



THE

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MONTHLY

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PRESBYTERIAN MAGAZINE.

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THE
Knox College Monthly

—AND—

PRESBYTERIAN MAGAZINE.

VOL. X.

MAY, 1889.

No. 1.

PROFESSOR GEORGE PAXTON YOUNG, LL.D.

A WORD of appreciation of the departed Professor of Logic, Metaphysics and Ethics, in the University of Toronto, sent from his *Alma Mater* in Scotland, may find a welcome in Canada. It is a pleasure to me to write some tribute to his memory, for George Paxton Young stands prominent among the alumni of Edinburgh University. His is a name deserving of much honor, for he has left a distinguished record of faithful and able work, which Scotland and Canada have reason to value highly.

Writing as I do with considerable knowledge of Professor Young's power and influence, it is easy to say what I have already said of him. Yet the work of a Professor of Philosophy is so much restricted to the quiet of the class-room, that little may be known concerning it in the busy city around, or in the old country from which the teacher of youth has been parted for many years. Severance from this work by death is thus a fit occasion for some expression of existing feeling which may be acknowledged in circles where academic work is more intimately known. Philosophic teaching implies the life of a philosophic thinker, in a sphere influenced largely by his presence there; and this influence is all the more when the teacher is keeping himself familiar with all that is being done in other lands. Pro-

fessor Young was a power in Toronto, and at the same time, he was an active mind in the wide world of thought, which is telling constantly on the world of action with its greater numbers, and its inevitable bustle. The community of intellectual interest which binds together the Old Country and the great Colonies, is a thing to be profoundly grateful for in these days, when the work of the English-speaking races is the greatest factor in modern history. As one appointed to the quieter retreats of study and academic duty, I have had the happiness to welcome many students from Ontario, as well as from other portions of Canada, and I have in this way been able to keep up a knowledge of Professor Young, quite beyond what was gathered by short visits to Toronto.

Being of a quiet and naturally retiring disposition, considerably fostered by devotion to abstract thought, concerned with the great and grave metaphysical problems of the ages, he did not figure so largely in the public life of the city, as to make his rare power easily appreciated by his fellow-citizens. In some respects, he was better known in Ontario than in Toronto, for those who knew him intimately came from all parts of the Province. Yet there is so much in continuous, persistent influence, that he was, in other ways, better known in Toronto than in Ontario, or in Canada generally. Still, with all the limitations and restrictions bearing on it, the life of Professor Young was a life full of force,—truly a fountain of force, and a stream flowing steadily year by year, making its influence deeply and widely felt, even when little observed by the people generally. As the river winds into many scenes of beauty, known only to a few, such a life bears its quickening, reviving influence into regions covered from sight by many overhanging boughs.

Professor Young was essentially a metaphysical thinker. He was a mathematician besides,—a combination not uncommon certainly, but singular enough to admit of remark. His power in the latter respect was well known, and often illustrated, as for example in his article on "Boole's Mathematical Theory of the laws of thought", *Canadian Journal*, May 1865. Still, by leading bias, and by express training and work, he was a metaphysician. A great deal he did among his students by means of an extensive knowledge of the history of philosophy: but it was

mainly by his personal life as an independent, incisive thinker, that he rendered his great service to the reformed Churches of Canada, to all the professions, and to the country as a whole. The people of Canada cannot well recognize and acknowledge the service he rendered; but they will at least feel its power in their national history. To us in the Old Country who watch such things, it is a great pleasure to reckon that his life-work was distinguished by many of those excellencies which, not without warrant, we claim as belonging to Scotch character and training.

The prominent characteristic of the thinker who has passed away was analytic power. This made him eminently successful as an expounder of philosophic theories, an admirable illustration of which was given in his able exposition of the doctrine of sensitive perception, presented by Sir William Hamilton in his edition of Reid's works. But his analytic power went much beyond this, giving him peculiarly wide influence as an academic teacher. As a critic of the constituent elements of any course of thought, he stood high; and in this way his students saw clearly the outlines which otherwise would have been vague, uninteresting, and remote. Any one who will turn now to his lecture on "Freedom and Necessity" in which he handled the theories of Jonathan Edwards, John Locke, and John Stuart Mill, and brought the battering-ram effectually to bear on "Liberty of Indifference," will find evidence and illustration of what is here said. This lecture is a fine example of clear definition, critical acumen, and true appreciation of the difficulties besetting the problem.

As further indicating his philosophic position, reference may be made to his review of the work entitled "Rational Philosophy in History and in System" by my esteemed colleague in Edinburgh University, Professor A. Campbell Fraser. Some things in that review are suggestive of the breadth of thought which has told so largely on student life from session to session. His appreciation was great of excellencies appearing in a system from which he differed in the main. It was not merely a spirit of fairness which characterized his criticism, but a living intellectual sympathy with what he considered capable of enduring the test of criticism. This gained the admiration of the hearer. So characteristic was this, that even when by vigorous assault he

loosened or dislodged some portion of the edifice, he would, by way of maintaining the philosophic spirit and temper of enquirers, quietly speak of the merits of a high order, belonging to the system, but for which he would not have thought it worth while to deliver his attack.

In this slight sketch enough has been said to indicate to those least acquainted with philosophy, how large must have been the enjoyment, and how extensive the gain, to students placed under training in the class of Intellectual and Ethical Philosophy in Toronto. Professor Young's contributions to philosophy through the press have been only few and occasional; but their character is enough to show that teaching marked by the excellencies appearing in these must have done much to strengthen intellect, and awaken high feeling.

University of Edinburgh.

H. CALDERWOOD.

GEORGE BUCHANAN: "THE SCOTTISH VIRGIL.

I.

THE great Reformation in the sixteenth century was the resultant of many forces, literary, political, and religious. The nations of civilized Europe were entering upon the modern period; it was the dawn of a new cycle in human history. The reformers were the oracles of the *Zeit-geist*, the irrepressible new life spoke through them. It was a period of transition in every sphere of life. The Holy Roman Empire was practically dissolved, and separate nationalities were beginning to realize their individual destinies. Against this inevitable change the papal power exerted all its strength. Rome was the great reactionary force of the day, and would not be reconciled to the new relations everywhere becoming established. Yet, aside from the corruptions of the Church in doctrines and morals, the Reformation was the legitimate result of the forces at work in society. As long as the struggle with barbarism placed civilization in peril, the unifying power of Emperor and Pope was necessary. When, later, the hordes of Islam menaced all Christendom with a common peril, the cross was the emblem of a united Europe, strong in stern virtue and masculine vigor, resisting an encroaching orientalism with its baser creed. But as soon as the necessity for such concerted action against common foes ceased, the national spirit began everywhere to assert itself. The map of Europe was recast in the thirteenth century. The sonorous Latin gave place to local mother-tongues, and living speech supplanted the language of the dead. An intelligent middle class grew up to whom life was real and hopeful. It drank at a purer fountain than that of Rome, and fires extinct on Spartan altars were rekindled in the market-places of the free cities of Germany. The Emperor himself was imbued with the spirit of nationalism and lost his imperial ambition. Charles II. was called the "Father of Bohemia" and the "Step-father of the Empire," so indifferent was he to its claims upon him. Maximilian II., who affected to be the arbiter of Europe, declared to

the imperial diet at Freiberg, in 1498, that while he had obligations towards the empire, his first duty was to the house of Austria. The majestic emblems of Roman sovereignty failed to inspire the reverence of ancient times; the great seal of Cæsar had a merely conventional or antiquarian value.

It was also a period of ecclesiastical decentralization. The religious faith of Christendom began to voice itself, not through popes and councils, but through men of the people. Wickliffe and Huss, not the fathers of the council of Constance, were the representatives of the true creed of Christendom. The Italian priests who assembled at Trent vainly strove to nullify the decrees of the more genuine ecumenical as uttered by Luther and Calvin, Cranmer and Knox. Through her reactionary spirit Rome drove out of her bosom the men who led the religious thought of the world and compelled them to inaugurate a movement whose full significance they themselves but dimly realized. As the civil power had passed from the Emperor, so the ghostly tyranny of the Italian bishop, who sat by his side, was also broken. Free peoples refused now to accept the dictation of any foreign potentate in their internal affairs. France supported her king against both Charles V. and Clement VII. Henry VIII. found England at his back when he declared that

"No Italian priest
Should tithe or toll in his dominion."

His reign was not a break, but a new link, in the chain of English history. From the day that Innocent III. annulled the Magna Charta, and anathematized all who sought to enforce it, the nation had been waiting for the advent of her deliverer, and, although he came in such a guise, she hailed him with loyal satisfaction.

As in the rest of Europe, the spirit of the time made itself felt in Scotland also. In no country was the national feeling more intense. It never was a part of the Emperor's dominions, and had reluctantly yielded to Rome's spiritual authority to escape from the arrogant claims of York and Canterbury. Even when grovelling, with the rest of Europe, at the feet of the Pope, Scottish churchmen had once and again shown that they could, if need be, assert the independence of their national establishment. In 1267 the Scottish bishops refused to attend a council

summoned by a papal legate who was accredited only to England, nor would they permit him to hold one in Scotland without a fresh commission from the Pope. They even sent delegates to the council to protest against its decrees having any binding force in the north. Another instance of the independent and patriotic spirit of the Scottish clergy is seen in connection with the excommunication of Bruce in 1306. Although repeated and urgent instructions were sent, not one ecclesiastic could be found who would publish the bull. It was never legally served in Scotland. The spirit of the ancient Church was never wholly extinct. The radical character of the Scottish Reformation is explained by this fact. Romanism was foreign to the genius and traditions of the people. While worldly prelates were entangled in court intrigues, and had even armed factions to support their ambitious schemes, many a humble parish priest, sprung from Culdee stock, was keeping the flame of true religion alive among the people. John Resby (1408) and Paul Craw (1431), found willing listeners. The doctrines of Patrick Hamilton spread like wild-fire. The smoke of his burning "infected as many as it blew upon." A spirit was now brooding upon the chaos, and light was about to burst forth. The world's Spring-time had come, it was not in the power of any man to hurl it back into Winter. No leader is very much in advance of his time. The people will not follow if he is. The fact that the nation did respond to the Reformation movement proves that those who led it did but move a step in advance and point out the way to which all hearts inclined. The scholars, philosophers, theologians and statesmen of the sixteenth century were the product of their times and therefore the natural leaders. Rome had no champions in Scotland who were in any degree the peers of Buchanan, Knox, Murray or Melville. These were the blossom and ripe fruitage of the century. They were the true exponents of the national life, and thoroughly imbued with the spirit of their age. Such was the position of the reformers in every country. Wherever the mediæval reaction was successful, it was so at the expense of the intellectual and moral life of the people. It was a triumph of tyranny and brute force.

Of the great men who flourished in Scotland when the new life of modern days was bursting the husk of mediæval conserva-

tism, no name is more illustrious than that of GEORGE BUCHANAN. Scottish genius had blossomed before his day, but its maturity appears for the first time in him. * He it was who made the land of his birth famous from the Baltic to the pillars of Hercules, and won the respect and admiration of the literati of Europe when the classic tongues were still the vehicles of learning. He was the intimate friend of the leading scholars of that period of big-brained, large-souled men, and the chief link which bound Scotland to continental culture and thought. It is not well that the heirs of Scottish piety and freedom should forget either the man himself or the unostentatious but pregnant influence which he exerted upon his time and country.

On the west bank of Blaine water, in the humble farm house of Moss, in the picturesque parish of Killearn, in Stirlingshire. George Buchanan was born, near the beginning of February, 1506. He was the third son of Thomas and Agnes Buchanan. The father belonged to the house of Drummikill, and the mother was a Heriot of Trabroun, in East Lothian. Born a peasant's son, he inherited an aristocratic spirit, for the Buchanans held their lands by charter from Malcolm Canmore. Nevertheless, as he himself says, the family was "*magis vetusta quam opulenta,*" so that when his father died in the prime of life, and his grandfather became bankrupt, they were reduced to extreme poverty, and the widow's mettle must have been severely tried in bringing up her five sons and three daughters even in the old rugged, frugal, Scotch fashion. Young Buchanan applied himself to his books with such success in the schools of his native land, that his maternal uncle, James, took a fancy to the lad, believing that there was genius in him, and assumed the care and expense of his education. The University of Paris was then at the zenith of its fame, and the close political friendship between the two countries made it a most congenial *alma mater* for ambitious Scottish scholars. To Paris, accordingly, George was sent and plunged into his studies with all the ardor which he himself has so happily termed the "*preferendum ingenium Scotorum.*" In the composition of Latin verse, as required by the class curriculum, Buchanan displayed the first buddings of that poetic faculty which was to give the world the songs of Zion set to the measures of the Italian lyre.

Soon the morning which had dawned so brightly was overcast. Within two years kindhearted James Heriot died. His resources being thus cut off, Buchanan was compelled to return home. So severely had he prosecuted his studies that his health was impaired. In addition to his Latin work he had begun the study of Greek, that new learning which was to dethrone Aristotle and usher in modern philosophy and science. For nearly a year he was compelled to desist from all labor and nurse his enfeebled constitution.

