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THE MOABITE STONE.

IT is now nearly twenty years since that curious monument of antiquity known as "the Moabite Stone" was first introduced to the notice of the Western public. The announcement of its discovery was made in the "leading journal" in Britain, in March, 1870. For several months afterwards it was the topic of the day. All the leading reviews—the *Athenæum*, the *Contemporary*, the *British and Foreign*, the *London Quarterly*, the *North British* and a score of others—had scholarly articles, treating of its antiquity and archæological value, for the learned, and the daily newspapers devoted columns to its discussion, for the common people. Among the students at the universities and in the fashionable circles in the metropolis it was the subject of conversation. Professor Rawlinson, speaking of the sensation created, says: "The Moabite Stone, like a lucky actress or singer, took the people by storm. Politicians,

lawyers, statista, men of business, nay, ladies—ladies moreover, never previously suspected of having in their mental coloring the faintest tint of *blue*—talked of it, discussed it, argued about it, expressed opinions as to its age and its contents, and smiled if they met with anyone who confessed to complete ignorance on the subject." These discussions soon passed away; the Moabite Stone, like many another wonder, was forgotten; and John Bull, his wife and his daughters talked once more of the hunt, the weather, operas, balls, engagements, flirtations and the like.

Interest in the Moabite Stone was re-awakened a few weeks ago by the publication, in the *Academy*, of a new reading of the inscription. This revised translation has been issued by two German professors, Profs. Smend and Socin, under the title of *Die Inschrift des Königs Mesa von Moab*. It seems desirable that this reading which, so far as we know, has not yet appeared in any journal on this side of the Atlantic, should be given to Canadian students.

First, however, it may be well to recall the account of the discovery and appearance of the Stone. In August, 1869, Rev. F. Klein, a German clergyman, while travelling in what was once the land of Moab, was informed that not far from the place where he then was, among the ruins of Dhibân, the ancient Dibon, there was a curious monument with an inscription which no one had been able to decipher. This relic he found to be a stone of black basalt, two feet broad and nearly four feet high, bearing an inscription of thirty-four lines, in the characters of the Phœnician alphabet. No European had ever seen it. M. Klein unfortunately did not know the value of the discovery and contented himself with copying a few lines and taking measurements. Shortly afterwards efforts were made by the French consul, M. Clermont-Ganneau, and an English explorer, Captain Warren, to obtain "squeezes" or paper casts of the inscription. The story of the Stone from this point is somewhat intricate, and cannot be related in detail. Three nationalities, represented by M. Klein, M. Clermont-Ganneau and Captain Warren, began to compete for it. Unseemly jealousies were stirred up. The Arabs, in whose possession the stone was, became aroused, and, fearing some blight would fall upon their crops if the stone were removed, put a fire around it, and threw water on it when heated,

and split it into fragments. These fragments they distributed as charms among their families to be hidden away in their granaries. Most of these fragments have been recovered, and the stone, once more put together, may be seen in the Museum of Louvre at Paris.

When the inscription came to be read it was found that the monument was erected by a certain "Mesha, King of Moab," and spoke of a recent war waged between Moab and two or more kings of Israel. The account of these border wars, one of the most tragic episodes that history mentions, is recorded in 2 Kings iii. But the Scripture narrative concerning the fortunes of Mesha is very brief. The inscription on the Moabite Stone, from the hand of this same "Mesha, King of Moab," recording his victories, and made at a time when the wars had ceased, and he had secured the independence of his country, and was established on the throne, not only corroborates the Bible narrative, but is a supplement to it.

Translations of this inscription appeared some years ago in nearly all the leading reviews. One of the best of the earlier readings, together with an excellent article by Prof. Davidson, of Edinburgh, appeared in the *British and Foreign Evangelical Review* for February, 1871. Scholars have been for ten years expecting M. Clermont-Ganneau's promised completion of his studies, but the work has never appeared. The new reading, by the two German professors, supplements the earlier ones in several important points. A copy of this reading, together with much valuable information concerning the Stone, has been placed at our disposal by Mr. James Bain, of the Toronto Public Library. The following is a revised translation of the whole text:

- 1 "I am Mesha, the son of Chemosh melech, the king of Moab, of
- 2 Dibon. My father was king of Moab 30 years, and I became king
- 3 after my father, and I have erected this high place to Chemosh in Kirk-
- hah for the salvation of Mesha,
- 4 since he saved me from all the kings, and let me see my desire upon all
- my enemies. Omri,
- 5 the king of Israel, he oppressed Moab many days, since Chemosh was
- angry against his
- 6 land. And then his son followed him, and he also said: I will oppress
- Moab; in my day he said thus,
- 7 but I saw my pleasure upon him and his house, and Israel perished for
- ever. And Omri occupied the whole land

- 8 of Medeba and dwelt therein (all) his days and half the days of his son,
40 years ; but
- 9 Chemosh restored it in my days ; and I built Baal-meon, and made
therein the reservoir, and I built
- 10 Kirjathain. And the men of Gad dwelt in the land of Ataroth from of
old, and the king of Israel
- 11 built Ataroth ; and I fought against the city and took it, and I slew all
the people of
- 12 the city as a spectacle for Chemosh and for Moab ; and I brought back
from thence the upper-altar (*arel*) of Dodo (David) and dragged
- 13 it before Chemosh in Kirjath ; and I settled therein the men of Siran
and the men of
- 14 Mokhrath. And Chemosh said to me : Go, take Nebo of Israel ; and I
15 went in the night and fought against it from the break of day until noon,
and took
- 16 it and slew them all, 7,000 men and boys and women and maidens
17 and female slaves (?), since I had devoted them to Ashtar Chemosh ;
and I took from thence the altars (*arelè*)
- 18 of Yahveh (Jehovah) and dragged them before Chemosh. Now the
king of Israel had built
- 19 Jahaz and dwelt therein while he made war against me, and Chemosh
drove him out before me, and
- 20 I took of Moab 200 men, all its princes, and I led them against Jahaz
and took it
- 21 in order to add it to Dibon. I have built Kirkhah, the wall of the
forest and the wall
- 22 of the hill (*ophel*), and I have built its gates and I have built its
towers, and
- 23 I have built the house of the king, and I have made the sluices of the
reservoir for the water (?) within
- 24 the city. Now there was no cistern within the city in Kirkhah, and I
spake to all the people : make
- 25 you each one a cistern in his house ; and I cut the cutting for Kirkhah
by means of the prisoners
- 26 of Israel. I have built Aroer and I have made the roads by the
Arnon, and
- 27 I have built Beth-Bamoth, since it was destroyed ; I have built Bezer,
since it lay in ruins,
- 28 of Dibon fifty, since all Dibon is subject (to me), and I
rule (?)
- 29 a hundred in the cities which I have added to the land.
And I built
- 30 (Medeba) and Beth-Diblathain. And Beth-Baalmeon, thither I brought
the sheep

- 31 the flocks of the land. And as for Horonain, therein dwelt
the sons of Dedan, and Dedan said (?).....
- 32 and Chemosh said to me: go down, fight against Horonain ;
and I went down (and fought)
- 33 Chemosh restored it in (my) days and from thence
- 34 And I"

The inscription reads like a chapter from one of the historical books of the Bible. The phrases are the same. The words and grammatical forms are all found in Scriptural Hebrew. Mesha, in ascribing his successes to the orders of Chemosh, the national god of the Moabites, speaks as a monotheist, and uses familiar Scripture language. The covenant name of the God of Israel (*Yahweh*) itself occurs in the inscription, spelt in exactly the same way as in the Old Testament.

Apart, however, from the historic importance of the "Moabite Stone," the special interest attaching to it is that it is the most ancient specimen of alphabetic writing, and takes us nearer to the origin of our written characters, than any other document or monument that has yet been discovered. The verdict of Professor Nöldeke is :

"It is the most ancient of all Semitic inscriptions, indeed the oldest example of pure alphabet writing—far older than anything Greek. It is the only independent and original source of Israelitish history prior to the time of the Maccabees."

By means of it we know what the characters were in which a contemporary of Elijah and Ahab wrote, and in which the Proverbs and Songs of Solomon, the Psalms of David, and the historical books of the Old Testament were first written. And it may be that, as Canon Rawlinson suspects, in the characters of which we have to-day the photographic representations, we see the forms of the letters in which, nearly four thousand years ago, the Books of Moses were penned, and which were traced by "the finger of God" on the Two Tables of stone.

J. A. MACDONALD.

THE STUDY OF THE DEAD LANGUAGES—SHALL WE GIVE IT UP?

THE question raised in the pages of the MONTHLY concerning the desirability of a selective course, suggests another, on the value of the study of the ancient languages and the position which they ought to occupy on the curriculum of our theological colleges. Not long ago it would have been considered a very serious thing even to suggest the advisability of assigning to this study a subordinate position, but opinions are evidently changing, and men are recognizing the fact that the efficiency of a minister of the Gospel is not by any means in proportion to his knowledge of Latin, Greek and Hebrew. The tide of revivalism now sweeping over the land, the raising up of unlettered men to baffle the wisdom of the world and to bring sinners into the kingdom by the hundred where learned men bring them in by the individual, may be intended to chide us for putting so much stress on a knowledge of the Greek or Hebrew, and so little on a thorough knowledge of the English Bible. Trained as most of us have been to regard scholarship as essential to the proper dividing of the Word, and a knowledge of Latin, Greek and Hebrew as essential to scholarship, we are surprised at the work of unlettered men, and doubly so when we find results permanent and satisfactory. We sometimes forget that it requires life to impart life, that habits of study tend to isolate a man from the common people, and that better work can be done by a man thoroughly consecrated to the one work of saving men, and possessing the baptism of fire (or enthusiasm in its highest sense), than by one whose energies are consumed by devotion to an unprofitable study and whose soul is not aglow with love. Surely our church ought to find room for men who give evidence of exceptional gifts in the line of preaching, without compelling them to obtain a smattering of Greek or Hebrew, to be forgotten as soon as active work is commenced, and which may perhaps cool their ardor, change their method and render them less efficient in service. What reason, indeed can be urged for making a knowledge of dead languages an indispensable condition of obtaining the degree of B.D., when the higher degree of D.D. can be obtained without such knowledge? No doubt there are individuals who, possessing a natural inclination

for the study of these languages, can acquire them easily and enjoy them much, but why make it compulsory on others who derive no such enjoyment from them? Why should so much time, labor and expense be consumed in the acquisition of a language which to most is not of the slightest practical benefit? To keep up the standard? Then is there dearth of other subjects, and do those students grumble unnecessarily who complain of lack of time in their college course to obtain much-needed information on many other subjects? The arguments in favor of such study are founded on considerations drawn from the mental culture, elegance of diction, and fund of knowledge to be obtained. We are told that there are fountains of knowledge, accessible only to those who study these languages, by which the whole intellectual life is refreshed, the quality of thought changed, the outlook on life widened. Intellectual muscle is made through the intellectual effort. The vocabulary is enlarged. The reason, judgment, constructive or inventive power—that magic power so valuable for extemporaneous speaking, which clothes the thoughts in language most appropriate—are developed. Thus force, lucidity and gracefulness of expression are acquired. But the necessity of intellectual effort is by no means peculiar to this line of study, nor is this the only study which develops these useful faculties. The most ambitious theological student never expects to be able to speak or write in either Greek or Hebrew, and certainly it would be of very little practical use if he did possess this ability, and for intellectual exercise the works of Dante or Goethe are quite as good as those of any ancient author. The epitomizing of the works of standard authors, the narration in the class of the leading facts in the prescribed text-books, the critical study of Shakespeare, familiarity with the style of Addison and Irving, are far more valuable in the way of developing the faculties of the mind, enlarging the vocabulary, and aiding in the acquisition of force and clearness of style, than the study of an ancient author, with a dictionary at one side and a translation at the other. To know a little of other languages may be an intellectual luxury, but to know one's own language thoroughly, and to be familiar with the works of modern authors, is a positive necessity. If any foreign language is to be acquired, let it be a modern one. But why, unless for practical use in conversation, should any be acquired? The ancient

Greeks knew no language but their own, and stand unrivalled as thinkers, poets and polished orators. The senate, the bar, the pulpit to-day abound in men of very brilliant intellectual power, and of very high distinction in the empire of mind, who know only their own language—men whose gifts of expression, vigor of language, neatness as well as force in the use of words, and discrimination of all the finer shades of meaning, are fully on a par with those whose heads are stuffed with boundless stores of knowledge of the ancient languages. As an offset against the classic periods of Goldwin Smith and the brilliant perorations of Gladstone, we have the burning eloquence of John Bright or Richard Cobden which charmed the world, and that of our great modern preachers who possess at most a very meagre knowledge of any ancient language. And on the other hand, are there not found everywhere men well versed in these languages who are far from possessing intellectual breadth, and who are of no special importance in the line of culture and nobleness? Would the former class have been more distinguished if they possessed this knowledge, or the latter weaker, smaller, more microscopic without it? Who would endeavor to substantiate this when there are such vast fields in science, art and literature which the average student would never have time to explore, though fired with no ambition to devote his energies to the salvation of men? Who will not admit that there are as high themes to be grappled with, as ennobling subjects to be considered, as refreshing fountains to be partaken of, within the wide domain of English poetry, modern science and philosophy as anywhere in pagan fields? Surely we can afford to dispense with the "inexhaustible suggestiveness" of pagan authors, whose morals were not as good as those of Byron or Sterne. Whatever beauties can be passed on from ancient literature must have been embodied long ere this in the writings of modern classical authors, or in the excellent translations which are brought to the English student in his own language, so that whatever necessity there may have existed fifty years ago, there can be none now. What proportion of students would find it more profitable to read Plato in the original than as translated, or derive more inspiration in reading Homer in Greek than in English? How many of our active ministers would derive such benefit from reading the Bible in the Greek or Hebrew as to

make it worth the sacrifice of time and labor, though there be a hidden depth and wealth of meaning underneath the original which those miss who only study the version? We all know there is a hidden depth of meaning too in many English words, the proper articulation of which too few have mastered. And until the art of bringing out of the English all that it contains is thoroughly acquired, common sense would suggest that it is time enough to endeavor to wring from the Hebrew some latent meaning. "Oh, they don't teach English at Oxford," is not a sufficient plea for either bad grammar or bad articulation. In the middle ages only through the gates of the Hebrew or Greek language, could the fields of learning, in either Pagan philosophy or sacred literature, be entered. Now the theologian whose business it is to understand the Bible, finds that no book has been commented on so much. Upon it every light possible has been brought to bear. Scarcely a text but can be understood as our ablest scholars understand it, and to gain anything more, to add anything to their exegesis you require better scholarship than they possess. And when we can obtain for a few dollars the results of their labors, why spend time in learning the minute distinctions over which grammarians have been splitting hairs for ages? Better know the English Bible through from lid to lid, understand the setting of every verse, the object of each separate book, its bearing on that age and this age, the connection between one book and another, how the whole can be reconciled with the accepted teachings of geology, what the bearing on this age of those sublime prophecies which swept through the mighty souls of the holy men of old, than to be able to read the Bible in all the foreign languages under the sun. Better, infinitely better, for men who go out from our college halls, to know how to deal with their fellowmen, how to ferret out their doubts and remove them, how to diagnose their cases and apply the remedy, how to attract them to the House of God and to arouse them when there, than to know the difference between "dagesh lene" and "dagesh forte." Of course it may be said there need be no conflict, but as a matter of fact is there not? We are to fish for men rather than dig for roots. And what we need to obtain for our life work, is a knowledge of men and a knowledge of our own English Bible rather than anything else. The past three centuries, with their numerous revo-

lutions and vast developments of new knowledge, make a great difference as to the educational value of the study of the dead languages, and in the opinion of many the time has come when they can be altogether dispensed with, except for specialists.

