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T H E

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CLERICAL CONSERVATISM AND SCIENTIFIC RADICALISM.

ALL conservatism is not clerical, and all radicalism is not scientific. We have here to speak of Conservatism as limited by the epithet clerical, and of Radicalism as modified by the epithet scientific. The relation of the clerical mind to conservatism, and of the scientific mind to radicalism is the topic which comes before us in this paper. Moreover, the province which we have in view is the religious, the theological, the biblical, not the political or the philosophical. The conservative and the radical types of mind might be expected always to reveal themselves impartially in the various regions of thought or action in which each individual is concerned ; yet we often find it otherwise. Quite frequently conservatism in politics is associated with radicalism in religion, while the political radical or progressist is a religious conservative. The relations of philosophy and theology are such that the same tendencies will generally prevail in both ; though here, too, there are many instances of a contrary kind. What is the explanation of the fact referred to we need not inquire ; as to the fact itself there is no doubt.

Speaking, then, of conservatism in religion or theology, it is obvious to say that all the clergy have not been conservative. It may even be affirmed that radical ideas and movements in religion

have very generally been originated and largely promoted by ministers of religion and professional theologians. The doctrinal deviations and the schisms of the early Church were nearly all headed by ecclesiastics. Arius, Nestorius, and Eutyches were theologians; and though Pelagius remained a layman he adhered to the monastic discipline. Many causes and events prepared the way for the Reformation, and several princes and literary men bore a conspicuous part in promoting it, but the real leaders of that great movement—which, though conservative of scriptural truth, was very radical in relation to the Church and the theology of the time—were ministers of the Gospel. There are really no names of laymen to be placed in the same rank with those of Luther, Zwingli, Calvin, Cranmer, and Knox. The rationalist movement of last century and this is mainly the work of clergymen, for though in Germany and elsewhere a few prominent theologians who figure as leaders of rationalism had not received ordination, the chief promoters were nearly all in orders. Any person who consults the Church histories or takes note of the liberal or radical movement in theology in our own day has abundant evidence that all clerics are not conservative;—if, indeed, he does not reach the conclusion that nearly all heresies, corruptions of Christianity through philosophy, and novel opinions in doctrine are due to those who were specially appointed to teach and defend religious truth. We do not intend by these statements to bring any charge against the ministers of religion nor, on the other hand, to claim credit for them, seeing that it cannot be affirmed of either conservatism or radicalism that it is wholly good or wholly evil. Any broad and general declaration to this effect would overlook distinctions and discriminations, which are of the utmost importance. A well-balanced mind is at once conservative and progressive;—conservative of everything good which has come down to us, while it seeks by careful investigation to enlarge the boundaries of ascertained truth and to purge away errors and mistakes. Above all things, we should seek to know what is true, and to have all doctrines, institutions, and modes of action brought into harmony with the truth. Pelagianism was a pernicious innovation, the Reformation a most benign one.

That the clerical mind is, on the whole, conservative in religion and theology may, however, be freely admitted. The existing doctrinal and Church systems have found their chief defenders

among the clergy, who, as a body or class of men, have shown aversion to radical change. While the Apologetics of Christianity has been mainly the work of its ministers, we cannot deny that errors and abuses which had come to be regarded as part of the Church, which had obtained prescriptive authority, have, as a rule, been defended by the clergy. Any attempted changes in the doctrine, polity, or discipline of the Church, whether for corruption or renovation, have had to reckon upon the opposition of the ecclesiastical body. Various causes of this clerical conservatism, some of them entirely honourable, others, not so, may be specified.

1. The piety, the faith of the clergy has been an element in determining their resistance to radical change. Even those who judge Christian ministers most severely will hardly deny that many of them have really loved the doctrine and the Church of which they were the zealous defenders; while those who, under the influence of Christian sympathies, think more favourably of ministers, though they mourn the decay which, in many times and places, has affected the piety of both pastors and people, gratefully acknowledge that a large proportion of the clergy have, according to their lights, been true servants of Christ. That some of them have led scandalous lives, and that many have been self-seeking and unholily is confessed with sorrow; but we should not be blind to the clear evidences of piety which shine forth in the character and work of so many Christian ministers.

Now we cannot be wrong in regarding the piety of the clergy as part of the explanation of their conservatism. Any one can see how it will act. Piety and faith are ever associated with reverence. They make men afraid of doing or sanctioning what may hurt religion even under the guise of promoting it. Reverence clings to all that is good in the past—all that has been transmitted to us as good from the wise and the holy. Even where in the state of the Church evil or serious imperfection is fully admitted, there is, on the part of many, an unwillingness to adopt vigorous remedies, lest more harm than benefit should ensue; lest the wheat should be rooted up with the tares. That religious feeling should sometimes incline toward an unreasonably timid conservatism may be matter of regret but not of surprise. Enlightened Christian men should, indeed, be able to distinguish between excrescences from which the Church of Christ should be freed and the essential doctrine and

life of the Church, which must at all hazards be preserved ; but, nevertheless, it is an historical fact that the best and holiest ministers and members of the Church have often so identified doctrinal errors with the true teaching, and abuses of administration and discipline with a Divine constitution, that they failed to recognize the necessity of reform or improvement. And, again, when the presence of errors and abuses was undeniable, when the false growths could not be concealed, good men have shrunk from the apprehended risk in applying the pruning-knife. Staupitz was not so admirable a man as Luther, but he was a true servant of Christ. Many a one does not add "virtue" to his "faith."

2. The special education of the clergy partly explains their conservatism. In most countries and periods the clergy have had a liberal education, and for centuries learning was a monopoly of theirs ; they were the "learned clerks." In the education and studies of the clergyman much attention is necessarily given to Dogmatics. The *credenda* of the Church is presented to the ministerial candidate for personal belief and as the matter of his teaching when he shall receive official authority. He is carefully taught to interpret and defend the system of doctrine which is deduced from Scripture and embodied in the formularies of his Church. A general training in languages, philosophy and science could not adequately qualify him for his duties ; he must have a full and accurate knowledge of the *depositum* committed to the Church, whatever may be peculiar in the construction which his Church puts upon the deposit. The object is to build him up in faith and knowledge, and thus fit him to be an earnest and effective teacher of others. The Bible, or the Church it may be, is regarded as the unerring fountain of Divine truth, and the creeds or formularies authorized by the Church—even at the lowest estimate of them—have the stamp of the Church's best judgment upon them after their contents have been sifted and tested for centuries. A merely critical training in relation to religion, the Bible and the Church would be entirely inadequate for those who shall be appointed to teach and preach. Such a training would easily lend itself to rationalism, but could not be suitable for those who are to teach positive truth, and whose object is to produce and strengthen faith in God, the soul, redemption, immortality. Were the position of the Christian minister merely that of a speculator in philosophy,

who on purely rational grounds sustains his opinions as best he can—opinions which make no pretence to direct support from revelation—a discipline very differently ordered would be the proper thing for him. To inculcate upon the student of philosophy that submission of heart and intellect to authority which is so indispensable in the student of God's Word would be absurd. When God's voice is heard we must be silent ; but the utterances of all human teachers must be carefully weighed and verified.

We are not here arguing, be it observed, that clerical education has been always wisely directed, or that an excessive reverence for antiquity and Church authority has never been inculcated. On the contrary, our opinion is that some churches have erred and do err exceedingly in this regard, and that a large amount of *reprehensible* conservatism is thus to be accounted for. But our contention is that the necessarily dogmatic character impressed upon clerical education serves much to explain (without imputation of moral obliquity or dulness) the prevailing conservatism which has characterized the clergy. Though we regret and condemn this conservatism when it becomes obstinate and unreasoning, it were a poor remedy to train our religious guides to be doubters or mere critics of religion.

3. The responsibilities of public teaching and Church administration tend toward conservatism, and the bias of the clergyman's education is thus confirmed. Responsibility for administration in any department of life seems to develop the conservative side of our nature. In politics it is notoriously so. The vehement radical of the opposition becomes a cautious conservative when the weight of government is laid on his shoulders. The Christian minister feels his responsibility, and the more so in proportion to the sacredness of the interests with which he has to deal. Having to give account of his work not only to the Church but to God, he is not disposed to place excessive confidence in his own judgment when he differs from his brethren, and to strike out new paths for himself. Should his fond speculations in doctrine turn out to be miserable errors, or should his rash devices cause his work to fall to pieces in his hands, how shall he answer to his Master for his self-confidence and self-will? Reflections like these will surely occur to him.

4. The least worthy cause of clerical conservatism is self-interest. We should be glad were it not necessary to allege this cause. To

what extent it has operated or is operating now we do not presume to say. To make an entirely reliable analysis of men's motives, separating the evil from the good where both factors are present, is not in our power; nay, we often fail in judging ourselves. But the most charitable reader of Church history will be forced to conclude that bodies of clergy have resisted reform and tenaciously held to the false lest they should endanger their position. In the case of the very worldly this motive may have been the sole one; in the case of those less selfish it has strangely mingled with better motives. Demetrius, whose "craft was in danger," is the type of the worst class. So gross and glaring were many of the abuses pointed out by the reformers in the Church of Rome that it is hard to credit their apologists and defenders with any motive higher than selfishness. Tetzel is precisely of the same category as Demetrius. Often has the cry "the Church is in danger" been raised by men who were utterly indifferent to Divine truth and the welfare of souls. We cannot fail to observe that ecclesiastics of this sort are far more solicitous respecting the *Church* than respecting the Gospel, and are not unfrequently ready to tolerate any error which does not seem to threaten the Church's authority and revenue.

Thus, both good and evil, it is obvious, have resulted from clerical conservatism, as from conservatism in general. To hold the balances accurately and show which preponderates, taking account of the whole period of the history of Christianity, hardly lies within our competence. So far as conservatism has been found in alliance with sound judgment, with openness of mind to the fuller manifestation of truth, and with the desire to follow wherever truth and duty shall lead, it is entitled only to respect and approval. As appears from what has been already said, a wise conservatism can hardly be separated from true piety. It is needed to defend the truth and resist the ingress of error. It keeps the present in living connection with the past, and it serves the present heir to the treasured wealth of the past; it does this in the face of the ungrateful levity with which the attainments of the past are often renounced. It recognizes the important truth that the Maker and Governor of all has so related the ages that the present always comes out of the past; so that we are building upon foundations laid in the centuries that went before. Were the Church handed over to extreme radicalism, with its defective reverence and its

unwarranted confidence in the human intellect as an instrument of discovery and progress in religion, we should lose nearly all for which pious souls love the Church of God.

This is the good side of religious conservatism as represented in both the clergy and the membership of the Church ; and we have here an answer to those who have nothing but contempt for the old. But there is another side to the shield. Should the conservative tendency have exclusive sway, should it lead to obstinate rejection of evidence in support of the new, or refusal even to consider such evidence, it declares itself the enemy of truth, and forfeits every claim to respect. The most absurd and pernicious errors of the Greek and Latin churches shelter themselves under an unreasoning conservatism ; and this notwithstanding the fact that many of these errors are unknown even to antiquity.