Upon his arrival in Scotland Buchanan found the country torn with factions—a not unusual state of affairs during the minority of their kings. At the same time Henry VIII. was using all his diplomacy, supported by force of arms, to secure the union of the two kingdoms. To this end he proposed a marriage between the young king James and his only daughter Mary, reminding the Scotch, by way of soothing their national pride, that thus England would be annexed to Scotland and not Scotland to England. To this scheme a not inconsiderable share of the nobility gave their support, the Earl of Angus, husband of Henry's sister Margaret, being their leader. The estates of the realm, however, supported the regent Albany and the French alliance. To enforce his persuasions, Henry sent across the borders the Earl of Surrey with an army of 10,000 men. The English waited until the harvest was reaped and then swooping down upon the fertile lowlands spread devastation far and wide, closing the foray by burning Jedburgh. On the very day this fierce and wanton deed was done, the regent returned from France with 6,000 auxiliaries. Soon an army gathered around him and hastening to the banks of the Tweed he laid siege to the castle of Wark. Albany was no hero. The Earl of Surrey wrote to Henry regarding him. "When he doth hear anything contrarious to his pleasures, his manner is to take his bonnet suddenly off his head and throw it in the fire." He is said to have burnt a dozen bonnets in this way during his contests with the Douglas faction before his last visit to France. A man of this temper could not stand a reverse, and, accordingly, when repulsed from the walls of Wark he suddenly ordered a retreat. The Scottish gentlemen in his army were enraged. Surrey's invasion had stung their patriotism to the quick. Large

English forces were mustering. One side hoped to avenge Flodden field, the other to repeat it. Contemptuously they tore the badges off their breasts and declared that they might as well become Englishmen at once. The retreat was disastrous. The streams were swollen with the autumn rains; a heavy snowstorm increased the hardships of men and cattle; the army melted away; and so the inglorious campaign ended. In this expedition Buchanan was a volunteer, urged, he tells us, by a desire of becoming acquainted with military affairs, although we may suspect that the *res augustae domi* had as much to do with it as military ardor. The experiment was so discouraging that he never buckled on armor again. Cured of his warlike enthusiasm, he took to his bed for the rest of the winter to recover his shattered health.

Early in the Spring of 1524, Buchanan was sent to St. Andrews, and entered St. Mary's College as a "pauper," that is a bursar or exhibitioner. Here he attended the prelections of John Mair, or Major, on Dialectics, or, as he sarcastically termed them, "Sophistics." Major had just removed from Glasgow where he had numbered amongst his pupils the youthful Knox, who was one year Buchanan's senior. Although now an aged man, Buchanan says, *in extremâ senectute*, he was still at the height of his fame. On his return from Paris he was Principal of St. Salvator's College from 1533 till his death in 1550, at the age of eighty. There was so little in the barren subtleties of the scholastic professor to satisfy the eager cravings of the independent mind of Buchanan, that to him he represented, in person, manner and mind, the old and passing age. The story that Major, observing both the great genius and extreme poverty of the young matriculant, took him into his house as a servant, in which capacity he removed with his preceptor to Paris, is not generally credited. It is merely trumped up in order to fix upon Buchanan a charge of ingratitude because he pelted his old preceptor with an epigram based upon the mock modesty displayed in terming himself, in the epistle dedicatory to his writings, *Solo cognomento Major*. But before this accusation can be maintained it is first necessary to prove that Buchanan was indebted in any way to Major's kindness. Of this there is not the shadow of evidence. Even if he had been under obliga-

tions to him, may we not remind ourselves that wit is often unmerciful and that its merry shafts, keen and graceful, although they wound, are not always meant to be tipped with gall. The following is the epigram referred to :

" IN JOANNEM, SOLO COGNOMENTO MAJOR, UT
 IPSE IN FRONTE LIBRI SUI SCRIPSIT."
 Cum scateat nugis solo cognomine Major,
 Nec sit in immenso pagina sana libro:
 Non mirum titulis quod se veracibus ornat:
 Nec semper mendax fingere Crete solet."

The reference in the last line is doubtless to Titus i. 12.

The name of Major is chiefly remembered because of the influence which his teachings may be supposed to have had upon his illustrious pupils, Knox and Buchanan, at the time of life when their opinions were passing through their formative process. We look for this influence especially where a tendency to freedom of opinion is displayed, as in his views regarding the authority of popes and kings. These sentiments, however, were not original with Major. They had found able advocates before his day. Knox and Buchanan have simply embalmed for us, not the eccentricities of a mediæval scholastic, but those sentiments of liberty, both civil and religious, which were then struggling everywhere for the mastery, and have since become truisms among Anglo-Saxon peoples. But for his far more famous pupils the doctrines of John Major, delivered in a style *exile, concisum, ac minutum* would have perished with the rubbish through which they are scattered. They owe their sole value for us to the possibility that men so much greater than their master may have imbibed their notions of freedom at first from him.

Having taken his degree of B.A., on October 3rd, 1525, Buchanan followed Major to France in the ensuing summer. Here he became, for the first time, infected with Lutheranism, although he does not seem to have fully embraced the reformed doctrines until a considerably later period. For almost two years he struggled with adverse fortunes, but was at length, in 1529, appointed to the college of St. Barbe, and for nearly three years taught grammar classes in it. He had also been elected procurator for the German nation, one of the four classes into which the students were divided, and in which those from

Scotland were included. That a young man of twenty-three should have been singled out for the highest honor his fellow students could confer upon him, speaks volumes, not only for his talents, but also for his social qualities. Whilst his new honors seemed to have raised him above want, the position was by no means an agreeable one. The first poem in his book of Elegies is entitled, "*Quam misera sit conditio doctissimam literas humaniores Lutetia.*" "The wretched master," he says, "is prematurely old, leanness is in his whole body, and he sits with the gloomy image of death on his countenance. He has a crew to teach whom nothing can keep in order but flagellation, and even this fails to beat learning into them. Poverty is his habitual companion at bed and board." He closes a long catalogue of miseries with the lines.

"Ite igitur Musae steriles, aliumque ministrum
Quaerite: nos alio fors animusque vocat."

The new occupation which he found was that of private tutor to Gilbert Kennedy, the young earl of Cassilis, then prosecuting his studies in Paris, as was the custom with the Scottish nobles of that time. With him he remained five years and they eventually returned to Scotland together. To him he dedicated his first published work, a translation into Latin of Thomas Linacre's *Rudiments of Latin Grammar*. It was printed by Robert Stephens in 1533. While residing with the earl at Cassilis Castle, on the banks of the Doon, Buchanan composed his "*Somnium*" in which he represents himself as being, in a dream, solicited by St. Francis to join his order. Its playful raillery seems to have aroused the deadly enmity of the friars, who watched henceforth every opportunity of revenge. Fearing the success of their machinations, he sought, in 1534, to return to his studies in Paris, but was detained by the king, James V., as preceptor to his natural son James Stuart, whose mother was Elizabeth Shaw, of the family of Saucine in Clackmannan.

In 1537, James brought home his bride, Madeleine, daughter of Francis I. They landed at Leith on the 25th of May, and the young queen, as she stepped ashore, knelt and kissed the ground of her adopted country. All hearts were captured by the gentle and lovely stranger. But the roses on her cheeks were only the hectic bloom, and the life that might have been

spared for a time in sunny France, could endure but forty days of the misty northern skies. Scarcely had the shouts of rejoicing died away when she lay "all still and serene" in gloomy Holy-wood. "Her death," says Calderwood, "was dolorous to men of all sorts but to preests and prelats, for they feared the fall of their pompe, and want of their pleasures, because she had beene brought up with the Queene of Navarre, her aunt. Then began first the use of mourning or doofe weeds in Scotland." Buchanan expressed the general sorrow in several beautiful epigrams of which we give one:

"Regia eram conjux, et Regia filia, neptis
Regia, spe et votis Regia mater eram
Sed ne transgrederer mortalis culmen honoris,
Invida mors hic me condidit ante diem."

Doubtless the king marked the secret satisfaction of the popish clergy, nor was his bitterness lessened at discovering their collusion with disaffected nobles in plots against himself.

Fierce persecution was now raging. Saintly Patrick Hamilton had suffered in 1528, yet "Lutheranism," as it was termed, spread rapidly through all classes. Betoun spared no one. His spies reported the lightest word. Nobles and barons trembled. David Stratoun was burnt upon the Greenside between Leith and Edinburgh, because he threw every tenth fish back into the sea, bidding the bishop's tithe-men take their dues where he had gotten them. A Leith woman was accused because, in the pains of childbirth, she called upon Christ, and not upon the Virgin Mary, to help her. Gavin Logie, a doctor in St. Leonard's college, was forced to flee the country. He was so noted a heresiarch that, "When anie man savoured of true religion, it was said to him, 'Ye have drunken of Sanct Leonard's well.'" In addition to this conflict with the new doctrines at his palace door, all the skill of the crafty and politic archbishop of Saint Andrews was necessary to prevent the example of Henry VIII. from infecting the king of Scotland. Henry, as we have seen, was cagerly desirous of a union of the two kingdoms under James as his son-in-law. To this end he sent Surrey on the raid which led to Buchanan's first and last experience of a soldier's life. In 1534 he had finally broken with Rome and proclaimed himself the head of the Church. In 1535 he made

fresh overtures, this time to the young king himself, inviting him to confer in person at York, "to treat upon matters important for the weale of both nations." Gladly would James have gone, but the priests and bishops filled his ears with frightful tales of English perfidy. They pleaded, Buchanan says, as patriots "*qui pro aris et focis sibi certandum videbant.*" Then, when they saw signs of yielding, they capped the climax of their eloquent argument with a promise of 50,000 gold crowns yearly if only he would break his tryst and stay at home. "The superstitious king much addicted to his preests and corrupt courtours, was altogether dissuaded to meete the English king at Yorke, as was promised, wherupon followed great troubles." (Calderwood). "*Ita discordiarum semina iterum jacta,*" is the elegant comment of Buchanan. But James was a king with a will of his own too, and there was danger lest, when his eyes were opened, he should emulate Henry of England after all. Standing at "the parting of the ways," he might take that which exalted his crown, and liberated the realm from priestly tyranny. Had he not, when a boy of sixteen, delivered himself from the Douglas, and when that formidable subject raised his rebellious banner, did he not send him trotting over the Tweed? Had he not hanged "the King of the Borderers" at his own castle gate and on his own dule tree? Johnny Armstrong, that fierce freebooter to whom every man from Solway to Newcastle paid blackmail, did he not get short shrift when he came in guileless innocence to meet the king? Who like James had ever before taught thrift and dispensed justice, replenishing the royal purse and giving the land peace and good rule? Truly he would become a dangerous man should he slip the priest's yoke from off his neck. Therefore when the king took to himself, as his second wife, Mary of Guise, there was grim rejoicing among the cowled fraternity. The nuptial torches lit the piles of many martyrs. The poor king fell helplessly into their clutches. Brave though he was, James covered before the mysterious powers of the Church. Endowed with both the ability and the opportunity to break the fetters which his fathers had worn, he timidly drew back even when in heart convinced that in so doing he placed the crown of the Bruce upon the mitre of St. Andrew's.

While smarting under a sense of bitter humiliation the king sent for Buchanan and, ignorant of the trouble his "*Somnum*"

had caused, bade him write a poem which would show up the treacherous crew in their real character. To accede to, or refuse, such a request were equally dangerous. So Buchanan brought a short and harmless production, entitled "*Palinodia*," which he hoped would pass as a compromise. But the king was not satisfied. He could brave the priests when bravery was vicarious. He demanded something more pungent—" *acre et aculeatum*." Coarse and licentious himself, he did not relish the delicate satire, although the friars writhed under it even more painfully than under the former exposure. Finding the attempt to evade the resentment of the ecclesiastics a hopeless one, Buchanan gave free scope to his indignation and scorn in a long poem in which he lashed with merciless vigor the arrogance, sensuality, ignorance and impiety of the whole order. This was the "*Franciscanus*," written in sonorous hexameters, and painting in colors most realistic the loathsome corruption of the body ecclesiastic. The poem professes to be a warning to one who is about to become a Franciscan, showing him what sort of men they were. He describes the sources from which the order is recruited. Not genius and piety, but hypocrisy, greed, stupidity, laziness and imbecility are the impelling motives of those who unite with them. The grey garb, the cord and the cowl are but disguises favorable to a life of secret crime. Then ironically introducing a veteran of the society teaching a neophyte how to enjoy life, he describes, with a frankness quite untranslatable to modest ears, the kind of life a jolly friar lays out for himself. It is enough to say that debauchery and fraud are amongst his venial sins. The poem is one of the finest satires ever penned. It is not the light raillery of a Horace, but the burning indignation of a Juvenal. In him a Scottish Aristophanes holds up to scorn the vices which assume the garb of sanctity. His are not the banterings and inuendoes which could be passed off with a deprecatory shrug, or "*risus Ionicus*," but the fierce scorn before which the culprit quivers with conscious guilt, and with blanched cheek slinks away under his down-drawn cowl. Buchanan probably counted the cost before he ventured so far and knew well enough how little he could rely upon the priest-ridden king James probably laughed heartily as he read the poem, and many times again when he saw the writhing victims, but he had not the

courage to protect the man who had written it at his express order.

A fresh outburst of persecution took place in the beginning of 1539, amongst others, Buchanan was seized and his friends at court assured him that Betoun had offered the king a sum of money for his life. Had the poet been brought to trial, there was not the least likelihood that he would have got out of the clutches of his mortal enemies. Luckily he escaped through his chamber window while the guards were asleep, and, running the gauntlet of the border thieves and the plague, then desolating the north of England, he arrived in London and found a protector in Sir John Rainsford, to whom he dedicated a grateful epigram. Buchanan left his faithless sovereign to his fate. Again Henry proposed a conference at York, and again the clergy frightened and cajoled, and bribed the weak king to break his word, as in 1534. They had him now wholly in their hands. Remorse haunted him with prophetic dreams and he persecuted with the fury of a madman. He tried to rally his nobles against the English, but many of them now favored the doctrines of the Reformation; "it was a priests' war," they said, and so they flatly refused to obey the royal summons. With the help of the clergy and a few of the nobility he raised an army of 10,000. This was utterly annihilated at Solway Moss, (1542). The poor king retired to Falkland utterly heart-broken. His servants asked him where he would spend Christmas. "I cannot tell," he answered, "choose you the place, but this I can tell you, before Christmas day ye will be masterlesse, and the realme without a king." When told on the eighth of December, that the queen had borne a daughter, he said, "The divell goe with it! and it will end as it beganne; it came from a woman and it will end with a woman." So he turned his face to the wall and died. In the pocket of the dead king's coat was found a list of between three and four hundred heretics, all of them persons of property, some of them noblemen and gentlemen of rank. These, but for his opportune death, were to have been cut off at one fell stroke. Thus perished one who might have been the saviour of Scotland. Surrounding his throne with a galaxy of brave soldiers, illustrious scholars and pious churchmen, such as no other king in Christendom could have rallied to his side, he might have saved with Scotland, England and France.

