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THE DESIGN ARGUMENT.

ITS SCOPE AND IMPORT.

THE theistic controversy has vital and abiding interest. The evidence by which the belief in a personal God justifies itself to human reason is extensive and varied. The proof runs along many converging lines, and the argument is essentially cumulative in its nature.

This article proposes to deal with one of these lines of proof. It will discuss what is popularly known as the argument from design, or final causes. Its aim will be to indicate the scope and import of this argument. For over twenty centuries the proof of existence of God which the marks of design in nature supply, has had much influence on the human mind. The argument is as old as Socrates, and it is concisely stated and forcibly illustrated by Cicero. In modern times, Paley and scores have elaborated it in various directions with vast wealth of illustration.

A review of the history of theistic discussion will show that the value of this argument has been variously estimated. At times, perhaps, too much has been expected from it, for it is to be remembered that it is not the only line of proof by which the belief in the divine existence is established. In modern times the design argument has fallen into bad repute in certain quarters, and then the theistic position has lost useful elements of proof. The Cartesians, in their zeal for ontology and cosmology, almost ignored teleology, and Descartes himself thought the design argument of little value. Then Kant in his famous critique did much to destroy its good name during the last century. It is a hopeful sign of the thought of the present generation to find this argument receiving earnest and respectful attention, for in some respects it is the most convincing of all the proofs of the divine existence. During the present century vast advances have been made in scientific research. Sometimes the facts brought to light thereby have been used as weapons against teleology, and in certain quarters the scientific spirit has been inclined to look on final causes with but ill-concealed scorn. Theism, however, may really rejoice in every advance true science makes, since in every established scientific fact she finds new material to fortify her position.

The proof of the divine existence under discussion is sometimes termed the argument from *design*, and sometimes the argument from *final causes*. Both forms of expression are imperfect, and need some explanation. In regard to the former, it must be carefully observed that we do not argue *from* but *to* design. We do not, in the first instance, make an inference from design, but we are called to argue in such a way as to prove the reality of design. To assume design is to beg the question. The existence of design must be first proved. In short, it must be shown that there are those features in nature which clearly indicate the existence of an intelligence adapting means to secure foreseen ends. In regard to the latter, it is necessary to point out the ambiguity of the expression, final cause. It sometimes denotes certain aspects of *order* simply; and, again, it often relates to certain features of *design*, or intention. Then, further, this design may be regarded either as intrinsic or extrinsic finality. In the former case there is adaptation of the various parts of an organ to each other, and in the latter

there is adaptation of an organ to other organs. Thus the finality seen in the adaptation of the various parts of the eye to each other, so as to secure vision, is intrinsic; while that which appears in the adjustment of the eye to the rays of light, in order to the same end, is extrinsic. The conception of final cause properly embraces both, but with ultimate finality in the deepest sense it has but little to do.

With these explanations we are now prepared to mark out the scope of the argument we are dealing with. The recognized order which prevails in the universe is the vast field wherein the materials of its proof lie. Order, regularity, sequence appear everywhere in nature. The reign of law prevails in the universe, and modern scientific research is constantly extending the bounds of its empire. The phenomena alike of the eternal world, and of the vital processes therein, reveal law and order. Indeed, the notion of order is suggested at every turn, as we scan nature. It enters into all departments of science, and it pervades every domain of thought.

A careful survey of the realm of order will reveal two distinct kinds or degrees of regularity. The one may be called *general* and the other *special* order. The former pertains chiefly to the inorganic world, and its distinguishing features are regularity, sequence, law. The latter is connected specially with the organic world, and its peculiar marks are adaptation, adjustment, design. Some writers, such as Flint, look upon general and special order as but two degrees of the same thing. Others, such as Diman, look upon them as quite distinct; really different in kind. Either extreme is to be avoided. Flint loses the power that comes from narrowing the design argument down to its special subject matter, as distinct from the general argument drawn from order and law. Diman loses solidity by removing the argument further than is necessary from that general order which involves law and causality.

Whatever view we take of the relation existing between general and special order, between regularity and adaptation, between law and design, between causality and finality, it should be carefully observed that from general order we simply prove the presence of intelligence presiding over it according to law, while from special order we prove the existence of an intelligence which adapts means to ends according to design. The latter is the proper sphere of the

design argument. Teleology thus deals with design and finality rather than with law and causality. The principle of causality, which relates to the facts of order generally, is universal and necessary; the principle of finality involved in adaptation is not. The former is a law of mind; the latter a law of things. We find order wherever the principle of causality is; we find design only where there is adaptation. The argument from final causes finds its subject matter in that particular department of order, wherein adaptation and finality prevail, while it at the same time presupposes the law and causality which pervades order in general.

Having thus indicated the general scope of the argument, its precise form may be next defined. Is it *a priori*, or *a posteriori*? Does the argument rest on an intuitive basis, or is it merely inductive in its form? Can final cause be ranked with efficient cause as a category or axiom of thought? What has just been stated touching the scope of the argument prepares the way for the answer that it is chiefly inductive in its form. In establishing the validity of the premisses of the argument we must, in the nature of the case, proceed *a posteriori*. Finality in nature is not an intuitive principle, but a conclusion drawn from observation of nature. Causality is intuitive, but finality is inductive. Hence finality must be regarded as a law of nature rather than a law of reason. We do not think it into nature as a category, but we find it in nature as a fact. Here writers of opposite ways of thinking, such as Mill and Janet, agree in regarding the argument as inductive in its form. It should also be observed that the inductive process has for its special function the establishment of the premisses. When the validity of the premisses is made out, then a simple deductive process leads to the conclusion. In this conclusion we have only analytically unfolded what was already contained in the premisses. Hence the vindication of the premisses by valid induction is the real task in this argument.

This may be the best place to point out that the design argument is by no means merely analogical in its form. Its force has by some writers been made to turn on the analogy between the marks of design perceived in works of human skill, and similar marks observed in nature. It must be borne in mind that the validity of the argument does not lie in any analogy subsisting

between the natural and artificial adaptation of means to ends. Here we find the defect of the argument as presented by Paley and others, who have followed the path of analogy. Perhaps Janet, in the first part of his masterly treatise, tends a little in the same direction. Kant evidently had this form of the argument before him as he penned his destructive criticism. According to this way of presenting the argument the industry of nature is compared with the industry of man. As the result of the comparison it is argued that since any human mechanism, say a watch, is clearly the product of intelligence, so in like manner in nature, an organism, such as the eye, when means are adapted to ends, must also be the result of intelligence.

Now a little reflection will show that we cannot logically pass *per saltum* from the one to the other. It will be observed that we make precisely the same inference in both cases. From the marks of design seen in the watch, we infer that it is the product of intelligence. From features of adaptation discovered in the eye, we also infer that it is the result of intelligence. Each inference is logically quite independent of the other, so that our knowledge of the one cannot depend on our knowledge of the other. It is as proper to reason from the eye to the watch as from the watch to the eye, but neither process can have logical validity. We infer design or intelligence in both cases, but we make the inference from marks of adaptation observed in each mechanism. The industry of man can only illustrate but not prove the industry of nature. We make this remark not to weaken the force of the design argument, but to provide for the removal of certain objections to it, which are based on the supposition that it is analogical in its nature.

We are now in a position to state the argument in its strict syllogistic form, and to indicate its precise import. The syllogism is as follows:—Major premiss: the adaptation of means to ends involves intelligence. Minor: nature presents such adaptation. Conclusion: nature involves intelligence. If the premisses of this syllogism are well grounded, then the conclusion necessarily follows. A material fallacy is the only one possible. Let us therefore look at the premisses carefully.

In regard to the minor, which we may first consider, we shall

find that its assertion involves but little difficulty. It is generally admitted, not only that nature is an orderly system, but that it is also a system in which there are numberless and marvellous adjustments of parts, indicating adaptation to certain ends. When the minor premiss asserts that nature presents such adaptation, it simply announces that finality is a fact amid the order of nature. It goes no further than to say that there are ends in nature, and it carefully avoids raising the question of the *cause* of this finality. Scarcely any, except, perhaps, those who hold that nature is the product of chance or the fortuitous concourse of atoms, will deny the truth and validity of the minor premiss. It simply states a fact which results from the observation of nature, and in which there is general agreement of opinion.

When, however, we turn to the major premiss, we come to the real difficulty in the design argument. Many who admit the minor deny the major. Not a few able writers allow that there is finality in nature, yet reject the view that this finality necessarily implies the existence of an intelligence working consciously towards foreseen ends. The real question here involved is, how can we pass logically from finality to intelligence? By what process can we go out beyond nature and discover an adequate explanation of the ends which, it is admitted, exist in nature? Or again, it may be asked, is it really necessary to go beyond nature at all for the explanation? May it not be, as Kant argues, that the notion of finality is merely *subjective* and regulative in our thinking, and not *objective* and constitutive in nature? Is the Hegelian doctrine of unconscious finality imminent in nature not an adequate explanation?

The mere statement of these alternatives shows how profound the problem raised by the assertion of the major premiss really is, and it summons us to a most careful examination of the grounds on which it rests. It will not do quietly to assume that finality involves intelligence, without in some satisfactory way establishing the right of the assertion to claim the acceptance of human reason. If we make such an assumption, we shall find that in all our reasoning therefrom we are marching with the right foot in the air.

Our space entirely forbids a statement of all that needs to be said in support of the major premiss. We can only, in briefest

outline, indicate the path along which the inductive process will lead us in establishing the truth of its assertion. According to the minor there is finality in nature. The major requires us to provide a sufficient explanation of this finality. The adaptation of means to ends must have an adequate cause assigned to account for it. This cause cannot be mere mechanism, for mechanism in itself can only give order, uniformity, law, not adaptation, adjustment, finality. Nor, again, can an adequate explanation of finality be found in instinctive tendencies or vital processes, for these simply work from within, and cannot adjust means to ends from without. Hence, we must rise above mechanism and instinct, above matter and life, to obtain a sufficient reason for the finality observed in nature. We must, in a word, rise to the sphere of intelligence for the explanation. In the conception of intelligence, working consciously, and adapting means to ends, adjusting parts to parts, we discover the required cause of finality; and thus, by a strict inductive process, we justify the assertion of the major premiss, and place it on a secure rational basis.