There are many instances of theologians, whose character, attainments, and services to religion command high respect, who have permitted their conservatism to carry them into great extremes in certain directions or on certain topics. How we regret to find a scholar like the younger Buxtorf maintain that every letter of the current Hebrew text of the Old Testament remained unchanged by transcription, and that the vowel-points and accents were given by inspiration ! Still more regrettable that the elder Buxtorf should counsel Cappellus to suppress his work on the late origin of the vowel-points, lest by creating doubt as to the infallibility of Scripture he should injure the Protestant cause and give advantage to Romish controversialists. So also we regret and condemn the attack of Owen on the "Biblia Polyglotta." Owen's object is excellent, even to refute the allegation that "the original copies of the Old and New Testaments are so corrupted that they are not a certain standard and measure of all doctrines, or the touchstone of all translations," but this cannot justify either the substance or the form of his criticism. Attempts to improve the English and other translations of the Bible have likewise been denounced as tending to impair the confidence of the people in the Word of God. It need scarcely be said how absurd and foolish all this is, and how real is the injury done to religion when, in its name, opposition is made to the legitimate work of scholarship. How much better that scholarship should complete its task, and thus vindicate the integrity of the sacred writings as no obstructive conservatism has it in its power to !

But we must not leave on the mind of any one the impression that the Protestant clergy, at least, are principally or even largely responsible for any obstruction placed in the path of Christian and biblical scholarship. Purely ignorant and perverse obstruction has proceeded more from other quarters. The very men named in the preceding paragraph were illustrious biblical scholars, and have rendered service to the Bible which does infinitely more than atone for the mistakes which are recorded against them.

The attitude of the clergy toward the doctrinal reconstructions proposed at the present time is a subject too large and requiring too careful handling to be discussed in a few sentences. That no *special* charge can be sustained against the clergy is abundantly evident, for the most ardent advocates and defenders of both the old orthodoxy and the new theology are found in their ranks.

Scientific radicalism. Scientific, we may here understand, in a large sense as applicable to Philosophy and Historical Criticism, as well as to Physical Science. The radicalism which appears in the sphere of religion comes by no means from scientific sources only. It is often a matter of disposition or spiritual tendency rather than of scientific training and habit. But science has certainly contributed, and at present is contributing largely to the radical tendency in theology, whether in dogmatics or in biblical scholarship. The bold scientific thinker when he comes to handle religious and ecclesiastical topics is not unlikelily to bring with him the mental tendencies and habitudes which he has acquired in another province of investigation. Unless he shall recognize what is necessarily special to the methods of theological study in its several branches, the probability is that he will insist upon very radical procedure. Many distinguished philosophers and men of science, it is true, have not only bowed with all submission to the authority of revelation, but have given hearty assent to the usual forms in which the evangelical doctrine is expressed; but others, though not devoid of religious feeling, have advocated a freer handling of religion and the Bible than any of the great Churches would approve.

Among the causes of radicalism in the theological speculations of scientists, the following may be noticed:—

- I. In certain departments of science demonstrative evidence is alone valid; and when men accustomed to require such evidence

enter a province where moral evidence rather than demonstrative prevails, they are not unnaturally inclined to suppose that nothing in it is settled, nothing ascertained ; and should they not reject supernatural religion altogether, they are likely to follow some method of very fundamental reconstruction. Many instances will readily occur to illustrate this remark.

2. When scientific study has been mainly or exclusively physical it constitutes a very imperfect preparation for dealing with questions of a spiritual nature. Here, again, mental habits which may lead either to unbelief or to a very radical revision of theology are quite commonly acquired. The physiological or chemical laboratory does not qualify for the interpretation of spiritual phenomena. Perhaps it is believed that there are no such phenomena, and that matter contains in itself all the potencies. Or should so extreme a conclusion not be reached, should the existence of soul be allowed, a view of the nature of the soul and the conditions of its activity may be entertained which cannot be reconciled either with the ordinary theology or the plain meaning of the Scriptures. *E.g.*, the connection of all mental phenomena with certain action of the brain and nervous system has persuaded many that the soul when separated from the body must continue unconscious till the resurrection, or else that at death another and more refined organism is evolved, by means of which the soul's activity is maintained. Suppose any such views to have been accepted on physical grounds, it would follow that the teaching of the theologians regarding the nature of the soul must be rejected and that Scripture must receive a new interpretation.

3. Lastly, among a certain class of men engaged in scientific pursuits, there is a sort of undefined feeling to the effect that theology has not been thoroughly and scientifically treated, and that the current theologies and interpretations of Scripture are not entitled to any degree of respect. Many writers of considerable name have been recently proclaiming that our chief works on Systematic Theology are constructed on a purely deductive method, and that the inductive reasoning to which all science defers has hardly begun to be applied to dogmatics—a serious charge, indeed, if true. When men who thus regard our theological literature condescend to deliver their opinions on matters of doctrine and interpretation, we are not surprised that they should be of a somewhat radical type.

But having thus indicated sources of danger to theology when men whose studies are too exclusively scientific enter a province to which they are not accustomed, it becomes necessary to add that scientific attainments and a good scientific training are in many respects of the greatest value to the student of the Bible and of theology. Too high demands cannot be made on theology as to the legitimacy and scientific accuracy of its methods. The unscientific should certainly not find refuge in that province of human thought which is the highest and holiest; for in every department where science has right of entry the unscientific will probably lead to the untrue. Let theology, then, be thoroughly scientific, but let no methods and canons which are properly applicable to other subjects but not to it be unseasonably introduced. Let the accuracy of thought, the strict regard for fact, the devotion to truth, which are the honourable characteristics of a man of science, have their complete illustration in the theologian; but let him still remember that the evidence by which he must establish his weighty conclusions is chiefly moral; that in discussing questions which relate to God and the soul humility and reverence are quite as essential as clearness of thought, and that none but the Spirit of God can interpret for us the things which are of God. Should the study of theology be prosecuted in a spirit in which scientific fidelity is properly blended with devotion, there will be little difficulty, we apprehend, in harmonizing the claims of the old and the new, of the earlier centuries with the present; the conservative and the progressive will so happily combine that each shall but supplement and regulate the other. These words of Lenormant are well worth transcribing: "I am a Christian and proclaim it loudly; but my faith fears none of the discoveries of criticism when they are true. A son of the Church, submissive in all things necessary, I for that very reason claim for her, and with even greater ardor, the rights of scientific liberty. And it is just because I am Christian that I regard myself as being more in accord with the true meaning and spirit of science than those who have the misfortune to be without faith."

We do not here enter upon an allied topic, the valuable contributions which several branches of physical science are actually making to Christian Apologetics--an interesting bond of union between the man of scientific research and the man of faith, and a

rebuke, on the one hand, to the supercilious flippancy of certain scientists in their references to the Bible and, on the other, to those believers (a rapidly decreasing number) who speak evil of science and scientific men.

An unreasoning conservatism and a presumptuous radicalism are thus both at fault—both to be treated as hindrances to the full apprehension of Divine truth and the interpretation of Scripture. The application of the critical spirit and method to theological studies by which our own age claims to be pre-eminently distinguished, must not be regarded with any alarm. It is inevitable and it is desirable that all doctrines should be thoroughly sifted, that the strong wind of criticism should blow away all the chaff, and the wheat only remain. The doctrine of the Canon, Textual Criticism, the Interpretation of Scripture, the History of Dogma, and Dogma itself are all subjected to the most rigid scrutiny; sometimes indeed, by men whose only qualifications for such work are intellectual and literary, but also by men of equal parts and attainments who love and reverence the Word of God. The final result will be good; “those things which cannot be shaken will remain.” The substance of the message which the New Testament delivers has in all ages been apprehended truly by the pious, and there is no danger that when scientific criticism has accomplished its work the great lines of evangelical doctrine will be laid in another direction; nor is it possible that in the coming days the Bible will be less to its devout students than it has been to God’s children in the past. We do not claim that theology, in any department of it, has fully accomplished its task, and that nothing remains to be done by those who shall come after us. Let scientific theology press forward in its legitimate course, for it has its rights and its own value; but let us not expect from it results which it cannot yield, nor for a moment imagine that any possible reconstruction of theology will remove the difficulties which, we are often told, make faith too hard for a scientific age and alienate large numbers of religious spirits from the Christian Church.

WM. CAVEN.

Tor onto.

DR. VAN DYKE ON THE POETRY OF TENNYSON.

RUMMAGING about among heaps of literary driftwood we came upon a piece of the wreck of a Canadian venture on the sea of glory. The day was fine when this splendid-looking craft, with all her canvass spread, slipped her lines and headed seaward. She had not gone far, the long rollers of the Atlantic had not struck her, when, suddenly and without warning, she went down, and the quick returning waves smoothed out every ripple and left the surface as if it had not been. The cargo was said to be rich, and a glorious voyage was predicted by the few who knew the captain and crew ; but, although it was only two seasons ago almost no one remembers the name or the fate of the luckless craft, The sorry bit of wreck upon which we stumbled to-day is worth saving, not simply as a warning, but as being itself interesting and valuable.

One of the articles in this number of the ill-fated *University Quarterly Review* is by Professor MacMechan, of Halifax, and is a discriminating criticism of several recent books on Tennyson. In the days of long ago MacMechan was a lover of Tennyson and his maturer judgment is consistent with his early love. "This century has seen three great poets of three great nations, who have kept their natural force unabated to gray hairs. Goethe, Hugo, Tennyson ; they are all noble, but the Englishman, as he is the simplest, is the grandest of the three. His influence is world-wide ; the old king of letters has ruled us long with unquestioned sway, and, like the sovereign whose praise lives in his verse, he has seen ' fifty years of ever-widening empire.' "

The book to which chief attention is given is *The Poetry of Tennyson*, by Dr. Henry Van Dyke, and the appearance of a second edition, revised and enlarged, of this work makes Prof. MacMechan's estimate of present interest. The second edition is indeed superior to the first as it contains a portrait of the poet and two new chapters, "Fruit from an Old Tree," and "On the Study of Tennyson," which make the book much more complete. The Chronology and notes on the literature of the subject have also

been revised and greatly enlarged, so that they now contain, perhaps, the fullest and most accurate list of materials for the study of Tennyson that has yet been published.

In the Preface to this edition Dr. Van Dyke expresses gratitude to Prof. MacMechan, amongst others, for "generous aid." The "generous aid" of the Canadian critic may have had much to do with the modifications made in the chapter on "Two Splendid Failures." MacMechan, as will be seen, advises the author for the sake of his reputation, to quietly omit from future editions the passage dealing with "Maud"; and Dr. Van Dyke has so far followed this advice as to delete the greater part of the objectionable matter. But our purpose is to let Prof. MacMechan speak for himself, as we now do in some pertinent pages from his article on

SOME RECENT BOOKS ON TENNYSON :

We sympathize with Mr. Van Dyke in his effort to make Tennyson's own way of regarding *The Idylls of the King* better known. It might be supposed that the author knew his own intention better than the critic; but in spite of Tennyson's explicit statement, all interpretations of the *Idylls* have been offered, except the true one. In his dedication "To the Queen," he begs her to

" . . . accept this old imperfect tale,
New-old, and shadowing sense at war with soul,
Rather than that gray king, whose name, a ghost,
Streams like a cloud, man-shaped, from mountain-peak,
And cleaves to cairn and cromlech still :
Of Geoffrey's book or Mallor's one on him,
Touched by the adulterous finger of a time
That hover'd between war and wantonness,
And crownings and dethronements."

That is to say, Tennyson does not attempt to revive the Arthur of the Welsh and Breton sagas, nor the chivalry of the middle ages as found in Mallory; he does not aim at writing a series of metrical romances, but a poem which is to interest us by the sight of real men and women at war with the powers of good and evil; and he has taken the characters and events of the Arthurian legends because the material is heroic and national. The interest is human, not historical. Still the poem is not an allegory, although there are many purely allegorical figures in it: such as the Lady of the Lake and the Three Queens. Mr. Van Dyke makes a clear distinction between allegory and parable. Arthur is not the

Conscience, Guinevere the Flesh and Merlin the Intellect. "The King and his people" are "actual men and women"; and the story ". . . 'throws beside' itself an image, a reflection of something spiritual, just as a man walking in the sunlight is followed by his shadow. It is a tale of human life, and therefore, being told with a purpose, it

'Shadows Sense at war with Soul.'