Orangetville.

W. A. HUNTER.

DAS RAUHE HAUS ZU HORN BEI HAMBURG.

DR. WICHERN'S RENOWNED REFORMATORY.

(Continued from the January Number.)

THE FAMILY LIFE (KINDERANSTALT).

THE ideal life—that of the family—arrived at by Dr. Wichern was adopted and still continues. Both the boys and girls dwell in families, presided over by a house-father and house-mother, who cultivate all the feelings and associations peculiar to the family. One boy may be a farmer, another a carpenter and a third a printer, and so on, but they all meet for family worship before leaving for their several duties, and afterwards at meals, and in the school-room. Each family keeps its anniversary and festival seasons, and takes a pride in having its home as neat and tidy as possible. To each house is attached a flower and vegetable garden, in the cultivation and ornamentation of which each boy does his part. Each family has its own playground, where the inmates are at liberty to indulge in whatever sports they fancy. Again, all the families meet in church as a congregation on Sundays and *fete* days, each individual taking his part in a rather complex liturgical service, and they never fail, as good patriots, to observe all German anniversaries. They hold an annual

LABOR FEAST.

for which great preparations are made; specimens of various cereals are exhibited, and the show of potatoes, carrots and other vegetables is said to be excellent. The farming implements, if not always elegant, are at least strong and serviceable, and on these occasions have mottoes attached to them, telling their history—for example a rake says :

I am a rake, praise should be mine ;
 My maker Fred, who feeds the swine,
 He cut me from a forkey tree,
 And wants you now to look at me.

Shoes, slippers etc., have similar lines, but I will only add that of the baker.

There's never a doctor can cure like me
 The ache of the stomach and tooth ;
 It's not by your clothes you grow tall and strong,
 But by eating good bread, forsooth.

The hunger worm burns in my oven till he's dead,
 While I bake for you all, boys, the sweetest of bread,
 And though you turn dainty and live upon cake, sir,
 You may bless all your days the Rough House and its baker.

The specimens of work turned out of their printing office would do credit to any city establishment; their periodical—*Fliegende Blätter*—has now a large circulation.

THE ADMINISTRATION

of the institution is carried on by a committee of 18 members; of whom the director and business manager are standing members. Amongst the number is always a physician and a lawyer. They are elected for five years, three changing yearly, but they are eligible for re-election.

TERMS OF ADMISSION

are simple. There is a written contract between the parents or guardians and a board appointed for the purpose, consisting of the director, inspector, lawyer and physician. The parents promise not to interfere with the child's education nor to visit it without permission from the director. The child cannot be removed before the expiration of the regular time, except on payment of the amount expended by the board on its training, etc.

THE FUNDS OF THE INSTITUTION

are derived, (1) from the work of the boys and girls, (2) from the produce of the farm and of the fold, and (3) from public contributions. The value of the work done in 1885, including the materials, amounted to 71,950 marks or £35,974. The expenditure same year was 88,690 marks or £44,345.

SOME OF THE RESULTS.

After 28 years' experience Dr. Wichern said: "When we look around the circle of individuals who, as children were connected with the Rauhe Haus, we find ourselves carried to all parts of the world, even into the interior of Australia, where some of the most energetic and faithful of our pupils have pitched their tents. We also find them in all classes of society, some ministers, others students of theology or law, many school teachers. Many are officers in the German army, heads of respectable merchants' firms, directors of institutions of various kinds. Some are sea captains, mates and sailors, and others prosperous colonists in America and Australia. But whether at home or abroad, most of them are happy heads of families who are giving their children a good education. Some are also servants and laborers, poor and pressed by cares and anxieties." And these who have been converted into useful men and women and respectable members of society, without this training would in most cases have become enemies to all social restraint, criminals, and scourges to their relations and to society.

THE BROTHERS (BRUDERANSTALT).

From the commencement of this enterprise Dr. Wichern had wider aims than the rescue of the poor and criminal classes of Hamburg only. He looked forward to the improvement of these classes throughout the German Empire, and of the world, so far as his system could secure it. Governments might build prisons, boards might erect workhouses, and philanthropists' reformatories; but where were men to be found to take charge of these, having the necessary training, so as to make them qualified for the work they were intended to accomplish? He purposed to prove to the world how this end could be secured, and he succeeded. We saw that in 1834 a young Swiss accompanied the first Rauhe Haus family on its removal to a new abode, which in his honor was named "The Swiss Cottage." Others arrived, and applications soon became numerous. Following up the idea of the family six or seven young men, between the ages of 20 and 30, took up their residence in each home but in apartments of their own, and received the names of "convicts" from *convicto* to live together. They are mostly of the artisan class, and are therefore able to teach the boys their

respective trades. Here they remain for three or four years unmarried, but receive no salary, being supported if necessary, by a fund independent of that for the children. One of the Brothers remains day and night in the apartments of the boys, eating, sleeping and playing with them, and in every respect acts as an elder brother. The others spend their time in studying and acting as city missionaries. They visit the parents of the children in Hamburg and the neighborhood, and carry messages to and fro, thus gaining easy access to the houses and hearts of both parties. In this way they acquire much experience which will prove valuable in their subsequent career. They enter on their life work, in the right spirit, and fully aware of what it implies. "Want" they say "has brought none of us here. There is not one of us who was not able to earn his daily bread. When in distant parts of the country and even in other lands, we heard of this work which the Lord has blessed, and we prayed that we might be sharers of the blessing. We bring neither money nor property, but give ourselves as a thank-offering to God for the good of the community." When they leave, they must go wherever the Director sends them, and when once they accept a situation, they are not at liberty to give it up without permission from the Committee, on pain of severing all connection with the institution. When thoroughly trained theoretically and practically, they are sent to be managers of reformatories, helpers in asylums, prisons etc., city missionaries and school teachers, according to their gifts and qualifications. In this way they get scattered all over the world. There are generally about 50 Brothers in training at the same time, and these meet weekly in conference with the inspector and discuss the affairs of their respective families, and once a fortnight with the Director in a friendly way so as to keep up fellowship and mutual intercourse.

In the same way five or six Sisters reside in each family of girls, on the same conditions, and for the same ultimate objects.

THEOLOGICAL STUDENTS (KANDIDATEN).

In each family resides a theological student who takes the oversight of the whole household, and acts as a connecting link between it and the Director. In this way unity is preserved between the head and the members, and all parts of the machine work smoothly

The Kandidat remains one or two years, and receives a sum about sufficient to provide clothes. While acting as instructor and helper to the Brothers, he acquires a practical knowledge of the working of such institutions, which proves of great value to him when he enters on the duties of the pastorate; or as often happens, he becomes the head of a similar institution elsewhere.

THE PATRONS.

Since 1857 each family has also a patron—a wealthy Hamburg merchant or banker—to whom is rendered a monthly report of the state of the household and of the principal events which have occurred during that time. On festival occasions the patron is the guest of the family, and in return he invites the members at least once a year to his house and gives them a treat. On his birthday the boys send their congratulations, expressed in their own way, and when about to quit the Rauhe Haus, they tell their patron what their plans are. This promotes a healthy excitement, fosters self-respect, strengthens confidence and inspires hopefulness.

THE JUBILEE

of the institution was celebrated in Nov. 1883, when a new building—the “Kastanien hof”—was erected for the girls at a cost of some 30,000 marks, of which the Empress Augusta contributed 1,000, and the same year a new “Goldene Boden,” or workshop—the largest building on the grounds—at a cost of 64,566 marks, of which the Emperor Wilhelm contributed 3,000, the two or three trades of 1833, having grown into 18 in 1886. Since then a new fire-proof building for the archives has been erected and a new building for the library of the Inner Mission—each of the departments having special libraries.

RESULTS AND LESSONS.

The Rauhe Haus, a small thatched cottage in 1833 with a garden attached, has now grown into some thirty houses of different kinds, and the garden into a considerable farm. The few boys who first entered it with the young Kandidat and his mother have become a multitude now scattered over the world—many of them rescued from poverty and crime and their penalties, and living lives of usefulness and comfort and respectability. Who can calculate the amount of good being done by the hundreds of self-denying, devoted

men and women who have been here taught theoretically and practically to deal with human nature in its lowest and most degraded forms, and who have consecrated their lives to the elevation, physically, morally and spiritually of such low types of humanity. And then how far-reaching the good influences of these regenerated natures in the society of which they form a part, permeating and leavening the masses silently it may be, but surely! Finally what a lesson to all young men does the noble, Christ-like consecrated career of Johann Wichern teach! Though dead his works truly do follow him. His son, Prediger J. Wichern, was ready to occupy his father's place when he was incapacitated for active work, and has proved himself to be a worthy son of such a man. May he be long spared to walk in his devoted father's footsteps, and when he too is called to join the "silent majority," may a succession of like-minded men be raised up to diffuse light and love and "chase the dark night of sin away."

Toronto.

THOMAS HENNING.

THE VALUE OF HEBREW TO MINISTERS AND STUDENTS.

IN the following pages I shall endeavor, as briefly and compactly as possible, to set forth a few general principles bearing on the above subject, and then to cite a few facts of practical suggestiveness. In dealing with the topic with a desire to do justice both to the cause that I undertake to represent, and to the classes of persons most directly involved, it may perhaps be difficult to avoid the appearance of one-sidedness or inconsiderateness or presumption: but I shall be satisfied in any event if I gain the impartial attention of candid, earnest and wide-awake people.

WHAT IS HEBREW?

The term Hebrew, as a subject of interest to ministers and students, has a two-fold meaning. It is, first, the *language* in which certain documents have come down to us from a distant part, and second, the documents themselves, the Hebrew literature, or the Old Testament in its original form. In both senses, however, it is a *language* with which we have to do: reading the Hebrew Old

Testament implies necessarily the use and the study of the Hebrew language. To ministers, actual or prospective, the subject is of interest, in as far as they regard themselves as expounders and enforcers of the Word of God. And the language is of interest and importance to them mainly or entirely because through it they have access to the original documents. The study of the linguistic facts may have a side interest from the general scientific standpoint, and may certainly be commended to the attention of educated men everywhere; but it is not as philologists or anthropologists that ministers care or should mainly care for Hebrew; they need to get, through the divinely chosen medium of expression and transmission, a readier and surer command of revealed truth.

Hebrew, then, is to be studied for the sake of what has been spoken and written and come down to us in Hebrew. The question as to the character of the language, its distinctive features, its special difficulties, and the best means of acquiring it is manifestly, therefore, of great practical moment. But there is another more vital question still, claiming priority over this. It is obvious that inquiries such as the above can only be made either from idle curiosity or with mechanical formality, unless the questioner is convinced that he ought in any case to make Hebrew a special study for the work of his life. Questions as to means are only of practical importance to those who "see the end and know the good."

THE HEBREW BIBLE AND TRANSLATIONS.

Since the whole life-work of ministers is moved and directed by the Bible, the first question that should be answered by and for them is, "What is the Bible?" For Protestants this question is settled in a most positive way as far as the contents of the Bible are concerned. As to the form, also, all of our ministers and students, if asked the question, would say that the New Testament consists of a certain number of documents written in the Greek language, and the Old Testament of a certain larger number of documents written in the Hebrew language. Speaking generally, however, the recognition of this fact does not seem to have involved an admission of the obligation to study the Bible in the form in which it was given. For the Greek New Testament, and still more for the Hebrew Old Testament, modern versions have been usually substi-

tuted, and we English-speaking people have satisfied ourselves with the fairly good old "Authorized Version." Indeed, the tendency to disregard the claims of the original, from whatever cause it has arisen, is so strong that the Revised Version, which is admittedly a vast improvement on its predecessor, so far as accuracy in representing the original is concerned, is making its way only gradually into the pulpit, either for reading or exposition. This we may infer from the fact that sermons may still often be heard upon texts that are neither in that excellent translation nor in the original. To put the thing with perfect fairness, however, it should not be urged that one who does not read Hebrew is thereby debarred from understanding or expounding the Old Testament. The practical issue, to which I would venture to call most serious attention, is this: "What is the disadvantage of using an English version alone?" or more directly: "What do professional students of the Old Testament gain by an intelligent study of the original?" In trying to answer this question in outline and in a few words, I shall regard students not as sectarians or controversialists, but simply as earnest, thoughtful, conscientious men, who are called on to give an account of the Bible to themselves and to others. It would not be in place here, even if my space admitted it, to indulge in rhetorical pleading, or to invoke the sacred claims and sanctions which dignify and exalt the venerable study of Hebrew. But it will at least be permitted me to observe that the solemnity and responsibility of the duty just indicated would seem to compel respectful attention for any serious attempt to show how the duty can be more adequately fulfilled.