Having thus shown how the premisses may be defended, it only remains to exhibit the content of the conclusion. That nature involves intelligence is the conclusion. Now, we must be careful not to put more into this conclusion than the premisses warrant. Nor are we to think that the argument is useless, because it does not really prove all that some of its advocates have claimed for it. In the first place it is frankly admitted that this argument by itself does not prove the existence of a *Creator*. Creation is one thing, but finality is another, and surely no fault is to be found with the argument from final causes on the ground that it does not account for creation, when such is really not the task it undertakes. There are satisfactory explanations of creation, and valid proof of the existence of a Creator. To these we should look for the purpose of establishing that conclusion. The design argument simply proves the existence of an intelligence, which is other than, and above nature, but it does not profess to account for creation.

Again, the design argument does not prove an *infinite* intelligence. Its premisses do not contain the notion of infinity; and, hence, we are not entitled to put infinity into the conclusion which follows deductively from them. The whole argument necessarily

deals with the finite, and all it enables us to prove is the existence of intelligence ; an intelligence, it is true, that is very great, yet still finite in its nature. The reality of the infinite can be fully vindicated on other grounds, and by other modes of reasoning, but we must bear in mind that it is not in the conclusion of the design argument. We are not, however, to conclude that it has no value, because it does not supply a proof of an *infinite* intelligence. By confining the design argument to its own distinct sphere we not only concentrate the force of its proof, but we relieve it of objections which have been sometimes urged with much effect against it. Within its own domain it is almost free from well-grounded objection, and it possesses immense argumentative value. Theism is perfectly safe, if the existence of an extra-mundane intelligence, working consciously in and through nature, towards the realization of definite foreseen ends, is proved. This, we believe, the design argument does with irrefutable force, and hence it supplies one of the most effective of all the lines of proof by which the reality of the divine existence is established, and the belief in a personal God upheld and justified to reason.

This article is already so long that it cannot deal with the objections which have been brought against the argument. The ground of some of these has already been cleared away. The main objections requiring consideration are the following :—The theory of fortuity, the Kantian doctrine of subjectivity, the Hegelian hypothesis of unconscious imminent finality, and the Darwinian and Spencerian forms of Evolution. These may be considered, in their relation to teleology, in a future article. For the present the statement given must suffice.

F. R. BEATTIE.

ORIGEN AND NEWMAN.

A STUDY.

IT may seem strange to group the early Christian Father Origen, and the well-known Cardinal Newman, of our own century, in the same picture. And yet there gathers around the two benign faces, though separated by sixteen Christian centuries, the same pietistic halo. The same light of a lofty intellectual purpose shines

from each face, and the same burning fervor gleams in each eye. Were we believers in metempsychosis it would easily be granted by us that the spirit of "Adamantinus" had come to earth to find its new abode in the Coryphæus of the Tractarian movement, and that the daring purpose of the heretic of Alexandria had lived anew in the recluse of Littlemore, as he left the Church of his fathers to plunge into an ecclesiastical Lethe.

Our purpose in the present short paper is, while recognizing the transcendent claims to fame of both, to show what was, in our poor judgment the one radical defect in their way of life and thought, and to point out "the sure and safe one, though these masters missed it." For the sake of those not versed in the particulars of their lives it may be well to point out first a few resemblances between them.

Origenes, as the Greeks called the early Father, was born in the City of Alexandria—the son of Leonidas, an officer of the Church—in the year of Christ, 185; and in that great city the young scholar was instructed in Greek philosophy and in Christian knowledge by so celebrated a teacher as Pantaenus, the apostle of learning who carried Egyptian culture to Arabia Felix. When more matured, Origenes was a student of the renowned Clement, the Alexandrian, the famous Platonist and Stoic, and it is said even studied under Ammonius Saccas, the systematizer of Neo-Platonism. John Henry Newman was born in London—the son of a banker—in the year 1801, and received his earlier education at the school of Ealing. At Oxford he took a distinguished place, and was for some time associated with the celebrated Doctor—afterwards Archbishop—Whately, of Dublin.

Origen, in addition, showed evidences of being possessed of a subtle intellect. He threw himself with enthusiasm into the work of teaching. He possessed the faculty of interesting and largely influencing ingenuous youth. Before he was twenty-six years of age he had become well-known for his skill in dialectics, and for his methods of defence of Christianity both against pagans and heretics. Though his lines of defence have not stood the tests of later theological science, his fame in his own day was extraordinary.

Newman, at the age of twenty-seven, became, as Vicar of St. Mary's, Oxford, engaged in the fervid teaching from the

sacred desk, which made him famous as the champion of a cause. To meet the Church of Rome, as well as to foil the Dissenters, was his earnest aim. Believing the Church of England worthy of defence he sought by voice and tract to make her unassailable. His method was perhaps more dangerous even than that of Origen. Forgetting the proverbial danger attaching to the double-minded, he sought to construct a *via media*, to use Dean Swift's phraseology, between Martin and Peter. His skilful efforts deserved a better fate.

Origen, again, was a man of prodigious industry and remarkable versatility of mind. The congenial work, so necessary in an age before the era of printing, of consolidating the Old Testament versions, by writing in six parallel columns the Hebrew text, the same in Greek characters, the Septuagint, as well as the versions of Aquila, Symmachus, and Theodotion was accomplished by him. Fortunately for the world a Mæcenas, in the person of a wealthy friend, enabled Origen, assisted by seven secretaries and seven copyists, along with other aid, during twenty-four long years to rear this colossal literary monument. Controversial and exegetical writings, commentaries and critiques, homilies and lexicons—a vast collection, probably too highly stated at six thousand, made him so mighty a vindicator of the Christian faith as to gain him the name, "Κατακτητός." Newman still lives, but during the years from 1833 onwards, the flow of sermons, tractates, essays, histories, and even religious fictions speaks of the same prolific power that was seen in the Alexandrian Father. Twenty-two volumes of his works show the demand of his fellow-countrymen to become acquainted with his views, and his ability to put in living form, what has, we should perhaps say, lived to too great an extent in the England of to-day.

Furthermore, Origen lived a life of trial and vexation. Did he have his great successes as a teacher and a defender of the faith, he was also pursued with the bitterness of persecution. His Platonizing spirit led him far astray, and the adverse verdict of a local council, the loss of priestly office, as well as excommunication as a heretic, were the marks upon his life, which we can hardly say were undeserved.

Newman, too, found his intemperate and mistaken advocacy

of a false position lose him the friendship of old friends, and gain him the adverse criticism of the leaders of the Church of England. Like Origen, his advocacy of any position was characterized by all the warmth and vigor of a powerful and alert mind, but his English Church environment became so unsuited to him that nothing was left but an intellectual *felo de se*, by which he flung himself into the bosom of that very Dead Sea of religious opinion—the Church of Rome.

It is when we enter into the life, and try to find the mental and spiritual attitude of these two men, who stand before us in the characters of great *thinker*, great *dialectician*, great *worker*, and unhappy *heretic*, that we imagine we see a far greater life-likeness still. We think we find in both that unwillingness to accept the ground fact of human inability and its correlative in our salvation, Divine grace, which seem to us the only working theory of life, and the only safeguard for the man of subtle and courageous mind. The Pauline view of life is the only one which seems comprehensive enough to satisfy the seekings of such minds, and should men of the lofty sweep of intellect of Origen and Newman refuse to accept, as we think it can be shown they did refuse, the humbling doctrines of the Cross, then they are like rudderless craft upon the open sea, whose greater velocity will but drive them further from the true path. It may be far otherwise with less ambitious minds. It has long been a surprise to many acute minds that the loose and incoherent doctrine of the will, and the arrogant view of human nature held by Arminians, does not result in the abolition of the idea of the supernatural altogether; but when it is remembered that many who hold these doctrines are of the impulsive type, and have at the same time an ardent, almost passionate, belief in the Holy Spirit, we can see the counteracting agency that modifies, where logic would drive to destruction. With those of the keenness of mind of Origen and Newman it must be otherwise. These men have the soaring flight of the eagle; when they have lost their way, and ineffectually try to cross the mountain barriers back to the path, eagle-like they dash themselves to pieces against the rocks.

Involved in the inextricable mazes of irreconcilable positions the Christian Father sought to abolish all moral distinctions by

advancing the doctrine of universal restoration ; while the English logician fled his difficulties to take refuge in the fancied Lotus-eaters' land of the Romish Church. We think there can be no difficulty in establishing these positions as to the mental bias and religious tendencies of Origen and Newman alike.

By an examination of Origen's work, "De Principiis," it will be seen that a persistent legal spirit runs through the whole of it. The brevity of our article forbids us quoting more than two passages, though others of the same tenor abound. Charging his opponents with annihilating free will, he states that, if "before God takes away the stony hearts, we do not lay them aside, it is manifest that it does not depend upon ourselves to take away wickedness." And again he says: "In the matter of our salvation, what is done by God is infinitely greater than what is done by ourselves." How different the ring of these statements from the Pauline clarion note: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." It is the common method of explaining the deviations of Origen to attribute them to the subtleties of Platonism, yet what was Platonism? One of its chief positions was to elevate reason, and was to make less palatable those doctrines which are a part of "the essence of the Cross."

We are further not surprised, that in order to magnify human nature, Origen should next have held that the human nature had been united to the divine in Christ before the incarnation, nor that to one of his view the doctrine of a continuity of evil disposition should seem objectionable, and that he should regard universal restoration even of devils as a future possibility. What a gloomy uncertainty was cast on the life of Origen by the unsteady light which his theory of Scripture interpretation cast upon it! If upon the fundamental doctrines of Scripture the wavering and conflicting light cast by the allegorical method of interpretation be thrown, there could be no sadder illustration of the saying: "If the light that is in thee be darkness how great is that darkness." When we see the variation from faith in the splendid mind of Origen, can we wonder at the passionate warning given years before by Paul to Timothy as to avoiding the "oppositions" or subtleties, not of "science" in our modern sense of the word, but of the

"*γυωσις*," which was probably the very Platonic doctrine which proved so great a snare in the early Christian centuries.