We cannot follow Mr. Van Dyke in his examination of each poem, to prove his point, but I think he makes his contention good. The war of sense with soul continues throughout, and at last it would seem that the evil principle triumphs. The king's dream of a perfect knighthood passes away; his queen is false, and his friend a traitor; on his last battlefield, he is defeated and grievously wounded. His life seems an utter failure. The story which began so brightly, grows more and more gloomy as it goes on, till it ends in darkness—darkness, but with the promise of dawn. For

"the new sun rose bringing the new year."

One thing, for which Tennyson has been often censured, has seemed to me a special excellence, namely, for making the knights and dames of Arthur's court think and feel like refined ladies and gentlemen of the nineteenth century. Every age has done the same; Chaucer's Palamon and Arcite are mediæval knights; Corneille's Greeks and Romans are grand seigneurs in the Court of Louis XIV. It is much better for literature that poets should not attempt the undesirable and impossible feat of reproducing a vanished past. It is enough for them to reflect the thought and feeling of their own age, though it is always allowable to make use of what an elder age has bequeathed us. In the case of the *Idylls*, the old tales have been given new contents in a most admirable way. The new wine has been poured into the old bottles and both have been preserved.

Another timely essay is the one which deals with the plays. Little is said of *The Promise of May*, *The Cup*, and *The Falcon*; but the defence of the three great historical plays, *Harold*, *Becket* and *Queen Mary*, is in every way strong and admirable. I cannot do better than give part of it in the critic's own words:

"These tragedies are not to be dismissed as the mistakes and follies of an over-confident and fatally fluent genius. A poet like Tennyson does not make three such mistakes in succession. They are not the idle recreations of one who has finished his life-work

and retired. They are not the feeble and mechanical productions of a man in his dotage. On the contrary, they are full of fire and force, and if they err at all it is on the side of exuberance. Their intensity of passion and overflow of feeling make them sometimes turbulent and harsh and incoherent. They would do more if they attempted less. And yet in spite of their occasional over-loading and confusion, they have a clear and strong purpose, which makes them worthy of careful study."

No one, who remembers the reception accorded the plays, will think these words unnecessary; and no one who has read them, unswayed by prejudice and unblinded by critical dust thrown in his eyes, will think they go too far. Tennyson's dramas are just beginning to win their way against the indifference and hostility of the critics; and no word that will help us to appreciate them is spoken into the air. No one needs to be told that there is many a line of pure poetry scattered through them; otherwise they could not be Tennyson's. I do not know a more touching passage in even Tennyson than Bagenhalt's description of the execution of Lady Jane Grey: *Queen Mary*, III. 1. But their chief excellence is in their grand outlines, not in highly wrought details. It is not men that are struggling on the stage but nations, and great causes are at death grips. The duel between Harold and William results in a united England; in *Becket*, the war between the king and the archbishop ends in a victory for the Church and the people; and out of the storms of Queen Mary's reign emerges Protestant England. The characters are strongly drawn; Rosamond, Henry Walter Map, Queen Mary, and Gardiner, live again for us in these pages. The difficulties which cluster round the puzzling character of Becket may be considered settled by Tennyson's delineation of the martyred prelate. The late J. R. Green said that "all his researches into the annals of the twelfth century had not given him so vivid a conception of the character of Henry II. and his court as was embodied in Tennyson's *Becket*." All these plays abound in strong situations and scenes: such as the outburst of the storm in the fifth act of *Becket*, where Eleanor stings Henry into a fury of jealousy, and we feel that now nothing can save his former friend, and the murder of the Archbishop in his own cathedral, where the old churchman, who cannot forget that he was once a knight, faces his slayers with the resignation of a martyr and the courage of a

Paladin. Who, after reading, can forget the "room in the palace" where the heart-broken woman, finding herself deserted by her husband, hated by her subjects, and bereft of her last hope, crouches on the floor, in silence, half mad, staring with the set eyes of the dead, while her women whisper apart? This very scene illustrates the peculiar division of our sympathy all through these plays. We hate the queen whose bigotry has almost ruined England, but we pity the loveless, dying woman. Harold repels us as a breaker of oaths, but attracts us as the last great Englishman. William is unscrupulous, but he is a strong, wise, merciful ruler. Henry is right in thinking that no scoundrel should not cheat the gallows because he wears a monk's frock; and Becket is not wrong in maintaining the rights of the Church, and endeavouring to save Rosamond. In other words, the characters are human beings, not abstract qualities, nor demigods, nor devils.

Another admirable feature of this book is the "Chronology," which is a combined bibliography and life of the poet. The date of every publication is given, the exact title, and, in the same paragraph, the chief reviews, and a judicious remark or two. I commend this appendix to the student, if not to the general reader, for I do not share the horror of books of criticism and bibliographies which some worthy people seem to feel. The student lives a lonely life; he needs suggestion and stimulus; and, if he cannot get this from living men and women the next best thing is to get it from books. When you open a book on Tennyson you are simply comparing notes with some one who has thought on the same subjects as yourself; whether you may agree or disagree with the author, you get food for thought, which is the great matter. Mr. Van Dyke's "Chronology" leaves little to be desired as far as it goes, but it does not pretend to be complete. In several respects Mr. Shepherd's, although published twelve years ago, is fuller. A bibliography which will combine the best features of both is still a desideratum.

There is one danger which the writer of such a book runs, and Van Dyke has not escaped it. That is, in the absence of any fixed standard, without any reference to recognized principles of art, his criticism becomes merely the utterance of personal opinion, without the saving clause, "I think so." A painful example of this purely subjective criticism is the chapter on *Maud* and *The Princess*.

With his remarks on *The Princess*, I have nothing to do. Years ago Mr. Stedman took up an impregnable position when he wrote of this poem: "The poet, in his prelude, anticipates every stricture, and to me the anachronisms and impossibilities of the story seem not only lawful, but attractive. Like those of Shakespeare's comedies, they invite the reader off-hand to a purely ideal world." And Mr. Dawson in his clever *Stuay* has fortified this Quebec and supplied it with a Point Levi. Mr. Van Dyke mentions both these authors in his article, but if he had read them, would he not know that all his objections had been met, and would he ignore their arguments altogether, and not even try to answer them?

The passage which deals with *Maud* begins as follows:

"Maud is altogether lyrical. And herein lies its weakness. It is an attempt to make a whole drama out of songs; in other words, to perform the impossible."

What would Mr. Van Dyke say if another subjective critic should come along and argue in this fashion? "You admit in the very next sentence that 'a single mood, a single passion, may be expressed in this form; even a character may be lyrically embodied.' If a single mood or passion may be expressed in a song, why may not a series of moods and passions be expressed in a series of songs? And why may not this song series tell a story, just as the journal of a man who, at the supreme moments of his life, has found relief for pent-up feelings in committing them to paper? And if the story is vividly told and tragic, why may it not be properly styled a mono-drama?" Arguments like this may be brought forward in defence of *Maud*, but if the one critic did not convert the other, who is to decide between them? But this subjective criticism has betrayed Mr. Van Dyke into downright demonstrable errors. Take page 123 for instance. It is very hard to believe that the writer expects his readers to take it literally. It sounds altogether too much like Coplestone's famous review of L'Allegro in his *Advice to a Young Reviewer*, which he winds up by saying that "With the help of Cocker and common industry, he (Mr. Milton) may become a respectable scrivener; but it is not all the Zephyrs, and Auroras, and Conydous, and Thyrsises, aye, nor his junketing Queen Mab and drudging goblins, that will ever make him a poet." This is fine irony, but Mr. Van Dyke seems to be serious when he writes as follows. The italics are mine:

"Not even the love passages are free from exaggeration and over-strain. Why should the lover say that Maud has

' Feet like sunny gems on an English green ?'

The foot is far too large to be compared to a gem, and unless a person happens to be barefoot it does not look in the least sunny, but rather black. Or, again, why should he call her 'beautiful creature?' The phrase is hackneyed. And why should he go on like this :

But if I be dear to some one else,
Then I should be to myself more dear
Shall I not take care of all I think,
Yea, ev'n of wretched meat and drink,
If I be dear,
If I be dear to some one else.

If his meat and drink were wretched, there was no reason for his taking care of them."

This is the sort of criticism that takes one's breath away. We can only stare and gasp. That a dainty foot, only seen by flashes under a swaying robe, should be compared to a gem or jewel, to something fine and cunningly wrought, seems no compliment to Mr. Van Dyke. What would he say to

Many a light foot shone like a jewel set
In the dark crag ?

Or,

Her feet beneath her petticoat
Like little mice stole in and out ?

To the latter, probably, that unless the lady was barefoot and the mice, white mice, the simile would not hold. The comment on the second passage involves too serious a misconception to be dismissed as simply ridiculous. How any one pretending to admire good literature could miss the beautiful meaning of these lines passes my comprehension. A more unfortunate selection for adverse criticism could hardly have been made. In the first place, so far from being egotistic, the passage is exquisitely humble. The lover says to himself, "I know that I am nothing ; but the bare possibility that this queenly girl may come to love me, gives my life a new value. I will strive to make the thing I call myself less unworthy of her regard. I will guard my thoughts, I will consecrate the commonest things of life to her service." Then he lingers fondly over the delicious dream that *may* come true. What if he should awake and find it a reality ? It is almost too much to hope.

In the second place, Mr. Van Dyke has failed, as every intelligent reader will see at a glance, to grasp the meaning of "wretched," on which the whole force of the line depends ; and he has not improved the stanza by the omission of the mark of interrogation at the end.

After verbal criticism of this kind, the conception Mr. Van Dyke forms of the hero's character will surprise no one. On p. 129, he speaks of the lover's "intense egotism, his affectations, his misanthropy, his alternations from fierce raving to foolish gushing," sonage." Where the artist found the original for this pleasant picture and calls him "this lean, sallow, atrabilious, hypochondriacal per-I do not pretend to say ; but it certainly was not in Tennyson's poem. We wonder what the poor fellow has done to Mr. Van Dyke that he should call him all these hard names. "Morbid, sentimental, spasmodic," are other terms he flings at him. Now, if our critic were alone in his opinion I should say nothing : his error would remain with himself ; or if he had said, "This is my view after a careful study of the poem," it might be passed over in silence. But this conception of *Maud* crops up again and again ; and this particular essay shows that the writer is blind to the real meaning and significance of the poem.