Sr. John, N.B.

T. F. FOTHERINGHAM.

EAST LONDON AND THE UNIVERSITIES' SETTLEMENT.

WHAT time and type have been spent in giving the outside world an idea of life in London. And yet for the most part it remains an undiscovered country. Whole continents are unknown, save to a few daring explorers. Now and again startling reports of life in the low latitudes of London excite our curiosity, and we wonder how much is due to the vivid imagination of the enterprising journalist or novelist. During the past Winter I spent several weeks in the great city, and took many a long journey, by day and by night, into its wilds, guided by the blazed trees, or following the foot-prints of those who had been there before me. Sometimes I wandered into territories with which the civilized world has made no treaty of peace, and which a more experienced traveler might have shunned. The inhabitants do not always exhibit great hospitality towards a foreigner.

One might say many things about London, its social, industrial, religious life, that would be of interest. In the present writing I shall confine my attention to one district—the East End—and to the work of one organization—the Universities' Settlement. A reference to the condition of society in East London may lead some to an earnest consideration of similar social and religious problems presented by every great city. It may illustrate the danger of neglect, which every year makes the case more desperate and more hopeless.

In London, more than in any other city, extremes meet. Even in the West End it is but a step from the palace to the hovel. Round the corner from the picture-gallery or museum is the habitation of ignorance and vice. On Oxford street and Piccadilly, at St. James and Kensington, misery forces recognition even from unwilling eyes. The superficial observer sees splendor and magnificence; the philanthropist sees dark plague-spots, and hears in the hum of London the ceaseless undertone of poverty and despair. How could it be otherwise, with more

than a hundred thousand unemployed workmen, and more than a million men, women and children beginning every day, not knowing where the food is to come from to keep body and soul together until night. The misery of life in East London, especially during the season of cold and snow, is simply indescribable. What it was like in August, when

the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited,

I cannot imagine. The district with which I am most familiar, and which is the scene of the operations of the Universities' Settlement, whose aims and methods will be considered presently, is

WHITECHAPEL

This locality has gained for itself a most unenviable notoriety. What community in Christendom has not had served up, by vigilant journalism, the disgusting details of the Whitechapel murders? What youth has not had his imagination fired by stories of the fiendish exploits of that mysterious personage, "Jack the Ripper"? So it has come to pass that Whitechapel is one of the sights of London, competing for popularity with the Tower, Westminster and the Museum. As Canadian visitors are sure to have it on their lists for this Summer's rambles, a paragraph of description may be of service.

Passing eastward along the always crowded Strand, through Fleet street, up Ludgate Hill, you stand before the noble St. Paul's. But you must not enter to-day. Make your way, if possible, through the blockade of buses, carts and yelling coachmen on Cheapside. Do not moralise on the inscription, "The earth is the Lord's and the fulness thereof," over the entrance into the Royal Exchange. The text is a good one but no proof of the uprightness of English stockbrokers. The Bank of England is on the left, but your signature is not familiar to the cashier so you need give it no attention. Down another lane, and presently you find yourself in Whitechapel Road, a broad thoroughfare winding in an easterly direction through these densely populated districts to the civilized and habitable country, miles away. This street is the great artery of East London, and through it

the sluggish black blood of Whitechapel and the East End struggles into the network of passages on either side.

This is Whitechapel. It is a strange cheerless place. The sun does not shine now. The air is growing thick and heavy. A chill clammy fog creeps up from the river and you begin to feel uncomfortable. Every corner is guarded by a public house: next to every public house is a pawn shop. Hundreds of men lounge about the streets as if on perpetual holiday. These belong to London's great "unemployed." Thousands of them live in Whitechapel. Every second one you meet bears the mark of the beast; every third looks like a Jew. Turn down a side street, but walk as though you were a habitant. More eyes are following you, and with closer scrutiny, than when you walked down the aisle on the day you were "kirked." The streets show little variety. The houses are all of brick, common-looking and dull. In some quarters there is a little more wretchedness, or vice, or crime. In the neighborhood of the river, and where Jews or other foreigners predominate, you sometimes strike bottom, immediately below which is perdition.

Whitechapel consists of several miles of this unrelieved monotony. An attempt at description is useless. Ordinary words are meaningless in this connection. There is, however, less squalor than may be seen in some parts of the High street, Edinburgh, or in the Saltmarket, Glasgow. There are no old stone buildings with armorial bearings over the door, telling, in the carving of mantel and cornice, the story of former grandeur, as may be seen in the slums of Edinburgh. East London is comparatively new and its masses were never high enough to lapse. It is not so much the intensity of the wretchedness that oppresses one, as its extent, street after street, square after square, mile after mile. It is not so much the squalor, although that is terrible enough in all conscience, as the dullness, the monotony, the utter deadness of the place. The people take no interest whatever either in local or in outside affairs. Kingdoms may rise and fall but East London cares not. Parliament may reform the Poor Laws, but East London expects nothing from Parliament. Church services may be begun at their doors, but the Church belongs to well-fed aristocrats and its entrance is intrusion. Whitechapel knows no law save hunger and passion:

and in the battle for bread and the service of lust ordinary human instincts and aspirations are crushed out of life.

Here then is the question of the hour; and to its solution more thought and study is given than to almost any other subject. And is it not deserving of sober thought? The evils of absentee landlordism; the accursed "sweating" system; the abuses of the Factory Act; the alarming multiplication of the unfit, and the gravitation to this centre of the depraved and vicious of all lands and races; the consequent irritation and festering of social sores and the fermentation of the most brutal passions—all this is surely enough to make any thoughtful man apprehensive. And were West-Enders disposed to negligence, Trafalgar Square would remind them of the ferocity of the beast crouching at their door and how savage it is when once roused.

What has been done to appease and tame this monster? Much—and little. Compared with what might and should have been done—nothing. A few years ago the *Pall Mall Gazette*, with characteristic enterprise, turned its reporters loose in this field. Then there was a great stir. "The Bitter Cry of Outcast London" supplanted Ouida and Zola. Parliament passed laws. Mansion House committees resolved. New-born philanthropists took their afternoon spin through Whitechapel instead of on Rotten Row. Their richly caparisoned steeds dashed down Petticoat Lane, while they stuck their impudent faces into dens where they expected to find animals of a different clay from theirs. West End ladies, instead of going to the matinee, went "slumming." In fact everybody who pretended to be anybody went to the slums, just as they went to Gilbert and Sullivan's latest opera. But this did not last long. A pantomime, or novel or boat race loomed up, the mighty wave of philanthropy began suddenly to ebb, and any drawing-room reference to it was pronounced "vulgar." The once favorite slums turned out to be "nawsty." Nothing remedial was done. The wounded man was indeed visited, looked at, rolled over, his unhealed wounds were pointed at by kid-gloved hands, and, to his discomfort rather than to his healing, a few buckets of oil and wine were spilt about him. But that was all.

What is the Church doing? Until within a very few years the Church was almost entirely alone in the field. Directly or

indirectly every scheme for relief or reform was managed by the clergy. But their numbers were small, and church accommodation in no way adequate. Besides it is woefully apparent that the Church has no hold on the great mass of the people. Think of the statement, made on excellent authority and accredited by Archdeacon Farrar, that more than two and a half millions of people in London never enter a place of worship and take no interest in religious matters. Surely this reveals not only the presence and power of unbelief but also the paralysis or preoccupation of the Church. It is surely humiliating, in the presence of these facts, to see the great and historic Church of England infinitely more concerned about candles and vestments than about the weightier matters of the law. Were the good Bishops to stand aside, the breath of a million outcasts would extinguish every taper in the land and send the Church's milliner and chandler into eternal bankruptcy. The beggarly array of empty pews in East London and the gross darkness that covers the people show that light is needed, but light quite different from that of wax candles—stronger, fiercer, more electric. Were there more light in the pulpit less might be needed round the altar. Among the Nonconformists again, there are devoted and capable men; but they lack organization. Their efforts are sporadic. They are almost lost in the seething mass of the East End. But it is not my purpose to discuss the work of the Churches. I turn to consider a movement rather unique in its nature and but little known on this side the Atlantic—the work done in East London by the Universities of Oxford and Cambridge.

THE UNIVERSITIES' SETTLEMENT.

Not many years ago Arnold Toynbee was a student at Balliol College, Oxford. He was one of those finely-strung, earnest souls, sensitive, enthusiastic, sympathetic, whose life is consumed by a passion for righteousness and hatred of oppression. He devoted himself first to the study of history, and subsequently to the study of political economy and sociology. During one Summer vacation he lived in lodgings in Whitechapel in order to come into closer touch with East London life. This was such a drain on his vital force that his health suffered and the experiment was never repeated. But the experience proved

to him that only by such sympathetic contact could the lapsed masses be elevated. After graduation he was tutor in Oxford for several years, during which time he was active in all social reforms, and delivered courses of lectures to the workingmen in East London and other industrial centres throughout England. Early in his university course he came under the spell of that lofty and ennobling personality, Thomas Hill Green. But the shadows deepened and soon closed round his life, and just when the workingmen were beginning to turn to him with confident expectation his strength failed. Life's candle was quickly consumed. He was laid in the old churchyard, and over none of the many worthies sleeping beside him did the working people of Oxford lament as they did over the grave of Arnold Toynbee. These points and many others in his life remind one of Robert Elsmere. Indeed were it not that another Oxonian corresponds more exactly to the picture I would be inclined to search Mrs. Humphrey Ward's studio for sketches and studies of Arnold Toynbee's face.

Shortly after Toynbee's death a memorial was proposed by his friends in Oxford. The spirit of T. H. Green was in the movement, and, if I mistake not, the first meeting was held in Mr. Ruskin's rooms. It was resolved to give shape to the deep-set convictions of Arnold Toynbee, and of his forerunner, Edward Denison, by planting a University colony in East London, "to provide education and the means of recreation and enjoyment for the people, to enquire into the condition of the poor, and to consider and advance plans calculated to promote their welfare." Suitable buildings were erected on Commercial Street, Whitechapel, near where Toynbee labored years before. These are not unlike ordinary Y. M. C. A. buildings in Canada, and are called "Toynbee Hall." In 1884, Cambridge University joined with Oxford, and it was thus that the "Universities' Settlement" was organized.

The "Settlement" is in reality a University Club. Besides the class and lecture rooms, library and parlor, there is a residence in which at the present time about twenty Oxonians and Cantabs live. University men coming to London to enter on their professional work, if they are in sympathy with the aims and methods of Toynbee Hall, become either resident or associate

members, and give much of their spare time to the work carried on by the Club. This work includes all branches of education, mental and physical, service on the Charity Organization Committee and the School Boards, and, in fact, everything that belongs to East London life. Some remain for a few months; others have resided from the beginning. Many of these residents are at office or other place of business during the day, and lodge at Toynbee Hall just as they might do in the West End, giving their evenings to this special work.

I have space for but one further remark by way of description. The movement is in no way evangelistic. Professedly it is not religious. It is not even Christian, except in so far as all true service of man is Christly. No tests of any kind are imposed on any one. At the present time there happen to be several Scotch Presbyterians, a few English Nonconformists, one Jew, and a majority of Churchmen. There is unity in nothing but sympathy for and desire to help men. No religious services are held, and the religious argument is not used. All this perplexed me at first, and for this many at a distance, ignorant of the circumstances, will condemn the movement and predict its failure. It may seem that, notwithstanding such names as Max Muller, Leslie Stephen, Canon Ainger, G. J. Romanes, Pye, Gardiner, Lubbock, Besant, Hughes, and others, the apparent secularism of the effort dooms it. I am not so sceptical now. When one sees the crowd of Outcasts for whom no man cares one is grateful for any scheme of relief. Anything that will elevate these people and inspire them in the least degree is making for righteousness. Besides the Church is nothing to them. They hate it, its creed and its Christ. No, perhaps, they have not lost faith in Christ, although, as at the foot of Transfiguration, they have lost faith in His disciples. Were they to see Him as publicans and sinners once saw Him they might bathe His feet again with tears of repentance. But the Church has hidden the Blessed One and offered them instead a ghostly, other-worldly substitute from whom these millions turn away. If Mrs. Ward or any one else cares to deny the divinity of this Christ, or even its humanity, we will not dispute. But that Christ whose life is inspiration, the power of whose resurrection is our hope—they do not know Him. Had we not faith in Him,

work in East London would drive us mad. But it is sad, unspeakably sad, to think that we have so far lost the spirit of Christ that in order to win the outcast Magdalenes to a better life we must ever be silent concerning the deepest truths in our own souls. What the future of Toynbee Hall will be we cannot predict. So long as its workers maintain a spirit of true unselfishness, based, as I have not the least doubt it is, on the life and work and love of Jesus Christ, I will not be among those who forbid because they follow not with us. If they cast out the devils it is by the power of God.

Knox College.

J. A. MACDONALD.

EAST LONDON.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said :
" Ill and o'erworked, how fare you in this scene ?"—
" Bravely !" said he ; " for I of late have been
Much cheered with thoughts of Christ, *the living bread.*"

O human soul ! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou laborest through the night !
Thou mak'st the heaven thou hop'st indeed thy home.

—MATTHEW ARNOLD.

THE PHONOGRAPH AND THE BRAIN.