Now to turn to Newman. His was a sadder case still. Brought up in the pure air of evangelicalism, his should have been a different career from that of the early Father. In his "*Apologia pro suâ vitâ*" he gives what we are bound to take as a true picture of his innermost state of mind and feeling. Early impressed with religious thoughts he was by the parental hand surrounded by the works of authors such as Romaine, Thomas Scott, Newton, and others—all, as he tells us, "of the school of Calvin." The assent given by his mind to the "doctrines of grace" was not deep. He speaks of one doctrine after another of his evangelical creed dying out, until by the age of twenty-three he says: "I learned to give up my remaining Calvinism." Thus, on his own authority, took place his surrender of the great fundamentals of "human inability" and "God's free grace." These gone, the helpless ship may be blown to any land! It is with pain we read the replacement of the grand Pauline conception by a system of externalism until the fresh, healthy breezes of the gospel are felt as biting winds, and the sultry, sleep-producing zephyrs of sacerdotalism are welcomed as delightful. But the fervent, many-sided mind can yet find no repose. He has given up the gospel which brings "salvation without merit." For it, he has now a system of meritorious performance, with an admixture still of his old faith. He must go further; a logical necessity compels; John Henry Newman is a man of no half-measures. There is a sublimity in his single-mindedness; there is a grandeur in him as, hesitating between Scylla and Charybdis, he casts himself at length headlong into the gulf, impelled by pure intellectual force. Many of his companions lingered on the way—men who were as deeply interested in the Tractarian movement as he—men whose logical position is to-day as untenable as his was then. They did not follow him. Probably they were not men of his grasp of mind; possibly they were not men of the same urgency of purpose. To one of Newman's power, subtilty, and mental impetuosity, the doctrines of grace surrendered, there could be no resting-place except in that papal temple, where splendor and hoary antiquity dwell.

Thus have we sought to study the twain—Origen and Newman. If we have caught the facts and spirit of their lives aright, we are impressed with the thought of how dangerous it is to give up "our mother's faith," and that to the most powerful, purest, and truest minds this danger is the greatest. We cannot close without adverting to the fine natural aspirations found in both these lives, which needed but to have twined around the living vine to have become true Christian graces. Origen, in his pure and noble aspiration after virtue and chaste manliness, performed, as we know, bodily mutilation, misinterpreting Matt. xix., 12: and Newman, in his "Apologia" says: "Another deep imagination," early in life, "took possession of me, that it was the will of God that I should lead a single life."

Oh what a beautiful blossoming and fruitage would have been in these lives had that choice exotic with its two sprays of "human demerit" and "sufficient grace" taken root in such promising soil!

GEORGE BRYCE.

THE CUNEIFORM INSCRIPTIONS AS ILLUSTRATING THE BIBLE.

It is a remarkable fact in the history of literature and of learned discovery, that the two oldest civilizations of the world, after being buried from sight and from accurate knowledge for many centuries, should have been brought to light more fully, or at least more clearly, than many nations younger than they and more akin to ourselves in habits and customs, modes of thought and views of the world. The most important thing about our knowledge of the history and literature of a people is that it should be full, but scarcely less important is it that it should be accurate. Now the advantage of records that come to us in the form of inscriptions is that we get them at first hand; they are not subject to the chances and changes to which manuscripts under ordinary conditions are liable, in the hands of a succession of copyists. The monuments of the great civilizations of the Nile and the Euphrates Valley are mainly of this character. The Assyrian and Babylonian monuments are wholly inscriptional, and the Egyptian largely so, while the papyrus docu-

ments of Egypt have the same claim to authenticity and correctness, since, preserved by the marvellous dryness of the climate,* they have come to us directly from the hands of the scribes. It must be regarded as more than a mere coincidence that just these two nationalities are of most importance for this illustration of Old Testament history. The significance of the Egyptian records, which were the first to be discovered, was at once recognized, and such popular works as those of Hengstenberg and Ebers on "Egypt and the Books of Moses," not to speak of a multitude of other writings, testify to the importance and permanent value of the discoveries. But the still more surprising disclosures made by the excavations and deciphering of the Assyrian and Babylonian monuments are of greater importance still. In the first place, while the Egyptians had to do with Israel almost exclusively in but one period of its early history, Babylonia conditioned the fate of the chosen people at the first emigration as well as at the exile, and Assyria was for centuries their most powerful foe and often their suzerain. In the second place, the Shemitic inhabitants of the Valley of the Euphrates were closely akin to Israel in blood, in speech, and in types of thought, and shared with them many traditions, besides having the same primitive religion, while the association of the Egyptians and Israel was the forced external contact brought about, so to speak, by the accident of a famine, and leaving no enduring results behind it. Finally, the records of the Assyrian and of the later Babylonian empire are much more manageable and trustworthy than those of Egypt, because the former possessed a consistent chronological system of their own, and had at the same time the historical sense highly developed, while in both respects the Egyptians were loose and inaccurate.

Of the vast accessible literature of the cuneiform inscriptions, already three times as large as the whole of the Old Testament, and continually growing through new excavations, four branches may be made especially serviceable to the Old Testament student. First,

*It is not to be doubted that the Assyrians and Babylonians also availed themselves of papyrus and similar writing materials for many ordinary purposes, especially as their intercourse with Egypt and knowledge of that country were quite extensive, and Babylonia was remarkable for the abundance and variety of its reeds. But in their moister climate these have all been destroyed. Anything to be preserved for a length of time they wrote on brick, or, especially in Assyria, sometimes on stone.

we have a mass of historical records running parallel for many generations with the later history of Israel, and many most valuable incidental references to earlier times ; second, an extensive legendary literature, handling in its own ways the momentous events treated of in the opening chapters of Genesis ; third, a religious and ethical literature which, while springing from an idolatrous system, is not without depth, fervor and devoutness, and is conveyed in those Shemitic forms of expression which give such a literary charm to the devotional language of the Old Testament ; and fourth, information from the inscriptions which illustrates the geography, ethnology, or natural history of the Bible, or throws light upon obscure terms in the Hebrew vocabulary.

In this brief paper, which is intended simply to point out the richness of the field, I cannot give anything like an adequate idea of the total results obtained by the diligence of the few explorers who have already been at work. A few of the most salient points may be noticed.

The historical contents of the Old Testament begin to receive illumination from the cuneiform monuments at the point when the history of the chosen people formally begins, namely, with the call of Abraham. Though no allusion is made in the cuneiform records to the Father of the Faithful, we obtain from them at least a local setting and coloring for his sojournings in Ur of the Chaldees and in Haran, both of which cities, with their civilization and their common worship of Sin, or the moon-god, occupy an important place in the inscriptions. Then the relations of the eastern kings or chieftains who made the combined attack on Abraham's allies, and whom he so signally defeated, come out much more clearly under the light they receive from kindred sources. After a long interval of disassociation, during which, however, the monuments have much to say of the intervening tribes, such as the Hittites and Syrians, who had so much to do with the fortunes of Israel in the earlier days of the monarchy, the affairs of Ahab and his successors receive welcome illumination, the names of several of them being expressly mentioned, and the part they took in trying to stem the advancing Assyrian power graphically described. In the latter half of the eighth century B. C. the relations between the two nationalities became still closer, and so continued through the period of the last

struggle of the Kingdom of Israel till the exile of the Kingdom of Judah, and beyond till the fall of Babylon. Among the events occurring in this long period, which are alluded to or described in the inscriptions, may be mentioned particularly the capture of Samaria with its consequences, and the campaign of Sennacherib against Syria and Palestine, where the Biblical accounts are not only abundantly confirmed, but essentially supplemented.

The legendary literature of Babylon is scarcely of less interest, though it cannot be used as we can use the historical notices, for the confirmation of the Biblical accounts. The two kinds of literature do not, of course, lie on the same plane of authenticity. Even the question as to how far the Babylonian legends may be used to illustrate the Biblical records is difficult and obscure. It is still a matter, however, of absorbing interest to read an account of the Creation using a similar terminology and sometimes the very same phrases as those employed in the first chapter of Genesis, disfigured though it is by gross polytheism and a grotesque cosmogony, and to be able to study a minute account of the Flood, full of the most surprising coincidences with the Scripture narrative. Such literary treasures coming so close to the inspired records must fill the Biblical student not only with wonder but with admiration, and the fullness of information about the life and institutions of early Babylonia to which the opening chapters of the Old Testament more than once allude, cannot fail still further to attract and instruct, even though there is still much that is of doubtful application, as, for example, the existence of an Eden in Babylonian literature and the supposed exploits of the Babylonian Nimrod.

I can do nothing more than merely allude, under the third head, to the fragments that remain of beautiful hymns and prayers that breathe a deep spirit of contrition and sometimes even of pious rapture, in the worship of Babylonian devotees. While the world-wide difference is at once felt between such worship and that of the one Jehovah, the heart of the reader is still stirred to pity and sympathy, not unmixed with gratitude to God, that even in the midst of polytheistic grossness and blindness, He made himself felt in ways that led towards Himself even though indirectly and in experiences so akin to those of His true worshippers.

The fourth source of Biblical illustration from the monuments is especially rich. The ancient geography of the whole region from the Jordan to the mountains of Media has been already almost fully reproduced from the minute and exact historical references and the geographical lists of the inscriptions. As to ethnological information, the amount of knowledge, so extensive and accurate, which we receive from them, as to the Aramaeans and Hittites alone, would of itself give them a high place in the sources of Biblical introduction.

In this hasty and imperfect sketch but little could be given in the way of special statement of facts, but it may be hoped that even such a general view of the results of Assyriological research may help to excite a deeper interest in this branch of study, which, the reader may be assured, well rewards the labor of those who engage in it.

J. F. M'CURDY.

LYCIDAS AND ADONAI8.

TO one who has read the lives of the English poets, the names of Milton and Shelley are not names that are apt to occur in very close connection—unless, indeed, the one should call up the other in accordance with that law of association in virtue of which a thought tends to suggest its opposite. Milton's familiar, yet reverent, treatment of sacred topics, his steady defence of religion and morality, his blameless personal character, which scandal has never been able to befoul, would seem to be as far removed as possible from Shelley's loud-voiced atheism, his references to what are commonly regarded as heinous and degrading sins but which he seems inclined to defend, his apparent laxness of moral principle as exemplified in his abandonment of his first wife and his intimate friendship with men of known immorality. And yet, to one who chooses to look a little more closely into the ruling motives of the two men as well as at the notable events of their lives, some striking points of resemblance will be presented. The life of each was saddened and marred by domestic troubles not dissimilar in kind. Both were by nature benevolent and affectionate in disposition, Each was at war (Milton, for a large part of his life, Shelley, till he died) with the prevailing opinions of his day. Especially

were they at one in having, as the controlling idea in life, an ardent love of liberty.

