and, as usual, suffocatingly hot. The programme consisted of two musical selections by the Glee Club; an octette, which was encored; an essay on "The Oldest Book in the World," by T. R. Shearer; a reading, "St. George and the Dragon," by E. R. Hutt; and the debate on the question, "Whether morality increases with the increase of civilization," with A. E. Mitchell and H. E. A. Reid on the affirmative, and P. J. Pettinger and M. C. Rumball on the negative. The chairman, Rev. R. P. Mackay, of Parkdale, summed up the arguments and decided in favor of the negative.

THE Presbyterian Year Book for the Dominion of Canada and Newfoundland (Toronto: Presbyterian Printing and Publishing Co.) for the year 1888 has just been issued and will receive a deservedly

hearty welcome. It has been prepared under the editorial care of Rev. Geo. Simpson, and evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the Year Book, there are well-written and useful articles on the different schemes and phases of the Church's work prepared by specialists in the several departments. Complete lists of the members of the Standing Boards and Committees are given, and a very useful alphabetical list of all the ministers of the Presbyterian Church in Canada, so that the address of any one of them may be readily obtained. The Year Book is well arranged and neatly printed and, sold for twenty-five cents, should be in the library of every one who is at all interested in our Church's work.

THE congregation of High church, Dryplace, have a "white elephant" on their hands in the shape of an "inefficient minister." They are puzzled to know what to do with him. No other church wants him, and High church has no use for him. They say he is no good to pray, preach or practice—a man void of grace, grit and gumption. There being no charge against his moral character—unless, indeed, laziness and uselessness be immoral—they cannot have him deposed. They reduced his salary, but having practised economy so long and so well during his college course he won't starve. The presbytery have taken the matter up and appointed meetings, sent commissions, heard delegates and all the rest. But Mr. Deadman is still the "inefficient minister" of Dryplace. The presbytery feel that they are largely responsible in the matter. They examined young Deadman years ago and recommended him to the College Senate as a suitable candidate for the ministry, although one of the examiners did say privately that he was a numskull. They superintended his work during his course, and when he was plucked at college recommended that he be given his year. They examined him for license and licensed him, although they knew it would require a miracle to save him from failure. Then ordained and inducted him. They are now beginning to reap what they have sown. He has proved himself what they always knew him to be, a dunderhead, and one of that sort that can trouble a presbytery worse than a nest of hornets. "The mills of the gods grind slowly but—"

THIS question of inefficient ministers is closely related to another that is coming up for discussion, viz., inefficient students. Time was when there was no "royal road" to the Presbyterian ministry. Every man had to take the full course and pass all his examinations. Since then, however, a new and more popular road has been opened up; the gate is wide enough to admit a four-a-breast, and the way is so broad that a fool need not err therein. It is, indeed, a pleasant path, grassy and shaded, and the traveller knows nothing of the labor and heat of the day. This royal road has two walks, both leading to the Presbyterian pulpit. One is through another man's garden. It is a little crooked at first, but easy walking. The traveller tents by the way, not requiring any furniture, and feeds on whatever scraps he may pick up. By and by he sees the loaves and fishes in the Presbyterian camp and, having obtained a ticket, passes through Presbytery and Assembly and lives in

luxury all his days. The other path is called "special." It is short and easy. No particular qualification is required for entrance nor for exit. A little jaunt of a couple of years, with many excursions and picnics, and the man stands among the weary toilers who, for the past seven years have been struggling along the old corduroy. This surely is not parity among presbyters.

BUT what about "inefficient" congregations? Can nothing be done with them? We know of at least a half dozen, anyone of which would serve a young man as grave, shroud, coffin and tombstone. Men once regarded as of more than ordinary promise are now buried in some of them. He was distinguished as a student and much was expected of him. He was settled in his charges with much rejoicing. But the knowing ones saw plumes among the banners, heard dirges among the songs, and knew that amid all these celebrations the young man was being buried alive. He has seldom been heard of since. A living man in a living grave. Sometimes he stirs himself in his coffin and shows signs of uneasiness, but he is bound hand and foot by the grave-clothes. His congregation crushed him with burdens, paralyzed him with coldness and lack of sympathy, and their own dead members sucked the very life out of him. Buried alive! O, for a resurrection that would give back to the Church, stirring with life and burning with passion, the preachers that are buried alive by "inefficient" congregations.

An article giving a detailed account of the different meetings held in connection with the departure of the Goforths for China, was crowded out of this issue. The first was the "College Farewell," on Wednesday, January 18th. The boys all crowded into Classroom No. 1. "Here and Away" was reminded of similar meetings held in the same room. Here, nearly ten years ago, we said "Good-bye" to Wilkie and to Smith; since then to Builder and Jamieson, Knox Wright and Gibson, all fellow-students. China and India are not so far away to-day, and the boys do not feel so sad as they, through D. McGillivray, tell Goforth how much they owe to him; how much they appreciate his sterling qualities; how sorry they are to part—and yet how glad; how, before long, they may send another to join him in Honan; and present to him a splendid set of "Alford's Greek Testament." There is not too much sentiment in Goforth, but his firm-set lip quivered a little as he said, "Brothers, I thank you," and spoke a few farewell words. Principal Caven, Profs. Gregg and MacLaren, and Rev. R. Y. Thomson gave short addresses, but as our space is very limited they can only be mentioned.

THE "Central Church Farewell" was held, on Wednesday evening. Goforth was a member of this church during his residence in Toronto, and was identified with the mission work of the congregation in St. John's Ward. Mr. J. K. Macdonald presided at this meeting which was quite large. Short and stirring addresses were made by D. McGillivray, F. H. Fatt, of Wycliffe College, and Mr. Goforth. Central church people had signified their intention of providing the sum required for outfit, viz., \$600, but as Goforth was leaving so unexpectedly no preparation had been made. However, during that day and the following, upwards of \$500 was raised, and probably since then the remainder has been made up.

THE "Public Farewell" at Knox church, on Thursday evening was, perhaps, the best send-off ever given to a Canadian missionary. The church was crowded. Dr. MacLaren presided. Mr. Gilray read Psalm lxxii and led in prayer. The addresses by Rev. Principal Caven, W. Patterson, J. MacKay, Dr. Kellogg, ex-Mayor Howland and A. J. McLeod were all of the first order, short, enthusiastic, and to the point. A collection of upwards of \$400 was taken up for the Honan sufferers. Then Dr. Reid led the great congregation in the prayer that God would grant these two missionaries "journeying mercies," and bless their work among the heathen. After singing "Praise God," the people crowded around Mr. and Mrs. Goforth. And it was no small undertaking for one man and one woman to each shake 1,200 hands and say 1,200 "Good-byes" But no one seemed sorry. The missionaries had a smile for everybody. There was nothing of sadness. Every one was hopeful. China is not far away. The Chinese are our neighbors to-day. Stretch out your hands and you strike the ends of the earth.

THE very last "Farewell" was at the C.P.R. station on the same evening. Here, a little before eleven o'clock, a number of students and other friends had assembled to see our missionaries fairly started. Everything was ready. A few minutes before eleven o'clock Mr. and Mrs. Goforth came on the platform. The boys sang "Onward, Christian Soldiers." Goforth gave us a few level farewell words. With heads uncovered, we joined with Dr. Caven in a last short prayer. Then, after another shake all round, the conductor shouted "All aboard." The Cathedral clock was striking eleven. "We're sending you out at the eleventh hour," said one of the fellows. "A lot of work can be done in the hour that's left," was Jonathan's reply. The train began to move; the boys gave three rousing cheers; and with those cheers ringing in their ears the Goforths set out for China.