HEBREW AND OLD TESTAMENT EXEGESIS.

The term exegesis may be used in the general sense as signifying the method or process of getting at the meaning of single expressions or extended passages of any work. Whether used with a broad or with a narrow application, it is now generally admitted that it is by far the most important branch of theological study. If the Bible is the minister's text-book, he must be as familiar with it as the classical teacher should be with Cæsar and Xenophon, or the mathematical with Euclid—more so, indeed, for other authors could be substituted in these secular studies, and that with greater safety as science and learning enlarge their boundaries

and improve their methods, while for the teaching of religion there can only be now and forever the one text-book, and all creeds or catechisms, or systems of theologies, can be of permanent value only as introductions and helps, and only in so far as they represent faithfully the truth of the Bible. So the student is shut up to the Bible, and if he is to know it well, he must study it first and last and all the time for his own training and edification, and for the instruction of others. Can he do this with the best possible results without a knowledge of Hebrew? Demonstrably not. He may make a successful evangelist if he has a gift that way, and confines his study to the English versions. Or he may be a successful preacher in a settled charge if, in addition, he uses intelligently the best critical helps, and has good tact and judgment. But an *exegete* or right expounder of the Old Testament he cannot be without a knowledge of Hebrew. One, indeed, occasionally hears a sermon or an exposition that betrays grand exegetical powers, but even then one feels that the sure tact and happy construction would sometimes fail with other books or passages more special or more distinctively Hebraic, and yet not less important than those that have been thus felicitously treated without a working acquaintance with the original. To confine myself to single phrases or passages, and to cite but two or three examples from a multitude, it may be confidently said that no one who has not made himself acquainted with the Hebrew vocabulary or the genius of Hebrew grammar can give a sound explanation of such expressions as occur in Gen. iii. 2, 3; Ex. xx. 7 (translated "rest" and "take" in our versions); Ps. l. 23, xc. 12, 17, cxxvi. 6, cxxvii. 2; Prov. xviii. 24, xxii. 6; or deal in any but an uncertain and unsatisfactory way with such disputed passages as Gen. x. 11, xlix. 10; Job. xix. 25, 26; Hagg. ii. 7. Again it is impossible to imagine a sympathetic and earnest Biblical student who would not wish to feel at home with that wonderful chapter, Isaiah liii., which even such a skeptic as Strauss declared to be a programme of the Crucifixion, and equally impossible to conceive of any one appreciating its phraseology without a knowledge of Hebrew. I would ask any doubter simply to look at the alternative renderings in the margin of that chapter, and then ask himself if their number and their interest do not excite in him a desire to get behind the English variations to the one original. If

he does, he may be assured that many of the difficulties will be sure to vanish, and that in any case he will have a firm foundation for an independent and satisfactory judgment; if he does not, then it may be inferred that he does not care very much to know the most important part of the Old Testament.

But what has just been said of the marginal notes to this chapter in Isaiah may be said of Old Testament margin generally. It may, indeed, be affirmed that the boon conferred upon the present generation by the New Revision consists as much in what is contributed in the margin as in what it has to tell us in the text of the translation itself. And the benefit consists, perhaps, not so much in the actual information conveyed about the meanings of many-sided or ambiguous words, as in its constant and growing suggestiveness to serious and thoughtful students. If one considers the matter aright, it will appear, indeed, that a large part of the margin is as truly a part of the English Bible as is the approved text, that a good margin is inseparable from every complete or true Bible, and that even the student who is unacquainted with the original is no student in any worthy sense who neglects or ignores the margin.

HEBREW AND BIBLICAL THEOLOGY.

A good deal, though not enough, has been said in the last few years about the need of a more thorough course in Biblical Theology in the divinity schools. Views that may appear extreme are occasionally uttered on the subject, but it must still not be forgotten that the Bible must always be the great theological text-book, and that the best theological course must necessarily be the study of the development of Revelation. Hence, while it is too much to say that Biblical Theology is the only theology, it is yet quite certain that the Systematic Theology which is not founded upon Biblical Theology, is necessarily dubious and vain.

Now, it may be confidently affirmed that without a competent knowledge of Hebrew, a student of Biblical Theology must be content to remain in the rudiments of the science. And this position is valid for the New Testament as well as for the Old. To deal with the problem how far the Old Testament involves the New, or how far the New is contained in the Old, demands hermeneutical skill of high order. This much at least is certain, that without a pro-

per understanding of the Old Testament, any appreciation of the New is out of the question. But the plea is not merely of this general character. The idiom of the New Testament is largely Hebrew. Greek vocables often veil but thinly their Hebrew origin, while the syntax, where the spirit is more than the form, is more Hebrew than Greek. But what is perhaps of most importance for Biblical Theology is the fact that the primitive theocratic institutions which, though supplemented by New Testament enactments, remain forever means of instruction and edification, grew up in the Hebrew race, are described in the Hebrew language, and need a special training in Hebrew literature and history for their adequate understanding, while, on the other hand, the mental and spiritual psychology of both covenants is distinctively Hebraic, and even our own religious vocabulary, borrowed from the terminology of the Bible, is Hebrew down to its very physical basis. I cannot enlarge here or give examples, tempting as the subject is in all its bearings, but it is no exaggeration to say that one might as well try to master the philosophy of Plato and Aristotle without a knowledge of Greek, as to study the theology of the Bible successfully and be unacquainted with Hebrew.

HEBREW AND OLD TESTAMENT LITERATURE AND HISTORY.

The literature and the history of the Old Testament must be studied together, for they are inseparably intertwined. The story of the fortunes of the chosen people to whom were committed the oracles of God, as to an ark of human and divine structure that should keep it safe amid the storms and convulsions of the self-abandoned world, must ever be most fascinating, and, I need not add, important. But the Old Testament, even in its historical portions, is not history in the strict sense; it gives the material of a history, while the construction of the story from the motives and the plot thus divinely given is a work assigned to students and lovers of the Word of Truth. And more important and fascinating still must this history become to us when we consider that it is indispensable for the right understanding of the literature or the saving Word of Revelation. Who, for example, has not been struck by the fact that a great deal of what is said in the prophetic books—which with the Psalms must be held to be the most valuable part of the whole—deserves its value for permanent applicability

from the historical circumstances in which it was first delivered or recorded, and, indeed, is often only intelligible when the historical situation is grasped? This is true of the didactic passages even more than of the predictions when the two are not coincident. I need only to refer to the prophecies of Isaiah, Jeremiah, Hosea, Amos and Micah as pre-eminent examples. Now, it is idle to contend or fancy that the study of these matters, confessedly so important, can be satisfactorily pursued on the basis of an English education alone. Students of Greek or Roman history do not fancy that they can get nearer the times and events described by Herodotus and Thucydides or Livy and Tacitus by means of translations of these famous authors, and that serious investigators of Biblical literature and history should be content with handy versions of authors so much more influential and famous, must appear an anomaly without a parallel. Attempts have been made to write Old Testament history by men without much training in the language, but they do not carry much weight, and are soon forgotten. But if it were asked what is the best modern work on the whole subject, the answer would almost unanimously be, Geikie's "Hours with the Bible." And what were Geikie's antecedents? Those who knew him when he resided in Toronto tell us that he spent his spare hours in reading Hebrew. It will be admitted that these were "hours with the Bible" in the highest and truest sense. The moral is obvious; will it be heeded?

CONDITIONS OF SUCCESSFUL STUDY.

Now, reasoning like the foregoing may often be readily agreed to, and ministers and students may accept heartily the standard and rule set up by the Presbyterian and other churches, according to which, in all ordinary cases, candidates for the ministry must satisfy examining bodies of their proficiency in the original languages of Scripture—Hebrew as well as Greek. Even the most desperately illiterate among them may have gone so far as to have nursed into spasmodic activity a sentiment favorable to a serious Hebraic training, with possibly as much or as little to show in the way of practical results as those who have earnestly trifled with the subject two or three times a week for a few months or a year or two. A real difficulty has, however, occurred to very many who are inclined to look at the matter with genuine interest and purpose of

heart. The question, as I have heard it put, arises in some such form as this: "Seeing that the necessary course of liberal and theological education is wide and still widening, and the demands on the time of students are very great, is it worth while to devote several hours daily to the Hebrew text with grammar and lexicon, when we can get nearly the same results from the translations and commentaries which we have in our mother tongue?" The question deserves most serious treatment, and this I shall try to accord to it in the brief space still at my disposal.

In the first place the question really, though not apparently, assumes that everything else that is usually prescribed for students may fairly be considered necessary for theological training, while Hebrew may safely be ignored. Secondly, there is a fallacy here in the assumption that time spared by the neglect of Hebrew is so much directly saved. The fact is that the use of Hebrew, under the proper conditions, supplies a very important part of the work arrived at in the use of the versions and commentaries in the vernacular, for the very plain reason that the student thereby gets directly and intelligently at the very thing which by these aids, that are very often only crutches for the lame, he seeks to interpret and make his own. Nay, through his knowledge of the Hebrew he can much better understand and retain for permanent service that which is really valuable in critical and exegetical helps. And as to the saving of time, it is absolutely certain that after a few years of faithful regular study of the original text, in the way that common sense and experience equally recommend, time will actually have been saved, and a store of knowledge and ready working power gained, which simply make the Bible student another man than he was when an untrained, halting, timid, unsure, second or third hand exegete. And students and young ministers must bear in mind that for them the study of the Bible is a life work, and that the labor of laying a good foundation will bring in time, and perhaps sooner than they may fancy, an ample and lasting reward.

Lastly, the assumption that so much time needs to be always or even for long employed in the use of the grammar and dictionary is inconsiderate and unreasonable. It is high time that the absurd prejudice with regard to Hebrew, that it is a most peculiar and unmanageable language, were done away once for all. Hebrew

is, no doubt, peculiar, but so is every language to every learner. English was difficult to us all once, but we do not need the grammar and the dictionary very much now, at least for ordinary purposes. It may be said that we learned English by the "natural method." Well, there is surely a natural method of learning Hebrew also, unless those who oppose or ignore its cultivations can prove that it is not a human language at all, used by an intelligent, civilized race, and with a good homogeneous and readable literature from which one can draw for words and phrases and forms of living speech. The classical and so-called modern languages have their difficulties and peculiarities, and there have been and are many defects in the current methods of learning them. But they are learned and used, and that after no very great expenditure of time or labor. Less than fifty years ago students in many theological seminaries learned daily over twenty pages of Turretin in Latin for class work, and their classical training was at best no better than that of the second year in the University of Toronto. May not Hebrew be used in the same way as are Latin and French and German? Most certainly it may if it is learned aright, as a living thing, an instrument of speech, an organ of expression. Students must learn first of all to pronounce and read fluently the text—a merely mechanical task. Then they must learn to express themselves in it from the beginning, growing in the knowledge of it from simple to more complex forms, and from more common and universal to rarer and more idiomatic expressions. All this implies the constant use of the grammar and dictionary, to be sure, but only as means to an end, as steps towards a goal which is clearly seen and intelligently reached. Finally, much reading is to be done, or at least as much as would be considered barely decent as an introduction to the study of Latin, French or German, or necessary for even their scantiest practical use.

Now, how do students and ministers stand towards the study of Hebrew? As far as the United States are concerned, Prof. Harper, in the last number of the "Old Testament Student"—a cheap periodical which every student and minister should read—attempts to answer the question by giving the results of inquiries addressed to twelve hundred ministers who had been settled at least five years. From this it appears that more than twice as many are interested

in Dogmatic Theology, or in Church History, as in Biblical Exegesis, that 5½ per cent. take special interest in the Old Testament, that less than 37 per cent. use in personal Bible study the Revised Version, that no one of them has read the Hebrew Bible through, though a dozen or so have read it half through. As far as Canada is concerned, no means has been employed to get at such information with regard to ministers or with regard to students. Perhaps Knox College would furnish a not unfavorable basis for comparison. As the result of a careful inquiry, this much may be stated, that while out of sixty-two students ten have taken no Hebrew at all, the average amount gone over by these sixty-two is the Hebrew of one year and a quarter in the old University course. A reference to that course will enable one to determine the quantity that the average man has read. The requirements of the first year embrace sixteen pages of Hebrew text, but a large part of that was set apart for the honor men. The second year's course was in like proportion. Criticism seems unnecessary here, but students may well put these questions fairly to themselves: "Is Hebrew thus slighted because it is too easy or because it is too difficult, or because it is not important, or because it has been an ecclesiastical bug-bear and an educational out-law?"

University College.

J. F. McCURDY.

THE EDUCATIONAL STANDARD FOR THE MINISTRY.

THE traditional Presbyterian policy of a high educational standard for the ministry is an eminently wise policy. The fathers of the Church were far-seeing. They insisted that those to whom was to be entrusted the teaching function should be men, not only of true piety, which is, of course, the primary qualification, but of sound learning as well. The Church has kept close to this tradition handed down from its founder. An uneducated Presbyterian minister has always been, and still is, an anomaly. Results such as might have been expected have appeared. With a ministry ballasted, as well as enriched, by education, Presbyterianism has become a synonym for intelligence and stability, and, as a conse-

quence, has, even in mixed communities like our own held a position of influence quite out of proportion to its numerical strength. Nor has its ministry proved unequal to the rougher pioneer work at home or abroad, for which it might be supposed less elaborately trained laborers would be better fitted. College-bred men have shown themselves neither less able nor less willing than others to endure hardness; and the culture which tells in a settled Christian community has been found equally valuable in the mission field. Perhaps the most significant testimony to our traditional policy is the strenuous effort on the part of the other Churches to bring the education of their ministry up to our standard.