In the first place, he has not studied *Maud* or he would see that Tennyson has carefully anticipated every objection that could be raised ; to use a sporting term, he has "hedged." Like nearly every critic, Mr. Van Dyke has not taken account of the exceptional circumstances of the protagonist's life. He is the only son of a ruined gambler and suicide. Of a fine-strung, sensitive nature, he has grown up alone, where everything he sees reminds him of his father's tragical end. He is a student and has never mixed with the world. What wonder that the sweet bells are jangled? Nearly forty years ago one of Tennyson's ablest critics pertinently said : "To strong men the world is not made better by a father's ruin and suicide, by the prevalence of meanness and cruelty, by contemptuous neglect and general absence of sympathy." Besides, the hero is conscious of his own failings, just as Hamlet is, and longs for betterment. "Oh for a man to arise in me!" he cries. He is on the verge of madness or self-destruction when Maud crosses his path. At once the real strength of his character comes to the front ; he shows that he has an infinite capacity for loving, and each lyrical outburst reveals depth upon depth of pure, tender, passion-

ate devotion. No wonder Maud loved a man capable of homage so perfect and sincere as that which breathes in "Come into the Garden" and "I have led her home." All goes well for a time : he passes from doubt to assured and happy love, and then, in a moment, the desire of his eyes is taken from him, and by his own fault. No wonder his brain is almost turned. From this point of view, the story is perfectly constructed, and each part of it is consistent with every other part. Maud's lover is very like Romeo. The latter, also, is "easily moved to hatred, despair, ecstacy, jealousy, rage and madness ;" and yet he seemed to Shakespeare a suitable person to take the chief part in his drama and awaken love in the breast of the peerless Juliet, when the perfect Paris had failed to do so. As far as I know, Mr. W. H. Mallock is the only critic who has perceived the real significance of *Maud*, to which Mr. Van Dyke, in his furious tilt at hysterics, is utterly blind. This much abused age of ours, this imitative, so-called faithless, groping age, has one excellence no other age possessed. *Maud* is a revelation of how a mere modern can love ; it is the revelation of a purer, more beautiful, more tender, more strong, and more consuming passion than any former time dreamed of. The reverence for the beloved woman is holier than ever before. And *Maud* illustrates this, for whatever may be said of the lover's character, nothing can be brought against the character of his love : not the shadow of an impure thought crosses his mind. The presence of such a love in a diseased nature is only an accident ; it is only stronger in a sturdy nature, such as that of the gallant young Highlander in *Macleod of Dare*. Why the utterances of Maud's lover should be called sentimental I do not understand, unless it is because all lovers are sentimental. The use of "babyisms and dear diminutives" does not prove a man weak. No one would call Dean Swift hysterical or sentimental, at least not to his face. And yet look at the baby talk of the *Journal of Stella*, "the purr of *the tiger*," as Mr. Gosse calls it.

The slap at the Tory politics of the poem is pardonable. An American could hardly be expected to sympathize with England in the part she played in the Crimean war. But her action is not so unjustifiable as our critic seems to imagine. Protection to the Danubian provinces was Russia's side of the "question at issue ;" the other side was whether Slav barbarism should make a fresh

inroad upon Western civilization. To Ruskin, for instance, the Crimea was another Thermopylæ; the fallen will be remembered as "those who held the breach and kept the gate of Europe against the North, as the Spartans did against the East." And he is far from being alone in his opinion. Again, I cannot think that the paragraph about shattered reputations would have been penned if Mr. Van Dyke had remembered what characters the dangers and hardships of that campaign helped to form; for such men as Sir Henry Havelock and "Chinese" Gordon were in the trenches around Sebastopol. This entire essay is so different from the rest that it might be from another hand; and perhaps Mr. Van Dyke is not to be held responsible for the absurdities contained in it. In any case, for the sake of the writer's own reputation, it should be quietly omitted from future editions. It is a very serious defect in an otherwise sound and helpful book.

Not the least suggestive chapter in it is the ingenious parallel drawn between Tennyson and Milton. The many resemblances in the lives of the two poets; in their tastes, habits and temperaments, are well brought out. The essay is particularly happy in comparing the great change wrought in Milton's life by the outbreak of the civil war and the transformation of the Victorian poet by the loss of his friend Arthur Hallam. The result was the same in each case: the art of the poet was made perfect through suffering. The celebrated friendship of Tennyson and Hallam, with its sad ending, is usually touched upon when it is necessary to consider *In Memoriam*: then we are told that the poem is an elegy on a college friend who died suddenly. But we shall never understand the secret of Hallam's influence, or the *inevitableness* of the great threnody if we approach the story in this fashion. We must begin at the beginning.

In 1828, two students met at Cambridge for the first time in their lives. The one is a dark-eyed, strong-featured young giant from a country parsonage; the other, a tall, handsome Eton boy, who has travelled and is familiar with polished London society. The first has undoubted gifts, but he is silent and his expression is slightly sarcastic. The second is a fluent, brilliant talker, with a keen, speculative mind. Both are fond of literature, and both write verses. A friendship springs up almost at once. They walk and talk together; are quite inseparable. They are friendly rivals for

a college prize. The elder friend wins it by a remarkable poem, called *Timbuctoo*. In the long vacations they go off tramping on the Continent or read in the country. They are drawn closer still when the Eton boy falls in love with his friend's sister, and the young people engage themselves to be married. These are happy days; with lessons in Italian, long rambles about the fen country, and verse-making; moonlight nights are too short for the delicious talks and discussions. The two friends have their literary projects; they are about to bring out a volume of their verses, but only those of one appear; they are called *Poems, chiefly Lyrical*, and are much talked about.

And so life goes on, till the crash comes. The gifted, the brilliant young lover, is cut off in an instant. No wonder that for the surviving friend life is never the same again; no wonder that he sinks into a ten years' silence, and when he speaks again his tone is deeper, sadder, more strong. No wonder that he embalms the memory of his beloved Dead in a matchless elegy.

It is strange to think how lasting and all-pervading Arthur Hallam's influence is. That Tennyson had received some powerful stimulus at Cambridge is evident from the great strides he makes in his art. Compare the prize poem with those of two years back. Undoubtedly a great part of this stimulus came from the single intimate friend, who was considered the most talented of an unusually brilliant group of young men. Indeed, *In Memoriam* gladly confesses the poet's indebtedness to Hallam's fine critical abilities. The severing of this friendship was the means of ennobling Tennyson's character and perfecting his art. The *English Idylls* not only show an immense advance over the volumes of 1830 and '32, but they set Tennyson's peculiar style. After 1842, certain excellences and certain mannerisms are always present in his work. One can fancy, too, the sad pleasure the Laureate took in weaving his great epic around the name of Arthur, and in transferring not a few of his lost friend's best traits to the "blameless king." In these latest years, unnoticed minor poems, like the sonnet on the Rev. W. H. Brookfield, and *In the Garden at Swainston* show how lasting this deep affection is. The dead friend is not forgotten. It must have been no ordinary nature that could win so great and so faithful a mourner.

ARCHIBALD MACMECHAN.

Halifax.

A LETTER FROM MISSIONARY GOFORTH.

MEMBERS of the Knox College Students' Missionary Society or of the Alumni Association have no just reason to complain that their missionary wastes time in unnecessary letter-writing. He has evidently emerged, suddenly perhaps, from the writing state. It is interesting to watch the evolution of a missionary. A beginning having been made, the embryo missionary is very positive. He is prepared to lecture the Church not only on points of duty but also on methods of work. Then when he sets foot on heathen soil he grasps the situation in a moment. He is prepared to settle off-hand problems with which veterans have wrestled for a lifetime. During these months the home papers are relieving him of his swelling ideas which, when spread out in the sunlight, vanish into thin air. This loss of blood causes temporary weakness and barrenness, but is almost absolutely necessary, and the after effects are usually good. For a year or two all originality seems gone. He has no ideas, at least none to spare for the home papers. He is silent, observant, receptive, meditative. Some never reach this stage, and present examples of arrested development. This is the brooding time, when the true life begins to pulsate. Soon the entry will be made "Missionary." Fortunately, in Mr. Goforth's case the transitions were rapid and the process brief, and the theory of evolution would break down could no better illustrations be furnished.

But we must not despise the writing missionary. Indeed perhaps the danger lies in our missionaries taking for granted that what is an everyday occurrence with them is familiar to us. One telling of the story will not suffice. We must have line upon line if we are ever to believe what a moment face to face with heathenism would reveal.

The following letter, written under the shadow of a great sorrow, will be read with interest by others than those to whom it is specially addressed :

To the Students and Graduates of Knox College :

DEAR BRETHREN,—Since I last wrote you we have met with nothing unusual. We have triumphed over our enemies, but can-

not say that we have won them to our side. However, we gather from the effects noted, that our position in Honan is much more secure than before the riots. We can now report compounds secured in both the north and south ends of the field, and hope to have four or five families spend the coming winter in Honan.

You will notice in the minutes of a recent meeting of the Presbytery of Honan, that it was unanimously decided that Dr. Smith, Messrs. MacKenzie, MacDougail and MacVicar be stationed at Hsin Chen, in the Wei-hui-fu prefecture; while Dr. McClure, Mr. MacGillivray and myself be stationed at Chu Wang, in the prefecture of Chang-te-fu. In the minutes of that meeting we gave no reasons for the division; therefore it was agreed that Dr. Smith and myself should write to our respective colleges, as had been understood that we would work at the same station. To dispel any misgivings, I may say there is nothing in the personal relations of Dr. Smith and your missionary which necessitates a departure from the original plan. But division on the present lines came up for discussion, because two of the brethren expressed their desire to be permitted to work together, on the ground of warm personal attachment, in addition to the fact that their views of mission work so fully corresponded. This arrangement suited Mr. MacGillivray and myself perfectly, though the thought of division on these lines did not even occur to us, for the simple reason that having been out earlier and having already worked in different portions of the field, we thought that separation, as far as we were concerned, was naturally settled.

When this plan of division came before Presbytery we discussed it in all its bearings, and came to the conclusion that it would be better to have it so. Still there were difficulties in the way. From the first, every step in the Chang-te-fu prefecture has met with opposition; while in the South our way has been comparatively smooth. We could not think of removing Mr. MacGillivray, with all his experience and facility in the language, from this difficult section; and, on the other hand, I had done all my work in the Wei-hui-fu district, and already know many of the people; for this reason it did not seem fair to myself to remove to a new district. Finally, the only way to obtain division on lines that seemed so desirable, was for me to volunteer to leave the district I decidedly preferred, and go to the more hostile portion, where I scarcely knew

any one. But I feel my loss will be more than counterbalanced by being associated with MacGillivray.

In the Chang-te-fu prefecture we have a magnificent field. There are perhaps a million souls. You will need to reinforce us before such a host can be evangelized. Chu Wang, our present base, is only six miles within the north-east border of Honan. Chang-te-fu city, thirty miles to the west, is the natural centre. It is a hostile city, but for mission work possesses many advantages. Our aim is to reach it. We have our present base secured for five years, and longer if we wish. We shall work Chu Wang and surrounding country as if it were to be our permanent station, and follow the leadings of Providence, either to remain where we are or when the way opens up to move on to the more populous stronghold.

My letter would be incomplete without touching on the present anti-foreign riots. These riots so far have been confined to the great water highway of China, the Yang-tse river. This disturbed region is upwards of four hundred miles south of our position in Honan, and we are not apt to be affected unless the movement turns out to be general against foreigners. As it is, a region of 1,000 miles from east to west is disturbed. The missions either have been wrecked, or were saved only by the bold stand of the foreigners, coupled with the soothing influence of gunboats lying within range. The Chinese Government must make good all loss of property, but that which no government can make good has happened. Two Englishmen, one of whom was a missionary, were stoned and clubbed to death in the streets of Wusneh, near Hankow. At the same time helpless women and children, fleeing from their burning homes, were shamefully treated by the infuriated mob. This is drawing dangerously near the limit of endurance. The Chinese authorities see that foreign feeling is deeply aroused, so the Emperor has issued an edict commanding the governors to at once put down the riots, make good all losses, and afford the fullest protection to foreigners. At the same time, he declares the right of missionaries to propagate the Christian religion in every part of the empire, and commands all officials to see that they receive protection for life and property. The edict is all that could be desired, if the officials could only be relied on to carry out their monarch's commands. In spite of the edict the riots continue. It

is uncertain what the end may be ; for it is believed there is widespread dissatisfaction with the reigning dynasty. Two causes are assigned for this unusual outburst against foreigners. One is, that there is a strong revolutionary party in China, desirous of overthrowing the present Tartar dynasty. They adopt the present methods of attacking foreigners, hoping to embroil the Government in a foreign war, that they may the more easily attain their ends. The other is, that vast quantities of the most inflammable anti-foreign literature has been circulated during the last few years. The authorities did not prevent, and it is thought they secretly encouraged it. A pamphlet, entitled "The Death-blow to Corrupt Doctrine," is perhaps the vilest against Christianity that human depravity ever penned. It bears the marks of the highest literary ability, and is supposed to have been the work of a high official. A tract written by an ex-admiral of the Yang-tse fleet, proclaims it to be the duty of all loyal Chinamen to rise up and expel this foreign offence (the Christian religion) from their shores. This tract has, during the last few years, been scattered broadcast over the whole region now so agitated. This literature was eminently fitted to bring about the lamentable results of recent months. Satan will in this, as in all other cases, overreach himself, and the cause of Christ will score the triumph, through more widely opened doors and a more accessible people. "The Lord reigneth." The word stands sure ; "The Lord bringeth the counsel of the heathen to naught, He maketh the devices of the people of none effect."