How shall we account for the great contrast in deeds and productions between these two men whom nature made not so much unlike in spiritual structure, nor so different in surroundings? The answer which would probably be the first to occur to many, an answer which is not far to seek, is doubtless the true one—Milton believed in revelation, Shelley did not. It would be doing Shelley an injustice to say that he was absolutely an atheist, though he accepted the term for himself and professed to glory in it. He was at least a pantheist, and his arguments and invective were not so much directed against the idea of God in general as against God as revealed in the Bible and worshipped by Christians. But we believe it can be shown that it was just this want of faith, this refusal to recognize the Christian revelation, that warped the disposition of Shelley and made a failure (as far as any moral accomplishment is concerned) of a life and character that had in them many good points and many capabilities for usefulness.

We have said that Shelley and Milton were at one in their earnest love of liberty for individual and for State. But Milton bounds his liberty by the law of God. Shelley's has no bounds but those which human wisdom would set. Milton believed that men had no liberty to overstep the moral law as revealed in God's word. Shelley would go back of the Commandments and the precepts of Christ and revise them in the light of later philosophy or human expediency. This difference in belief had important consequences both in their writings and in their lives. Shelley gives us theories which, if carried out, would overturn the structure of society and be subversive of domestic purity and family life; he paints for us the revolting relations of *Laon and Cythna*, which he was afterwards obliged to modify in *The Revolt of Islam*; he chooses, for his dark and awesome tragedy of *The Cenci*, a subject concerning which a friendly biographer says that it is stained through and through with a dye so repulsive that it ought to have been tabooed by art. Milton, on the other hand, has left us *Comus*, whose keynote is "love virtue, she alone is free"; *Lycidas*, which represents the death of the good as the entrance to Heaven; *Paradise Lost*, which treats of sin as causing death and woe, and makes us think of how

righteousness and happiness can be attained. A practical example of the working out of their theories in real life may be studied in the conduct of the two men respectively in their domestic troubles.

In introducing our subject we have referred thus particularly to the difference in the attitude of Milton and Shelley towards revealed religion, because we shall find that it lies at the bottom of many of the points of contrast which will claim our attention in the poems before us. We propose to compare the *Lycidas* of Milton and the *Adonais* of Shelley as regards their poetical characteristics and also as reflecting the character and opinions of their respective authors.

The poems invite comparison at once as being, along with Tennyson's *In Memoriam*, the greatest elegiac poems in the English language—perhaps in any language. But *Lycidas* and *Adonais* have more in common than their subject, and a surpassing merit. Both have a strong classical tinge. Each contains the most exquisite references to the beauties of nature. There is a passage in each in which the writer gives utterance to a lofty indignation. Each gives expression to its author's views as to immortality and the future life. We shall give attention to some of these points of contact as we proceed.

But first of all let us look at the outward structure of the poems. The difference here is apparent at a glance. *Adonais* is written in the regular Spenserian stanza of nine lines—the same which Lord Byron employs in *Childe Harold*, and which he regards as capable of being used to express every variety of emotion. Shelley's use of it in *Adonais* goes far to justify this opinion. It seems equally adapted to wild lament, gorgeous imagery, tender loveliness, stern denunciation, or the lofty mysticism of the closing stanzas. In *Lycidas*, on the other hand, Milton has used a style of versification in regard to which Johnson has said that "the rhymes are uncertain and the numbers displeasing." But in this, as in most of his criticism on *Lycidas*, Johnson has had few followers. The lines of five feet have a pleasant flow, and the occasional breaks in length, as the irregularities of the rhyme, add variety and vigor to the poem, and are used with skill by Milton in adaptation to the various sentiments expressed. We shall see later on that the versification used in each poem is that best adapted to its general

style and design, and it is therefore impossible to compare their versification as to absolute merit.

We pass now from the external to the internal structure of the poem. Here we shall attempt to give as brief a summary as possible of the general plan of each. First, *Lycidas*: The poem is pastoral in its form, and is a sort of allegory, laid out on the regular classical lines. The friend whose death by drowning Milton laments was Edward King, a fellow of Christ's College, Cambridge, who had studied for the church. The fact that the work of the ministry is so often typified by the calling of a shepherd makes the pastoral form particularly well adapted to the special case of King; and Milton, as we shall see, takes advantage of this with great effect. The singer of the lament is a shepherd who bewails the loss of his friend. He begins, after a short introduction, in true classical style, by invoking the muses to help him in his lay. It is right that he should sing for Lycidas, for they had long been friends. Together, morning, noon, and night, they had fed their flocks, and made their rustic music.

But all this is changed since Lycidas has gone. All nature laments his untimely loss. Where could the Nymphs have been when their loved Lycidas sank into the sea? Not in their usual haunts surely, for then they would have seen and tried to rescue him. But what could they have done had they been there? Even Calliope could not save Orpheus, her son. Is there any use after all in being faithful to one's art? Why not live, as others do, for pleasure? It is the desire for fame that prompts one to give up pleasure and live laborious days. But what profit is there in this when that fame never comes, when life is almost invariably cut off before it reaches its consummation? Hereupon a voice from Heaven is heard which corrects this false view of life and fame. Praise of the good is something that outlasts this life, and is to be sought in Heaven.

"Fame is no plant that grows on mortal soil,
Nor in the glistening foil
Set off to the wor'd, nor in broad rumor lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove:
As he pronounces lastly on each deed,
Of so much fame in Heaven expect thy meed."

Since the Nymphs could not have hindered Lycidas' death, what

others might have been concerned in it? Here comes Neptune's herald, who asks the waves and winds how the calamity occurred. They declare their innocence, since no storm was raging when the vessel sank. The ship herself, built under unlucky auspices, was to blame. Next Camus, reverend sire (the personification of Cambridge), passes by and bewails the loss of his promising son. But what awful figure is this that now approaches with mitred brow, and bearing two massy keys? It is the pilot of the Galilean Lake, St. Peter, here presented as the guardian of the Church, which, in consistence with the allegory, is represented as a sheepfold. St. Peter, the chief shepherd, laments the loss of this faithful young swain, especially as he remembers how many unworthy hirelings there are who, "but for their bellies' sake, creep and intrude and climb into the fold." But for them the hour of vengeance draws nigh—

"That two-handed engine at the door
Stands ready to smite once, and smite no more."

This sterner strain being past, nature is called upon to strew with flowers the hearse where Lycidas lies. Then the singer recollects that this is but a tender fancy. No flowers can strew the hearse of Lycidas. Alas! his bones are hurled far away by the sounding seas. But what matters it where the body may be hurled! Lycidas himself is not dead, though he be sunk beneath the wave.

"So sinks the day star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky;
So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked the waves."

The poem closes with Milton speaking in his own person, and giving, still in poetical form, an explanation of its peculiar construction.

We turn now to *Adonais*, and briefly trace its course of thought. Keats, whose death was the occasion of the monody, is represented as Adonais, the son of Urania. (To understand allusions which occur several times in the course of the poem it will be necessary to remember that Shelley regarded the death of Keats as having been caused in large part by a brutal review of his *Endymion* which appeared in the *Quarterly*.) The poet begins by calling upon Urania to lament her dearest, youngest son. His mourners are summoned to the place where he lies dead, where, "within the

twilight chamber, spreads apace the shadow of white Death." Coming thither, we find that the Thoughts and Fancies, the Dreams and Desires of the dead poet, these "who were his flocks, whom near the living streams of his young spirit he fed and whom he taught the love which was its music," mourning their hapless lot, droop and die around him. Then universal nature bewails her loss. "All he had loved and moulded into thought from shape and hue and odor and sweet sound, lamented Adonais." Morning, the melancholy Thunder, pale Ocean, the wild Winds, Echo, Spring, the Nightingale join the strain of sadness, and this is the burden of their lament—that winter has come and gone, spring wakes the earth anew to life and gladness, but Adonais will never wake again. The universal chorus of lamentation awakens Urania, and she flies to the place where Adonais lies, and gives utterance to words of touching sorrow. She laments that he should have been so early exposed to the fury of the monsters who caused his death.

"Hadst thou waited the full cycle when
Thy spirit should have filled its crescent sphere,
The monsters of life's waste had fled from thee like deer."

When she ceases, the Mountain Shepherds come. These are Keats' kindred poets—the Pilgrim of eternity (Byron), Ierne's sweetest lyrist of her saddest wrong (Moore), then Shelley himself, "a frail form, a phantom among men, companionless as the last cloud of an expiring storm whose thunder is its knell." Last of all comes Leigh Hunt, "who, gentlest of the wise, had taught, soothed, loved, honored the departed one." Then, after a burst of scathing scorn and anger towards the nameless critic who had caused the death of one so much wiser and better than himself, we enter upon the second part of the poem. Henceforth we are carried along upon a loftier strain. Now, let sorrow cease.

"Peace, peace! he is not dead, he doth not sleep!
He hath awakened from the dream of life.

"He has outsoared the shadow of our night,
Envy and calumny and hate and pain,
And that unrest which men miscall delight,
Can touch him not and torture not again.
From the contagion of the world's slow stain
He is secure; and now can never mourn
A heart grown cold, a head grown gray, in vain—
Nor when the spirit's self has ceased to burn,
With sparkless ashes load an unlamented urn."

All the comfort that pantheism can bestow is ours. Adonais is made one with nature. "There is heard his voice in all her music

from the moan of thunder to the song of night's sweet bird. He is a portion of the loveliness which once he made more lovely." We may even think that the personal Adonais is not yet destroyed. We may imagine him being welcomed by the company of the illustrious dead who like him, were untimely slain. Since, then, all this is so, why should we lament for Adonais? Why should we fear death, which alone can take us to be with him? Go to Rome and see the resting place of our Adonais.

" Pass, fill the Spirit of the spot shall lead
Thy footsteps to a slope of green access,
Where, like an infant's smile, over the dead
A light of laughing flowers along the grass is spread."

Here, within sight of the resting place of so much that was grand and so much that was dear, we shall surely learn that death is not something to be dreaded, but rather to be desired, as the re-uniter of friends and the revealer of realities. This thought comes home to the poet himself. He knows that for him there is more beyond than this side death. He longs for the re-union. He feels that it is coming soon.

" The soft sky smiles, the low wind whispers near :
'Tis Adonais calls ! Oh hasten thither !
No mere let life divide what death can join together.

" The breath whose might I have invoked in song
Descends on me ; my spirit's bark is driven
Far from the shore, far from the trembling throng
Whose sails were never to the tempest given.
The massy earth and spherèd skies are riven !
I am borne darkly, fearfully, afar !
Whilst, burning through the inmost veil of Heaven,
The soul of Adonais, like a star,
Beacons from the abode where the Eternal are."