Such a ministry was never more clamantly demanded than today. Wider attainments in general knowledge, as well as a more minute and critical acquaintance with the Scriptures themselves, are required to meet the antagonists of our holy religion. New light is being shed upon the Bible from many quarters by modern scholarship and research. The people at large have risen to a higher plane of intelligence; and a widely-diffused and fascinating literature comes into direct competition with the pulpit. It is by no means a time for paring down the qualifications for the ministry.

Our Church in Canada stands fully committed to an educated ministry. Her numerous colleges are something more than a reminder of former divisions. They are the expression of the desire of the people that their pastors shall be thoroughly equipped. The considerable endowments of the older colleges, no small portion of which has come from the rank and file of our membership, are sufficient evidence of this; and it is quite to be expected that Prince Albert and New Westminster and Indore shall have their theological halls by-and-by, as Winnipeg and Tamsui have them now.

By the colleges themselves a high premium is very justly put on scholarship, and the mental discipline of which scholarship is supposed to be the guarantee. The recently added Honor and "B.D." courses evidence the determination to raise the whole theological course to the highest possible level. Perhaps no serious fault can be found with that course, although old graduates sometimes speak under their breath of the feeling of relief experienced,

when they had at length drawn out of the rather heavy pull of the University Honor Course into the comparatively still waters of theology.

A somewhat venerable anomaly does, however, exist, to which we think we may draw attention without fear of being misunderstood. A Bachelor's degree is the recognized standard for admission to theology. But the alternative of a "Preparatory Course" is permitted. This course, as one may see in the college calendar, is on a lower scale than the B.A. examinations. That there should be provision for exceptional cases is allowed on all hands. It would be senseless red-tapeism to exclude a man of eminent gifts for the ministry because he happened to be too well up in years to begin at the beginning and take the regular High School and University curriculum. There is no desire in any quarter that the Church should show herself so fatuous. The high merit of very many who have gained access to the theological classes through the preparatory department is also fully acknowledged. Some of them now occupy conspicuous positions in the Church. But it will not be claimed that this is because they did not take a fuller course, but in spite of that fact. None would be more pleased than these very men to see the time-honored Preparatory Department lapse.

There seems to us to be no real difficulty in the way of its discontinuance. Matriculation is within easy reach of any reasonably bright and vigorous young man, through the avenue of the free Public and High Schools; and by the affiliation with the arts colleges and universities now enjoyed, the whole course, arts and theology, can be compressed into six years, the time consumed when the ordinary Preparatory Course is taken. The salaries of the tutors, now of necessity, employed, would be a welcome addition to not over-full college treasuries.

There is another matter which has been the subject of much strong, and often openly-expressed, feeling throughout the Church, —the admission of ministers from other denominations whose preparation, literary or theological, or both, has been inadequate. Among the many who have come to us in recent years by this route of apparently growing popularity there have been not a few of fairly good educational standing, as well as of approved gifts; but worthy men among us both in the ministry and in the colleges

have felt that in the case of some of those thus admitted injustice has been done our own men who have conscientiously pursued the long and expensive prescribed course. No effort should be spared on the part of Presbyteries and Assembly to remove the ground for such a feeling. If the feeling should prevail widely, in consequence of the abuse being likely to be perpetuated, it would act as a blighting mildew on those contemplating entrance on our extended course of study. It is only fair, even to the applicants themselves, that a pretty rigid educational test should be employed.

Have we, it may be said, lost sight of the crying needs of our Home Mission fields? Are we shutting our ears to their cry for more men? By no means. We heartily approve of taking for catechists such material as may be available, and indeed, of ordaining such men as have proved themselves signally successful in the mission field, even without regular college training. But these are exceptional cases, to be met by temporary measures. It has been found by experience that the highest success, especially in our North-West mission work, is possible only to such men as would best succeed in our older charges.

The insisting on a university degree or its full equivalent will not, we apprehend, reduce the number of candidates for the ministry. The contrary is likely to be the case. Ambitious young men will be attracted rather than repelled. Toronto University has not emptied, but filled its halls by maintaining a high and rigid matriculation standard. There is no fear of the Assembly depleting the classes of its colleges by sweeping away their preparatory departments. Of course no disability should be put upon any student at present in course, nor should any change be made without due notice, say of twelve or twenty-four months. But it is full time that the matter should be earnestly considered as well as the question of the admission of ministers from other denominations, with a view to definite and final action. We have greatly over-rated the vitality of our beloved Church if, in response to her more earnest and constant prayers, and through increased diligence on the part of pastors, and Christian parents, and teachers of the youth, and our Church papers, and the students themselves, in directing the minds of Christian lads and youth to the importance and dignity of the office of the ministry, the supply of efficient laborers will not keep

pace with the demands of the field and the resources of the Church, even with the most rigid methods in operation of admission to her theological halls or to her ministry.

A SETTLED PASTOR.

Missionary.

AMONG THE BLUFFS.

TOWARDS the close of the month of April last, a student missionary, a stranger, and alone, arrived in the Cut Arm Mission Field, a few miles west of the Manitoba boundary, and about forty miles north of the Canada Pacific Railway. From this time until the close of September it was his privilege to engage in the work of organizing mission stations and ministering to the spiritual needs of the people in a sparsely settled district almost as large as the county of York. His experience of these few months of mission work will long live in his memory, and it may be that a few jottings regarding the country, the people, and the work, will not prove uninteresting to the readers of *the monthly*.

The somewhat peculiar title of this article may require a word of explanation. In the vernacular of the North-West there is no more common term than the word *bluff*, though the meaning attached thereto differs widely from that given in Webster's or Worcester's dictionary. A bluff is simply a grove of trees or bushes usually of small extent and composed principally of poplar and willow. These bluffs are scattered irregularly over the country, and form one of its most attractive features. We have been accustomed to think of the prairie as a vast treeless plain and doubtless many visitors are surprised to find that this is so far from being the case that every settler may make it a matter of choice whether to pitch his tent upon the open, level, monotonous prairie or in the richly diversified and park-like *bluff* country.

The Qu'Appelle River flowing in a westerly direction divides the field about equally. Two creeks the Little and Big Cut Arms about twelve miles apart flow south and empty into the River. Between these streams and about ten miles north of the Qu'Appelle

a straw thatched farm house extends to the missionary its kindly hospitality and forms the centre of his mission operations. Whatever may be our discomforts in this quiet rural community we are not liable to be troubled by excessive "neighboring." The nearest neighbour is two miles distant, the next four, the next six and so on. Once a week the lumbering stage comes trailing over the distant hills bearing the ever welcome news from the busy world beyond. Yet notwithstanding this insolation there is a certain charm about the country which for the summer months at least effectually dispels any tendency to loneliness. Variety in scenery is not wanting. The gently undulating surface dotted with bluffs and "sleughs" interspersed with long stretches of level sward bounded in the distance by the blue line of the river valley forms a picture of pastoral beauty upon which the eye never wearies of resting. For an entire change of scene all that is necessary is a peep into the valley of the Qu'Appelle. Once a fortnight we cross the river on our regular visit to the south side of the field. As we approach the steep pathway by which we descend to the river we halt our pony and wonder what has become of the treeless monotonous plain we had fancied to be the most prominent physical feature of prairie land. We are looking away over a valley, broad, deep and picturesque. It is quite three miles, about four times its apparent distance straight away to the opposite bank, which is clothed with a thick growth of trees rising tier above tier until they crown the height and cast their outlines upon the clear sky of summer. The nearer bank: fragrant with wild flowers and furrowed with shaded ravines runs abruptly down to meet the level plain 300 feet below and twisting its way in the midst of this plain we catch glimpses of the diminutive stream which by courtesy is called the river. We try, but utterly fail to trace the course of the hazel and willow-fringed stream as it hurries along in its crooked channel to join the still more tortuous Assiniboine a few miles away.

From a material point of view also the valley is not to be despised, since the settlers depend upon it largely for their fuel and building material. The fertility of the soil is all that could be desired, prairie grass is abundant and the country is thus well adapted either for stock raising or agriculture. Such is the country, What are its prospects? It is gratifying to know that it is being

settled by a class of people who will do their utmost to avail themselves of the full capabilities of soil and climate. Every farmer is persuaded he has the best quarter section in the township and takes an honest pride in improving his little estate. The discouragements in the past have certainly been enough to dampen the ardor of men of ordinary determination. Early frosts have destroyed the wheat crop for three successive seasons and this summer it has been badly injured by the long prevailing drought. It is hoped, however, that cultivation will do much to mitigate the frosts of early autumn.

A very noteworthy feature of the country is the miscellaneous collection of trades and professions represented in the farming community. Here they are, merchants and commercial men, druggists and tailors, blacksmiths and shoemakers, carpenters, bakers, lawyers, preachers and professors of music all struggling to build up their fortunes on the virgin soil of the prairie. Poor fellows: many of them have found out long ago that it takes a modicum of experience even to make a respectable North-West farmer. However, they are gaining more of this very essential qualification every day and with experience will come success. Work among these people was interesting in the extreme. Our stations numbered six, an equal number on each side of the river. Every Sabbath's work thus necessitated three services with a ride of more than twenty miles. The services were held for the most part in private houses, and congregations were small of course, thirty would constitute a packed house, and many of them travel several miles in ox wagons. The people as a rule are interested in the work of the missionary and willing to aid him in his duties. Intelligence and even thorough going education are here diffused to an unusual degree. If the truth must be told, however, it is questionable whether in many cases the particular kind of education is of just the right stamp to be valuable in the cultivation of a North-West farm. When the missionary after a long ride over the prairie draws rein before a shanty rudely constructed of sods and on entering the bachelor's domain finds the table strewn with well thumbed classical or scientific works, well:—it is not perhaps quite what he expected, and his discourse will probably take a different course from what he had intended. As a matter of fact there are to be found here many young men who have been trained in the great public schools and

universities of the old land. Among the five or six denominations represented in the sixty families residing in the field the Presbyterians numerically take the lead. In view of this fact it seems unfortunate that the ground should have been so long unoccupied by the missions of our church. Except in the most fragmentary way no denomination has yet established its mission here. In consequence of this neglect, a wide spread laxity in religious duties especially in regard to Sabbath keeping was painfully apparent. It was gratifying, however, to notice the ever-increasing interest in the public services, and there is reason to hope that the seeds of truth fell upon soil, which, under the Divine blessing will prove neither barren nor unfruitful. The people are waiting, and anxious for the preaching of the word. They feel very much the lack of Gospel privileges during the winter months, and are specially desirous that the work taken up by our Society should be continued next summer. Considering the circumstances of the people, the subscriptions to the funds of the Society have been liberal, and in every way the prospects of our cause in this district are most encouraging. Owing to the scattered nature of the settlements very little has yet been done in the way of Sabbath school work. A beginning has been made, however, by the organization of a school at Hillburn, south of the river, where a day school was opened some time ago. This school will be closed during the winter months, to open with increased attendance we trust in the spring. In another year or two the district will be fully settled and abundant opportunity for work will then be afforded at least two missionaries. At present the long distances to be travelled render the work somewhat laborious. Those experienced in the use of mission ponies will know how to appreciate this remark. But our article is becoming unduly long. The summer's work was most enjoyable, and, we trust, profitable. We close with the wish that the next missionary to this field may find the work equally enjoyable, and that the results of his labor may be manifest in the addition of many to the church of such as shall be saved.

J. J. ELLIOTT.

THE COLLEGE MISSION.

AS has already been intimated in the columns of the MONTHLY an effort is being made by the Alumni and students of Knox College to undertake the support of a missionary to the Foreign Field, who, in conjunction with men likely to be appointed by the other colleges in a similar way, would establish a "college mission."

The design of this letter is to show what has already been done in the matter by Knox College. About the middle of November a circular was issued to the Alumni in which, after the scheme had been definitely presented, subscriptions were asked from all who felt that by a little extra effort they could spare something for this project. The circular made the gratifying statement that the students had subscribed \$600 for the first year, with the confident hope that their successors from year to year would give liberal support to the enterprise. It then added that about \$800 or \$1,000 a year would be required from the Alumni to place the scheme on a satisfactory basis. About three hundred circulars were issued, and replies asked by the first of this year. It is now about the first of February, and up to the present only eighty have made returns. It is cheering, however, to be able to announce that the seventy of these who are able to help have promised nearly \$600 a year, and as the failure of so many others to respond up to the present is probably due to neglect, there can be little doubt that the \$1,000 aimed at will be forthcoming.

Though a number of those giving subscriptions, and in some instances those giving the largest (\$25), expressed no opinion in reference to the scheme beyond what their generous dealing with it would indicate, yet from the majority short letters were received most of them warmly commendatory of the scheme. It will not be possible to give extracts from all, but we take the liberty of selecting a few which are fairly representative of all. "With all my heart"; "I wish I could make it more," and "I shall double it, if possible," were the laconic but significant comments of a considerable number.

"I am very glad our students have taken this noble work in hand. I hope and pray for its success," is the burden of many of the letters. A rising minister of our Church says of the scheme :

"Its desirability no one can doubt. I now see it to be practicable, and hope and pray that it may be grandly successful."