I hope to move my family into Chu Wang during September. We continue to exist with the thermometer ranging from ninety to one hundred and ten. With sincere thanks for your many kindnesses, I remain, your devoted missionary,

J. GOFORTH.

Lin Ching. July 14, 1891.

Canadian Presbyterian Mission Fields.*

SIXTH PAPER.

FRENCH EVANGELIZATION.

HISTORICAL STATEMENTS.

THE work of French evangelization, as conducted by the Presbyterian Church, while extending to the Maritime Provinces and to Ontario, is chiefly concentrated in Quebec. This is the oldest province of Canada, and is full of historic interest and political significance. And as it is certain to prove in future, as in the past, a potent factor in determining the destiny of the Dominion, a glance at its position in relation to the whole country is here in place.

Jacques Cartier, the memory of whose exploits French Canadians cherish with pride and veneration, ascended the St. Lawrence in 1535, but the settlement of the Colony did not begin till 1608, when Samuel de Champlain landed at what afterwards became the site of the picturesque city of Quebec. He immediately established military and trading posts among the Indians, and was soon joined by an influx of emigrants from France, accompanied by religious teachers of the Recollet and Jesuit Orders. Of their missions among the aborigines and their own countrymen it is unnecessary here to speak. The outcome of their efforts, the status of the Romish Hierarchy in the province and the position recently gained by the Jesuits will be referred to later.

The purpose of France to reproduce and establish herself as an independent nationality on this continent proved a failure. Providence had manifestly another destiny in store for the Colony. After a century and a half of French rule the defeat of the forces of the Marquis of Montcalm on the Plains of Abraham in 1759, by the English army under General Wolfe, made it a British Province. By the Treaty of Paris, signed in 1763, it passed under English rule, while the Quebec Act of 1774 secured to the conquered French colonists the enjoyment of their own laws, language

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and religion. Not that this or any other enactment handed them over to the perpetual domination of Rome. Its main purpose was to guarantee the fullest religious freedom, but unhappily some of its provisions transcended both the letter and spirit of the Treaty of Paris, by which it should have been limited, and thus it imposed upon the people burdens under which they suffer to this day. It was this Act which legalized the continuance of tithes which have proved such a drain upon the resources of the land.

In 1791 the Colony was divided into Upper and Lower Canada, an arrangement which lasted till 1841, when the provinces were again re-united. The sixty years of separation were not free from difficulties and drawbacks. Local jealousies and discontent prevailed in many quarters. What might correctly be designated irresponsible government, and the arbitrary and corrupt reign of the "Family Compact," ran their course until events culminated in the rebellion of 1837. This caused a serious backset for a time to the whole country, but issued eventually in a greatly improved state of things.

The union of 1841, however, and the advantages consequent upon the rebellion were not a finality, and perhaps this is not even yet reached. A little more than a quarter of a century brought about another great constitutional change. It is customary with political writers to attribute it to the superior insight and wisdom of certain public men, but the fact is, that, during the period referred to, as interprovincial, educational, and especially certain religious and other questions came to be discussed, a dead-lock was reached on the floor of Parliament between the two antagonistic political parties. Government under existing conditions became impossible. The solution of the difficulty was sought by the parties temporarily coalescing and proceeding to the formation of the Dominion of Canada in 1867. This was effected under the British North America Act, passed by the Imperial Parliament, uniting the provinces of New Brunswick, Nova Scotia, Quebec and Ontario. The Act provides for a Parliament at Ottawa, having supreme jurisdiction in certain matters, while local affairs, including education, are relegated to provincial legislatures. The Maritime Provinces entered this union reluctantly, many of the people being unable to see that permanent good could result from it. The Federation, however, has held together, and has been so enlarged

by the acquisition of the Hudson's Bay Territory and the formation of new provinces, that it now stretches from Atlantic to Pacific and from the great lakes on the south to the Arctic Circle.

Enthusiastic hopes are cherished by many regarding the future of this enormous, and, as yet, sparsely inhabited country. They see in it the beginnings of a powerful nation of many millions, occupying the larger half of the continent. They can hardly set limits to its natural resources, and its agricultural, commercial and educational development.

Others again—perhaps naturally pessimistic—predict that the Dominion is only a temporary combination of provinces, widely separated geographically, as well as in spirit, aims and interests. They allege that interprovincial trade to any considerable extent is neither possible nor profitable, and that the natural connection and market of the country are to be found within the sixty-five millions of people forming the American Republic to the south. They claim that there is no satisfactory growth of vital unity and a patriotic spirit among the federated provinces. Some of them are burdened with expensive unnecessary legislative machinery. They are in several respects being systematically educated away from one another, and thus becoming more intensely provincial in spirit and effort.

Quebec usually receives its full share of blame in this respect, and yet a fair reading of the utterances of public men and of the press in other provinces will scarcely prove them wholly guiltless in the matter. At any rate, it is no part of my plan in this paper to discuss such political opinions and theories. The logic of events will in due time determine their worth.

RELIGIOUS CONDITION OF QUEBEC.

To realize the necessity and nature of missionary enterprise within the province, the religious and educational conditions of the people should be clearly understood.

About three-fourths of the entire population are French, and the bulk of them are more or less strongly attached to the Church of Rome, which is enormously wealthy and enjoys a status by law such as is accorded to no other religious body in Canada.

Her revenues are derived from various sources, such as real estate, the precise and even approximate value of which cannot be

ascertained, bequests, tithes, special fees, lotteries and assessments for building and other purposes.

Tithes were instituted in 1663, and have continued to be enforced from 1667. By a decree of the Council of State, dated July 12th, 1707, the tithe or "dime" was fixed at one-twenty-sixth of agricultural products, including all cereals, harvested, threshed, winnowed, and delivered at the priest's parsonage. The annual aggregate value of this impost for the whole province has been variously estimated at from two to four million dollars. And it is stated that, were the English-speaking population wholly removed and their lands placed in possession of French Canadians, the income of the Church would be increased annually by at least another million—a sufficiently stimulating cause of ecclesiastical zeal to accomplish this end. Protestants, in many parts, are therefore rendered uncomfortable through depravation of municipal, educational, and religious privileges, and in other ways well understood by the priesthood. As soon as they feel constrained to leave the province their farms are promptly bought by Roman Catholics, and the money for this purpose is advanced by agents who secure themselves by first mortgages on the property. Whole districts have been manipulated in this fashion, and the process of elimination is being vigorously pushed in order that the influence and the resource of the Church may be increased.

It is matter of common notoriety that lotteries, involving millions of dollars, are conducted for the benefit of the Church under the approval and direction of the highest ecclesiastical authority. The state of religious opinion and the corrupting tendency of the ethical teaching delivered to the people may be judged from this fact. Enlightened countries, guided by the precepts of the Bible, have long regarded lotteries as a crime; but in Quebec they are employed for the furtherance of religion.

Dr. Palmer, of New Orleans, addressing a mass meeting in that city in condemnation of this vice, on the 28th of June last, said:—"I lay the indictment against the Lottery Company of Louisiana, that it is essentially an immoral institution, whose business and avowed aim is to propagate gambling throughout the State and throughout the country. This being not simply a nuisance but even a crime, no legislature, as the creature of the people, nor even the people themselves in convention assembled, have power to

legitimate it, either by legislative enactment on the one hand, or by fundamental charter on the other. In other words, I lay the indictment against the Louisiana Lottery Company, that its continued existence is incompatible, not only with the safety, but with the being of the State." Then with burning eloquence and unanswerable logic the Doctor proceeds to prove his indictment. The vice of the lottery lies in the fact that it is neither a transaction of gift or of purchase. "It is simply grotesque to speak of that being purchase money which does not amount to one-twentieth of the value of the thing purchased. But, it is urged in answer to this that the parties contract and make the bargain between themselves as to this gain and loss, and that as the losers agree to take their chances with the rest, it is constructively, although not actually, a gift on their part.

"Now it is one of the plainest principles of ethics, that what a man has no right to do, he has no right to bargain to do, and no contract between man and man to do a thing that is unlawful can ever be made right in the sight of man or God, simply by the fact that it is a contract between them. I go beyond this and say that the deliberateness of the act, when two or more men sit down together and combine to do a thing which in itself was not right to do, the deliberateness of the act makes it more criminal than if it sprung from the spontaneous and sudden act of an individual, and more than all you have in the contract to do the wrong thing, not only this deliberateness, but you have the concurrence of two wills doubling the crime on the part of both. The man who staked his property had no right to stake his property on a chance, and the man who won the property upon that stake had no original right to take it. It was neither a gift nor a purchase, and consequently the agreement between the parties to stand simply by the chance was an immoral agreement, and no legislation can possibly make it legitimate. * * * * The lesson industriously taught the people is not only to live by luck, but to live upon the misfortunes of their neighbours."

All this, and much more to the same effect, which Dr. Palmer urges against the lottery plague in his own State, is equally applicable to what is taught and practiced by the Church in Quebec in the sacred name of religion for the purposes of revenue.

We mention next legal assessments for the erection, enlarge-

ment and repairs of churches, parsonage-houses, etc. These assessments, which are levied under the provisions of Chapter XVIII. of the Consolidated Statutes of Lower Canada, are in many instances oppressively heavy. Parishioners have scarcely any voice except through their Marguillier or Wardens in determining the size, style and cost of such edifices. The matter is virtually in the hands of the bishops, and should the people show reluctance to comply with the necessary forms to legalize the transaction they can readily be subdued by the use of the ecclesiastical lash. It is to be remembered that, according to Romish theology, salvation is exclusively tied to the sacraments, and these are wholly in the hands of priests, who grant or withhold them at will. To be deprived of the sacraments is not simply to suffer the public disgrace of excommunication, but also to be doomed to eternal ruin. To devout believers in this doctrine there is no weapon wielded by the civil powers so forceful and effectual in securing subjection. The taxes levied under this pressure are collected, if need be, by process of law like any ordinary debt. Thus it is that magnificent churches, parsonages, etc., appear in all parts of the country, churches which, for costliness and stability, fill strangers with amazement, and stand in obtrusive contrast to the cheap and shabby dwellings of an impoverished people.

These are the main facts touching ecclesiastical revenues, and it is obvious that with these powers conferred upon the clergy the Church must be regarded as enjoying a *quasi* State establishment, so that it is not surprising that the leaders of the Hierarchy should aspire, as they most decidedly do, to give effect to the Ultramontane dogma which makes the State subordinate to the Church. It need not be doubted that this view is persistently taught by the Jesuit fathers, and quietly instilled into the minds of the people by a vast army of priests, nuns and friars in the numerous schools, colleges, convents, poor-houses, hospitals, etc., scattered over the province. Many of these institutions, it should also be understood, are sources of financial profit to the Church rather than public charities. They are well subsidized by government grants, the larger share of the taxes from which such subsidies are given being paid by Protestants, who also contribute additional income to convents by unnecessarily patronising them and by responding to the skilful appeals perpetually made in their behalf.