THE phonograph consists essentially of a diaphragm called "the recorder," with a fine needle attached to it. Under this diaphragm by a most delicate adjustment, a wax cylinder is made to turn smoothly, uniformly and noiselessly, by an electric motor power. The sound pulsations, playing on the diaphragm, cause the needle to record the waves on the wax, by exceedingly fine lines, hardly visible to the naked eye. When finished speaking a reverse process is gone through. A simple motion brings another diaphragm, "the reproducing diaphragm," into the place of the first, directly over the wax. This also is charged with a fine needle which takes up and reproduces the vibrations registered in the fine lines of undulations in the wax, and imparts them to the diaphragm, from which they are conveyed to the ear by tubes. In the first place the speaking causes the vibrations on the first diaphragm which are impressed by the needle upon the wax. Then the second needle, passing over the indentations in the wax, reproduces the vibrations in the second diaphragm, and these give back the original sounds, exactly as they were received. When I first saw the instrument, the man in charge spoke, and then whistled into it. He then reversed the action, and I could, without the tubes, hear a correct repetition of all he had said, with about the distinctness that one hears a conversation through the telephone.

It is said by the inventor, Thomas A. Edison, that he can put on four cylinders, eight inches long with a diameter of five, the whole of "Nicholas Nickleby," in phonogram form, and that these cylinders will repeat their contents thousands of times with undiminished clearness. It is surprising to notice how exactly the machine reproduces everything, even to the clearing of the throat by the speaker, or an occasional cough.

I was particularly struck with the analogy existing between the phonograph and the human brain, in that each receives and reproduces what has been impressed upon it. Let me illustrate by referring to two diseases of the brain that have of recent

years received a good deal of attention, viz. : aphasia and apraxia, respectively loss of voice and loss of power to produce words. The study of these has thrown light upon many interesting facts in connection with the functions of the brain. It is now accepted that words have a physical basis in the brain and that a "word image," is composed, or made up of a number of memory pictures, as how the word looks when written, how it sounds when spoken, the motive power necessary to utter it and to direct the writing of it. Some of these are received from without as through the eyes, ears or tips of the fingers ; others subjectively, from the inner consciousness. The human brain, like the wax in the phonograph, is the physical basis of words upon which are received the impressions. The analogy is still further borne out by its retaining them. For there is good reason to believe that no impression recorded upon the brain is ever obliterated.

We are told that God keeps two books in which are recorded, respectively, our good and evil deeds, and that at the great day of judgment both books will be opened, and we will then be judged by the impartial record of our own acts. It used to be to me a very mysterious and incomprehensible statement. But is there not indisputable scientific evidence that our own brains are the tablets upon which the facts of our lives are being literally preserved. It is a common belief that persons drowning see the events of their past lives pass in panoramic view before their minds. Old people recall vividly the scenes of their childhood. Sir William Hamilton relates a remarkable case of a housekeeper who was for some time in the service of a clergyman. Many years after, during the delirium of fever, she could repeat Hebrew passages, correctly, although she did not know a word of the language. It was afterwards ascertained that the clergyman with whom she had lived was in the habit of occasionally walking up and down the hall, repeating aloud passages of Hebrew. The sounds were unconsciously impressed upon her mind, and in her abnormal condition reproduced them.

While there are some such points of analogy between the phonograph and the brain, that are suggestive and interesting ; there are necessarily others in which they widely differ. The phonograph requires an electro-motor power to run it, and has no choice but passively to receive whatever the operator pleases

to put upon it; whereas the brain is operated by vital force. And man, though placed in association with environments that are incessantly operating, either directly or indirectly, upon him, possesses the power to discriminate, to accept or reject. Joseph Parker, in his admirable work, "The People's Bible," says, "Man is permitted the privilege of making terms even with God, or why would the Saviour say, Knock, and it shall be opened unto you. Seek and ye shall find. My spirit shall not always strive with man?" The same author says in another place, "Why did God create a creature that had the power to grieve Him? It is because out of such power there comes the ability to worship and serve God. And out of worship and service there comes a blessed progress in all purity and holiness of life." Undoubtedly we do, every day, exercise the power of choosing and rejecting. And it may fairly be asserted that the character is made up of the impressions allowed a place in the mind. The greater number of influences operate unconsciously, it may be insidiously, on the individual; yet certainly they are by a certain process of evolution either making or marring, building or up pulling down. This thought was present to the poet Tennyson :

"Yet it shall be; thou shalt lower to his level day by day
What is fine within thee, growing coarse to sympathize with clay.

"As the husband is the wife is, thou art mated with a clown
And the grossness of his nature will have weight to drag thee down."

If this be true, too much caution and care cannot be exercised in preventing the tablets of the mind from being marked, scratched or daubed by anything that is not worth preserving. The operator on the phonograph is careful to exclude such sounds as would confuse or render obscure the record intended to be reproduced. So should the man in charge of a brain take every precaution to exclude from the mind what would confuse or render it less capable.

Recently there has been a good deal of discussion in many quarters as to the best means of dealing with the slums. Undoubtedly the origin and explanation of the whole trouble lies in the number of individuals in the world, who have no backbone, are devoid of forethought, and have no motive for action beyond their immediate wants. That class, naturally weak and irresolute after drifting cork-like upon the waves of chance circumstances

for years, have little power and less inclination to reform. Their brains are so blurred and bespattered with pollution through habits of indolence and vice, as to almost wholly unfit them for receiving impressions of good. It is very difficult, to say the least of it, for them to change be they ever so willing. New habits are to be formed and firmly rooted while the old ones must be crowded out, or covered over, as they cannot be completely eradicated.

How often do we become impatient with individuals for not abandoning habits that we had pointed out to them as certainly leading to disaster ; but we should not forget that they are like the little boy, who on being asked by his teacher why he had not brushed his hair replied, " Please, sir, I did ; but it will not stay put." These people may listen in good faith and honestly make resolutions ; but the diaphragm has been injured, the old grooves and ruts of habit are so deeply indented that they soon drop into them again. Hence the unsatisfactory results that have hitherto followed all repressive measures in dealing with criminals. They feel themselves at issue with the world and fate, and are only maddened and hardened by coercion. Like wild beasts they are easier tamed when caught young. If the children were early placed under such favorable influences as would establish industrious habits and correct principles in their minds there would be good prospects of their developing into good and useful citizens. It is very difficult for a child single-handed to withstand the influence of unfavorable surroundings. Parents who allow their children to grow up at random, lose sight of this fact. This in a measure explains why the sons and daughters of prosperous and well-to-do families often shipwreck. Parents of careful and industrious habits, become so accustomed to rely upon themselves for almost everything that they either forget or have not the patience to allow the boys and girls to help them, and even when permitted to do something, are so hemmed in by precautions, restrictions and unfavorable criticisms that what might have been a source of gratification and pleasure is rendered distasteful, and they, in consequence, naturally look elsewhere for something to do.

A parent should not forget that a healthy child is always, and from its nature must be, busy receiving impressions, and it is of

unspeakable importance that the restless energy be directed into proper channels. The child should early be taken into the confidence of the parent and made a trusted companion. He should be encouraged and helped to cultivate self-reliance. No college can supply so useful and practical an education as the confidence and companionship of the parent can. Ordinary amusements are very good and often necessary in their places; but the child who has been chiefly interested, during the years of enthusiasm in school lessons, chit-chat of games, etc., will in all probability grow up a weakling, who will later in life have to go to the wall. The record written upon the "receiving diaphragm" is not such as to give strength for the battle of life.

Speaking again of the improvident classes. It is as unreasonable to expect a denizen of the slums, to abandon his squalor and vicious habits, and to assume at once the tastes and habits of the industrious and frugal; or to expect a youth who had been so indulged, pampered or neglected that he never acquired any self-reliance, to be able successfully to elbow his way through the world, as it would be to expect an ordinary laborer to go into a bank or mercantile business and take charge at once of some important department, without special preparation. It is a most serious and far-reaching mistake to expect to be successful in anything without special definite preparation, while well directed energy, in a mind early stamped with generous impulses and an interest in noble things, is almost certain to attain eminence in almost any sphere in life. It requires no effort to lapse into a state of insignificance and graduate as "nobody" whereas energy and application are inseparable from success. Narrow is the road that leads to prosperity, while broad is the way and slippery the incline that leads to poverty and thriftlessness. He who would prosper must do some driving. It will not do to drop the reins into the hands of chance, hoping in time to land "somewhere" all right. A record of some sort each must make. It is well when it proves to be that of purpose and progress so clearly defined and engraved upon the tablets of the mind that it may, ever after, be referred to in memory with pleasure and profit.

The record should be stamped with individuality. A book into which the author has not put some of his own blood is not

worth reading. The idle man differs from a mummy in this respect only : a mummy was embalmed after his death, the idler before he died. The very plant has life and lifts its head above its surroundings. So soon as it ceases to do so decay sets in. So with our energies and mental faculties, unless we use them we lose them. It is only by mixing with action that we can avoid withering with despair.

I think I have adduced sufficient evidence to show that each has a special phonograph of his own upon which is being recorded the events of his life, every day a page being filled without the option of revision. Apart from the question of the propriety of morning and evening prayer, would it not pay as a business habit to review, each night, the page, before it is forever turned over, and every morning to lay out some definite plan for the succeeding page. No day should be allowed to pass without something being put upon the record, tending to strengthen and build up character.

“Think of living! Thy life, wert thou the pitifullest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to front Eternity with.”

Woodstock.

H. M. MACKAY.

Missionary.

AN ALGOMA MISSION FIELD.

THE district is a rough one. If not exactly a sea of mountains it is very largely a sea of granite hills, whose ribbed and furrowed sides may have charms for the mineral explorer but certainly present none to the toiling missionary. Still the country is by no means all a barren waste. The percentage of arable land is small, but whenever found it is uniformly good. Some of the settlements indeed, notably the Missisauga and Thessalon valleys, contain land of unsurpassed fertility. The soil is rich and deep, entirely free from rolling stone, and easy of cultivation.

The opening of the Algoma branch of the C. P. R., from Sudbury to Sault Ste. Marie, has been a great boon to the people. This road touches the best land in the district, affording better markets for produce, increasing the value of property, and attracting settlers to the sections of land hitherto unoccupied. In this respect the north shore farmers have a manifest advantage over their neighbors in Manitoulin, and the immigration from that island has consequently been considerable. The settlers upon the whole are a shrewd, industrious, intelligent class of people, highly satisfied with Algoma, and hopeful for its future. The missionary everywhere receives a cordial welcome, and the faithful presentation of the Gospel message always finds appreciative hearers.

I have recently returned from a tour through a field which was occupied last summer by two students from Knox College. It includes five stations, Serpent River, Algoma Mills, Blind River, Missisauga and Thomson, the first three are railway and lumbering villages, the others are farming communities. In order to give to these places regular fortnightly service the missionary, Mr. Ferguson, preaches on one Sabbath twice, and walks eight miles. On the Sabbath following he preaches three times

and indulges in a walk of eleven miles. To carry on this work faithfully in all kinds of weather, giving due attention to pastoral visitation, occasionally visiting the lumber camps, and reserving a fair portion of time for pulpit preparation demands a good share of physical staying power.

In visiting the homes of many of the people it was gratifying to hear such frequent and warm tributes to the work of the Students' Missionary Society. Men whose names are almost historic as well as those of more recent date are held in grateful remembrance. The field will no doubt soon require the services of an ordained missionary, and so pass from the care of the Society.

At the present time perhaps the chief interest of Algoma centres in its lumbering industries. Every winter the axe of the woodsman is engaged in carving the summer food for the voracious mills to be found at every port along the shore. The destruction of these wide forests of pine is going rapidly forward, yet we are assured, it may be with truth, that their extermination is still far in the future.

The mineral value of the district is yet a matter of conjecture. Alleged "finds" of rich deposits are, or were in the summer season, among the things of daily occurrence. In some sections the man who has not put down his claim for a gold, silver, or copper mine, seems to be regarded as painfully lacking in enterprise. But making due allowance for the heated imagination of some men, and the interested scheming of others, it seems all but certain that when the last of the pines have disappeared from the scene the judicious capitalist will continue to reap a rich harvest from the same granite rocks that bore their lofty stems.

Let me now say a word about the somewhat peculiar field of which I am here placed in charge. The village of Spanish Mills is about three miles from the mouth of Spanish River at the eastern end of Aird Island. The entire island, seven miles in length by three in breadth, is owned by the Spanish River Lumber Co., of which the leading members are Messrs. Folsom and Arnold, the one an elder in Dr. Wight's church, Bay City, the other an elder in the Fourth Presbyterian church, Albany. The mill gives employment to about one hundred men, nearly one-third of whom are married and live in neatly painted cot-

tages built by the company. The single men are accommodated in two comfortable boarding houses. When we have mentioned the store and post-office and the tasteful school-house, nearly all the buildings in this trim little village are accounted for. Half a mile west of the village a long, rocky, tree-clad peninsula stretching from the main shore and ending in a bold promontory, makes with the island a channel just wide enough for the passage of the largest boats. Through this channel the water flows with a swift current, changing its direction as the wind changes, and never freezing over in the severest winter. This is the famous "Little Detroit," where the legend assures us the last determined stand was made by the ill-fated Hurons against the conquering Ojibways. The glory of these heroes has long since passed away, and the Indian as we see him now is a very civil, unobtrusive person, except when he comes under the influence of the baneful fire water, which is all too often.

In the fall of '87 the congregation of Spanish Mills was regularly organized by Rev. A. Findlay, and thus brought under the care of the Canadian Church. Prior to that time the pulpit was supplied by theological students from the American seminaries. In winter the people were without preaching. The present arrangement is the result of application to the Home Mission Committee last spring. The actual membership of course is small. The Presbyterian element predominates, but all denominations work harmoniously together. The insular location of the place prevents its connection with other stations even if it were so desired.* We thus have the benefit of two services every Sabbath, and a weekly prayer-meeting. An interesting Sabbath School is also conducted every Sabbath afternoon. The attendance on the various meetings is good. At present nearly all the men are in camp, and the number of people living in the village is quite small. Nevertheless the attendance on the Wednesday evening prayer-meeting is always from twenty to thirty, a pretty sure indication that the people are in sympathy with the work and desirous for the welfare of Zion. The people contribute liberally according to their means, but a large proportion of the necessary expenses falls upon the Company.