From the Maritime Provinces came "With all my heart," already alluded to. From Quebec Province, "There is no doubt this new effort is the outcome of zealous missionary spirit among our students, fostered also by Alliance Missionary Meetings, a most blessed growth, which we trust may abound more and more." From the island so well known to many "Knoxites" (Manitoulin), "I am delighted with the scheme. It will succeed if we do our duty." From a well-known missionary to the N.W. Indians, "I was glad when I received your letter, and am much pleased to be able to do a little in so good a work. I am glad Knox College is undertaking the work. It will be only a trifle for each. It has my hearty support and prayer that the Great Master may prosper it." From British Columbia, "I rejoice in the scheme, and hope to be able to support it more liberally next year." One minister suggests "That each graduate be invited to subscribe one-half per cent. of his yearly income towards the scheme. This would place the scheme on a good financial basis." Fully one-third of those who have subscribed are receiving only the minimum salary, and although all of these have done well they express regrets at inability to do better. One says, "My stipend is the smallest paid to ministers of our Church, and I think it wise to set down merely——. I hope, however, that the last thing you will think is, that this is the furthest limit to which I will go. If it should be needful I am sure that I can *find out* [the italics are ours] a way of doubling or even trebling that sum." Several generously add in giving their subscriptions that they will give *an additional sum towards the outfit*. A prominent minister of the North-West suggested that the field selected should be among the Indians in the North-West.

It would be pleasant to give many more quite as hearty quotations from the letters received, but these must suffice. It is only right, however, to state that a few view the scheme in rather a different light from the majority. These, whilst in hearty sympathy with Mission Work, seem to agree in thinking this scheme inexpedient, because "as ministers should be examples to their flocks in giving, they should give *with them* all they can to the general schemes of the Church, and so stimulate them."

The following circular is the reply of the Foreign Mission Committee to a letter asking their opinion and advice in reference to the proposed mission :—

“A communication was received from the Rev. J. Mackay, Agincourt, dated 18th Oct., 1836, in reference to the sending out of a Foreign Missionary, by the Alumni of Knox College.

“The following was the finding of the Committee in regard to it: ‘The Committee, having heard the letter from Mr. Mackay, of Agincourt, and the statement of Dr. MacLaren, anent the desire of the students of Knox College to come into more immediate relation to the work of Foreign Missions, rejoice in the zeal of the students for the propagation of the Gospel, and pray God that they may abound therein more and more; request them to mature their plans, so as to be able at the next meeting of the Committee to submit a definite proposition for the consideration of the Committee, and recommend that in the formation of their plans they have special regard to the extreme importance of unity in all Church work; and assure them that the aim and design of the Committee is to extend the work of the Lord as rapidly as warranted by the Missionary spirit of the Church, and to give as much scope to special exertion as may be possible within the lines of the recognized policy of the Church.’”

Will all those graduates who have not yet responded to the circular sent them please do so at once. If any have not received the circular, or if any further information in reference to the scheme is desired by any, the undersigned will be glad, in answer to a post card, to communicate promptly with all such. At a meeting to be held shortly, the Committee will have to take some definite action one way or the other, and they are anxious to have answers from all before doing so.

Agincourt.

J. MACKAY.

HISTORY OF THE KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

(Concluded from January Number.)

THE Society now appointed with the concurrence of the Home Mission Committee as their missionary Mr. Sam. Kedey, who had been long resident among the French Canadians, and who spoke French fluently. Metis, about 200 miles below Quebec, was designated as his field of labor, a portion of his time to be devoted to the English population.

In March, 1851, the same session, the Students' Missionary Society called the attention of the Presbytery of Toronto to the spiritual destitution of the Red River Settlement. This action was due to a stirring paper on the subject read in the Society, the preceding December, by Mr. McDiarmid. In consequence of the Society's representations the Rev. Mr. Black, the Society's ex-missionary, was selected as the first missionary. Thus the Society started the first missionary movement towards Manitoba and the North-West.

Mr. Kedey prosecuted his work at Metis with great success. On one occasion he held a discussion with the priest of an adjoining parish, at which over 400 were present. He established a mission school for the benefit of French Canadian children exclusively. On Mr. Kedey's return to college in the Fall, the school was left in the care of a Mr. Page at a salary of £25. He of course worked under the direction of the Society. This year the Society received some check in its hospital work, through Popish jealousy.

In the summer of 1852 Mr. Kedey was again appointed to Metis. Mr. Page, the teacher, died and was succeeded by Mr. Pasche at a salary of £70 with free house and fuel. Mr. Ferguson, the Seignior, a tried friend of the Free Church, had gone to reside in Metis, and readily granted a site for a school house, and gave permission to cut fire-wood upon his demesnes.

The attention of the Society had been directed by one of their number last winter to a settlement of Roman Catholic Highlanders from the Island of Uist, then located in the Township of Williams, Canada West, and sunk in a state of barbarism and ignorance. As the Society could not send a missionary it memorialized the London Presbytery, by whose direction a teacher was sent among them for the summer. Not many weeks after Mr. McDiarmid, a member of the Society, began his school, through the influence of the Roman Catholic priest from London the school-house was taken from him. He then met with his pupils in a log-house which had only the sides and roof up, the gables being open. There was no door at first, and until Mr. McDiarmid got one cut out, for some days teacher and pupils crept in below the foundation log.

During the summer of 1853 Mr. Pasche continued to act as the

Society's missionary at Metis. His work was teaching and evangelizing, which he continued during the winter under the Society. Letters from Metis were read at each monthly meeting.

This year the Synod granted to the Society all the Synodical collections for the French Canadian Missionary Society which were taken in the fields in which Divinity Students had been labouring, and thus all confusion as to two collections was avoided.

The difficulty of carrying on such a school at Metis by the Society in Toronto soon became apparent. Most of the details had to be left to a local committee of friends. This year, one of the best of the committee, Mr. Dugald Smith, died, and this was a severe blow to the Mission. Protestant children were now admitted to board in the school. In consequence of increasing difficulties Mr. Young was deputed to visit Metis, and report upon the Mission and its future prospects.

The year was memorable for the visit of Dr. Duff, who addressed the students.

An interesting work was now begun by the Society on the Peninsula, now the Island, and carried on for a number of years. The people were of the roughest class, but the work was successful, and soon a small church was erected.

In 1854 Mr. Sam. Kedey, who was now a graduate, died, and this among other things seemed to precipitate the question, "Shall Metis be considered our Field?" Attention was again directed to Essex and Kent, and an encouraging letter was received regarding this field from Rev. Wm. (now Professor) MacLaren of Amherstburg. In 1855 Metis was abandoned, the property there sold, and the *West* adopted as the scene of future operations.

The next question was, who shall be our missionary? Correspondence was had with Dr. Stewart, of Leghorn, and Dr. D'Aubigné, of Geneva, but with little result. Finally Mr. Vessot was appointed. But he, seemingly according to orders, went to Bayfield, County of Huron, to labor, and was afterwards removed to Amherstburg. Vessot seems to have liked Bayfield better than Amherstburg, for we find him paying visits to it, contrary to the Society's oft-repeated injunction. In consequence of his refractoriness he was asked to resign, which he did, not however before he had asked an increase of salary. The Society, in utter weariness

ness, resolved in 1856 to secure a native French Canadian to be educated for its Missionary in Knox's College at the Society's expense. In the meantime Mr. Fortune, a student of the College, was appointed their missionary, at a salary of £30, and expenses. Two days per week were allowed him for his own studies. Similar regulations appear elsewhere. The Society was jealous of the missionary's time.

Oliver Labelle was the youth secured as the ward of the Society. The regulations regarding him were the subject of much discussion. He was to study in Toronto in winter, and labor as a missionary during the summer. The Society finally agreed to pay him all necessary expenses during his Collegiate course, such as board, tuition, clothing and class-books, and further agreed to give him \$20 annually as pocket money.

In 1857 correspondence was had with the students of the Free Church at Calcutta, and of New College, Glasgow. Mr. Bald was the Society's missionary at Amherstburg.

In 1858 M. Paquette and O. Labelle were sent as missionaries to Amherstburg, but before going were each presented by the Society with a French Reference Bible, and D'Aubigné's History of the Reformation. Labelle's health was poor, and in 1859 he was allowed to study at Georgetown Academy during the summer. Mr. Thos. Fenwick presented the Society with an oil-painting of John Knox, now adorning the Library. In 1861 M. Paquette, the Society's missionary, married, and was presented by the Society with a Family Bible. In this year the United Presbyterian Church had united with ours, and the two societies in Toronto were soon amalgamated, and a new society formed with a new constitution, December 9th, 1861. Upon this amalgamation the annual meetings ceased to be public, and the students held them privately. The public meetings were revived in another form in 1883, and now in 1886-7 there will be two public meetings.

The new Society had the same troubles as the old with its missionaries, especially with Labelle. His relations to the Society became complicated by their permission to him to engage as superintendent of a school, for the summer vacation in 1853, under the London Presbytery. He was finally disengaged from the society in 1864, as he persisted in desiring to go to Kankakee, Illinois, as

the society's missionary. The Society had made a regulation, when they began Labelle's education, that if he should cease from its employ he should refund the money expended in his behalf. But we hear nothing of this now. It may safely be said that the experiment of the Society had not proved a success, and we seem from the history of the Society's French work to be forced to the conclusion that it was too difficult for such a body. But it was finally given up with great reluctance and slowness. In February, 1866, Rev. Wm. Reid (now Dr. Reid) in answer to a letter of the Society, gave it as his opinion that the society could legally extend its operations to English-speaking people. But a motion looking towards this extension was lost, and it was not until January 15th, 1873, that the article limiting the Society to French work was finally amended to read "the more neglected portions of Canada." The Society had, however, for some years before this been doing English work as well as French. The fields of these years were East Tilbury (Mr. Paradis), Stephen and Hay in Huron Co., and Penetanguishene. In 1867 the East End Mission on Queen Street was begun—now the East End Presbyterian Church.

The year 1870 marks the increase of missionaries sent out to *six*, and from that time there was a steady increase in the number. In 1872 the last French missionary was employed by the Society, and the College Street mission was worked by the students. In 1874 the Society began work in Manitoba which it abandoned in 1876-79, but re-entered in 1880 in the person of Mr. James Farquharson, now pastor of Pilot Mound, Manitoba. Work has ever since been successfully prosecuted there.

The Society's fields now lie in Muskoka, Parry Sound, Algoma, Manitoulin and Manitoba. Every year several fields through their growth are abandoned to the care of presbyteries.

General Summary.—Founded in 1845, the Society began mission work in 1849. From that time to the present 227 missionaries have been employed, counting all re-appointments; of these 28 were engaged in French work, and 25 in Manitoba and the North-West. The Society's revenue the second year was \$500; last year, 1885-6, \$3,574.54. The total revenue during the 42 years of its existence amounts to about \$45,500. Beginning with

no missionary, and for 15 years having only one missionary, it had last year 17 missionaries and the year before 20 missionaries. During 1885-6 it had 741 families under its care, with 845 professing Christians and an average attendance of 3,412. Four churches were built in whole or in part.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

D. MCGILLIVRAY.

MUSKOKA AND ALGOMA.

IN a paper on our Mission Fields in Muskoka and Algoma much might be written of real interest to your many readers. Press of engagements in the work, which seems to increase as time passes on, prevents me from doing more than make good my promise to give you a paper during the current session.

The work is progressing. By this I mean not only that our stations are increasing in number and that our membership in these stations is increasing, but also—and this is the most cheering thought of all in connection with our work—the spiritual life of many of our people is deepening. Six new stations have been opened in the district of Parry Sound since October last, and more may be if I can get on the ground before the roads break up in the spring. The same may be said of Algoma. At least two fields, comprising several stations, will receive supply for the first time next season. This is not the result of unnecessarily multiplying stations, for some have been closed on both fields during the past year. This has been done in reorganizing fields, which is sometimes necessary owing to the change of population. One station, when possible, has been made to do duty where formerly two existed. Mission stations are congregations in their infancy, and should be so situated as to be of the greatest service to the greatest number, and at the same time involve as little expense to the Mission Fund as possible. New churches are being erected to meet the requirements of our people for worship—the congregation having outgrown the school house or the private house in which it was wont to meet. These, I might say, in every case are denominational, not union churches. Past experiences in this matter have taught

our people the advisability of having the "deed of church property" drawn up on the excellent form provided by the General Assembly.

A deep interest is also being manifested in many of our stations in the welfare of the Church at large, and in the progress of the mission work in which she is engaged. This is evident by the interest taken in our missionary meetings, and in the contributions to our Mission Funds. Many of these stations contribute amounts that, all things considered, throw into the shade, I shall not say the liberality, but the giving of many of our large congregations which long, long ago ceased to be mission stations, and seem to have forgotten that such a thing exists. The peace and harmony which exist among our membership I also take as a token for good. So far as my observation has gone, all are vying with each other in forwarding the work in which, as stations, they are more immediately interested. As a consequence our membership in these stations is increasing. About 120 were added to our Communion Roll in Algoma during the past summer, and since October about 175 in Parry Sound. Of these, 17 adults were received by baptism.

A deeper spiritual life, too, is manifested among our people in many of the stations, which must be a source of joy to those who watch and labor as those who must give an account. This has pressed itself upon my attention very forcibly during my recent visits here and there over the field. The tone of conversation is changed. No longer are purely secular topics indulged in, but subjects of a spiritual nature take their place. Information on this subject, or that connected with the soul's welfare, is sought, thus showing how the thought is running. Now, how comes this change? I have, in going into a field after a missionary had gone from it, heard his praises sounded as being a clever fellow, a splendid speaker, good company, etc., etc. But not so here. Then how comes the change, we ask again? Is it because they have had a series of splendid meetings, and enjoyed wonderfully good times—people coming long distances to attend them—young and old testifying to the most wonderful experiences which compel grave and experienced saints to stand near the door? We have had such meetings, if not *in*, at least painfully *near* some of our stations. And how are things after a few months? They are as dead as the grave, with only enough of life left to dispute about the merest

trifles. We do not refer to evangelistic services, in the proper sense of the term, but to means and appliances sometimes made use of in mission stations and elsewhere—to use a term applicable here—“to boom” the work. But nothing of this kind has occurred among us. The results to which I refer are brought about, in every case, by the *plain earnest enforcement of the truth*, both from the desk and in private, by “men whose hearts the Lord has touched.”