In spite of the vast outward equipment and financial power of the Church, the spiritual condition of the bulk of the people under her domination is far from satisfactory. They are deprived of the free use of the Word of God. It is not in their hands and in their homes. It is not their family book, in which parents and children learn the will of God their Saviour. This fact alone is sufficient to condemn the whole system which is responsible for it. The necessary result of this state of things is ignorance of Divine teaching, and hence blind devotion to manifold superstitions, unreasoning veneration of sacred shrines, curative and prophylactic fetiches of various sorts. As many as 64,000 persons, for example, are reported to have visited the shrine of *La Bonne Ste. Anne*, near Quebec, in six months, and numerous miracles are said to have occurred in connection with these pilgrimages. During the small-pox epidemic in Montreal thousands of images of the Virgin Mary stamped on thin paper were swallowed by the people in the belief that they would thus be cured of the disease or protected from it. A brass image of the Virgin, which had been used many years before to stay the ravages of cholera, was carried through the streets in a procession of 8,000 persons led by Archbishop Fabre in full canonicals, with crozier and mitre, attended by a retinue of priests in soutanes and surplices. These thousands, publicly expressing confidence in the curative efficacy of a brass image, moved along telling the beads of the rosary, singing the Litany of Loretta and the Ave Maria, and imploring the Virgin to deliver the city from small-pox.

Let these specimens suffice in proof of what we have said as to the prevalence of superstition and credulity where the Word of God is virtually suppressed. Is it to be wondered at that by the diffusion of truth through the press and by missionary agencies, thousands of these people are beginning to lose all faith in such absurdities and the dogmas associated with them. And so far as intellectual conviction is concerned, these thousands would at once cast off the yoke of Rome but for their being held back by social and business considerations, and, chiefly, by their wives and daughters, who are peculiarly susceptible to priestly influence. The strength of the Church lies largely in her control over women and the manner in which their services are utilized. But this stronghold is not impregnable. The truth and the Spirit of God can

reach the hearts of the mothers and daughters of the land, and move them to strike for freedom. And the disaffection already so widespread is being increased and intensified by the aggressive movements of the Jesuits, especially since the incorporation of their society and their unrighteous endowment out of the public chest.

EDUCATION IN QUEBEC.

Romish schools are strictly sectarian and religious in the sense of teaching above all things the principles and catechisms of the Church. Friars, nuns, and especially Jesuits, are the prominent and active agents in this work. But in spite of their zeal and extensive operations illiteracy prevails in a lamentable degree, and one of the most formidable obstacles to successful Gospel effort, in not a few parishes, is the inability of many of the people to read the Word of God for themselves. Speaking of the position gained by the Jesuits in my report to the General Assembly in 1887, I remarked: "The restoration, by the reigning Pontiff, of the Society of Jesus to its original status in the Church, and its incorporation for religious and educational purposes by the Legislature of Quebec, are steps full of peril to the morality and the civil and religious liberties of the Dominion. It is matter of history that this order was suppressed in Canada, and their property taken possession of by the Crown; but since their return in 1842 they have steadily increased in numbers and in influence. In 1847 they established the College of St. Mary's, in Montreal, which has now about 450 students, and they have since extended their labours to the cities of Quebec, Three Rivers and Guelph; to the shores of Lake Superior and Lake Huron, the Island of Manitoulin and the region of Temiscaminque. The power conferred upon them for acquiring and holding property in various forms is practically unlimited, and is sure to be used with the utmost energy and skill so as to absorb in a larger degree than ever the resources of the country. It is well known that their mission is chiefly educational; and no one conversant with their standard theological and ethical writings can hesitate to pronounce these corrupting and dangerous; and yet such principles are not only assiduously inculcated in colleges and seminaries, but are also made to permeate the whole system of elementary education."

In terms of the notorious Jesuits' Estates Act of 1888, four

hundred thousand dollars of public money was placed at the disposal of the Pope. His Holiness distributed this amount among the Jesuits, Laval University, and the bishops of the province. To this extent the fund which was perpetually designated for Higher Education has been subverted, and the way has been opened for further endowments to the Jesuits and the Romish Church. That future action in this direction is contemplated is plain from one of the documents forming part of the Act, which intimates that it is to be understood "that the establishments of the Jesuit Fathers in this Province are always allowed, in accordance with their deserts, and if they ask for it, to participate in the grants which the Government of this Province allows to other institutions to encourage teaching, education, industries, arts and colonization."

They will doubtless "ask for it," and, unless Protestants become more determined, united and reliable than in the past, they will certainly receive what they ask.

One of the most deplorable and discreditable things in connection with this whole Jesuits' Estates affair was the acceptance by the Protestant section of the Council of Public Instruction of a grant from the fund of \$62,000, whereby the humiliation of the Protestants of the Province has been rendered complete, and they are henceforth held as condoning, if not approving, the whole transaction, and sanctioning the bestowal from the public funds of large endowments upon the Jesuit Order and the Roman Catholic bishops for any purposes to which they may choose to apply them. This was done in the face of the strongest remonstrance by Protestant ecclesiastical courts, especially the Synod of Montreal and Ottawa, and a great mass meeting of citizens.

Protestants have since 1869 suffered gross and undeniable injustice in connection with their school taxes. The acknowledged principle of the school law is that Roman Catholic schools shall be supported from Roman Catholic taxes, and Protestant schools from Protestant taxes, but that neither shall be compelled to contribute to the support of the other. This principle is fully carried out in Ontario. But under the provisions of the law of Quebec for the distribution of the taxes levied on incorporated companies, Protestants suffer a serious annual loss of school revenue, estimated, in the city of Montreal alone, at between eight and ten thousand dollars. The law compels them, irrespective of conscientious convictions, to

pay this large sum to the support of Roman Catholic education, which, according to the well-known practice of the Church, means religious education.

They have twice, without the slightest degree of success, sought to have this injustice removed by the Provincial Legislature. It is true that, under the provisions of the British North America Act, they have the right of appeal to the Governor-General in Council, but this seems hopeless if not utterly useless after what has occurred before that tribunal and before the Dominion Parliament in connection with the Jesuits' Estates Act.

The constitution of the Council of Public Instruction is deemed unsatisfactory. This will be readily understood when it is stated that that body, to which the educational rights of the people are consigned, is composed of Cardinal Taschereau, ten bishops, eleven Roman Catholic laymen, and eleven Protestants. His Eminence and the bishops are perpetual members *ex-officio*, and the rest are appointed by Government.

To complete this necessarily brief *vidimus* of the subject, I quote a paragraph from a report presented by the Rev. Professor Scrimger to the last meeting of the Synod of Montreal and Ottawa. He says :

“Apart from the political phase of the question, it is gratifying to be able to say that educational matters, as indicated by the official reports, show a satisfactory amount of progress in most respects. In the province of Quebec the sum of \$2,846,882 is reported as having been spent upon education. Of this about one-seventh or $14\frac{1}{3}$ per cent. consisted of Government grants. The attendance on schools of all grades is given at 269,104, as against 266,116 for the preceding year, an increase of nearly 3,000, and the number of teachers has risen from 8,942 to 9,238. It is still somewhat disappointing to find, however, that the large number of 50,845 children between 7 and 14 is reported as not having been in attendance at a school of any kind during the year. This is about 3,000 fewer than for the preceding year ; but it is still so large as to demand in the judgment of many the passing of some compulsory act by the Legislature. Such laws are not easy of execution, and require a healthy public sentiment for their enforcement, which is lacking in many quarters of this province. But a judicious compulsory law might itself do much to educate such a sentiment, and might be found practically useful as elsewhere. There are 1,157 Protestant children reported attending schools under Roman Catholic control, and 7,140 Roman Catholic children attending

schools under Protestant control. The Roman Catholic Commissioners employ 21 Protestant teachers, or one for every 55 Protestant children in their schools. The Protestant Commissioners employ 85 Roman Catholic teachers, or one for every 84 Roman Catholic children in their schools."

This state of things is briefly compared with what is found in Ontario :

"The total expenditure for educational purposes in that province is given as \$5,145,370, of which 29 $\frac{1}{3}$ per cent. comes from Government grants. The total number of pupils registered was 520,827, with an average attendance of 51 per cent. Attendance in some schools is compulsory by law, but of children between the ages of 7 and 13, 86,516 attended less than a hundred days during the year. The legislature, in view of this fact, has recently amended the Act so as to make its provisions more stringent. The teachers number 8,940, almost all of whom seem to have diplomas or certificates of some grade, and the average salary for female teachers in the country is \$269 per annum, nearly two and a half times that in the Province of Quebec. It will be observed, however, that there is only one teacher for every 58 children in Ontario, whereas in Quebec there is one teacher for every 28. The disparity is due, no doubt, mainly to the sparse population in the rural portion of the latter province and the existence of so many small dissentient schools. One of the strongest features in the Ontario system is the number and excellence of the institutions for secondary education, there being now 120 high schools and collegiate institutes distributed throughout the province, nearly all of which seem to be doing admirable work, and are becoming increasingly popular, the attendance having doubled in the last thirteen years. The weakest feature seems to be the Indian schools, in most of which the attendance is small and exceedingly irregular, the teachers inferior, and the practical result almost nil."

MISSIONARY EFFORT IN QUEBEC.

During fifty years after the cession of the Colony to Great Britain, the Protestant Churches did nothing to evangelize the French Canadian Roman Catholics, while the priests displayed untiring zeal in teaching their dogmas and making proselytes. Referring to this determined proselytism, in a letter written in 1829, Capt. Anderson, R.A., afterwards General, says: "I believe I could have furnished thirty instances, during the winter I spent in Quebec, of persons being brought under this cruel bondage."

Through apathy of Protestants similar results occurred in the region of Murray Bay and elsewhere. The descendants of many

English and Scottish families lost the knowledge of the truth and of their own language, and became completely absorbed by the French ; and, but for efforts being put forth in their behalf, the same thing would now happen to small groups of our people scattered throughout the Province.

The Wesleyan Methodists were the first to enter the French Canadian mission field. The British Conference, in 1815, sent Mr. John De Putron to preach in Canada in the French language. He was stationed at Quebec, and visited many other places, distributing and teaching the Word of God as he found opportunity. He returned to Europe in 1815, and thus terminated the early missionary labours of the Methodists among the French.

About ten years later, in November, 1834, the next missionaries appeared. These were the Rev. Henri Olivier and wife, and two young men, Messrs. Gavin and Deutau. Olivier had been driven by persecution from his native Canton de Vaud, and laboured for some time in France and finally selected Canada for his field. He and Madam Olivier laboured for the first winter in Montreal with tokens of the Divine blessing, and early in 1835 a small Baptist Church was formed. The two young men became missionaries among the Sioux Indians for several years. In the same year, 1835, the Oliviers were joined by Madam H. Feller and Mr. Louis Roussy. The two last named may be regarded as the successful pioneers and founders of the Grande Ligne Baptist mission, which still continues to be active and energetic in its operations.

On the 8th of April, 1839, the French Canadian Missionary Society was formed upon a non-denominational basis. Its aim was to unite the members of the various evangelical denominations in the work. Its first President was Lieut.-Col. Wilgress, and among its early active friends were Dr. Holmes, Capt. Maitland, Capt. Young, Rev. Wm. Taylor, Rev. C. Strong, and Messrs. John Redpath, Jas. Orr, James Court, S. S. Ward, etc.