These are two wonderful poems, and it almost seems like a desecration to prose them as we have done or to pick them apart for purposes of comparison. If we venture to do this, it is only with the hope that what we may say will lead some to the study of each poem as a whole. We shall compare them in a very general way and then look at one or two special points of contact.

In a sweeping survey, then, we notice this, first of all, that *Lycidas* has more of nature in it. It is more redolent of the earth and the things therein. *Adonais*, on the other hand, contains more philosophy and deeper thought. It is a poem of the mind and soul—so much so that it hardly touches the sensibility. It would be wrong to say that *Adonais* is artificial, for it certainly is the outcome of Shelley's true nature. Yet, beside *Lycidas*, it gives

one something of that impression. *Lycidas* is like some beautiful object in nature, which has *grown*, which has *become* what it is. *Adonais* reminds one of a gorgeous structure built by art and skill of man out of flashing crystal or dazzling marble. The versification of each helps towards the effect which they respectively produce. The apparently careless, comparatively irregular rhyming of *Lycidas* and its occasional broken lines contrast most strikingly with the stately, finished stanzas of *Adonais*. But let no one suppose that *Lycidas* is a careless piece of work or written in a haphazard way. Its irregularities have their purpose, and an idea lies in every line and every word—as Ruskin has so finely shown in his essay on *Kings' Treasuries*. The nearness of approach to nature which Milton makes as compared with Shelley is one of the distinguishing characteristics of the two poets. It is not that Milton is a closer and more accurate observer than Shelley. On the contrary, Milton may often be caught slipping in reference to natural occurrences. Nor is it that Milton is always more happy in his use of words to describe his observations. The reverse is the fact, for Milton is at a distinct disadvantage here, in that to a large extent he is in bondage to certain recognized classical forms of expression. Shelley is much more original in his use of terms. Nor can Shelley be surpassed in the beautiful analogies and personifications which he works out, or in the similes by which objects of nature are described or which they suggest to him. And yet Milton, in a simple, natural way, takes us closer to nature and leads us into fuller sympathy with her. Read the following from *Lycidas* :

“Return, Sicilian Muse,
 And call the vales, and bid them hither cast
 Their bells and flowerets of a thousand hues.
 Ye valleys low, where the mild whispers use
 Of shades, and wanton winds, and gushing brooks
 On whose fresh lap the swart-star sparsely looks,
 Throw hither all your quaint ename'd eyes,
 That on the green turf suck the honied showers
 And purple all the ground with vernal flowers.
 Bring the rathe primrose that forsaken dies,
 The tufted crow-toe, and pale jessamine,
 The white pink, and the pansy freak'd with jet,
 The glowing violet,
 The musk rose, and the well-attired woodbine,
 With cowslips wan that hang the pensive head,
 And every flower that sad embroidery wears :
 Bid amaranthus all his beauty shed,
 And daffodillies fill their cups with tears,
 To strew the Laureate hearse where Lyciad lies.”

One cannot but feel that the writer of this has got much nearer nature's heart and imbibed more of her spirit than ever Shelley did. Are we wrong in saying that a partial reason is that Milton's own heart was purer than Shelley's? Is it not true that (other things being equal) the pure in heart, who alone shall see God, are also those who see most closely and with most joy the face of nature?

We have said that both *Lycidas* and *Adonais* have a strong classical tinge. Both have drawn from Roman mythology. This element is especially apparent in *Lycidas*. And just here is one of its points of weakness as compared with Shelley's poem. For the mythological element works in much more harmoniously with the pantheistic, semi-heathen theories of *Adonais* than with the Christian beliefs that come to the surface in *Lycidas*. The mixture of heathenism and Christianity in the latter poem is certainly an artistic as well as a moral defect. We are almost inclined to go with Dr. Johnson here when he says: "With these trifling fictions are mingled the most awful and sacred truths such as ought *never* to be polluted with such irreverend combination." It does seem irreverent and *indecent* (as Johnson says again) that St. Peter should follow in procession with the herald of Neptune, and that *Lycidas* who, we are told, "mounted high, through the dear might of Him that walked the waves" should be represented, before this, as watched over by Nymphs, and afterwards as being made "Genius of the Shore." At this point, we consider *Adonais*, as a work of art, a long distance in advance, its plan being much more consistent and less bewildering than that of *Lycidas*. And just here, we may say, that if asked to point out the chief defect of each poem in reference to the end for which it was intended, we should indicate in *Adonais*, its length—in some parts it gives one the impression of being "spun out"—and in *Lycidas*, the complexity of its internal structure resulting from its allegorical form.

Many interesting and profitable points of comparison between these wonderful odes suggest themselves, but time forbids us to look at all of these. We ask attention to two more points only. The first is the description Shelley gives of himself in *Adonais*. Part of it we have quoted already. It gets drearier as we go on. One stanza says: "Of that crew he came the last, neglected and

apart ; a herd-abandoned deer struck by the hunter's dart." The next stanza ends on a sadder note still. Such was life as it appeared to Shelley, a man of high purposes and warm desires for his race, a stern moralist according to his own code, but one who refused to believe in the law of God or submit his life to it. We would compare this, not so much with anything in *Lycidas*, as with Milton's sonnet on his blindness, and the satisfaction and comfort he drew, in far drearier circumstances than Shelley's were, from the thought that, even in his blindness and helplessness, he could serve God.

Finally, a matter demands our attention, which would probably be the first to occur to any one who knew the life and beliefs of the two poets and the subject of the poems. Here are two odes, each written on the death of a friend. We would like to know what men of such different beliefs as Milton and Shelley have to tell us, each of them, of his views as to the future life. We are likely to get their sincere opinions here. On such a subject as this men are in no mood for trifling. Death, concerning which in the abstract men may philosophize, and even reason sophistically, is a very different thing when it is brought home to us in the case of one we love. The quotations we have already given have been almost sufficient to show how the authors of *Lycidas* and *Adonais* respectively looked forward to the future life. Both believed in an existence beyond death ; but how indefinite and cheerless is the hereafter to which Shelley, the sceptic, refers, compared with that which Milton, the Christian, describes ! The pure spirit of Adonais "shall flow back to the burning fountain whence it came, a portion of the Eternal" ; but *Lycidas* has entered "the blest kingdoms meek of joy and love."

" There entertain him all the saints above,
 In solemn troops and sweet societies,
 That, singing, in their glory move,
 And wipe the tears forever from his eyes."

ROBERT HADDOW.

Missionary.

WOMAN'S WORK FOR MISSIONS.

WOMAN'S work had from the beginning an appointed place in the system of means used by God for the advancement of His Kingdom in the earth.

Of some of the workers the names live by virtue of their relation to their greater sons—as Sara, Jochebed, Hannah, Elizabeth, Mary. God had a place for other kinds of woman's work—the work of the poet, the ruler, the inspired revealer of Jehovah's message of mercy and judgment to Judah and to Judah's king, as in Miriam, Deborah, Huldah.

Distinct from both these was the woman's work called out and accepted by our Lord during His earthly ministry. Women openly waited on His teaching as disciples; they "ministered to Him of their substance"; they ventured, when the timid Twelve were hiding, to note the place where His body was laid, and early, "while it was yet dark," they came to the sepulchre, undeterred by fear of Roman watch or sealed stone.

The Lord's acceptance of their work is strongly marked in the fact that some of the most emphatic words of commendation ever spoken were concerning work done by them; to the poor widow in her munificent giving; to the woman of Canaan in her victorious faith; to Mary of Bethany, pledging a memorial of her woman's work in all the world, and in all the ages; and chiefly, in His appearing first to Mary Magdalene after His resurrection and giving her the commission, "Go to my brethren and say unto them, I ascend."

The women "were among the elect company who waited in the upper room, the coming of the promise of the Father," and shared the transforming touch of heavenly fire. The "Acts" and the epistles of the apostles give large room to the record of woman's work in the first age of the Church.

In work appointed and accepted by Christ they found the crown of all honor and the sum of all blessedness.

In the toils and perils of the foreign mission field, women have ever taken their share, counting not their lives dear to them that

they might finish their course with joy. The distinctive organization known as the "Woman's Foreign Missionary Society," however, is comparatively recent. Less than twenty years have passed since the formation of the eldest of these. Of the five "Woman's Boards" of the Presbyterian Church of the U. S., none, we believe, have been in existence more than fifteen years.

These Societies are the result of the revival of a missionary spirit in the churches—especially the bringing home to the consciences and hearts of Christians the appalling necessities of heathen women throughout the world. It has been well said by a living writer, "An earnest church brought face to face with new problems is ever learning new methods." This is but repeating in other words the old promise, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."

The peculiar structure of society in India when high caste women are entirely, and other classes partially, isolated from general society, presented such a problem to the Church of Christ, asking in all earnestness, "Lord, what wilt Thou have us to do?"

We but faintly realize that "the women of India number one hundred and twenty-five millions; that in vast and populous provinces, especially those inhabited by the forty millions of Mohammedans, these women are unapproachable by men, and in many parts of the country the gospel actually can be preached by men only to the smaller portion of the population." Of the women of high caste, Dr. Duff said it was as impossible for him to reach them with the gospel as to "scale a wall of brass fifty cubits high." They are shut up in their zenanas, and never, on any pretext, go abroad except in closed up palanquins. Even in time of sickness the physician cannot see his patient. He may feel her pulse, but only as the hand is thrust through the curtain that conceals her person. The problem was, how shall these enslaved, imprisoned millions be brought in contact with the Truth, so that the Truth shall make them free? He who "alone doth wondrous works in glory that excel," hath solved the problem, He has opened the doors of the zenana to Christian women, and opened the hearts of thousands of Christian women thankfully to send or carry thither the words of eternal life. Mrs. Murray Mitchell writes during her late sojourn in India, "When I look back to our first years in

India the change looks as from death to life—the beginning of life, it is true, but yet life.” Then, the utmost liberty of access to ladies of the zenana, that she could by any means secure, was permission to stand for a few minutes on the verandah and speak to them through the lattice ; as she turned away she could see an attendant carefully sprinkling the place where she had stood to free it from the defilement contracted by her presence. Now, some two thousand five hundred zenanas in that land are opened to missionary ladies and in them more than four thousand of the inmates are learning of Christ. One missionary says she has often seen tears roll over their faces as she has spoken of Jesus coming to seek and save the lost. His words of tenderness reach the depths of these tried and weary hearts. One aged woman, throwing back her veil and showing her hair, said, “ This has grown white waiting for such tidings as these.” The blessing brought to the women and children thus reached by the gospel cannot surely be over-rated ; but there is another side of the subject quite as important, namely, the blessed influence which the enlightenment of the wives and mothers must have on the community. This would indeed remove the main barrier to the progress of the gospel. Although zenana work is distinctively the province of the Woman’s Foreign Missionary Societies, their work in behalf of heathen women and children is by no means confined to that. Day and boarding-schools taught by ladies are a part of the work in nearly every mission field.