We have here a prohibitory liquor law in active operation.

The proprietors are both determined foes of the traffic and with a manager of kindred spirit, the result is seen in a village where rowdyism is unknown, and where it is a pleasure for respectable people to live. This measure also has its due effect in helping to secure a fitting observance of the day of rest. Sabbath breaking is the crying evil of the whole district. The responsibility for such open desecration of the day as may be seen in many places rests to a large extent with the railway, steamboat and lumber companies. It is good to know that there are some companies who still believe that "righteousness exalteth a nation," and who disdain to "lade themselves with thick clay" to the dishonor of their country and their God.

About two hundred men are now employed in getting out logs for the mill, cutting, skidding and rolling them into the river or its tributaries, there to await the movement of the ice in the spring. The camps, three in all and some distance apart, are between thirty and forty miles away. The spiritual oversight of these men naturally devolves upon the missionary at the mill. The first visit to a lumber camp is always full of interest. The lumberman's vocabulary is almost as replete with technical terms as that of the sailor. When the novice has become acquainted with a few of these and witnessed the operations they are used to designate, he is ready to confess that there are few articles of commerce that have a more singularly varied experience than the Algoma pine. The comfort of the men is carefully attended to. The board and lodging are good, the wages are good, but the work is hard and full of danger. While there are no men who work harder for their money, there are probably none who part with it more readily. This feature of the woodsman's character is not unknown to the crafty saloon keeper, and the infamous whiskey dive is seen at its worst in Algoma. On what plea such places secure a license no one knows. They serve no useful purpose, and are in fact an unmitigated curse. The keeper of one of these dens finds winter a dull season for business, but he is content to wait for his harvest, which he knows will come when the men break camp in the spring. Their six months' abstinence from stimulants is in many cases followed by a period of wild carousal, and it is no uncommon thing for some of them to spend all their hard earned wages in

a few days. Yet all are not so. There are among them many young men who have been reared in Christian homes, and whose principles yet remain with them. But the effect of such a life upon their minds and feelings may be imagined, living for half the year out of touch with every refining influence, always in contact with the thoroughly bad men to be found in every lumber camp, and spending their Sabbath—how? For they never hear the Gospel on the Sabbath, and sur'ly such attention as the neighboring missionary is able to give them and attend to his other duties, is very inadequate. There are among the men quite a large number of Roman Catholics, for the most part French. These receive the attention of an itinerating Jesuit priest. Could not some scheme be devised among the evangelical Churches whereby these children of the woods might be brought more under the influence of the simple truths of the Gospel? Whoever goes to them with plain earnest words of exhortation will, at least, never have to complain of being denied an attentive and respectful hearing.

Spanish River, Algoma.

J. J. ELLIOTT.

HONAN TO KNOX.

MANY outside the membership of the Knox College Alumni Association will read with interest the following letter, of recent date, addressed to that Association by their missionary in Honan, Rev. Jonathan Goforth. His references to Hudson Taylor's statements regarding the language are of some importance. "Leaves from a Missionary's Diary," discontinued a few months ago, will be begun again, and interesting letters from Corea, India, and other mission fields, will appear in the MONTHLY regularly.

I desire to refer in this letter to two points—the probable time of our location in Honan, and the length of time required to learn the language.

The Alumni are, I know, eagerly waiting for reports of our gaining a firm foothold in our chosen field; we as eagerly desire to send the news. We shall rent or buy at the earliest opportunity. I have industriously canvassed the experience of more than twenty missionaries met with since coming to the country. They all advise to move cautiously and make haste slowly. Our present plan is that I accompany Dr. McClure to Honan in April, the intention being to remain there until the wet weather in July. In September, in company with Dr. Smith, I shall again visit Honan. At that time Mr. MacGillivray, whom we are so glad to welcome to China, will be able to lend a hand. On this second visit we may succeed in renting premises. Of this we are uncertain. It took the China Inland people ten years to secure a settlement. But Honanese feeling against foreigners has been greatly modified since then. Besides, we have on our side the aid of medical science.

You may notice that our present plan provides for leaving the women and children behind. This is deemed wisest until the people are reconciled to our living among them. We expect opposition, as is natural in breaking new ground. The men can best withstand a siege, or, if the worst comes, escape. We are not afraid. The Lord of missions will go before us. We are to bring the Light of Life into a land of midnight darkness.

Now, what about the language? We feel constrained to speak about this, because report would lead us to believe that Mr. Hudson Taylor, in his recent visit to Canada, minimized the difficulties of the Chinese language. A lady who hopes to come to China wrote us asking if it were really true, as Mr. Taylor has stated in public audience, that a person of ordinary ability could, with good teaching, gain an intelligent knowledge of the language in six months. We all admire Mr. Taylor's

great zeal for China. And we admit that this statement and others of a similar nature may not be misleading to Mr. Taylor; but they certainly are to other people. What is meant by an "intelligent knowledge" of any language? Were the English language in question, it would surely mean ability to converse in idiomatic English. But this cannot be what Mr. Taylor means, because the best linguists here ridicule the idea of even the finest intellects accomplishing such a task, to say nothing of the ordinary. It may be that some missionaries *think* they can preach in four or six months, but the people are the best judges of their success.

It would not be amiss to notice the regulations of other Missions. The American Presbyterian Mission requires new-comers to take two years at the language before entering upon work. The English Baptists and American Congregationalists spend three years. Rev. A. H. Smith, of this station, one of the finest linguists in China, did not attempt to preach until after he had spent three years studying the language. He says the course of study set for members of their Mission is equal to a university course.

In order to speak idiomatic Chinese one must memorize thousands of sentences. Stent's Vocabulary contains upwards of 200,000 expressions. These, the author says, are only the ones in common use. True, there are no inflections in Chinese, but the tones are about as great an obstacle. No missionary can afford to stop short of being able to read the Bible in the language of the people. But this requires memorizing 5,000 different characters. Any one who has seen these must admit that it is more than a holiday task to manage them. But we would not have any one whom God has called become discouraged by what we write. It is not a matter of impossibility, but a matter of time. We expect to know this language as we do our mother tongue—only we must have time. We note progress, but a vast work remains ahead. The Lord has been very gracious in giving us the best of health.

We have other advantages besides those of regular study with the teacher. Every morning at nine the Chinese are assembled for prayers. We take our turn in reading the verses. The Chinese are all expected to take their turns in leading in prayer. Then I spend an hour each afternoon in the hospital. Here Mr. Smith, with a couple of native helpers, preaches to the people. In an adjoining room Dr. Peck and assistants attend to the patients. I learn much from the constant question and answer, and Mr. Smith is ever ready to make any explanation. In addition to this the Chinese conduct a large prayer-meeting on Monday evenings, and Mr. Smith takes up the Sabbath School lesson on Saturday evenings. Then we have three Chinese services on Sabbath. I can now follow the speaker with sufficient intelligence to know what he is talking about, but perfect understanding of a discourse is at some distance in the future. Mrs. Goforth is also progressing, and will soon become acquainted with the various branches of work among the women.

In closing, we heartily thank you for your enthusiastic support. You have given us the coveted privilege of laboring among the heathen, and that, too, in a section of the empire long overlooked. Let us ponder this fact that we have in Honan, north of the river, a multitude of souls probably equal to the total Protestant population of Canada. These know

nothing of Christ. It is indeed an honor that our Presbyterian Church in Canada is privileged to send the first messengers. It is also an inspiration to us missionaries to feel that you who have originated this special movement are increasing rather than diminishing in your zeal, so that in the near future you will be calling for another man. We in China will count it a privilege to have a share in sending out the next Knox College missionary.

Pang Chuang, North China.

J. GOFORTH.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY AS A CONSERVING INFLUENCE.

THE Church finds herself in an enemy's country, and so never out of danger. Dangers threaten her on every hand, but most serious are those which come from enemies within. Such are the dangers threatening her now. The movements in the religious and semi-religious world of thought are such as make anxious those who find it in their hearts to "pray for the peace of Jerusalem." Hence in the face of these dangers we welcome with thankfulness any movement that promises to exert a conserving influence upon our faith, and none fills us with such hope in this regard as that represented by our *Woman's Foreign Missionary Society*.

The annual meeting of this Society for 1889, held last month, was marked by several features worthy of attention. An advance in the Society's returns of over four thousand dollars, a larger number of delegates representing a larger membership than ever before, an increased though perhaps less demonstrative enthusiasm—these were features not altogether unlooked for, nor were they striking enough to mark out this from former annual meetings. But there was, more than at any previous meeting, a realization of the mighty force set in motion by the organization of this Society, and of the need of wise and careful guiding of this force. The meeting was distinguished by a dignified moderation in its proceedings which was the surest index of conscious power. By an important decision, almost unanimously arrived at, the Society once more clearly set forth the object of its existence to be distinctly Foreign Mission work, and, by refusing to divide its aim, and so its energies, gave evidence of its appreciation of the vastness of the work primarily undertaken. Thus, we venture to say, the Society has successfully passed through a serious crisis.

At the public evening meeting, the largest ever held in connection with the Society's work, the addresses delivered

exposed with necessary clearness the popular fallacy that money devoted to Foreign Missions is necessarily withdrawn from the support of Home Missions. The statistics produced by Dr. MacLaren made this abundantly evident, showing that Home Mission funds had increased at three times the rate of those for Foreign Missions, since the organization of the Woman's Foreign Missionary Society. Not less but greater devotion to the cause of Foreign Missions should be the desire of true friends of the Church.

Perhaps the most hopeful note heard during this annual meeting was that struck by Principal Caven in the course of his short but comprehensive and incisive address—a note of sadness:—“Much as we have to be thankful for in viewing the Society's work there is surely need, not so much of self-gratulation on the part of the Church, as of humiliation for sinful ignorance and failure. So little has been done, so much left untouched. More than two-thirds of the world's inhabitants without the knowledge of God, and so few of the one-third realizing their responsibility in this regard.”

Surely this almost hopelessness is hopeful, and surely, too, it affords food for reflection to “the man who is ever for beginning at Jerusalem but who never gets away from there.” The Christian women in this Society are doing a work among us in Canada; more important even than that they carry on in Formosa or India. The raising of twenty-nine thousand dollars for missions is the least of the results of the Society's work. From its working there are valuable lessons for the Church to learn.

Its success arises in some measure from its almost *perfect organization*, but more perhaps from the singleness of aim, the purity of motive and the cheerful enthusiasm in doing her part that characterize officer and member alike.

Systematic giving, too, is being tested and approved by the working of this Society. A large number of Auxiliaries year by year are adopting the true, Scriptural plan of willing offerings, and giving up the doubtful social and bazaar as a means of “raising money.” This cannot fail to instruct observant Ladies' Aid Societies and Boards of Management.

But not so much of these direct results would we speak as of the indirect, we had almost said unconscious, and for that all

the more powerful influence exerted by the Society upon the whole life of the Church.

The Missionary Church has ever been and is still the only living Church, the only Church pure in motive and sound in the faith. The Church self-centered may be a successful organization, eminently prosperous in numbers and in wealth, but in no true sense is it a Church of Christ. The missionary spirit is the pulse of the Church, and the beat of that pulse is the true index of the inner life. The most important religious movement therefore of the last half-century is that making toward the evangelizing of the heathen world, and this movement is, we believe, most fully represented and most effectively forwarded among us by the Woman's Foreign Missionary Society. In any calculation of our resources we must henceforth count in among the most important this Society with its ever-growing membership, but especially with its increasing knowledge and enthusiasm.

From this Society as from no other source we are learning about the heathen world. We are coming to attach some meaning to statistics. China is coming to be, not a place on the map, but the dwelling-place of men and women and little children. We are beginning to look for the homes of these children, and to be shocked that we find no *home* in the heathen world for a heathen child. These women by God's grace have pushed aside the veil, that sinful terrible veil of ignorance, covering the face of Christian Canada, and have earnestly gazed into eyes from which looked out at them misery, hopeless, unutterable, and below those eyes have seen outstretched empty hands, and they have learned to pray "Thy kingdom come." These pleading eyes, these empty hands, they are showing us. Shall we ever have leisure to look at them? Or will it be that God will never show us this awful sight, nor let us enter the open door of the heathen world? If not to us, then to others will He give to enter, for the kingdom will come, if by us to our everlasting joy, if not by us then we may be saved so as by fire, but all our work we so prettily-build will be burned. It may be that God will use this Society to open the Christian eyes now closed to the world's sore. It may be that into ears filled with the din of building churches and with the swelling music of mighty organs, may come echoes of that strange moaning that only the dying make,

and that once heard much music will not drive away. We are beginning from this Society's work to feel the burden of the heathen upon our hearts a little.

But not only is the Church thus being shown her relation to the lost world but her whole spiritual life is being quickened by a clearer view of her relation to her great Head. The nature of this relation is being more clearly defined, not by acts of Assembly, but by personal contact, while the absolute necessity of such personal vital relation is being more strongly emphasized by the new demands made for personal self-sacrifice. The church member is being made to know what many have never realized, that in becoming a disciple of the Lord he pledged himself not to Church but to Christ, and that simple connection with the visible Church, and the perfunctory performance of certain religious ceremonies do not necessarily prove the existence of the life of Christ within him. Nay more we are coming to feel that it is possible to be active in "church work," while to the Master's eye we are "standing all the day idle."