The lines of action adopted by the Society were substantially those still pursued by the various Churches engaged in the work. The great object aimed at was to give the Gospel to the people in its purity and fulness. For this purpose three agencies were employed : Colportage, Mission Schools and ministers to preach and organize churches. The first serious difficulty encountered was the lack of thoroughly qualified workers. To meet this, as well as

to create interest in the Mission, a deputation, consisting of the late Rev. Dr. Taylor, of Erskine church, and Mr. James Court, was sent, in 1839, to Britain and Europe. These devoted brethren discharged their commission with admirable zeal and success. Corresponding committees were formed by them in Glasgow, Edinburgh, and other centres, and the sympathy and practical aid of many Christian men and women was largely evoked. In Geneva an influential committee was formed, embracing such men as Colonel Trouchin, Professor De Laharpe, Dr. Malan, Count de St. George Dr. Merle D'Aubigne and others. This committee rendered signal service for many years.

The deputation succeeded in securing as missionaries from Switzerland, Mr. and Mrs. D. Amaron, Mr. A. Moret and Mr. C. Prevost, who arrived in Montreal in June, 1840; and in October Mr. Joseph Vessot, a native of France, joined them, as did also Mr. E. Lapelletine, who had come from France in 1839, having been sent by the British and Foreign Bible Society.

In August, 1841, the Rev. J. E. Tanner and wife joined the Mission and entered upon service St. Thèrèse, of which, and the neighbouring stations, he was installed pastor.

The Society continued during almost the entire period of its existence, to import colporteurs, teachers and missionaries from France and Switzerland. And, as supplementary to the supply thus provided, young men were sent to Geneva to be educated for the Mission. But, while it was necessary thus to begin the work, neither of these methods was fitted to be permanently satisfactory. The natives of the province must become its missionaries, and accordingly during the last two years of its history, the Society initiated the work of training such by placing a class of three young men under the able tuition of the Rev. D. Coussirat, B.D., now Professor in the Presbyterian College, Montreal.

Perhaps the most useful and prosperous portion of the Society's work was its Mission Schools, especially those at Pointe-aux-Trembles. This institute had its beginning at Belle Rivière, under Madam Amaron, who, in 1841, received into the small mission, house five Roman Catholic boys as boarders. Under the Divine blessing this small enterprise gave unmistakable evidence of life and growth from the outset. It was therefore soon necessary to provide for its steady increase. Accordingly, in 1845, a farm was

purchased at Pointe-aux-Trembles, on the St. Lawrence, ten miles below Montreal, and a suitable brick building was erected upon it, to which the Belle Rivière school was removed on the 5th November, 1846, when the building was solemnly dedicated by prayer and appropriate religious services, in French and English to the object for which it was intended, "the service of Almighty God." The opening address was delivered by the Rev. Caleb Strong, A.M., pastor of the American Presbyterian Church.

The Rev. J. E. Tanner was appointed minister and director of the institute, and Mr. Jean Verville, sub-director and teacher.

The services of the secretary, afterwards treasurer of the Society, Mr. James Court, and of Mr. John Redpath, in procuring funds and superintending the erection of this institute, deserve very special commendation.

The Girls' Institute was commenced on a limited scale by Mrs. Tanner, at Montreal, and in May, 1840, was removed to a temporary building at Pointe-aux-Trembles. In this it continued till 1854, when it was transferred to a substantial stone building, erected by the Ladies' Auxiliary at a cost of \$4,437.

It is worthy of remark, as appears from this brief narrative, that both these schools were initiated under two devoted Christian women, Madam Amaron and Madam Tanner.

The limits set to this paper compel me reluctantly to withhold further details relating to the honoured missionaries and noble work accomplished by the Society during the forty-two years of its existence, till it closed its career in 1881.

Its revenue was drawn partly from Britain, from evangelical denominations and Christian friends in Canada, and chiefly from the Presbyterian Church. One of the main difficulties experienced by its elective committee in the practical administration of its business was the management of churches. A committee was formed very well qualified to direct colporteurs and Mission Schools, but the government of ministers and churches obviously transcended its functions. To meet this emergency the attempt was twice unsuccessfully made to form a French national Church.

When the Society discontinued its operations nearly all the missionaries joined the Presbyterian Church. That Church purchased the school buildings at Pointe-aux-Trembles, and the work was continued and enlarged on substantially the old lines. The

congregation on Craig St., Montreal, and some mission stations founded by the Society united with the Methodist Church.

The training of the missionaries and ministers, speaking French and English, and thus qualified to supply ordinances to many mixed communities scattered throughout the province, is thoroughly provided for in the Presbyterian College, Montreal, where from fifteen to twenty such students are annually in attendance.

In 1874 a great impulse was given to evangelistic effort by the labours of Father Chiniquy in Montreal, where, in the old Free Church, Côte Street, many thousands of French Canadians heard the Gospel from his lips. The number who broke with Rome can not be definitely ascertained; but it is certain that they were sufficient to form the chief part of the two congregations of Cannin St. and St. John's church, and a considerable additional number of them was gathered into the churches of other denominations. The withdrawal from the Romish communion of the large congregation of which Father Chiniquy had charge at St. Anne, Ill., at the time of his conversion, and his subsequent apostolic labours throughout the Dominion, the United States, Britain, Australia and other parts of the world are well known and appreciated by lovers of truth and freedom.

In 1875 the union of the Presbyterian Churches in Canada was consummated, and the united Church at once resolved to continue to prosecute the work of the French evangelization under the direction of a Board of the Assembly of which the writer has been chairman from the outset. The progress since made appears in the annual report presented to the General Assembly. The schools at Pointe-aux-Trembles have been greatly enlarged and otherwise improved. The usefulness of these institutions, under the wise management of the Principal, Rev. J. Bourgoin, and an excellent staff of teachers, cannot be overlooked. Coligny College, Ottawa, has recently come under the care of the Board, and has already achieved gratifying success. It offers a thorough education in French and English to young ladies at the lowest possible expense, and thus removes all excuse for parents sending their daughters to convents.

Mission schools have of late years been considerably increased in number, and this should continue to be the case on a larger scale, because they are most efficient agents for the enlightenment of the people.

The total number of convents from the first, by all the French Canadian Missions is often asked for. It is impossible to give it with certainty. Some have placed it as high as thirty thousand. Nothing approaching that number of French Protestants now reside in Quebec; but it is well known that the vast majority of them have gone to the United States and elsewhere, being constrained to do so by local persecution and other considerations. Our missionaries have followed them, and they are not lost to the cause of truth and progress. Many of them exert an influence for good upon their relatives and friends in the province in ways which priestly skill can neither hinder nor destroy.

CONCLUSION.

That the work of French Evangelization is truly Christian and eminently patriotic cannot be successfully denied. It is obviously the duty of the Church to give the Word of God and the blessing of the Gospel to those of our fellow-countrymen who are destitute of them. Their enlightenment and emancipation from priestly rule are essential to the good government, the unity, and the progress of the Dominion. We have done something in this direction, but much more remains to be done. Our missionaries have planted 70 stations in 30 of the 62 counties of the province of Quebec. They minister to English-speaking families in many places who otherwise would have no religious services. The latest general summary of results is that given in the report of the General Assembly to 1891, which I here transcribe in full:—

“ In closing the report, the Board would briefly set forth the position of the work under its care for the past year. There are thirty-six congregations and mission fields. In these the Gospel was preached at ninety-three stations to 973 Protestant families, and many more who are not nominally Protestant. One hundred and ninety seven were received into the Church, making a total membership of thirteen hundred and twelve. Eleven hundred and thirty six scholars attended the Sabbath school. The people contributed five thousand and ninety dollars. Twelve colporteurs distributed eighteen hundred and eighty-six Bibles and Testaments, and twenty-five thousand religious tracts and papers, and visited twenty thousand four hundred families. One thousand and fifty-nine scholars, of whom three hundred and sixty-three were from Roman

Catholic homes, were enrolled in the Mission day schools. Twenty French-speaking students attended the Presbyterian College, Montreal, of whom two completed their studies and were licensed last month. The girls' building at Pointe-aux-Trembles was enlarged and furnished, the attendance at it and the Boys' School being one hundred and sixty-eight. One hundred and twenty-one pupils attended Coligny College, the success of which has been far beyond expectation. The total number of labourers employed, including missionaries, teachers and colporteurs, is eighty-six. In spite of fears and a financial stress, funds to the amount of fifty-five thousand seven hundred and seventy dollars were provided to carry on the work."

Notwithstanding disappointments and discouragements and apparent failures, which, if not necessary, are sure to be found, there is abundant reason for humility, and for gratitude to Him who says: "Not by might, nor by power, but by my Spirit." "Unto Him be the glory."

D. H. MACVICAR.

Montreal.

BETWEEN THE GATES.

Between the gates of birth and death
 An old and saintly pilgrim passed,
 With look of one who witnesseth
 The long-sought goal at last.

"O thou whose reverent feet have found
 The Master's footprints in thy way,
 And walked thereon as holy ground,
 A boon of thee I pray.

"My lack would borrow thy excess,
 My feeble with the strength of thine;
 I need thy soul's white saintliness
 To hide the stains of mine.

- “The grace and favour else denied
May well be granted for thy sake.”
So, tempted, doubting, sorely tried,
A younger pilgrim spake.
- “Thy prayer, my son, transcends my gift ;
No power is mine,” the sage replied,
“The burden of a soul to lift,
Or stain of sin to hide.
- “Howe’er the outward life may seem,
For pardoning grace we all must pray ;
No man his brother can redeem
Or a soul’s ransom pay.
- “Not always age is growth of good ;
Its years have losses with their gain ;
Against some evil youth withstood
Its hands may strive in vain.
- “With deeper voice than any speech
Of mortal lips from man to man,
What earth’s unwisdom cannot teach
The Spirit only can.
- “Make thou that holy Guide thine own,
And, following where it leads the way,
The known shall lapse in the unknown
As twilight into day.
- “The best of earth shall still remain,
And Heaven’s eternal years shall prove
That life and death, and joy and pain
Are ministers of Love.”

— *Whittier.*

HERE AND AWAY.

The Alumni Association had good meetings this year. This Association is growing in interest and efficiency every year, and in future must be counted in estimating the moulding influences of the College.

A change was made this year in holding the opening meeting of the Alumni on Tuesday afternoon; and the attendance of members proved the wisdom of the change. This good attendance kept up until the closing meeting on Wednesday evening.

Dr. MacLaren presented the report of the Committee on Revising the Constitution. Several important changes were made in the articles. The Constitution will be printed and distributed among members and those eligible for membership.

One of the most important items, and the one to which chief attention was given, was the report of the MONTHLY Committee and the tendered resignation of the editor. The report shewed that the enterprise is standing the stress of weather, and indeed making headway against the fatal current of unpaid subscriptions. In offering his resignation, the editor gave as his main reason, his decision to enter pastoral work.

The whole subject was pretty freely discussed, and then handed over to a committee to report next day. The recommendations of this committee were amended and adopted, as follows: (1) That the MONTHLY be continued in its present form until the annual meeting of the Association in April; (2) That the Rev. J. A. Macdonald be asked to retain the editorship, even in the event of his entering on the regular work of the ministry; (3) That a committee, consisting of Revs. Principal Caven, J. A. Turnbull, W. G. Wallace, and J. A. Macdonald, with power to add to their number from among those not identified with this Association, be appointed to consider the feasibility of establishing a general monthly magazine in connection with the Church, and, if the conditions seem favourable, to consider ways and means and report to the annual meeting in April.