I have had such testimonies as these borne regarding the men who have been most signally useful in the fields: “He was always at it, if not in the church, among the houses.” “He had always the one thing to tell us, and he told it as though it were the only thing worth telling.” “He doesn’t say one thing and do another. His life was an every-day sermon among us.” “He had queer views about how people should live, but after all he was right.”

An old man of 72 years of age applied, during the past summer, for admission, by profession of faith, to the membership of the church. I had a long and very pleasant conversation with him. His views of truth were simple and child-like. I asked him what led him, at his advanced age, to take this step. “It was that boy there,” said he, pointing to our missionary, who was engaged in conversation with other applicants at a little distance. “For years I have fought against my convictions and my conscience, but when I heard him tell us of the Saviour—of what a Saviour he was—I couldn’t but feel what a mean ungrateful beggar I was to enjoy all that He has given me these 72 years, and yet never once acknowledge Him before men as I ought; and now,” said he, “if it’s not too late, I want to sit at His table and shew others that I love Him.” At this Communion we had an addition of 17, and most of these were heads of families, who were led to take this step by the labors of “that boy” who endeavored faithfully and earnestly to do his Master’s work. We might cite other instances equally pleasing, but let this suffice to illustrate our point. It is this that tells the world over and in every corner of God’s moral vineyard—in the backwoods of Muskoka and Algoma just as much as in the city—with the poor settlers who are striving to earn a pittance among the rocks, as well as with the comfortable worshippers in the fashionable church. And this has been our experience in many of our stations during the past year. Not for the first time, we thankfully

acknowledge, but more, perhaps, than on previous years, have our missionaries had singleness of purpose in their labors, and it has told, as it always will tell, as certainly as the promises of God are true.

To be true to ourselves and the Master our work must be *aggressive*. I have heard men speak in connection with our Home Mission work as though it were enough if we gave the Gospel to the Presbyterian families scattered throughout these districts. This, I need hardly say, is not the plane on which we are moving. Those of our own household have, of course, a first claim upon us, but let us adopt this narrow view of the work, and a few years, I hesitate not to say, will suffice to see our Home Mission interests in the country wound up, and others doing what we are now privileged to do. The *all* and the *every* in our Lord's commission to his disciples ought to be a sufficient guide to us in this matter.

I would like to say something of our Sabbath School work, which is very closely allied to our mission work, and, in fact, forms part of it. In all our stations, with perhaps one or two exceptions, we have schools. Where possible, these are denominational, and not union. Our people are, by degrees, beginning to see the folly of trying to run the Sabbath School satisfactorily on union principles. A union school usually means a *minimum* of teaching with a *maximum* of misunderstanding as to what is taught. Through the kindness of Dr. Cochrane, our convener, I have been able to supply our schools pretty fully with the Shorter and the Mother's Catechisms, and this is appreciated by the people. Papers in abundance are also supplied by schools in other parts of the Church; and, through the generosity of the Sabbath Schools of First Church, Port Hope, and Barrie, who have each donated a sum to help these schools, I shall be able to procure our Children's Hymnal for many who would otherwise have to do without. For all this we are deeply grateful, in so far as it enables us to see the work, in which we are engaged, progressing, and to feel that our "labor is not in vain in the Lord." I do not give any personal incidents of my journeyings to and fro. Five thousand miles a year, in a new country, and among a warm-hearted people, cannot be travelled without many incidents which will be treasured to latest life. But time and your valuable space forbid these reminis-

cences now. If the above hurried sketch will tend to increase the interest of any of your readers in this work which lies at our doors, or suggest to any that the money and labor expended are not in vain, I shall be satisfied.

Barrie.

A. FINDLAY.

Editorials.

THE STUDY OF THE DEAD LANGUAGES.

THE article in this number by Rev. Mr. Hunter, on "The Study of the Dead Languages," justly claims a place in the MONTHLY, because it expresses ideas that are becoming quite widely prevalent. The positions taken up in the article referred to, seem to be these:—1. That the success of comparatively unlettered revivalists, proves that students for the ministry should not be compelled to obtain a knowledge of Latin, Greek and Hebrew. 2. That the best intellectual culture can be obtained without a study of the ancient languages. 3. That the critical study of the Bible can be carried on satisfactorily without a knowledge of Greek and Hebrew.

Surely neither Mr. Hunter nor any one else would, in cold blood, undertake to maintain the first position. For if it be established, far too much is proved. It follows that no educational standard for admission to the ministry should be set up. For the "successful revivalists," to whom reference is made by Mr. Hunter, are often nearly as ignorant of their own language as of any other, while not unfrequently their knowledge of the English Bible is ludicrously imperfect. But the writer of the article under consideration, would require of candidates for the ministry, a thorough training in English. We venture to ask whether devotion to the study of English, might not "isolate a man from the common people," or "cool his ardor" as much as attention to Greek and Hebrew. The underlying assumption of this part of Mr. Hunter's article seems to be, that solid learning and fervent piety or burning zeal are incompatible. That no such incompatibility obtains, we see when we remember such men as W. C. Burns and John Macdonald, the Apostle of the North, both accomplished mathematicians and both powerful and successful preachers. We venture to say that a man is not very likely to be unfitted for successful preaching by three or four years of stern mental discipline, even if that discipline be

given by the study of ancient languages, and that there is no such danger of successful though uneducated preachers being injured by knowing a little of the languages in which the Bible was written, as Mr. Hunter's eloquent warning might lead us to suppose.

The second position is one that is still a subject of dispute among educationists. We cannot discuss this question. It is sufficient to say that while a knowledge of ancient literature, is so generally considered essential to a liberal education, it would be a pity if ministers of our Church should be lacking in such knowledge.

A word or two on Mr. Hunter's third position. His contention is that the results of critical investigation are now so easily accessible to the English reader, that a knowledge of Greek and Hebrew is not necessary in order to the critical study of the Bible. We demur to this on the ground that, though the results of investigation may be accessible to the English reader, he cannot follow the steps by which these results have been reached, and therefore is in the position of taking things on trust—a position which no thinker should occupy longer than is absolutely necessary.

We should very much regret to find enthusiasm for solid literary and theological learning dying out among candidates for the ministry of the Presbyterian Church. The want of thoroughly educated ministers—the consecration of their powers to Christ's work always being supposed—would not be made up for by any number of itinerant revivalists. Against these latter we have nothing to say. We believe with Mr. Hunter that there is a place in our Church for men "who give evidence of exceptional gifts in the line of preaching, without compelling them to obtain a smattering of Greek and Hebrew." But that is a different thing from saying that that place is in the ranks of the ministry, or that the educational requirements of our colleges should be so conveniently adapted to what will soon cease to be "special cases."

THE KNOX COLLEGE MISSION.

THE "Foreign Mission Scheme" of the Alumni and Students of Knox College is gradually approaching completion. A communication from Rev. J. Mackay in this number of the MONTHLY shows what progress has been made. The brief extracts from letters received by Mr. Mackay show how warmly the scheme is approved. The feeling thus shown is, to those who have apparently so far given it no thought, a guarantee of the wisdom of the movement, and to those who are exerting themselves in forwarding it

a stimulus to continue their efforts. As it now stands there is no ground for doubting that a little more perseverance will crown the work of the promoters of the scheme with success.

But if the cheering words and substantial contributions of those already heard from are reasons for gratitude, there is at the same time a cause for regret in the fact that so many have, up to the present, refrained from expressing any opinion on the movement. Such delays are very discouraging, and prevent the committee from taking any definite action. It was not to be expected that all those to whom circulars were addressed would find themselves in a position to contribute largely to the scheme, but surely it was reasonable to believe that every Alumnus of Knox College would express in some way his opinion in a matter in which the College and the whole Church is so deeply interested. In case it is inconvenient to give any pecuniary help there should be no restraint felt in intimating this, and even where disapprobation is felt it should by expressed for the guidance of the committee. Let all, then, who have not done so, communicate their opinion to the Convener as soon as possible.

We gather from Mr. Mackay's letter that some are opposed to the scheme on the ground that ministers should, for the example, identify themselves with their people in contributing to the general schemes of the Church. However much truth there is in such a statement, it is equally true that an example, none the less worthy of imitation, is set before the people by giving to this scheme. Indeed it would seem that nothing would so move the people to liberality as to see their ministers draw sufficient from their already too slender means to add another to the number of those laboring in heathen lands. Let the Alumni do their best to make this scheme a success, and set an example of unselfishness to the whole Church.

THE EDUCATIONAL STANDARD FOR THE MINISTRY.

WE commend to the serious attention of our readers the article in this number on "The Educational Standard for the Ministry." In that article the writer carefully maintains two positions on what we consider good grounds. The first, that the Preparatory Course as an *ordinary course* should be done away with, and the second, that ministers from other denominations be subjected to a "pretty rigid educational test" before they are allowed to enter upon the active work of our ministry.

In regard to the first position we say that loud as is the cry from mission

fields and vacant charges for men, no one should be allowed to enter the ministry of our Church unless he be a man fitted to adorn the office of minister of the Gospel. The Church needs and will need good men always, but poor men, untrained men, never. Is a thorough college training an essential element in a man's fitness for the ministry? As a rule, yes. Does the Preparatory Course prescribed by the General Assembly and offered by our colleges secure such a training? We think not. We do not believe, for instance, that the passing of examinations on three Greek texts during a three years' course insures a knowledge of Greek that is any more than purely nominal, or that will be of any practical value in independent exegesis of the Greek New Testament. The Preparatory Course is accepted as an equivalent for a University B.A. Course, while, as a matter of fact, a majority of those graduating from the Preparatory Course—if their reading has been confined to a preparation for examinations—would find it difficult to matriculate at such a University as Toronto or McGill. Let no one misunderstand us. We are comparing courses, not men.

The original intention of the General Assembly should be strictly carried out, according to which the Preparatory Course is not an *ordinary* but a *special* course, intended only for men "who have special gifts, and whose age and circumstances prevent them taking a full University Course." Many of the graduates of the Preparatory Course we know as able ministers of our Church—some of them our best men—but they are such, we contend, not because of their college course, but because of the "special gifts," in virtue of which they were allowed to take that course. Two classes of men then, by the General Assembly's regulation, are shut out from taking this Preparatory Course, men who have no "special gifts," and men whose age and circumstances allow them to take the full University Course. Who is responsible for the breaking of the General Assembly's decree? The member of Presbytery who succeeds in passing such a candidate through the Presbytery, the Presbytery that passes such a candidate, and, we say it softly, perhaps the General Assembly that hands over the man to the Preparatory Course. In regard to his second position we are at one with "A Settled Pastor," and we are glad that some one has at length voiced a feeling becoming general in our Church. We are not so eager for men from other denominations as to be willing to dispense with scholarship, nor do we believe that our standards should be modified to suit the views of the incoming brethren. The ministers of the Presbyterian Church should be Presbyterians.

One other point we would notice in this connection. It would seem to be an injustice to men who have spent three or four years in preparing for their course in Theology to find themselves classed on equal footing with men who present no certificate of literary attainment from any school or college, and who give little evidence of possessing such attainment. Such a state of things should not be, at least with the approval of the General Assembly.

Reviews.

THE MIRACULOUS ELEMENT IN THE GOSPELS. By Alexander Balmain Bruce, D.D. New York: A. C. Armstrong & Son. Toronto: John Young, Upper Canada Tract Society.

This course of ten lectures was delivered in Union Theological Seminary, on the foundation entitled "The Elias P. Ely Lectures on the Evidences of Christianity." The clear incisive style of the author is peculiarly adapted for apologetic discussion, and although the subject is one upon which whole libraries have been written, we believe this volume will continue to be regarded as a valuable contribution to a department that can never lose interest whilst the Scriptures are assailed by unbelief. The importance of the discussion is evident from the fact "That it is the miraculous element in the Gospels that chiefly raises the question as to their historical trustworthiness. Eliminate that element and hardly a doubt will remain, the residuary words and deeds of Jesus would be welcomed as proof that in Judæa there once lived a sage and philanthropist of unparalleled wisdom and goodness." (P. 79.)

The apologetic is not, however, the only interest that attaches to such a work as this. By the continuous consideration of the Gospel miracles, from so many points of view, the reader acquires such a distinct apprehension of their position and value, as greatly helps in the study of the whole Gospel narratives. The supernatural element is the nervous system of the Scriptures—and if it is surrendered, all specific value and force are forever gone.

The liberal tendencies of Dr. Bruce are well known; and liberality often strengthens the position of an apologist. If, after conceding so much to his opponents, he can still maintain his ground, one feels that the ark is safe. But we must confess that sometimes such concessions are made as prompt the question whether, having yielded so much, the rest is worth contending for. For example, in discussing the so-called discrepancies in the Gospels, he lays aside the way of the old Harmonists as an impossible task, and adopts the method of "admitting that real discrepancies are *a priori* possible, and *a posteriori* probable; and that to all appearances some such do actually occur in the Gospels, and in the miraculous narratives in particular." The explanation of these startling admissions is "the

somewhat uncritical use of written documents, by honest, but simple men, unaccustomed to the art of constructing history as practised by a modern literary expert." (P. 137) Of course that reveals the fact that Dr. Bruce has accepted the documentary theory of the origin of the Gospels, although with some hesitation. Hence our Gospels do not, according to his view, come to us directly from the pen of the Apostles, inspired for their work, but from the rather unskilful hands of unknown men, who simply compiled ecclesiastical traditions of the words and works of Christ. In line with this are the following extracts from his discussion of the healing of the woman with the bloody issue (p. 281): "The mistake, if there be one, relates not to the miraculous fact, but to the manner in which it took place. It points to no uncertainty in the tradition as to what happened, but only to some not unnatural theorizing as to how it happened. . . . If their theory of such cures was a little crude it is not to be wondered at. . . . The oversight is very pardonable, all the more that it can be utilized for apologetic purposes. If the infant church theorized crudely, their mistake at least shows that there was something to theorize about, marvellous facts to be accounted for."