It is hard to overestimate the evil to the Church and to the world outside, of "religious" activity as an end. Nothing so utterly cuts off communication between the Head and the Members of the Body. Self-denial, activity, liberality, even enthusiasm are not Christianity. We may have these in any religion, however imperfect its doctrine, and of this we need no better example than that afforded by the ancient Jewish or the modern Roman Catholic religion. The Church thus weakened by the stopping up of the channels of her very life is in fit condition to fall an easy prey to unbelief and error. And it is just here that we may look to this Society to exert a conserving influence upon the life and doctrine of our Church. And looking at the movements in the world of religious thought, and more especially at those apparent in our own communion, we feel that there is need, great need, of such a conserving influence. It would be folly to shut our eyes to the fact that we are entering upon a time of trial. In the different lands where the Presbyterian form of doctrine has taken root there is more or less openly expressed a desire for a consideration, and in some cases for a reconstruction of those standards that embody the articles of our faith. Any movement in this direction must be attended

with danger, and we look about us to find upon which of our defences we may most safely rely. The Free Church of Scotland has had her first shock from the coming storm, and she is slowly settling herself again on her old foundations, glad to find after clearing away of some rubbish that they go down to the Living Rock. She has not reached the end as yet. There is still severe trial before her, but the observing men in her do not fear a revolution, at least of the violent type.

She has however, many buttresses to her faith. Her people are thoroughly grounded in the letter and doctrine of Scripture. She has a ministry, eminent for mental culture, and learned in Theological and other science, and besides this she is distinguished by a spirit, conservative and reverent. These buttresses, the Canadian Church can hardly be said to have, to stay her in the hour of trial. Our people are not distinguished for conservative and reverent religious thinking, nor are they grounded in any definite system of doctrine, while, with a few brilliant exceptions, our ministry is possessed neither of high mental culture nor of profound learning, having had neither the leisure nor the opportunity necessary to the attainment of these. But, after all, valuable and necessary as these are, they are not the only, nor even the main stay of the Church. Our hope for the maintenance of purity in faith and practice lies, not in externals, but in the quickened spiritual life of those who go to make up the Church, arising from a vivid realization of their personal relation to their Lord and Saviour, and from a consciousness of His power manifested in them and through them in the world by His Holy Spirit. Keeping thus definitely before us the real meaning of the existence of a Christian Church in an Unchristian world, we can more easily obtain the correct perspective of truth. The doctrines embraced in our creed will be seen in their true relations, and the relative value of each will more readily be appreciated.

Two characteristics specially distinguish this Society. It is a missionary Society, and it is a Society of Christian women. Its influence, direct and indirect as a missionary organization, we have seen to be great and valuable, but the mighty results to our Church and to our country,—we might say to the whole world—of such influence being originated and directed by Christian

women, the next generation will be better able to estimate. It is not simply that the work done is likely to be of finer quality than similar work by men, but that the daily sphere of the workers brings the work peculiarly close to the heart of the people. Woman is supreme in the home, the spirit ruling her mind cannot fail to make itself felt in the home circle. If the wife and mother be a woman devoted to the world, then the aims, the plans, the whole life of the family must be of the earth, earthy. If she be a woman devoted to Jesus Christ, the presence of her Master will hallow her home, and those who dwell with her in it cannot but be influenced by that gracious presence. Religion will not be laid aside with Sunday clothes, but will become a part of the every-day life.

So much for present results, but for those in the future who can speak? Christian mothers mean a Christian nation. Mothers in whose hearts flames the torch of missionary zeal will find that torch carried by the hands of sons out into the darkness about us. The future missionaries of our Church are even now, from mothers devoted to that noble cause, drinking in the inspiration, the burning enthusiasm, which will make them a wonder and a praise in the earth. Surely for this Society we have cause to praise the Lord, and surely the Church should not forget to pray that in its purity of motive, in its modesty in methods of work, in its singleness of aim and in its enthusiasm of devotion it may increase yet more and more.

C. W. GORDON.

THE PRESBYTERY OF CALGARY.

YOUNGEST, and in many respects one of the feeblest among the Presbyteries, is that of Calgary, number forty-one on the Assembly's roll. As to dimensions, that is another matter. Within its limits are whole rivers through their continuous length; the Rocky and Selkirk mountain ranges; nearly five sectional divisions of the Canadian Pacific Railway; the whole ranching interests of the North West complete; several distinct tribes of Indians; the National Park; the only mine of anthracite coal which the Dominion possesses; Lord Lonsdale's new route to the North Pole; and the dim distances in general which make up the breadth of British North America, from the International boundary to the Arctic Ocean.

But it is something to reflect upon, that our Church has only touched, so far, the lower fringe of this vast country: that north of us, starting from our furthest outpost as a base of operations, and right up, crossing gigantic ribs of land, entering into new systems of waterways, pausing on the shores of the Great Lakes, then on again down the McKenzie to the sweep of the Arctic Circle, the halting places often hundreds of miles apart, mission posts have been planted and are sustained, some by the Methodist denomination, some by the Episcopalians, some by the Church of Rome.

Why was Presbyterianism so late in occupying this country? The Indian tribes were as accessible to us as to others; the Hudson Bay Company's men at the trading posts were largely Scotch; so were many of the great explorers whose names live in the geography of the land. Yet our furthest north and our oldest mission in the immense section of the North-West comprised within the bounds of this Presbytery is at Edmonton only, with no greater antiquity than is afforded by the date 1881; and the only Indian mission we have within the bounds at all is on the adjacent reserve of Stony Plain. Two years ago, in Upper Kootenay, where some years before there had been a floating population of nearly 4000 miners, Rev. A. H. Cameron and

myself conducted what we were told was the first Protestant service held in any part of that interesting region ; but a Catholic priest was there, and had scarcely been out of the valley for fourteen lonely years. Honor to whom honor: and long before the buffalo had vanished from the plains, or whispers of a coming railway had reached the mountain ranges, the seminaries of France and of Quebec, with magnificent foresight and faith, had sent some of their best men to the slopes of the Rockies, while we had neither man nor mission for the half-continent between the Saskatchewan and the Pacific. Should we altogether wonder, that when civilization did come, men like Lacombe, LeDuc, Fouquet, Doucette, should be trusted and treated as authorities in the land? They are Jesuits, too, by-the-way. Well, what if we have not mastered the whole Jesuit secret yet? At all events, what we need just now, say for a Presbytery like this of Calgary, is men who are willing to make a life-work of it, and dedicate at one offering their youth and years together to this great North-West. This is what we need; and we get? Well, we are very glad indeed to get a student for five months of summer work.

Of such history as we have, and of our present work as a Presbytery, I need speak but briefly. To Edmonton, nearly eight years ago, across country from Winnipeg, drove and walked Rev. A. B. Baird, B.D., of whom let this extract from minutes of Presbytery for 1887 speak: "Settled in a distant outpost, the stimulus denied him that comes from intercourse with brethren, he labored with bravery and success, amid drawbacks greater than usually fall to the lot even of the pioneer missionary. Mr. Baird broke ground in what is now the northern frontier of the Presbytery of Calgary, and was then a distant region on the extreme western fringe of the Great Lone Land: and alike in the cause of education, in literature, in Indian work, and in assiduity of missionary service, wrought well for our Church." Two years later still, in advance of the railway, came to Bow River district another pioneer, Rev. Angus Robertson, who prosecuted mission work vigorously at Calgary, (then an infant hamlet mostly under canvas) and down through the South Country, and westwards half way to the Pacific. The writer of this sketch came out in the spring of '85. There were at that date, exclusive of tempor-

ary supply at Medicine Hat, three laborers all told: Baird, Robertson, and W. P. McKenzie, student, at Fort McLeod. But we were made a Presbytery in '87, and to-day have fifteen separate fields; and though likely to be for long a feeble folk, have much cause for gratitude to the Lord of Missions. We are laying foundation-stones,—rough work, apt to be done roughly. There are four Sessions within the bounds; two Chinese Sunday-schools; one Indian Industrial school; two manse; churches at the principal points; one self-sustaining settled congregation; and one augmented charge. There are about sixty preaching stations all told; on the staff of laborers are six ordained men, and the other missionaries are students, one of them through his studies and shortly to be ordained. It will be seen that the Presbytery is simply an extended Home Mission field. The magnificent distances cost us nearly \$100 for every meeting of Presbytery, and the expenses are shared equally in this connection so as to give the furthest-away members a chance. As for meetings of Synod and Assembly, they are for most of us an unattainable ideal. The interest which our Elders take in various departments of Church work is a most hopeful and helpful feature in all meetings of the Court.

I want to add that among the opportunities of Presbyterianism in this large land is that afforded by the need of Protestant Female Education. Not that any reproach lies in any way against the Public School System of the Territories, which is doing splendid work. But as a matter of fact, many parents keenly desire for their daughters an education in which such elements will receive prominence as sewing, music, French, deportment, fancy-work. And hence, as another matter of fact, the attendance of a large contingent of Protestant and Presbyterian girls is secured at all the Catholic convents. Is it in the interests of the next generation that our daughters should become cornerstones, polished after the similitude of the Vatican ideal? Here is a fine field of operations for practical zeal on the part of the anti-Jesuit agitators of Ontario, for it is the Jesuits we have to deal with here, and in all the North-West there is not a girl's school under any influences but those of their order and Church. What does Presbyterianism, at the next General Assembly, propose to do about it?

I cannot close without remarking that the Presbytery of Calgary owes more than can be easily told to the energy of the Superintendent of Missions, and to the beneficent operations of the Church and Manse Building Fund. Perhaps, reminding myself of the work done throughout the bounds by such men as Baird, Robertson, McKenzie, McLeod, I should add that as far as the Colleges are concerned we are distinctly under special indebtedness to Knox.

Calgary.

J. C. HERMAND.

MODERN INDIA.*

INDIA as a mission field to-day differs very widely from the India of fifty, or even of twenty, years ago. Progress along certain lines is no less marked here than in Europe and America. In spite of the conservatism which characterizes the people, changes, many and significant, are taking place, some of these touching the most vital points of their religion and philosophy.

Under the influence of western education a decidedly new type of Hindu and Mohammedan has appeared, and, numerically, this type is increasing with startling rapidity. He is not the fawning, subservient creature of a few decades ago, but a man ambitious, self-asserting and intensely interested in what is passing in the world about him. Students, in rapidly-increasing numbers, annually make their way to Europe for purposes of study, and return after a while to do their part in dissipating from the minds of the masses the glamor which for so long was associated with everything western. Scores of students are each year receiving here university degrees, and are taking their places as leaders of native thought. These men refuse to be put down. They are beginning to demand a hearing, and people—not only natives, but Englishmen as well—are beginning to listen to what they say. They have already become a source of annoyance to a certain type of English official, and are likely to become more and more so. A recent article in a daily paper somewhat face-

* *The Church at Home and Abroad.*

tiously styles this educated body of men the "Frankenstein," which government has created, and suggests an inquiry as to how the monster is to be killed!

It is very evident, however, that this new element has come to stay and to grow and to be felt. In political, social and religious questions it is already asserting a very positive influence.

I. Politics. The time was when the people were content to be governed, or, if not entirely so, they did not venture publicly to express a desire for change. Recently such desire has been expressed in a manner very significant and unmistakable. A "National Congress" was held in Allahabad during the last week of last year. Fourteen hundred delegates from all parts of the peninsula were assembled—Hindus, Mohammedans, Parsees and Christians.

The proceedings were conducted in the English language—this, in itself, a suggestive fact. Resolutions were passed calling for various modifications of existing regulations as to admission to the government service, as to higher education, the granting of representation, etc. Freedom from English rule was not asked, and it is not desired; but certain reforms are being strenuously insisted upon; and however much these claims may be ignored by the ultra-conservative now, their general reasonableness guarantees attention to them in the near future.

The problems with which this political agitation is associated are freely discussed in scores of newspapers, and there seems to be scarcely a limit to the license employed in the choice of phraseology and argument by the writers. This results in their being charged with disloyalty to the government; which imputation they deny, and reassert their unswerving devotion to Her Majesty and their desire to make more secure the bond which binds India to England. This they would do by seeking to remove all sources of weakness in that bond.

What this will all end in it is impossible to predict. Meanwhile, in England, a sentiment is fast growing which favors the admission of Indian representatives to the Imperial Parliament. This is sure to come in time, and is, perhaps, but the least of all the results likely to follow the present agitation.

II. Social Matters. Simultaneously with the Allahabad Congress, a "Mohammedan Educational Congress" was held in

Lahore, having for its object the promotion of the educational interests of the Mohammedans, but being, at the same time, a sort of counter-demonstration to the Allahabad gathering. The leader of this Lahore assembly was Sir Sayad Ahmad, the famous liberal Mohammedan of Aligarh. Amongst other resolutions passed was one calling upon the followers of the Arabian prophet to abandon some of the prevalent foolish and expensive social customs of the country, such as the expenditure of extravagant sums on wedding festivities and the like. Remarkable unanimity was manifested in thus setting their faces against what, until very recently, were regarded as not only justifiable but highly desirable social usages.

Throughout the whole country a strong sentiment is forming against child-marriage, compulsory widowhood and the denying of educational privileges to women. Theory, it must be admitted, is still much more prevalent than practice; but the signs of the times are that ere long such action will be taken by the leaders of the people that, the sympathy of the masses being secured will result in the utter abolishing of these great hindrances to all genuine advancement of the people.

III. Religion. In the East, religion, social practice and politics are so mutually interwoven as to be, in many instances, identical; while in all cases any change in one is certain to produce a decided impression upon the others. The orthodox Hindu's religious creed must necessarily undergo considerable expansion ere he can contemplate for himself or his friends a political career involving a voyage to and a protracted sojourn in Europe, since such departure from his country is regarded by the orthodox as destructive to caste standing.

Again, he dare not insist upon personal conformity to his enlightened views as to the position of women in the social scale, or the expenditure of money in religious ceremonies, since, if he does, he will be regarded as having strayed from the faith of his fathers and will be dealt with accordingly. It may, indeed, justly be said that it is the change in religious belief, already effected, which has made any other changes possible. The people would be socially and politically where they were fifty years ago if there were to-day the same blind confidence in the truth of their religion that then prevailed.