In some, as Persia and Syria, female seminaries having a high standard of education have brought about marvellous results. Hospitals have been built and equipped and a large number of female medical missionaries have been educated and sent out to do their work of double blessing to the needy.

Another form of work is now appealing resistlessly to the hearts of female missionaries in some of our mission fields, as China, India, and Africa, namely, evangelistic work among the women of the villages and rural districts. Indeed, the varied developments of the work undertaken by the Woman’s Foreign Missionary Societies and the abundant success which has crowned that work may convince every thoughtful observer that the Lord has breathed into the organization the breath of life, and does himself appoint and accept the work it is trying to do. Although, as before stated, the

organization is but of yesterday, it is already an important factor in the estimate of Christian work in the Churches of Christ everywhere.

In the Minutes of the General Assembly of the Presbyterian Church in the United States for 1884-5, we find that of the \$699,983 raised for foreign missions, \$224,598, or more than one-third, was raised by the women of the Church, and this over and above \$128,523 which they had contributed to home missions.

One of these Societies has under its care one hundred and twenty-seven missionaries laboring in India, Syria, China, Siam and Laos, Japan, Persia, Africa, Mexico, South America, North American Indians, and the Chinese in California.

The organ of this Society is an interesting monthly having some ten thousand subscribers, entitled, *Woman's Work for Woman*. A sister Society publishes a monthly called, *Our Mission Field*. At the opening of 1886 these are to be merged in one magazine which is to be the organ of the five Woman's Foreign Missionary Societies of the American Church. Our own Society, though small indeed compared with that of the United States, was privileged to hand over last year to the Foreign Mission Committee of our Church the sum of \$10,000 for mission work in Formosa, India, Trinidad and our own North-West.

When our society was organized nine years ago a good many, perhaps the majority of the ministers of our Church, seemed somewhat shy in countenancing the work; they feared that success here could be secured only at the expense of existing organizations.

The gradual change of attitude on the part of our ministers toward the Society has been very marked. Those who have been brought in contact with its working have become, in almost every instance, its cordial supporters. As proving this, we may state that in only one of the presbyteries of Ontario is the Woman's Foreign Missionary Society unrepresented. Lest this statement, though true, should be misleading, it must be added that in some four hundred congregations of our Church in Ontario only one hundred and thirty-four Auxiliaries of the Woman's Foreign Missionary Society had been reported at our last annual meeting.

Those of our ministers who still regard our Society with something like suspicion and indifference are, generally speaking, those

in more retired parts of the country, who have had no opportunity to know it from personal observation. We gladly avail ourselves of the opportunity to say a few words to them as to the working of an Auxiliary of our Society.

The praying women of a congregation, thankful for the gospel they enjoy, and pitying those who have it not, agree to meet for an hour or more on one afternoon of each month for three special purposes. First, to pray together for the coming of God's Kingdom; second, to study the working of Christian missions, specially to read together letters received monthly from one or more of the missionaries of our own Church in their several mission fields; and third, to give their monthly missionary offering, supposed to be the fruit of their own earnings or savings—apart from the ordinary contributions to the schemes of the Church. We are sure such meetings regularly held will tend, by God's blessing, to make Christian women more prayerful, more liberal, and more deeply, because more intelligently, interested in the missionary work of the Church.

We may hope, too, that God's Spirit, working through these means, may bestow upon one here and there among our boys and girls the consecrating touch that shall single out and qualify the future missionaries of the grand time coming, when the heart of the Church "shall fear and be enlarged, because the abundance of the isles shall be converted to her."

When in every congregation of our Church, from ocean to ocean, such gatherings of consecrated women shall pray, and learn, and give, there will be the literal fulfilment of the Psalmist's prophetic vision, "The Lord gave the word, the women that publish the tidings are a great host!"

MARY R. GORDON.

OUR MISSION FIELDS—ALGOMA AND PARRY SOUND.

LEAVING Manitoulin and going a few miles northwest we reach *Cockburn Island*, which is circular in form, having a diameter of ten miles, and embracing an area of about forty thousand acres. The land is suitable for grazing and agricultural purposes.

Our Society began work here a year ago, and were encouraged to send a missionary again this summer. There are two preaching

places which gave an average of sixty-five for each Sabbath. Our missionary was the only laborer on the island, yet families of other denominations regularly attended the services. The people have no preaching during the winter months, and will be looking eagerly forward to the opening of navigation next spring. It might do some grumbling hearer of two sermons a Sabbath a vast amount of good to spend a winter on this ice-bound island.

To the northeast of Manitoulin and Cockburn Islands lies the mainland of Algoma proper, stretching from French River on the south to Sault Ste. Marie, round the east side of Lake Superior to Fort William, and westward to the Kewatin District—a distance of fully five hundred miles. The greater part of this large district is covered with light sand, hard granite rock, or beautiful small lakes. There is first-class agricultural land on the north shore south of the Sault.

Our Society sent men to three fields—two to the Bruce Mines section and one to Blind River, nine miles west of the Algoma Mills.

The missionary at Blind River had four preaching places, with an average Sabbath attendance of one hundred and twenty-five. When we consider that this field is thirty-five miles in length we can easily imagine the student would have no little labor travelling from place to place on foot. This fact only indicates the kind and amount of work every student undertakes when doing pioneer work. It is a common saying: "I walked fifteen miles and preached three times."

The *Bruce Mines* field was divided this summer into two parts. The northern has three preaching places and an average Sabbath attendance of one hundred and thirty; the southern, including the village with a population of three hundred, has six preaching places and an average Sabbath attendance of two hundred and forty.

The people in these sections were anxious for winter supply, and offered liberally towards the support of a man, but we understand nobody has been sent. They expressed themselves as quite offended at the treatment they have received from the presbytery under whose care they are placed. It is a pity that so many

people in these out-of-the-way places should be unable to enjoy the services of the Church they love.

South of the Algoma District lies the District of Parry Sound, which stretches from French River on the north to the Severn on the south, about one hundred miles in length. Our Society began work here thirteen years ago by sending a student to Parry Sound village. This village, with Carling, has now a minister and a communion roll of one hundred and nine members.

This year a missionary was sent to Byng Inlet for the third summer. All the people are engaged in the lumber business, which is carried on by the Georgian Bay Consolidated Lumber Company. There are thirty Protestant families. The average Sabbath attendance on the services was about one hundred. Although this field will not be a permanent one, its existence depending on the lumber trade, yet the Society, from its great success here in the past, feel justified in giving summer supply.

A CHEERING NOTE.

A CORRESPONDENT writes :—"For the encouragement of student missionaries, permit me to say that this summer I had an opportunity of seeing the results, under God, of a few summers' work by them. In a field where the prince of this world seemed to reign almost supreme, where the young people delighted principally in foolish pleasures, and where parents put forth no restraining hand, there are now indications of real spiritual life. Of these young people it can now be said: 'Behold they pray.' Besides the regular prayer-meeting in the congregation, which is well attended by both young and old, there are young men's and young women's prayer-meetings held separately and *conducted by themselves*. It is needless to say that the faithful among God's people rejoice at the change, while the hotel-keepers regret that their dancing parties, etc., no longer attract."

Correspondence.

POST-GRADUATE MISSION WORK.

To the Editors of the Knox College Monthly.

SIRS,—As it is not presumed that the General Assembly of the Presbyterian Church in Canada is invested with infallibility, and as this is an age of liberty of thought, and right of expression, it may not be deemed supremely audacious to continue the discussion which has been so well opened up by "Student." It may be observed, and we think justly so, that there is no ecclesiastical body whose government so completely conserves all the interests of the great body politic, which gives the minister all necessary liberty, both of thought and expression, and at the same time holds him amenable for his conduct, to the highest church court, as does the Presbyterian Church. And any legislative act, which even has the slightest approximation to tyranny, at once becomes repugnant to every impulse of our nature. And we do not hesitate to affirm that we cannot help believing that the action of the General Assembly as recorded in its minutes (p. 48) for 1885, has unduly interfered with what may be called the proper liberty of theological graduates. Had the Act made it compulsory for graduates to take a mission field for a year the object in view undoubtedly would have been met more successfully, the field could have secured a graduate for at least a year, which certainly would have accomplished more in the interest of it, but as it is, the end contemplated is defeated, as "Student" has shown, from the simple fact that there is plenty of supply for the summer months to occupy the fields, unless, indeed, the church coffers are well filled, that more fields may be taken up, but the scheme indicates that the coffers are not well filled, and hence it proposes to supply these fields by full-grown men on what is little better than starvation wages, for at least six months. Let our motives not be impeached when we speak of money, unless, indeed, those who make the attempt are perfectly willing to preach in an opulent church for nothing. We believe the students of Knox College are as self-sacrificing, and as willing to go where they know God would have them go, as any other class of men, and that is shown every year. But it is at the same time believed that there are rights which are materially affected by this Act and which ought to be vindicated. A large number of graduates, it is presumed, have had considerable financial difficulty in order to complete a six years' course and now to say to them that their hands shall be tied for another six months, which in fact means a year in many cases, is what we call, to say the very least, a kind of modest interference with personal liberty. Let it be observed, however, that had the law been twelve, instead of six months, it would not have met with the general approbation of students, though it is conceded that the end contemplated would have been better met. Besides, we believe it to be for the greatest glory of God that a man should be placed as soon as possible, not by coercion, but by finding his proper level in the providence of God. There is a probability that the students think as much of the mission fields as others do, as they have labored in them more or less for a number of summers, and have warm sympathies towards those who are languishing in moral famine through destitution of

the preached gospel, and there are many who would bear the innumerable inconveniences of back mission fields, with affectionate hearts; but they have no love for coercion. Besides, it can scarcely lay claim to complete fairness to force those to take such fields who may not be able to do so. But the financial interest of a graduate is not the only right that is interfered with; there is his right to play his own part, and secure his own position where God may choose to open up his way, and we hold that it is right for him to look for liberty in a Church whose very constitution provides it. But it may be said that students should submit to the powers that be without complaint. The answer to this is that there is a balance of probability that every student is willing to submit, but that does not say that he should not disapprove of them, and even protest against them. It is one thing to submit to the powers that be, and it is quite another thing to disapprove of, and protest against them. Now, inasmuch as the Act is not at all likely to reach the desired haven and inasmuch as it unduly interferes with the financial interests, and personal liberty of the graduate, we believe such law should be made null and void. While this letter is written with a degree of plainness, yet the writer claims to have the best interests of the Church as a whole at heart, and therefore shall offer no apology whatever. There is no claim to be representative here, it is purely personal responsibility. Hoping the question may be well aired, I am, G. A. FRANCIS.