All this comes from a theory of inspiration that admits and provides for such inaccuracies. The author, however, does not find it necessary to define his theory, because, in the introduction, he distinctly states that he treats the Gospels in these lectures from the view-point of "substantial historicity" and not "of a strict doctrine of inspiration," *i.e.*, he proposes to prove that the miraculous narratives in the Gospels are as historically trustworthy as any other historical records, and have the same kind of evidence to support them—the testimony of reliable witnesses. Of course historical trustworthiness does not imply absolute accuracy in every detail—hence the readiness with which discrepancies and inaccuracies are conceded, and yet historicity maintained.

To give even the briefest outline of the contents of so large and condensed a volume is scarcely possible within the limits at our disposal. The first two chapters are preparatory, and deal (1) with the speculative theories of the universe that necessarily exclude the supernatural, and (2) with the relation of the natural and supernatural, that is, he defines the miraculous. The important distinction between speculative and scientific objections is noted, and it is shown that much of the opposition to scientific theories is owing to the speculative theories with which they are associated, but not necessarily connected. The fact that many of the advocates of the evolution theory, for example, are Agnostics does not prove that every evolutionist is an Agnostic. The evolution theory is considered as to its bearings on the supernatural, but in such a timid way, as indicates uncertainty as to its tendency and destiny.

The speculative theorists weighed and found wanting are the Materialist who admits no supernatural; the Pantheist, who identifies the natural and supernatural; the Deists of the eighteenth century, and the Deists of the nineteenth century (who call themselves speculative Theists, represented by Theodore Parker), both of whom are optimistic, and therefore regard miracles as unnecessary, although on somewhat different grounds; and the

Cosmic Theists, who are really Agnostics, believing that from the phenomena of nature nothing can be learned as to the character of God.

After discussing the oscillations from pole to pole of philosophers as to the relation of the natural and supernatural, the author accepts Bushnell's theory, with but slight qualification. It avoids the "mutually exclusive" view of Baden Powell, on the one hand, and on the other the view of Drummond, by which both are identified. It is refreshing to read Dr Bruce's calm criticism of Drummond's popular book, after all the frenzied attacks that have been made upon it.

The subject of the third lecture is, 'Are the Apostles responsible for the Gospels?' After disposing of Hume's argument, that no amount of testimony can establish the supernatural, he traces the growth of rationalism to its high-water mark in the Tübingen school, and then the reaction, back to the position from which Paulus started, although in modified form.

In the fourth lecture he discusses the position occupied by miracles in the Gospels, and clearly shows that their connection with the teachings of Christ, their degree of prominence, and distribution prove, instead of casting doubt on their historicity. Lectures five and six go to the heart of the subject in hand. He reviews exegetically the healing miracles of the Triple Tradition, as the best authenticated specimens, and the nature miracles as most offensive to those who have speculative difficulties, and enquires whether, after all possible allowances are made to naturalistic tendencies, there remains a miraculous element. The discussion is very interesting, showing the unreasonable expedients to which rationalists will resort, rather than give up preconceived notions of what ought to be. It likewise shows that the total rejection of the Gospels is the only way of getting rid of the supernatural in them.

The discussion becomes more interesting as it advances, the last three or four lectures, being peculiarly fresh and engaging. The seventh recites the miraculous activity of Christ with His humility and sincerity in accordance with the Messianic idea of love to man points out the danger to which the miracle worker exposes his cause, the limitations under which they were wrought, and the source of miraculous power, whether residing in Himself or by the exercise of faith. He next examines the function of miracles in Revelation; whether mere confirmatory signs, or vehicles of truth. The former has been very generally regarded as their chief end, but the author, with many others, contends that whilst their evidential character is not to be disregarded, it is subordinate to their parabolic use as instruments of revelation.

Christ the great Moral Miracle is beautifully set forth in the ninth lecture. "Believers could part with the physical miracles of the Gospels if science and exegesis demanded the sacrifice; but if a sinless Christ were taken from us, on the plea that the moral order of the world knows only of imperfect men, all would be lost. Nothing less than a sinless, infallible incomparably original man is demanded by the titles and functions ascribed to Christ."

In the concluding chapter the value of a Christianity, with the miraculous eliminated, is considered.

Christ would fall from the unique position He occupies to that of a distinguished moralist, philanthropist, and teacher, and the Christian religion would degenerate into such worship as can be given to such abstractions as the Universum, Humanity and the Unknowable. Should the world ever become dechristianized, "Christianity, done to death by unworthy faith and by scientific unbelief, abhorrent of the supernatural, will repeat the miracle of the resurrection, and will run a new career, fraught with glory to Jesus and with manifold blessings to men."

Parkdale.

R. P. MACKAY.

CHRISTLICHE APOLOGETIK AUF ANTHROPOLOGISCHER GRUNDLAGE VON CHRISTIAN. Eduard Baumstark, Frankfurt a. M., I. B., 1872. II. B., 1879.

According to Baumstark there are two methods which may be followed in apologetics. Taking up each factor of Christianity it may be shewn how completely it answers the religious instincts and necessities of man—the *psychological* method. Or it may be shewn historically that in Christianity the religious development of the race has found its final consummation—the *historical* method. Again, the historical method has been used in this way. Taking the idea of religion, and the different religions of men as furnishing factors in the development of this idea, we find the completion of the development and the sum of all the factors in Christianity. This method cannot prove Christianity to be the absolute religion, it can only shew its relative excellence compared with others. Further, if Christianity be only the last link in a chain, may there not be links yet beyond? And if the idea of religion is itself derived from Christianity, is not the argument in a circle? A Buddhist could use it satisfactorily in defence of his faith. It is, according to Prof. Henry B. Smith, the chief merit of Baumstark's work that he emphasizes the psychological method and vindicates its necessity.

This method has been as yet but little used, indeed in no work of importance in the English language that we are aware of, and in but one or two in German published since that which we are reviewing. The oldest apologists dwelt upon the proofs from miracles and prophecy, the moral contents of Scripture and the life of Christ. But another line of argument is specially needed now. Christianity must commend itself to the consciences of men. There are many earnest minds to whom external evidence will not carry conviction, but which would yield at once to its manifest adaptation to the wants of the soul crying in darkness for the light. "Only by showing," says Baumstark, "that Christianity completely corresponds to man's religious instincts and needs, can we prove it to be the *absolute religion*. On this ground we can meet effectively our chief antagonists, materialism and pantheism, whose arguments are taken from experience."

I. Following this method our author discusses the religious instincts of man and how far they reach without special revelation. This involves the

consideration of man as (1) a spiritual being, (2) an individual existence, and (3) a religious being. Under the first we have an analysis of the tripartite nature of man, under the second a refutation of pantheistic views, and under the third a clear explanation of the mental and moral faculties in their relation to religion.

II. Non-Christian religious systems—how in them the religious instincts manifest themselves and whether they satisfy the soul of man. The religions of Africa, America, Australia, Central America, the Orient, Gauls, Germans, Greeks, Romans, and Mohammedans are all passed in review in a concise and most interesting discussion, occupying a hundred and fifty-one pages. They are all weighed in the balances and found wanting.

III. It is shewn that in Christianity the complete satisfaction of the religious desires is found. The Scriptures are taken simply as an authoritative statement of what Christianity is. This occupies the whole of the second volume, considerably more than one-half the whole work. Baumstark contends vigorously, and we think successfully, against Frank and others, for the possibility of constructing a systematic apologetic, and his own work is an admirable illustration of what may be accomplished. The systematic character of opposing philosophies demands that we present a systematic, self-consistent faith in answer to them, not a system of theology, but a theory of God, man and nature to which we can challenge their attention and which we can justify on the grounds to which they themselves appeal.

After discussing the relations of philosophy, natural science, and ethnology to religion, and showing the essentially negative results they have reached, he proves that Christianity is but the ratification and legitimate superstructure of natural religion by passing under review. (a) The ethical teaching of the New Testament; its relation to the practical life and a true moral standard; its superiority to that of the Talmud; its advance upon that of the Old Testament; its agreement with the utterances of the sages of heathendom at their best, and, finally, its purity and universality. (b) The metaphysical fundamental doctrines of Christianity. (1) The Being of God, his unity and personality. The harmony of the Biblical representation with the idea of the absolute. (2) The relation of God to the world. The Biblical doctrine and the harmony of this with the nature of God and of the world.

One can only join heartily in the regret expressed recently by an esteemed reviewer in these pages, that a work so philosophical and acute should remain still untranslated.

St. John, N.B.

T. F. FOTHERINGHAM.

HUMILIATION OF CHRIST. By Professor A. B. Bruce, D.D., Glasgow. Edinburgh: T. & T. Clark.

The full title of this book is "The Humiliation of Christ in its Physical, Ethical, and Official Aspects." It is the sixth series of the Cunningham lectures. Prof. Bruce states that his purpose is to employ the teaching of Scripture, concerning the humiliation of the Son of God, as an aid in the formation of just views on some aspects of the doctrine of Christ's person, experience and work, and as a guide in the criticism of various Christological and Soteriological theories. He carries out this purpose with patience, thought and laborious research. His spirit throughout is reverent, yet not lacking the author's characteristic boldness.

The book is a most valuable contribution to dogmatic and historical theology. It would be impossible in the space allotted to this notice to discuss and criticise the matter contained in this book. I shall, therefore, content myself with simply outlining its contents, trusting that those students who desire to ground themselves well on the great central truth of our theology will read the book for themselves and seek to master its discussions. I can assure even the best of our theological students that they will not find it holiday reading.

The first lecture is devoted to a careful exegesis of Phil. ii. 5-9, and Heb. ii. 9-18, from which passages of Scripture he deduces eight Christological axioms. With these axioms in hand he proceeds to form a critical estimate of the various Christological theories that have been advanced by theologians since the days of the apostles.

In lecture II., taking the formula of Chalcedon as his starting point, he discusses patristic Christology.

In lecture III. he discusses the Lutheran and Reformed Christologies; in lecture IV., the Modern Kenotic Theories; in lecture V., Modern Humanistic Theories; in lecture VI., he passes into the Ethical region and takes for his discussion, "Christ as the Subject of Temptation and Moral Development."

In lecture VII. he deals with the humiliation of Christ in its official aspect. In this chapter there is a valuable classification of theories of the Atonement.

There may be other books on this great theme of equal merit with this one by Prof. Bruce, but I do not know of any, and I have therefore no hesitation in heartily commending it to the notice of the ministers and theological students of our church, who have not yet given it a place in their libraries.

Ottawa.

W. D. ARMSTRONG.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By George P. Fisher, D.D., LL.D., Professor of Church History in Yale College. New York: Charles Scribner's Sons, 1885. Price, \$2.50.

This is a very readable book of 483 pages. If we expect to find any thing really new in it we shall be disappointed, yet it is written in such a fresh and pleasing style that it is well worth perusal. The discussion falls into two parts, though they are not always kept separate. The one treats of Theism, the other of Christianity. The discussion of the former is very meagre. Indeed, this is the weak part of the book. The only good thing in it is the use made of the analogy between the personality of man and the personality of God in the theistic proof.

In the discussion of the grounds of Christianity we find the exposition much more adequate. As we would expect, Dr. Fisher gives prominence to what may be called the historical aspects of the various lines of evidence in regard to Christ, and the Canon of the New Testament. The chapters which treat of these topics are the best in the whole treatise, and afford a good summary of the present state of the controversy relating to these topics. The chapter in which Christianity is compared with other religions is interesting, as also is the chapter on the results of Christianity and its relation to modern science.

The book, it will be seen, covers, in a general way, the whole range of the Evidences. The treatment is popular rather than critical. Scholars will find nothing new in it, yet few books give a simpler and more readable *resumé* of the rational grounds of our Christian faith. To students who have not time to master the more profound treatises on this subject, we commend the volume before us as of very great value.

Brantford.

F. R. BEATTIE.

SERMONS BY THE REV. JOHN KER, D.D. Second Series. Edinburgh: David Douglas, 1887.

Those who have read the first series of Dr. Ker's sermons will welcome the appearance of the second. There are few of whom it can be said as truly as of John Ker, that he was a "man greatly beloved." He was endeared to his friends by his considerate and unvarying kindness. The needy found in him a willing and efficient benefactor. The sorrowful could rely on his hearty sympathy. The charm of his manner and spirit it would not be easy to describe. As a conversationalist he was fascinating; the young as well as the old hung on his lips for another story, another poem, or another lesson. As a letter writer he had few equals: even the "Greyson" letters were not, either in wit or in wisdom, superior to his. His scholarship was thorough, his stores of information were vast; and, though in the most unobtrusive way, he was ever ready to give the benefit of them to those with whom he came in contact. Add to these things the singular modesty by which he was characterized, and above all the love of Christ by which he was "constrained," and kept on the watch for opportunities of commending Him to others. In his lightest mood

his "speech was with grace, seasoned with salt." If he spent an evening in any house, that was a *memory* to be ever afterwards cherished by its inmates. Such was the man whose sermons are now before us. None who knew him will say or feel that any expression in the foregoing sentences needs to be toned down.

Nothing that might besaid in a brief paragraph could convey any adequate idea of these discourses. It is in keeping with what we have just said of the author that he desired his death to be followed by no biography. This will be much regretted by many; but his wish to that effect was so distinctly expressed that his relatives may feel themselves precluded from the publication of memoirs. On this account the new volume of sermons prepared by himself for the press will be all the more highly prized. The friends entrusted with his MSS. say tersely, "There is no want of material." This will be readily understood by such as can remember some of his sermons preached in Canada. One in particular, on "Songs in the Night," was eagerly looked for in the first series: it was not found in that, nor has a place been given to it even in this. There are some slight suggestions of it in the sermon No. 21: "Trouble at the thought of God." We have often wished to see it placed side by side with one by Spurgeon on the same text, Job xxxv. 10. Besides the benefit derived from the discourses, the treatment of the same theme by two masters of pulpit eloquence, so unlike in many respects, but so entirely one in spirit and aim, would be an interesting and profitable study for preachers.