Upon the whole we may regard these changes in religious sentiment which have taken place as steps upward. They consist largely in a breaking away from the unreasoning superstition of the past, and an assertion of the right of man to think and to choose for himself. The Arya Somaj, though only eleven years old, has already gained a position of great influence in northern Hindustan, and has attracted to its membership thousands of the young men of the land. Their religious creed, though but little to be preferred in itself to that of the old-fashioned Hindus, is nevertheless a protest against the mass of superstition which, as the ages passed, was gradually superadded to the simpler faith of the Vedas; and moreover the society is in itself a means for letting in the light from the western world. Such light is coming, and as it comes the hitherto unformed and indefinite creed of the organization will be modified by it.

Together with the light, error is being poured in upon the country, its advocates taking advantage of the prevalent thirst for that which may afford a measurably-plausible excuse for not accepting Jesus Christ as the Saviour of men. The works of Bradlaugh, Ingersoll, Paine, Anne Besant, and others of that ilk, are being systematically circulated by this society and are being read by thousands of the English-speaking young men of the country. Though claiming to be theistic themselves, they do not scruple to avail themselves of atheistical aid in their effort to counteract the rapidly-spreading influence of the Gospel. Rejecting the cardinal truths of the Bible, they accept as good and incorporate in their system many of its moral precepts.

The Brahmo Somaj, the Deo Somaj, the Neo-Mohammedanism of Sir Sayad Ahmad, all represent different phases of the religious condition brought about by the introduction of God's Word. To what degree each phase may continue to grow, and what its effect upon the others, cannot be predicted with any certainty now. The great fact, however, stares us in the face whithersoever we turn, that the people are fast awakening from the mental and moral passiveness of centuries. This is a crisis in the religious life and history of India. The Church of God is summoned by it to put forth, now, her best effort to show forth the glory of her great Head in the eyes of these millions.

Lahore, India.

J. C. RHEA EWING.

Open Letters.

THE NON-THEOLOGICAL DEPARTMENT IN KNOX COLLEGE.

THERE is a call in some quarters for abolishing the teaching of literary and philosophic subjects in Knox College, and requiring all students intending the ministry to proceed regularly in the Arts course to graduation, before they are permitted to enter on the study of divinity in our theological institutions. This demand implies, further, that all preparatory training with a view to matriculation in the University, be taken in the High schools or privately, and not in classes connected with the Theological College. Before deciding whether this step in advance should be taken now, or at all, it is only proper to consider the subject in its various bearings.

My purpose now is briefly to look at it from an historical point of view, and in connection with Knox College. Such a change might affect all the colleges, but we may judge of the expediency of the measure to some extent from the experience of one. It might not be amiss, did space allow of it, to consider the still wider question of the right which the courts of the Church have, to require a degree in Arts, obtained at some seat of human learning, before investing with ministerial functions those men whom the Church acknowledges to have been called by the Lord to that work. It is not, however, my object to dwell on this. I scarcely think that any Presbyterian church will go farther than to require in all applicants, for admission to the ministry, such attainments, in addition to natural gifts and graces, as will enable them to make full proof of their ministry. The seal of Divine acceptance has been too manifestly set on the labors of devoted, though comparatively illiterate, men of God in all the churches, to allow of any such obstacle being put in their way, or of their being rejected by the Christian people for want of a B.A., nay, we rather give thanks to our ascended Head when He does call men of this stamp from time to time. Our own Church has honored many of them.

But we nave colleges, and what is the use of them, we are asked, if some men may get into the ministry with inferior qualifications? Why require some to spend many years in study, and much money, while

others get the *status* of a minister in less time and at less expense? It is manifestly unfair, it is urged, to the former. Now we do well to consider whether that objection has not its roots in a worldly view, that looks upon the ministry as a profession, giving a man a status and a way of obtaining a respectable living. No Christian will accept that view, pure and simple. To serve God in the Gospel of his Son is certainly a noble office, and the laborer is-worthy of his hire; but we may say confidently that those truly called of God, have other reasons for seeking the office, and the self-denial shown by many who have left more lucrative and, so far as worldly position is concerned, more honorable positions, and their valuable labors, too often unacknowledged by men, should satisfy us that no injury is done to any one who has had better opportunities; by sending forth to work in the vineyard men who have not been able to obtain a liberal education.

Let us now look at the experience of Knox College. The Presbyterian Church in Canada had succeeded in establishing Queen's College, Kingston, a few years before, with the view, mainly, of educating men for the ministry, when in 1844 the Disruption occurred. Those who left and formed what was then known as the Free Church, felt the need of having an institution to provide laborers for the work in which they were addressing themselves. In reviewing the records of the proceedings of these years, nothing strikes one more than the devout and prayerful manner in which each step was taken. In October, 1844, Dr. King was appointed Professor of Theology, and Mr. Esson, of Literature and Science. A small band of earnest men met that year, and did their best to gain the coveted learning, not one of them a graduate, and Knox College closed its first session in 1845. In the next year Toronto was formally decided upon as the site of the new institution. As King's College was at that time conducted, the classes there were not accessible, and would have been useless for the men who came up from presbyteries full of zeal, but often very deficient in mental training. So it was resolved to establish an Academy for training young men in "branches preliminary to a collegiate course." In 1847, the Academy was begun under Rev. Alexander Gale, and there the young aspirants to the ministry were faithfully instructed in what was deemed *essential* before they began their theological course. Classics, logic, mental and moral philosophy, history, mathematics etc., were all provided for in Knox College and academy, and the instruction was wisely adapted to the condition of the students, without regard to any theory. Nor has the Church to-day any cause to regret or be ashamed of the course then pursued. Some of our noblest men in the most important positions, now grown venerable in the service of the

Church, live to attest the wisdom as well as the success of those feeble but earnest efforts. As early as 1848, it was resolved to procure a teacher for "English and classical literature and general mental training." The discussions on this subject between the late Dr. Burns and Professor Esson, were earnest, heated and long continued, for both were men of great ability, and they held divergent views. No word then of a degree in arts, the important question was how much a young raw lad from the back-woods could take in and digest during a short session and a three years' course; for "remember," said the Professor, "the young men are not whales, though the teacher may be a very leviathan of lecturers." At last the Rev. Dr. Lyall, now of Halifax, came from Scotland, to undertake the work of teaching the students in the preparatory department, while the philosophical and theological classes were left to the Professors proper. In 1850, there were twenty students in the preparatory department. But by 1852, a change had been made in the grammar schools, and the connection between the Toronto Academy and the Church had come to an end. So it was resolved to "make no permanent provision for training of applicants for admission to the College, but an *interim* arrangement." That year, the tutor, Mr Laing, taught classes in Hebrew, classics, English and mathematics. Two students from Knox College attended classes in the University, four matriculated and twelve were taught by the tutor. In 1853, Prof. Young, came to the college, and taught logic, mental and moral philosophy, as well as subjects more properly theological. In the next year a change was made in the tutorship, but the teaching of English classics and mathematics was continued, and *elementary* Greek and Latin were specified. In the college report of the year 1855, we read "what has principally rendered the services of a tutor indispensable, is the fact that the great majority of the young men who come up to Toronto to study for the ministry are unable to profit by the Latin and Greek classes as at present conducted in University College," and a hope was expressed that arrangements would soon be made to remedy this state of things. In the following year, 1856, as provision had been made in University College which was deemed suitable, it was declared to be unnecessary to provide for a first year's literary course, and a desire was expressed to make the College a purely theological institution. Mr. Smith was, however, asked to continue as *private* tutor. But it was expressly stated that attending such classes was not to form part of the required curriculum, or supersede attendance at the same time at University College or prevent attendance at Grammar Schools.

In 1857, a motion proposed to dispense with a regular tutorship and

to make the best possible arrangements, was carried in the Synod over a motion by Dr. McLaren, to make a further interim appointment. The time, the majority for the day thought, had come for abolishing all tutorial instruction in Knox College, and for requiring all students to repair to the Grammar Schools and University classes for their literary and philosophic training. The next year, Rev. A. Wickson, LL.D., who was tutor in University College, gave instruction to some students in classics, and Mr. John Thompson taught them mathematics. The expense for this substitute for a tutor was \$168. Nineteen were entered in this year in the preparatory department and six are reported as *pre-entrants*, that is, so utterly unacquainted with classical and English literature as to be unable to enter the first preparatory class. Manifestly the action of the Synod in the previous year had been premature, a preparatory class proved itself in its survival to be the fittest thing. This state of things continued until the union of 1861, in which year twenty-two were reported in the preparatory classes, while there was also reported an increase in the number of students attending University College.

In 1862, and again in 1863, a motion to abolish the literary course was negatived in the Synod. The numbers during these years in preparatory classes were twenty-seven and twenty-six. In 1863, Mr., now Dr. J. Monro Gibson, was tutor, being paid \$50 besides fees from the students. In 1864, it was resolved that the classes in Knox College be exclusively theological, while that year twenty-three are reported as in attendance in the preparatory classes. Again in 1865, it was recommended that students take a full course and obtain a B.A. degree, or at least attend classes in University College, but there was also provision made for students who did not take the full course. Ten students were in attendance that year, and only one hour a day seems to have been given them under the care of Mr. Burkett. In 1866, there were nine literary students, taught by Mr. Farries, for which service he received \$25 and fees. In 1867, it was found that the attempt to take the University course at the same time as they were attending the theological classes, was injuring the students and the Synod disapproved of it. There were thirteen in the preparatory classes. In 1868 only five were *enrolled* in the preparatory department, but the college senate proposed that Prof. Young, whose services were again available, should be asked "to undertake the literary training of those who were not able to attend University College." The proposal was sanctioned by the Synod. Dr. King is mentioned as having that year given valuable assistance in preparatory work. As might have been expected, the next

year saw the literary and preparatory department, under Prof. Young, in a flourishing condition. Forty students were in attendance and good work was done. In 1870, Dr. Young was made a "regular professor," again, with a salary of \$1,600. Thirty-nine students were in attendance. In 1871, there were thirty-six arranged in two classes. In 1872, there were twenty-seven. During this year, while Professor Young still taught the mental and moral philosophy classes, a new arrangement was made for the teaching of classics under Messrs. Scrimger and Rennelson. Three students are reported that year as *beginners*. Up to the union of 1875. this arrangement continued under Messrs. Scrimger and Rennelson, McPherson and Straith, and Straith and Hamilton, with fifteen, nineteen and twelve in attendance in successive years. At this time also a cry was uttered for more men. The supply of men who could avail themselves of a full University course was insufficient, and encouragement was held out to others to enter into the preparatory department. The cry was heard and answered. From 1876, up to the present time the attendance in the preparatory course has been, 17, 22, 27, 21, 13, 23, 21, 17, 15, 18, 19, 25, and the classes have been conducted by tutors annually appointed. Once and again the cry has been repeated during these years for more men. It must also be said that the men who have gone into the ministry through the preparatory department, have been quite as acceptable and successful, on an average, as the University men. Why then, it may be asked, is the present dissatisfaction manifesting itself in connection with the preparatory department? Is there any cause for it? How can that cause be removed? Should the preparatory course be abolished now?

I think the history which I have briefly sketched may help us to a decision on these points. To me it seems evident (1) That the Lord is giving us from time to time valuable men, no longer young, but called by Himself to the ministry, for whom the Church should be thankful, although they may not have had superior educational advantages. (2) That it is the duty of the Church, to give these men such instruction as they may *individually* require, to fit them for the work and to provide for this; that is, *to continue the Preparatory Department in Knox College*. (3) That when *young* men present themselves, they should be required, and if need be, be aided by Presbyteries and congregations, to take an arts course before entering on the study of theology. (4) That in regard to those of mature age who may have had experience, but are sensible of their want of learning, they should be required either to take the classes in University College, or if these during the first year are too advanced for them that they be taught by a tutor in such way as will

enable them to study with advantage such English subjects, with Greek and Hebrew, as are essential to their proper discharge of the duties of the ministry. (5) That for this purpose permanent provision be made by the appointment of a thoroughly competent man who will give all his time to the work and suit his instructions to the case of individuals. This will cost money but the Church will gain immensely by such provision. If something like this is done I have no doubt that the present justifiable dissatisfaction will speedily disappear. The complaint is not that worthy men are being sent forth to the work, but that some of those who come up, not only are not prepared to enter on their studies, but while at college do not prosecute their work diligently, are barely passed by the examiners, and leave the college approved graduates of the theological college, ready for license, when it is only too well known they have not the attainments which a diploma indicates. Put the proper instruction within the reach of such men, do not require them to go through the meaningless form of attendance on University classes by which they cannot possibly profit; then if they will not or can not acquire the necessary education, it will be proper to advise them to retire. Surely few Presbyteries would insist on pushing through by special permission of the General Assembly, men who fail to make reasonable progress under the faithful guidance of a competent and experienced tutor.

Such is my opinion, but the subject is entitled to more full consideration before action is taken by the Supreme Court. The preparatory course, despite of hostile legislation, has held its own for forty-five years and before violent hands are laid on an institution which has proved itself a useful, if not a necessary adjunct of our Theological College, we may well pause and ask, will its abolition really profit the Church or even the College?

Dundas.

JOHN LAING.

Editorial.

PLANS AND PROSPECTS.

THE KNOX COLLEGE MONTHLY enters on the third year of its history under the present editorial management. Six months ago the services of the present publisher were secured, and now, with wider experience and more matured plans, the editors and publisher alike are resolved to use every available means and spare no pains to make the magazine still more worthy of the support of the ministry and intelligent laymen of the Presbyterian Church in Canada. It is becoming more evident every year that a monthly review wisely edited would be welcomed by all sections of the Church, and the editors of this magazine have been greatly encouraged to widen the influence of the MONTHLY by making it appeal to a larger constituency. The MONTHLY is now acknowledged, even by those who have no interest in its welfare, or who were at first unfriendly, to be the only magazine of the kind worthy of the support of the Church. Its aim has long been to provide the Church with a medium for the discussion of the great theological, religious and practical questions which are only now coming to the front in Canada. Although so closely connected with Knox College, graduates and friends of all the other colleges are now beginning to recognize in the MONTHLY a magazine of much more than local interest, having claims on all intelligent ministers and members of the Presbyterian Church. It will be our object to make these claims stronger and more deserving.