THE STUDY OF THE ENGLISH BIBLE.

To the Editors of the Knox College Monthly.

IN your issue of last March there appeared an editorial calling attention to the fact that many of our students when about to leave the College to engage in the active duties of their life work are in the habit of expressing regret that they have such a limited knowledge of the English Bible.

We are sorry to say that the class to which they belong did not all graduate last spring. There are still many left pursuing the same course of study. Some of these will graduate next spring, and, if nothing in the way of remedy be supplied, succeeding sessions will send forth their contingents.

From another magazine similar to your own, published in one of our eastern cities, we learn that Knox students are not alone in their suffering. But such knowledge is not what we need, and brings little comfort with it. It profits little so far as relieving us from the position in which we find ourselves placed is concerned. Since the thing complained of exists to an almost universal extent, the reason, under the circumstances, for its existence, must also partake of that nature. What is the reason? We believe it to be twofold in its nature. It lies partly in the curriculum and partly in the individual student. Those who know little of what is required from a student may attribute it entirely to the latter. But with all deference to their opinion we submit such is not the case. That there are individual cases of inherited or acquired laziness even among theological students we freely admit, but the statement that all or even a respectable number of those who express regret at their unfamiliarity with the English Bible are thus afflicted, cannot for a moment be allowed to pass unchallenged. Many of these are our very best students in every sense of the term. They

are men who are workers both in the study and in the mission field, and when we hear such men expressing their need in this department of knowledge it must prove that the fault is not wholly with the student. It must therefore lie in the other part of the twofold reason, viz., in the curriculum. If this were modified so as to embrace the study of the English Bible as a part of regular college work, with suitable lectures upon it, there would be a stimulus given to it which would not be lost even upon those who have no fault to find with present arrangements. Such a course might very easily be incorporated in the duties of our new professor when appointed, and it would be a decided benefit to those interested, even if other duties were to suffer in consequence. But there is no necessity for this latter.

The importance of a thorough acquaintance with the English Bible needs no statement. It is evident, when we consider that the Word is the only weapon of offence in the whole armor of God with which He supplies His servants, that they as soldiers of the Cross should be well drilled in the use of the sword of the Spirit.

We have done little more than make a statement of the want felt and an indication of how it might be partly relieved. The giving of relief we leave in other hands. Yours, etc. D. G. McQUEEN.

Editorial.

It affords the editors of the MONTHLY great pleasure to acknowledge the receipt of many congratulatory letters in reference to the first number for this year. It is even more gratifying to notice the increased interest in the journal that is being shown in the substantial form of contributions. Pressure upon our space has necessitated the change of type that will be noticed in the last three departments. We regret that, owing to the same cause, we have been obliged to hold over two exceedingly interesting missionary articles, "City Missions" and "The Congo Country," which should have been inserted in this issue. They will appear, however, in the January number, where the missionary department, which this month has not received its due proportion of space, will have its proper and accustomed prominence.

Pastoral Instruction for Missionary Students.

WHAT we wish to suggest under this head is that all our students, university as well as theological, who purpose going to the mission field, should be required to attend, during the previous term, a short series of lectures or conversational lessons on some of the more common and important duties that come under the head of pastoral work. We do not propose this merely as an advantage; rather as an essential that has been too long neglected. Most, if not all of us, have felt painfully our ignorance and incapacity in dealing with those who might be seeking admission to the full communion of the Church. Many, again, have felt the need of counsel as to how much of a profession of Christianity is necessary to entitle parents

to seek the rite of baptism for their children. It would be well if advice could be given in regard to dealing with the sick and dying—with free-thinkers—with other denominations in the field. We are convinced that the amount of good done by our younger and more inexperienced students might be much increased if provision were made for their instruction in these and kindred matters. Of course what we want is not the dreaming of a theorist, but some straightforward fatherly words of counsel from an experienced and successful pastor. The right man ought not to be hard to find.

The Study of the English Bible in College.

WE are glad to call attention to the forcible letter, in the present issue, on this subject by Mr. McQueen. The question has been before us more than once, and so deeply do we feel its importance that we make no apology for introducing it once more. In our College course we deal with the environments of the Bible, its relations to truths of other than theological science; we study its history, discuss fully the original MSS. and versions; we establish and demolish theories of interpretation of the Bible; and compare systems of theology founded upon it, and we end all by knowing very little of the Bible as an English book. We do not begin to read it critically as we would a play of Shakespeare's, or *Paradise Lost*. With a degree of shame we frankly own our utter ignorance of the literary style and tone of the several authors of this Book, except such smattering as we have picked up incidentally from lectures in other departments and from general reading. All our study of the Bible in College is *in parte* so to speak; separate texts or chapters are taken up, doctrines are studied, systems elaborated, and in all this, of course, the Bible is necessarily made use of; but we want more than this, we want a different method of studying the Bible. How little do we know of the Book as a whole, embodying and expressing one complete system of truth, and how vague is our knowledge of the relation of each of the different books to the whole! We have no fear in saying that, with the great majority of our students—dare we include the ministers of our Church?—such a knowledge of the English Bible is inaccurate, and with all it is imperfect. Surely this should not be. The beginning of such a study of the Bible can best be made in college, and if a beginning, even, is made during the college course, the work may be continued afterward with comparative success. But what with sermon-making, pastoral work, and all the manifold duties of ministerial life pressing on one, energy and time are so completely used up, that the taking up of a new line of study, such as that we have been speaking of, is practically out of all question. We feel strongly on this subject and we invite a full discussion of it. And further, we venture the hope that those in high places may consider this worthy of attention, energetic and prompt.

Hebrew in University College.

THE students of this college notice with great pleasure that the Senate of Toronto University has advertised for an Assistant Lecturer in the department of Oriental Languages. We have no hesitation in expressing the opinion that it will be easy to secure an able man to fill that increasingly

important office. A difficulty may arise from the number of first-class applicants. In any case the appointment of a good man will give impetus and interest to a subject that has not, in the past, received the attention which its merits demand.

With the affiliation of the three theological halls, and the prospect of a fourth, the numbers attending Hebrew class will be greatly increased.

The *'Varsity*, in criticising the proposed appointment of an additional lecturer, must among many other things be overlooking or ignoring the well-known fact that the study of Oriental Languages has of late years been receiving a vast amount of attention, not only from the Divinity schools but also from the universities of Europe and America.

There can only be one opinion among thoughtful men as to the utility of studying the original languages of the Old Testament. Knowledge of Hebrew and Chaldee is as necessary for accurate preparation of sermons from Old Testament texts as a knowledge of Greek is to the preparation of sermons from New Testament texts.

However faithful an English translation may be it can never render useless or unnecessary the study of the original tongues. There are shades of meanings and idiomatic expressions which wholly disappear in a translation.

A Divinity student graduating without a knowledge of the original languages of the Bible is so far unfit for the perfect fulfilment of his high calling.

Monday Popular Concerts.

THE institution and the success of these concerts mark an era in the musical history of Toronto—the musical capital of the Dominion. In explanation of the term “popular” we quote from the London *Spectator*:—“The epithet popular, as applied to a performance of music, no longer means something adapted to the uneducated and unrefined taste—something in which the high and classic productions of the art are excluded, as being calculated only to weary the audience. At some of our popular concerts the customary fare is fit for the palate of the most fastidious amateurs. And far from being neglected on this account, such concerts flourish more and more.” These remarks apply with equal truth to the Popular Concerts of Toronto, and with great pleasure we note the appreciation on the part of Toronto audiences of even the most classic productions. It is a great mistake to suppose that the fact of a composition being classical is sufficient to shut out from its enjoyment all but people of musical culture—a mistake that has arisen from the generally imperfect manner of rendering these classic productions, while a perfect work of musical art rendered in a slovenly style must and ought to weary an audience; the same work given in finished style will always give pleasure even to those having but little musical education. This is clearly shown by the manifest pleasure given by the *Toronto String Quartette's* rendering of such selections as the Adagio and Allegretto from the quartette in E Minor, by Beethoven, and the quartette in D Minor, by Mozart. It was gratifying to notice, by a comparison recently made, how favorably our concerts compare with those given in London. The good effect of these concerts upon the moral tone of a people can hardly be overestimated.

The Quebec Crisis.

EVERY true Canadian who can think independently of party organs and who can at times see wrong in his party, must view with deep regret the course pursued by would-be political leaders and the party organs of our Dominion in reference to the present excitement in Quebec over the execution of Riel. The recent exhibitions in that Province of the worst passions of a people roused to fury, surely give sufficient pain and cause for anxiety, but more to be lamented is the use made of these by politicians and their organs.

We strongly deprecate the attempts of the *Mail* to make the most of the feeling among the French, and so to unite the English-speaking Canadians against their French fellow-citizens in order that, forsooth, a government should remain in power. And no less worthy of blame is the *Globe*, which, up to the present, has not been distinguished by any consuming admiration for Riel, but which now comes forward as the champion of those who are making of the rebel chief a martyr to Orange fanaticism. It is quite evident that the aim of the *Globe* in this is to use French resentment to overturn the Conservative Government.

The real question at issue, it appears to us, is not touched upon either by the *Mail*, or by the *Globe* and its French support. All fair-minded men must admit that the Government in passing sentence upon Riel occupied a very delicate position. At any rate, its action in allowing the law to take its course is not so flagrantly unjust as to give sufficient cause why Canadians should unite in overthrowing it. If the *Globe* wishes to find cause why Sir John A. Macdonald and his Cabinet should cease to rule, let it demand a full explanation of the causes of the rebellion and show to what extent the Government, by neglect or corruption, is implicated in these causes; but this it would do at the risk of losing the support of its new allies in Quebec who have hitherto blindly supported the Government in all its North-West policy.