The sermon in question was preached on a Sabbath forenoon in Knox Church, Ottawa, about twenty-four years ago. The preacher had only partially recovered from long continued physical prostration. His delivery was unusually quiet. One hand was kept in a side pocket during the greater part of the time, apparently as a check on too great exertion. A criticism, if we may so call it, of that sermon would be equally applicable to those in the volume under review. A citizen of Ottawa meeting the pastor of the church on the following day said to him, with reference to Dr. Ker's sermon, "Now, that's the way to preach; just to stand up and say whatever comes readiest." It was, in point of fact, a most finished discourse—an exemplification, in the highest and best sense, of the *ars celare artem*. Another hearer had come to the church, although strongly inclined on that particular morning to stay at home. He had wrought hard till midnight in the newspaper office in which he was employed, and he felt the need of a rest. But he came. He knew nothing about who was to preach, nor about Dr. Ker's being in town. When he saw a weary-looking man, with a somewhat languid step, ascend the pulpit stairs, he was disappointed. But, as he afterwards told, he was soon saying to himself, "He can read the Psalms, anyway." And as the preacher went on through Psalms and Scripture lessons, and prayers, and sermon, "still his wonder grew," till at length he well nigh lost sight of the man in the message by which his attention was riveted. That was the best of it—the result always to be desired.

There is a rich treat in store, profit and pleasure combined, for the readers of this volume.

Gulph.

THOMAS WARDROPE.

Here and Away.

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“YOUR vote and influence.”

W. FARQUHARSON, '86, has accepted a call from the congregation of Dover.

THE Glee Club will give their annual concert at the Asylum for Insane next week.

JOHN CAMPBELL, '84, Granton, visited the College last week and spent several days with us.

THE following piece of advice is worth repeating: “Don't talk ‘shop’ on the train or street car.”

THE Missionary Department in this issue is not as full as we would like to see it. The MS. of several articles intended for this number came to hand too late.

WE would like to suggest to the authorities the advisability of having Convocation Hall properly ventilated. The thing could be easily done, and should be done at once.

KNOX COLLEGE has more politics to the square yard than any constituency in Canada. The various college societies—Literary, Missionary, Glee Club, Football—are now on the eve of the annual elections.

THE following is an interesting piece of missionary intelligence:—
“GIBSON-SHANNON. At Belle Villa, Georgetown, Demerara, on the 18th December, 1886, by the Rev. F. A. Ross, assisted by the Rev. Thomas Slater, the Rev. John Gibson, M.A., B.D., to Hannah, youngest daughter of the late Wm. Shannon, Esq.”

SEVERAL of the ex-editors of the MONTHLY are surprised at the stand taken this year in the matter of the study of the Oriental languages. Hebrew is sometimes looked upon as a bugbear by students. We do not know why. The editors are not all specialists in this department, but are anxious to show their sympathy with the movement in favor of this important and interesting study.

The Parsity, in taking us to task for remarking on its “change of front” with regard to theological colleges, says: “Our contemporary has, apparently, not forgiven *The Parsity* for the publication of the New Protestantism articles.” THE MONTHLY never said anything about the New Protestantism articles, and had completely forgotten their publication. That's not the kind of game we hunt.

THE committee appointed to consider the Foreign Mission Scheme will probably ask the Alumni Association to take action on the matter at a special meeting to be called in April. This is an important question and should be carefully considered. There may be several other matters of importance to be laid before that meeting. The Alumni should keep themselves open and make arrangements to attend the meeting on Closing Day.

THE Professorship of Theology in Princeton, made vacant by the death of Dr. A. A. Hodge, was first offered to Dr. F. L. Patton. Dr. Patton, however, preferred his old subject, Apologetics. The offer was then made to Professor B. B. Warfield, D.D. of Alleghany College, and Dr. Warfield has accepted. This will be a heavy loss to Alleghany. Her sister college might have spared her until she had recovered from the loss of Drs. Wilson and Kellogg.

AN important feature of Commencement Day at Auburn is a missionary address by some prominent divine elected by the students. This year the choice was between Rev. Dr. A. T. Pierson, of Philadelphia, and Principal Grant, of Kingston. After considerable discussion a vote was taken, and Principal Grant elected by an overwhelming majority. Students are generally good judges, and our American cousins will find that they have made no mistake.

THE formal opening of the Legislative Assembly took place this week, and all the royal finery got a good airing. We sometimes wonder what cold-blooded observers think of the Legislative Circus with its "pomp and circumstance," its prancing steeds and feathered popinjays. Does it not remind one of the Indians' pow-wow? White man and Red, all made of one blood; only the white man spends more money on his paints and feathers and blankets.

THE 6th public meeting of the Missionary Society will be held on Friday evening, Feb. 18th. Messrs. Webster, Goforth and McLeod will read papers, and Rev. G. M. Milligan will deliver an address on "The Apologetic Value of Missions." Chairman, His Worship Mayor Howland. This is likely to be one of the best meetings of the Society. We would remind our friends that the hour of meeting is 7.30; and would suggest, to those having control, the advisability of beginning at that hour, that the meeting may close before 10 o'clock.

THE Saturday Morning Conferences have been quite interesting this term. The subjects dealt with have been mainly missionary. Mission work in the various fields—China, India, South Sea Islands, among the Indians in the North-West—has been, fully discussed. Mr. Thomas Henning gave us an excellent address on the Reformed Church in France. Mr. Henning is one of our own graduates, who, after spending many years in editorial work, travelled extensively in Europe, and probably knows more about the Continental Church work than any other man in Canada.

ALL our readers will be glad to know of the success of University College Y.M.C.A. The interest taken in this work by University students, since the opening of the new building, has very greatly increased. The membership is large and the attendance at, and the active part taken in the weekly meetings, prayer-meetings, Bible-classes, etc., would astonish many of the older graduates. Great interest is manifested in the cause of missions, and the nucleus of what they hope to make the best missionary library in Toronto has been formed. All this, among the undergrads. of a secular university, is surely significant.

SMITH'S CORNERS is the name of a mission charge in the township of *Procul*. Mr. Smith has written to the College frequently asking that "the best of the third-year men" be sent to them, as they would like to give a call. Then, lest they may not be able to get the best third-year man, they want to hear "the best of the second-year men." Mr. Smith assures us that "Smith's Corners wants none but the best men." He imagines all the "best men" are anxious for an appointment to Smith's Corners, and thinks he has done a most magnanimous thing when, after service, he remarks to the student that he "might do."

THE most valuable of our monthly exchanges is *The Church at Home and Abroad*, issued by the Presbyterian Board of Publication, Philadelphia. This is the new consolidated magazine, published by order of the General Assembly of the Presbyterian Church in the United States, and devoted to the benevolent work of the Church at home and abroad. It is ably edited, and another evidence of the enterprise of the American Church. We welcome it and read it every month, because while, in its 96 pages, it gives much valuable information about the mission and other benevolent work of that great Church, it is bright, readable and stimulating.

THE Missionary Department in the library has hitherto been sadly neglected. In fact it was nearly empty. The Missionary Society, feeling that this should be remedied, has taken the matter up. A committee appointed to procure books has been so far successful that already over fifty volumes of standard works on missions have been placed on the shelves. The committee feels grateful to the Senate and several friends in the city for assistance given. Would it not be a fine thing for some of our wealthy friends, who have not done much for us as yet and who are interested in this great work, to undertake to supply the College with a first-class Missionary library?

A Methodist exchange has the following:—"Mr. Gladstone, in response to an application from a Methodist congregation in the Team Valley for some 'chips,' sent a log of oak from a tree cut down by himself. It was sawn into small pieces, which were sold at bazaar prices, and a handsome sum was realized for the church funds." Commendable enterprise! Worthy of Canadian imitation! Now, that the old-fashioned bazaar with its auction sales of useless knick-knacks, its peep shows, raffles, flower-stalls, "draws," "sells," lotteries, election cakes and quilts, and last, its *fascinating maiden*—its sanctified theatricals, sanctified flirtation, sanctified gambling, sanctified hypocrisy—now that the old-fashioned bazaar is losing its power to bleed the world, we would recommend to Mrs. and the Misses Bazaar-monger the English notion mentioned above. We have politicians who, if they could not give "a log of oak" for bazaar purposes, might contribute their old hats, or worn-out overshoes, or empty decanters, or corkscrews. Any of these would "go like hot cakes" at a bazaar. It might be a trifle blasphemous; it might even be swindling; but what of that? There's money in it. Make money, make money honest. But, if you can't make it honest, make money. Surely there is "something rotten in the State of Denmark."

It is quite the thing now-a-days to denounce the party press. But if newspaperdom is the devil's property, it is surely "a house divided against itself." When one measures the amount of space devoted to religion and purely religious purposes, in almost any issue of our leading newspapers, and how little to what is inimical to religion, he feels that, somehow, the printer must have stolen a march on the aforesaid manager. For example, not long ago the *Mail* published a series of splendid articles, by Principal Grant, on the Presbyterian Foreign Missions; and the *Globe* is now having the same subject most interestingly discussed, in a series of Saturday letters, by Rev. G. M. Milligan. These things show how the press, though she sometimes limps sadly, is the handmaid of the pulpit.

SEVERAL representatives of the Gaelic Society of Toronto, visited the College last week; and, as a result of their interview with the Highland element, the following gentlemen became members of the Society:—D. A. McLean, J. McGillivray, D. McGillivray, G. A. McLennan, M. McKinnon D. McKenzie, J. E. Browne, John Crawford and J. A. Macdonald. This is a step that should have been taken long ago. It is to be regretted that, while there are many communities where Gaelic is required, the study of that language is rapidly dying out among the ministry. If the study of languages already dead be recommended, why should a language, perhaps the oldest of all, still living, though sadly neglected, be allowed to die? Highlanders should resist the haughty presumption of the Sassunnach with his language born but yesterday and prating to-day as if he ruled the world. *Chlanna nan Gaidheal ri guillibh a cheile!*

"Go to, now, let us have an excitement. Let us hold great meetings. Let us call them Temperance meetings, and hold them in the Horticultural Pavilion. Let the day be Sunday, and the hour 3 p.m. Let the services of humorous lecturers be secured, and advertising be systematically done through pulpit and press." The command went forth and Toronto has its Sunday afternoon Temperance meetings. The Pavilion is crowded. The hymns, usually of a rollicking swing, are vociferously sung. A short portion of Scripture is read by a gentleman in a white tie. The solo or duet is received with great applause, and an occasional "*encore*." The speakers are usually of the "light and loud" type: boisterous eloquence, lame arguments, venerable stories, time-honored almanac jokes. The audience—that is those who are not disgusted—laughs, cries, applauds, cheers and has a good time generally. Lest the proceedings might seem too irreverent, some grave D.D., according to plan, moves "a hearty vote of thanks to the speakers," which is carried amid cheers. Then a silver collection is taken up, and the people go home congratulating themselves that they are "not as other men are" who either stay home on Sunday afternoon or persist in teaching a class in the Sabbath School. We believe in Temperance, and we believe in Prohibition, but such meetings as these, held on Sunday afternoon, with such speeches, and cheap talk, and sometimes vulgar jokes, and applause, and irreverence, cannot be justified so long as the Fourth Commandment remains unrepealed.

THE 60th public meeting of the Literary Society, the last for this session, was held on Friday evening, February 4th. The evening was favorable, the programme was good, and Convocation Hall was crowded to its utmost capacity. The oldest inhabitant never before saw such a crowd in the hall. A number were unable to get beyond the door. The programme was as follows:—Musical selection, "Ye Shepherds Tell Me," by the Glee Club; Essay, "William Pitt," M. C. Rumball; Duet, "O wert thou in the cauld blast," C. W. Gordon and — Conning; Reading, "The Life Boat," J. Argo; Musical selection, "Come where the Lilies bloom," Glee Club; Debate, "Resolved that Art has had a beneficial effect on moral and religious life," Affirmative, W. P. McKenzie and J. J. Elliott; Negative, A. Manson and J. McD. Duncan. The singing was certainly the best effort the club has made this session, and was duly appreciated. The essay and the reading were good. The debate was one of the best; the chairman, Rev. Dr. McCurdy, gave the decision in favor of the affirmative. The Society may justly be congratulated upon the success of its public meetings as evidenced by their growing popularity. A larger hall will soon be required.

WE frequently read of the exclusion, by order of the trustees, of the book of Scripture Selections from use in the public schools. Occasionally we hear of the book being "kicked out," and burned on a bonfire. Of the value of this book of Selections, and of the propriety of using it in our schools, we say nothing. The question that it was prepared to suit the Romish hierarchy we do not here discuss. What we protest against and condemn is the treatment it has received at the hands of some school boards. To say that Rome is the sleepless enemy of liberty, and that she never changes, is to affirm what no intelligent Protestant will deny. But to say that a batch of mole-eyed school trustees are justified in burning a book made up wholly of selections from the Bible, and approved by eminent Protestant Divines, because said trustees imagine they have discovered the serpent's trail, is to utter a sentiment little short of blasphemy. And that these bonfires were kindled, and this book burned, not for religious, but for political reasons, makes such action simply impious. Men talk about Protestantism and the martyrs. We love Protestantism and revere the memory of the martyrs; and because we do, we hate conduct that is a disgrace in a Protestant country, and treason to the truth for which the martyrs died. It will be a sorry day for Canada when Popery becomes dominant. It will be a sorer day when the educational affairs of the country are placed in the hands of blinded Protestant bigots who would burn a book of Bible Selections.