The public meeting on Tuesday evening was addressed by Rev. J. Ballantyne, London, and Rev. Dr. Wardrope, Moderator of the General Assembly. Mr. Ballantyne answered the question, How can a student make the most of his College career? and Dr. Wardrope discussed the

Claims of the College on the Church. Perhaps the event of the evening was the unveiling of a portrait of Principal Caven, presented by the Alumni and other friends to the College. This movement was begun in April last and fittingly marks the completion of the Principal's quarter century connection with the College.

In making the presentation President Somerville read the following address :

To William Mortimer Clark, Esq., Q.C., Chairman of the Board of Management, Knox College.

DEAR SIR,—The Alumni of Knox College have deemed it a fitting thing to mark in some permanent way the completion by Dr. William Caven of twenty-five years efficient and honourable service as professor and principal of the college. We believe him to be in a very special degree a model principal. We would that this oil painting, which is about to be unveiled and presented to the College Board, could reveal as truly the mental and spiritual characteristics of the man as it does the physical features. Were it able to do so, there would appear on the canvas the imprint of exact scholarship, keen discrimination, a conscientiousness which is essentially fair to friend and opponent, a spirit patient and hopeful with the dull and stimulating to the eager, a mind keenly alive to all the forces national and ecclesiastical, which are making the history of our country, and a friend who is a safe guide amid the conflicting and contending elements of this restless age. We are all well aware, however, that a painting on canvas, however faithful to and worthy of the subject it may be, is, at best, but a poor representation of one whose work and influences have been with the hearts of men. We shall see how faithfully and how grandly Mr. Forster has put the shadow of flesh and blood upon the canvas, but to the hearts and the lives and labours of the students who leave these halls we must look for the imprint of these spiritual elements which make the man and the teacher. For twenty-five years, Principal Caven has been infusing his own spirit into his students, and we all rejoice in the fact that it is a spirit which derives its light and power from the Spirit of the Master. As we present this gift to the Board, we lift up our hearts in gratitude to the "Giver of every good and perfect gift" for His gift of Principal Caven to the College and to the Church. In the name of the Alumni Association, I ask you to accept this oil painting as a faint expression of the love we cherish for him, and of the cordial feeling we have for our Alma Mater ; and we would fain hope that the Association may have an opportunity of doing a far more worthy thing to mark the jubilee of our esteemed Principal, and that you may then be Chairman of the Board of Management to receive their gift.

In behalf of the Alumni Association of Knox College.

JOHN SOMERVILLE, *President.*

When the veil was drawn and the "speaking portrait" of the honoured Principal revealed, the audience marked approval by round after round of applause. The portrait is indeed a good one, at once creditable to the

artist and satisfactory to the friends. Mr. J. W. L. Forster, we venture to say, has had few subjects more difficult to catch, but the verdict of those who can appreciate the work of an artistic eye and sympathetic touch is decidedly favourable. Our own hope is that, a beginning having been made, the portrait of that never-to-be-forgotten friend of Knox College, Dr. Burns, will soon be added, and that then the old students and admirers of George Paxton Young will shew their reverence for their master by making his face familiar to generations yet to be.

In replying for the College Mr. Clark said :

Mr. Somerville and Gentlemen of the Alumni Association :

On behalf of the Corporation of Knox College, I accept the portrait of our esteemed Principal, and thank you for a gift so interesting and appropriate. You may rest assured that it will always occupy a prominent place in our College and be a lasting memorial of the gentleman you have sought to honour, and who is so highly regarded by us all. The portrait is an excellent one, and is most creditable to the artist, and likely to add to his well-earned reputation. I have often regretted that we have not had portraits of our earlier professors and of some of those gentlemen who were concerned in laying the foundation of this now important institution ; and I trust that some arrangements may be made in the future by which portraits of our principals and professors may be obtained. In walking through the picture galleries of some of the Old World universities we cannot avoid seeking to imagine what were the characteristics of the men of whom we know nothing, whose faces look out on us from their gilded frames, or endeavouring to trace in the lineaments of those of them with whose history we are familiar, some indications of their recorded virtues and graces. I can imagine some student of the twentieth century, as he walks through the halls, then greatly extended, of this college, and pausing before this portrait. He doubtless would wonder what manner of man this was of whom he had heard so much. If anything of a physiognomist he would presume that he had been a man apt to teach, of acute and critical mind, of studious habit and, while open to all new impressions of good, no lover of those given to change, or who advanced ideas contrary to the plain teachings of the Word of God ; one likely to be found in the old paths, to have had no sympathy with the then effete vagaries of the "Higher Criticism," or with some of the invertebrate theologians of our time whose teachings had long since had their fleeting day. He would suppose him to have been a lover of good men and good causes, of conspicuous gentleness and humility, and withal of infinite humour. Looking at this portrait he would assuredly feel within his breast the rising desire to walk in his footsteps and emulate his services.

I need hardly express the hope that we may long have the living man with us, and that many years of honoured service may yet be rendered by Dr. Caven to the Church and College ere we are called to miss

—the touch of a vanished hand,
And the sound of a voice that is still.

In answer to the calls of the audience, Dr. Caven made a brief speech. His mind naturally reverted to his entrance on professorial work, and a wind of memory murmured through the past. The great men and true of the by-gone age were recalled, and their features outlined. Willis and Burns and Young live in the memory of the men they moulded by their presence and their life. "Willis" suggests the acute theologian and powerful debater; "Burns" stands for unbounded enthusiasm and untiring energy; "Young" kindles a light in his pupil's eye which shews what a well-founded reverence means. From the past Dr. Caven came to the present, and stated his position on the question as to the province of a theological college.

Did not Dr. Caven say something characteristic and apropos about the legitimacy and usefulness of that much misunderstood and much maligned science, Higher Criticism? We thought he did; but it was much too fine to pierce the dense ignorance that does not know the meaning of the terms "Higher" and "Lower" as applied to criticism, and thinks itself safe in sneering at "the higher critics," as though they were unbelieving rationalists, not knowing that Dr. Caven himself is a higher critic, and Dr. Green, and every other thoroughgoing student of the Bible, as well as Dr. Briggs and Wellhausen. It is distressing to hear otherwise intelligent men blunder in their use of technical terms. Higher Criticism, a science as legitimate as Logic, and as void of offence as the multiplication table, has been denounced so long and so loudly in Church courts, in the pulpit, at Niagara conferences and Northfield summer schools, that an expression of sympathy is regarded as a confession of guilt, and the redemption of the term from unscholarly usage seems almost hopeless.

The sky was one vast cloud, dull and gray, on Wednesday, and the drizzling rain affected the public attendance at the College Opening in the afternoon. Dr. Caven's opening lecture was a very careful, cautious and candid presentation of the Testimony of our Lord to the Old Testament. A synopsis would be unsatisfactory, and the publication of his article on "Clerical Conservatism and Scientific Radicalism," which also appears in the current number of the *Homiletic Review*, makes the publication of the lecture this month impossible. As the subject is of permanent interest and his discussion of it of permanent value, we may give it entire in an early issue.

The Alumni met at the close of Principal Caven's lecture and finished up the business relative to the MONTHLY, the Library, and the Honan Mission. A letter from College Missionary Goforth was presented, and an

answer was ordered to be sent expressing the sincere sympathy of the Association with him in his great affliction, and assuring him of their entire confidence in himself and the other members of the Honan Mission in their arrangement of the field and disposition of the workers. The following were nominated for election as representatives on the Senate:—J. A. Macdonald, S. H. Eastman, John Somerville, John Neil, J. R. S. Burnet, J. H. Ratcliffe, W. A. J. Martin, R. Leask, C. Fletcher, A. H. Kippan.

The closing meeting of the Association was around the groaning table at the Annual Supper. This was a pleasant affair, and never to be despised. The speeches were not above the level of the average post-prandial eloquence. And so another year of college work and opportunity has begun.

The professors and students have already got themselves adjusted, and the prospect is good for a session of successful work. The usual number of new students have presented themselves. There is always an interest awakened by the coming of a new class fresh from the dreamland of hopes and ambitions. They are often strangers in a strange land. They have had their dreams of college life, and visions, splendid in colouring and powerful in spiritual significance, have attended their way from home and school. There is something tragic in the fading of these visions into "the light of common day," and the saddest thing about it is that the graduate has lost the enthusiasm, the passion, the heroism with which the freshman looked out on a life of service of God and man. It should not be so. College life should not clip the wings, diminish the ardor, or chill the spiritual life of any student. That it ever does so should lie as a burden, not simply on the professors, but on the students, who have the moulding of the tone and temper of college life very largely in their own hands. A little thought and self-examination on this point would do good.

A word or two remains to be said about the MONTHLY. The report has been given wide newspaper circulation that the Editor has resigned, and the question is asked, What now? The report is only half true; the other half being that the tendered resignation was not accepted, and that by the action of both Associations controlling the magazine the present editor is continued in charge, and, whether he enters on pastoral work or not, will still be responsible for the editorial management of the MONTHLY. And subscriptions may be sent, as before, to the present publisher, D. T. McAinsh. So far as the public is concerned, present arrangements will not be disturbed. The pure minds of several hundred subscribers who

are in arrears should be stirred up. It is a small matter to them individually, but the aggregate arrearages make the difference between success and failure to the MONTHLY.

What about the outlook for the MONTHLY? It was never better. The literary standard will be kept up, and the prospects are good for fresh and valuable articles. "The Presbyterian Mission Fields" series will be continued until complete. Other features will be announced later. A new department we purpose opening in the November number is "College Table Talk," in which what is of interest in the life and doings not only in the Toronto colleges, but in Halifax and Quebec and Montreal and Kingston and Winnipeg, will be reflected. In this work we will have the hearty co-operation of gentlemen in these several colleges. The November number, which opens a new volume, will be one of the meatiest published. The names of Profs. Thomson, Panton, McCurdy and Baird, of Donald MacGillivray, and of one or two other contributors, warrant us in arousing great expectations. Subsequent issues will not fall behind. With a record of good and acceptable service, and with such a prospect for even better things in the future, we think we have a right to ask the co-operation of friends and of the Church at large in our efforts to reach a wider constituency.

We have no right to anticipate the committee appointed to consider the matter of a general monthly magazine. Their work is plain before them, and the probability is that they will do something worth doing. The feeling that such a review is needed in our Canadian Church is growing, and the fact that the promoters of the KNOX COLLEGE MONTHLY, the only attempt at such a magazine, have discussed the question and appointed this committee and charged them to confer with representatives of other colleges, and ascertain if possible the feeling of the Church, is a hopeful sign. Something practical will surely be reported, or, at least, evidence will be collected to shew the impossibility of success and to prove us a narrow-minded, provincial, illiterate people, or a race of colonial babes afraid to stand alone and willing to take from foreign hands what literary pabulum the thing we call our intellectual life requires. Let this committee begin work at once. Let the wisest counsellors be chosen. Let the whole matter be gone into systematically and thoroughly. Let something worthy be proposed and done. Or let us cease calling ourselves an independent, enterprising, educated people.

1892.

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As it will soon be time for Congregations and Sabbath Schools to make their selection of supplies for next year, we would draw attention to the following publications specially prepared by us for use in the Presbyterian Church. They are already in a large number of congregations, and giving entire satisfaction, as shown by numerous testimonials furnished us.

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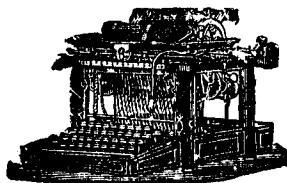
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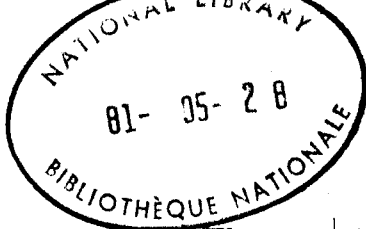
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