On the other hand, we cannot agree with the *Mail*, that, because a party of French-Canadians raise an outcry against the Government without just cause, for this reason alone there should be a union of the English-speaking people against the French and in support of the Government. Let all fair-minded Canadians charitably believe that the Government strove to do the right in the execution of Riel, about which opinion is so divided, but let it stand trial for its share in the Metis rebellion.

War Clouds.

RUMORS of war come to us from other continents. The portion of country embraced by Turkey and the Danubian States appears to be a plague-spot to Europe. Foreign intrigue, national rivalry, and general misgovernment has caused, is now causing, and probably will continue to cause, great bitterness and bloodshed. War between Servia and Bulgaria would be of little general concern were it not apparent that some larger European powers are too deeply interested in the movement to be mere onlookers.

The English nation, however, is far more directly concerned in the Burmese question. Between the present and the Egyptian campaigns she has enjoyed but little rest from the turmoil of war. Her past experiences with Burmah led her in this case to expect no very protracted conflict. In 1825 Sir Archibald Campbell required only 1,300 men to conquer that country, while the resistance encountered in 1852 was scarcely more determined, and ended in the old way. Her present expeditionary force of 15,000 men therefore seemed quite adequate to the occasion, and the vigorous measures of the able Viceroy of India (whom we Canadians follow with special pride) appear to have quickly dispersed the Asiatic war-clouds. What is to be the fate of Burmah has not yet been decided. Whatever that may be, we may be confident that the country will not be left under the tyrannical sway of Thebaw. Her own best interests would be served by British annexation, as the comparatively prosperous state of British Burmah testifies. The greatest benefit of such a union would most probably be the extension of the Christian religion consequent on the protection and advantages of our missionaries living under the British flag. But whether the highest interests of the British Crown consist in assuming the responsibilities and government of King Thebaw's dominions is a question on which many public men take entirely opposite views.

R. Hermann Lotze.

By the death of Lotze the world has lost one of its ablest and soundest thinkers. The author of works in science and philosophy, equally at home in medical and logical studies, familiar with the latest movements in the empirical and speculative regions of thought, he did more during the last twenty years than any other man living to stem the tide of materialism which flowed in on Germany as Hegelianism was slowly breaking up, and as Wagner and Büchner opened the floodgates of the materialistic stream.

Lotze's system is both comprehensive and profound. It is distinctly spiritualistic and professedly theistic. The essential distinction between material and spiritual phenomena is maintained throughout, and in such a way as to show their absolute unlikeness and at the same time to pave the way for the subordination of the former to the latter. The ground of all reality in the finite is to be found, he asserts, in the being of an infinite personal God, and at the same time Monism is carefully avoided.

Any one desirous of perusing a profound treatment of the great problems of philosophy should certainly read Lotze's great work, *Mikrokosmos*, a good translation of which has been made by Miss Hamilton and Constance Jones, and published by the Messrs. Clark. It is proper to add that Professor Ladd, of Yale, and Professor Bowne, of Boston, are doing good work in bringing, in various ways, the principles of Lotze's theistic philosophy before the American public.

Here and Away.

R. McNAIR, '85, has recently received a call from the congregation of the First Presbyterian Church, Durham, Ont.

J. M. GARDINER, '85, has returned from his trip to the South, and is now at his home in Meaford. His health is so far improved that he hopes to be able to resume work before long.

BEFORE another number of the MONTHLY is issued the holiday season will have come and gone. The students wish all the graduates and friends of the College a merry Christmas and happy New Year.

"FREEMAN—PRICE. On the 25th November, at the residence of the bride's father, Toronto, by Rev. Prof. McLaren, D.D., the Rev. G. E. Freeman, of Deer Park, to Elizabeth, daughter of John Price, Esq." Best wishes! The cake sent was much enjoyed by the students.

THE College authorities have secured the services of the Rev. Dr. Laing, of Dundas, to give a course of lectures on Christian Ethics to the students of Theology during next term. The course will consist of ten or twelve lectures, the first of which will be delivered about the end of January.

J. S. MCKAY, '84, of New Westminster, B.C., has been ordered by his physicians to refrain from all work for the present. The extraordinary amount of work he has been doing during the past year has greatly injured his health. He has been granted six months' leave of absence, and will spend the winter in California.

W. J. HALL, a member of the class of '87, was the only cabin passenger who survived the wreck of the ill-fated *Algoma*. Mr. Hall was compelled, on account of ill-health, to leave College before the close of last session. We hope to see him with us next term, fully recovered from the effects of what must have been a terrible experience.

REV. DR. JAMES, late of Hamilton, has been engaged to supply the pulpit of St. James' Sq. Church until the induction of Rev. Dr. Kellogg in the spring. Recognizing the fact that a large number of students are members or adherents of that church, he is preparing a series of Sabbath evening discourses that will be of special interest to them.

ONE of the advantages we have here in Toronto is the opportunity of hearing distinguished preachers and lecturers. Hon. G. R. Wendling came with a great flourish of trumpets. A large number of students went to hear his lecture on the magnificent subject, "Saul of Tarsus," expecting something worthy of the theme. Many came away feeling that they had good reason to be disappointed. The fulsome flattery of such artificial performances has been the ruin of the lecture platform.

THE 56th public meeting of the Literary Society will be held on the evening of December 11th. The programme consists of a quartette, "Evening's Twilight," by four members of the Glee Club, and two glees

by the full club; an essay, by R. Haddow, on "Lycidas and Adonais"; a reading, "The Old Schoolmaster," by J. J. Elliott; and a debate on the question "That England is destined to decline from natural causes": Messrs. J. C. Tolmie and D. McGillivray on the affirmative, and Messrs. H. R. Fraser and G. Kinnear on the negative. Wm. Mortimer Clark, Esq., will occupy the chair.

Four regular meetings of the Missionary Society have been held this term. Reports of mission work done in the following fields have been read:—Swan Lake (Man.), S.W. Manitoba, Manitoulin, Fort William, Baysville, Port Carling, Blind River, Byng Inlet, and Bethune. An interesting paper on "China" was read by J. Goforth; and another on "The Congo Missions," by A. E. Doherty. Work at the Jail, Central Prison, Hospital, and several other institutions in the city is being carried on as in past years. Four mission fields are supplied during the winter: York Station and Waubashene weekly; Coboconk and Davenport fortnightly.

We are pleased to note the success of the University Y.M.C.A. Their new building, which stands across the ravine from Wycliffe Hall, will soon be completed, and is exceedingly well arranged, having secretary's room, private sitting-room, parlor, hall capable of accommodating about two hundred, and everything required for Y.M.C.A. work. The ladies of Toronto have agreed to attend to the furnishings, which will cost about one thousand dollars. The total cost of the building will be about eight thousand dollars. The students take a deep interest in the work, Knox students alone contributing four hundred and eighty dollars to the Building Fund.

STUDENTS of the second and third years in Theology are preparing for examination in Pastoral Theology and Church Government. Dr. Proudfoot has made his lectures as interesting and instructive as ever. For nineteen years he has been lecturer in this department, and the only regret felt is that his course does not extend through the whole session. In order that justice might be done to these subjects, and the students be saved the mechanical drudgery of taking notes, the Doctor has gone to the trouble of providing his class with duplicate copies of each lecture. The students appreciate this consideration; and while the system may not be perfect, it certainly is a step in the right direction.

THE Glee Club, under the leadership of Mr. Collins, gave two concerts last week. On the 26th they faced a large audience in Paris, but owing largely to the very faulty acoustic properties of the hall the singing was not a brilliant success. On the following evening the same programme was presented before a large and enthusiastic audience in Brantford. The circumstances were favorable and every number on the programme was well rendered. The *Expositor* says that "another visit of the Knox students would fill Wycliffe Hall to overflowing." The students enjoyed the trip very much, having been royally treated at both places, and returned to Toronto on Saturday with thirty dollars added to the funds of the club.

TAKING appointments during the session is not considered an unmixed good by college students. The remuneration seldom repays the loss of time and energy. We admit that four dollars and expenses is as large a sum as can be expected from weak mission fields. But it is a disgrace for congregations offering a minister from one to two thousand [dollars, to pay no more for student supply than is paid by the weakest mission field in the Church. We know of several strong vacant congregations and more than one settled charge, able to pay their pastors fifteen hundred dollars a year, who are in the habit of writing for the "very best preacher in the College," theirs "being an important charge," and who, after "the very best preacher in the College" has preached two of his very best sermons and taught a Bible class—to say nothing of losing three days—do not pay as much for his "excellent services" as is paid by more than half the struggling fields supplied by students during the winter.

THE business management of a college paper is somewhat interesting. The treasurer of the MONTHLY frequently complains of the carelessness of subscribers. One Toronto subscriber sent in his name, but neglected to send his subscription. Another, from Montreal, sent his subscription registered, but did not sign his name, and the treasurer is anxious to know to whom he may credit the sixty cents. A few, who do not wish to become subscribers, return the copies sent them, after removing every mark by which they can be identified; and some few neither forward their subscriptions, return the MONTHLY, nor notify the treasurer that they do not desire to become subscribers. Another interesting fact is brought to light. It is not always the man whose name appears oftenest in large capitals in the Church papers, and who talks most about "college days," "old Knox," and "the new professor," who has the most real sympathy and real assistance for the enterprises of his "Alma Mater."

EXCHANGES.—It is gratifying to notice the general improvement made by the journals on our exchange list. Still it is wearisome to read the October and November numbers of too many of our college exchanges, marred as they are by verdant jokes at the expense of freshmen. The imbecile wit and self-laudation indulged in by some is scarcely a credit to college journalism. The *'Varsity* this year is better than ever. It is by far the most ably conducted college paper on our list. The *Presbyterian College Journal*, Montreal, has re-appeared and is much improved. The articles in the two numbers received are very good, especially the one on "Christianity and Culture." We welcome the *Journal*, and wish for it the success it deserves. The *Portfolio* comes to us from the Wesleyan Ladies' College, Hamilton. It is one of the neatest of our exchanges and reflects credit on the staff. We have also received, among others, the *Educational Weekly*, *Dalhousie Gazette*, *Acta Victoriana* and *Queen's College Journal*.