The list of contributors for the current year has been greatly strengthened by the addition of the names of some of the best known university and college professors, pastors and laymen. The best Canadian scholarship will be represented. It is proposed to give a series of expository studies of books of the Bible by competent Canadian scholars. Other series of articles are being arranged for. Our missionaries in foreign lands will, as in the past, contribute regularly, and missionary and other practical work of the Church will receive careful consideration. To all this we add the names of a few representative divines in Great Britain: Drs. Calderwood, A. B. Bruce, J. Monro Gibson, Donald Fraser, and R. M. Thornton, with several others to be announced later. The editors are therefore prepared to promise for the coming year a magazine of which every Presbyterian in Canada will have just reason to feel proud. We ask our friends, all who are in sympathy with our aims, to aid the publisher in extending its circulation. An increased income would enable us to enlarge and to improve the MONTHLY in every respect.

May, 1889.

MANAGING EDITOR.

Reviews.

BOOKS OF THE MONTH.

To know even the names of the thousands of books turned out every month by the presses of Britain and America, is, for the ordinary reader, an impossibility. Life is too short and books too expensive. The responsibility rests with the editors of literary periodicals and reviews of keeping their readers informed regarding recent literature, especially those books of which no intelligent man can afford to be ignorant. For this reason the Review department in such a magazine should be the most read and the most readable. In the past only the most important books have been noticed in the MONTHLY. Of these, for the most part, extended and scholarly reviews have been given by specialists. The disadvantage of this is that, in the space devoted to this department, many interesting books cannot be even mentioned. In the future it will be our aim to give brief, impartial, readable notices of such books of the month as are likely to be of interest to readers of this magazine. Important books will, as formerly, be examined at greater length, in the same, or following number, by special reviewers. In all cases criticism will be thoroughly reliable and impartial. Reviews biassed by prejudice or personal favor will not be published.

THE first and most important book this month, indeed the most important that has come into our hands for many a day, is Lichtenberger's *History of German Theology in the 19th Century*.* The printer's ink was scarcely dry when we began thumbing its pages with that ætíght which every book-lover knows. The subject dealt with is so intensely interesting and so important that ministers and students of theology will need no other introduction to the book; and the fact that Dr. Flint has decided to use it as a text book in theology in Edinburgh is sufficient guarantee of its reliability. The authorities of our Canadian colleges can find no other work so good nor one that would be so acceptable to students. Theology both in Britain and America owes so much to Germany, and English thinkers have been drinking so deeply and for so long a time at German fountains that one cannot have an intelligent grasp of present-day theology who is not familiar with the German theologians and the work done by them during the present century. Lich-

* *History of German Theology in the 19th Century*. By F. Lichtenberger, Dean of the Faculty of Protestant Theology at Paris. Translated and edited by W. Hastie, B.D., Examiner in Theology, University of Edinburgh. Edinburgh: T. & T. Clark. Toronto: D. T. McAinsh. 1889.

tenberger's History begins with 1799, traces the philosophical movement under Kant, Fichte, Schelling and Hegel; the old schools of Rationalism and Supernaturalism; Schleiermacher and his disciples; the New Orthodoxy, the Speculative, the Classical and the Lyrical schools; Strauss, the Radicals, the new Biblical Criticism from Bruno Bauer to Wellhausen and Stade; the new Lutheranism; the school of Conciliation; the Liberals; the Neo-Kantians and the Catholics. The appendix deals with a score of the leading German theologians of to-day. Now if any one thinks from what has been said that this is a dry or uninteresting book he never was more mistaken. The author is known to scholars as one of the most fascinating writers among the French theologians, and certainly this history is anything but dry. A large place is rightly given to the biographical element. Any intelligent reader who is at all interested in the subject will find every one of the 629 pages both interesting and instructive. A critical review of the book will appear in a subsequent issue.

ANOTHER book which will receive the attention of a specialist, and to which but brief reference will be made here, is Prof. Workman's *Text of Jeremiah*,* just published by the Clarks. This work professes to be a critical investigation of the Greek and Hebrew, with the variations in the Septuagint re-translated into the original and explained. The critical study of the Old Testament has now become one of the most important departments in theological education, and it is encouraging to know that Canadian scholars are showing themselves capable of grappling with the most difficult problems presented. The battle now rages round the Old Testament and none but students of the original languages of the Scriptures can strike effective blows. Prof. Workman is evidently a Hebrew scholar of no mean order, and his work is a credit to his University and country. The greater part of the book will be perfectly intelligible to general students of the Old Testament; the latter portion of it is intended almost exclusively for scholars. The great German commentator, Delitzsch, who has a right to be heard, says: "My Canadian friend, Prof. G. C. Workman, has undertaken the task of ascertaining, as far as practicable, the ancient Hebrew text which lay before the Greek translator, and which often seems to him to merit the preference over the present Massoretic text. The undertaking is a very interesting and important one. . . . The present investigation transports the question respecting the nature and origin of the variations in the prophecy of Jeremiah to an entirely new stage, inasmuch, especially, as it presents a complete and comprehensive view of the differences between the Greek and Hebrew texts in a way in which it hitherto has never been presented. The author thereby contributes to the science of Biblical criticism a work of valuable and lasting service." We need add nothing to these words of Delitzsch, but hand the book over to a Canadian critic whose verdict will be given later.

*The "Text of Jeremiah." By the Rev. G. C. Workman, M.A., Professor of Old Testament Exegesis and Literature in Victoria University, Cobourg, Ont., Canada. With an introductory notice by Prof. Franz Delitzsch, D.D. Edinburgh: T. & T. Clark. Toronto: Wm. Briggs, 1889.

To those who do not find themselves in a vein for German theology or Jeremiah's Hebrew we commend Dr. Thomas Brown's *Annals of the Disruption**, a new and cheap edition of which has recently been published. The Ten Years' Conflict is now an old story, but so long as men love religious liberty it will never seem a twice-told tale. The heroism displayed has few parallels in the history of the Church. And to day, in Canada, after all the barriers have been removed and the divisions healed, children of those who then fought fiercely in opposing ranks, can read the history of the Free Church Disruption and, in the name of a common faith, rejoice for that display of heroic self-denial. Call them blind and bigoted and narrow, they proved to the world they had hearts in a cause and were noble still. Not to keep alive the memories of old party feuds, but to teach the sons of such sires what fidelity to truth means we commend this volume by the venerable historian of the Free Church. The full page engravings and portraits of historic scenes and men add greatly to its value.

Here and Away.

KNOX, like Mowat, must go.

REAL estate men and property-owners have passed resolutions.

BUT it is easier to make speeches and pass resolutions than to raise \$300,000.

THE College property is not in the market. The authorities are not anxious to sell, and will not sell at a sacrifice.

THE interested parties, however, are disposed to deal liberally with the College, and if a suitable site can be obtained it is quite possible that the present property will be sold for the sum stated above.

BUT it is quite useless for interested land-owners and members of the City Council to say that the present site is unsuitable for a college, that it should be less public and have spacious grounds. Recreation grounds would be an advantage but are not necessary. All the great

* *Annals of the Disruption*; with extracts from the narratives of ministers who left the Scottish Establishment in 1843. By the Rev. Thomas Brown, D.D., F.R.S.E. Edinburgh: Macrae & Wallace.

Scottish colleges get along without them; London has none; so too with many in Oxford, and Union, in New York, has not one square yard. Of course, gentlemen, the students are grateful for your kindly interest, and we appreciate the force of your argument, but it does not reduce the \$300,000.

ALL old subscribers will notice that this number of the MONTHLY, beginning a new volume, is enlarged by the addition of sixteen pages. Several of these are intended by leading business firms to supply valuable information to delegates attending the General Assembly. It would be well for the commissioners to examine this number carefully and "make a note on it."

MEMBERS of the class of '89 are pretty widely separated now. Neilly is away in the far West. W. P. McKenzie has crossed the lines again and will breathe some song into life beneath the Stars and Stripes. Jansen took with him the best wishes of this department when he started for Gore Bay. Hessack lost no time, and was settled at Orangeville two weeks ago. The rest are preparing for license examinations, resting or going the rounds.

THERE is likely to be some difficulty in getting Professor Young's manuscripts prepared for the press. Even were an editor found who could decipher his system of short-hand, the many important interpolations and additions and the existence of many fragments and outlines of lectures will make proper arrangement almost impossible. And the university authorities should see that nothing is published unworthy of Dr. Young and his great work. The editor should not only be a specialist in philosophy, thoroughly familiar with Young's views, but should also possess sound literary judgment and true literary taste. Such men are rare in any country.

ATTENTION of students of theology is directed to the announcement, advertised in this issue, of the subjects prescribed for the Prince of Wales, Smith and Brydon prizes in Knox College. The subjects are all good and deserving of careful study, independent of the present competition. The *prolaxum vulgus* may be staggered by the Brydon, but it will make second and third year theologues' teeth water. Preparation for the Smith Essay is not intended to beget undue familiarity with the Confession of Faith, but to give a bowing acquaintance with that venerable document, which Mr. Milligan thinks will come into fashion again and be regarded as orthodox within fifty years. We specially commend to the consideration of students of the first and second years the subject set for the Prince of Wales Essay—"The Relation of Heathen Religions to Christianity." The question of the advisability of giving more attention to the study of Non-Christian religions was raised in the MONTHLY a few months ago and further discussed by Mr. Macpherson in April. We are glad to see it prescribed for this important essay. Indeed, students are to be congratulated on having subjects of such living interest assigned. A large number of capital essays should be prepared before Oct. 31st.

DR. FAIRBAIRN, beyond doubt one of the foremost theologians in Britain, in a strong and stimulating address to Nonconformist students the other day, gave a glimpse of the fortune which raised him from the obscurity of a Scottish village to the principalship of Mansfield, Oxford. "In the morning, during the day, and at night, if I am sitting at home I feel bound to be at work, and cannot be idle. It is a hard thing to turn one's house into a workshop, but mark you, it is better than to turn one's workshop into a house. I never saw a morning paper in the morning; never allowed it to enter the house till late in the day; began work at six in the morning and worked up to two in the afternoon, when I thought I had earned a fair right to a fair rest. And if it had not been for work begun early, work well and persistently carried through, I do not think study in any degree, or work to any degree, would be possible for me to-day." And as a result Principal Fairbairn is making Nonconformity at Oxford a thing which no Churchman can afford to look loftily upon or despise.

THE first charge has been made on the Confession of Faith—a rattling fusilade. The smoke has hardly cleared away, but already sounds of the muffled drum, priming gunlocks, sharpening swords for a second attack are being heard. This question is up now and will not down. It may be postponed, or shirked. The present time may be inopportune but a time is coming when the Church will be brought up face to face with the question: Do our Standards express the living faith of our Church? A comparison of every man's real Confession of Faith with the Westminster Confession, might even now show that we are not as antiquated as many suppose. Some day that comparison must be made. The new wine of believing scholarship is beginning to move itself in our old bottles. Too tight corking might start fermentation and cause a "burst."

SOME of our Canadian theologians are becoming anxious about theology in Scotland. Dr. Keiloga thinks George Adam Smith's book on Isaiah, which has been so praised by leading British critics—A. B. Davidson, Marcus Dods, W. G. Elmstie, *The British Weekly*, et alia,—to be not only somewhat crude but decidedly heretical. If Smith is a representative of modern Scottish theology, it is thought that our Church should have her eye on the ministers coming across the Atlantic, or the bad heaven may begin working in Canadian meal. The sceptre of traditional orthodoxy has evidently departed from the Free Church—i.e., if a certain Scottish Mutual Admiration Society with publishing offices in London represents the Free Church.

It is interesting, however, to study Time's revenges. Canada used to follow Scotland in matters of doctrine, Church polity and practice. Whatever was not held or practised in mother Churches, was an innovation. Everything was looked at through gray Scotch mist. Now the child is getting troubled about the mother. The good old woman has been traveling rapidly of late, and at her age this is dangerous. She is quite out of breath now. It is useless to tell her to be calm; in her

old age she is growing obstinate. She has already wandered far into that part of the theological woods where the blazed trees are few. To keep up her courage and reassure her friends she tries to whistle. But as whistling was not considered lady-like when she was young she did not learn the art, and now she cannot get the right focus. Notwithstanding Principal Rainy's brave cheers, Canada is beginning to fear that her mother is lost in the woods.

HERE is one significant fact. This "Isaiah" comes from hard-headed Aberdeen's most popular preacher, the son of orthodox old Dr. George Smith. His book has not only been warmly commended by Dods and Davidson, two of the most scholarly critics in the Free Church, but it is also likely to minister to his own preferment. According to latest reports the two names before the congregation of Free St. George's, Edinburgh, for colleague and successor to Dr. Alexander Whyte, in the metropolitan pulpit of Free Churchism, were George A. Smith, Aberdeen, and W. G. Elmslie, London. Mr. Balfour will surely invoke the shade of Dr. Candlish when such names are mentioned as his probable successors. But after all, this new movement in Scottish theology may be but the Church renewing her youth. With all its aberrations and excrescences, one is sometimes tempted to think that the hope of the Free Church is in her so-called heresy. The heroes of the Disruption have had imitators, but no successors. The life went out of theology and it hardened into a crust. Received at second-hand it was doomed. These erratic gesticulations may be but the effect of the new life-blood. Certain it is, that among those who are whispered about and suspected and called heretics are many of the most earnest and devoted Christian workers and the most noble and simple Christian characters; while some of the tremorless bulwarks of orthodoxy are dead up to the neck and their souls are dry as dewless Gilboa.