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NEGLECT OF HEBREW AMONG MINISTERS AND
STUDENTS.

I.—THE EVIL ; ITS NATURE AND EXTENT.

THE great aim of the Christian ministry being to expound and proclaim the Word of God, it follows that its great work must be to study the Word of God. The more intelligently and thoroughly such study is done the more sure and true will be the exposition, and the more deep and lasting will be the effect of the preaching. God's Word having providentially been given to us not in our vernacular, but in idioms very different from our own, it ought to be plain that when we study it only in translations we do not have to do directly with the Word, or, if you will, the words of God, and it is just as obvious that the intelligent study of the originals is, when other things are equal, the best means of attaining to an adequate appreciation and understanding of the Bible, whether for purposes of interpretation or of homily. In other words the minister who does not use the Hebrew and Greek Scriptures is in so far crippled and inefficient as

an authoritative expounder of the Bible, that is to say, in the chief functions of his great life work. All of which means, practically, that every minister, to be fully equipped, must thoroughly study the Hebrew and Greek Testaments.

People who pay any attention to such assertions as the above often remark that the thing is self-evident and think no more about it. A few, however, in Canada, as well as elsewhere, are getting to be of a quite opposite opinion, and are beginning to think that the absurdity rather consists in neglecting what is self-evident in a concern of such vital importance. They are beginning to be ashamed of a system which has always maintained in theory the self-evident necessity of the study of Hebrew as well as Greek, and has, in a large degree, failed to insist upon it in practice. And they are trying to see what can be done to remove the disgrace and to reform the abuse.

It is worth while, in passing, to call attention to the way in which so many deceive themselves as to the practical bearings of this question. Bad as the case seems for the reputation and efficiency of the Church, and bad as the case really is, it will not do to settle the question by off-hand and sweeping condemnation. When the great body of ministers admit, as the Church has always admitted, that the serious study of the original languages is a self-evident necessity, they only use the term "necessity" in a relative sense, meaning in effect that it is a very good thing to study the Bible in the originals if you can only get the leisure and the facility. The necessity thus conceded means about as much as when it is said that it is a necessity for every well-educated person to know French, or for every leader of a church choir to have good taste in church music, or that tea or beer should be classed among the necessaries rather than the luxuries of life. In other words, it is not meant that a good working knowledge and use of Hebrew is a prime or absolute necessity for the professional expounder of the Bible, but only a very desirable thing when other things more important are not sacrificed for its attainment. This really defines the issue in all fairness between those ministers who excuse their own Hebrew illiteracy or tolerate it in others, and those who deprecate such illiteracy and labor for its removal. On the one hand it is claimed (practically and sometimes avowedly) that the professional ex-

pounder of the Bible does not need to know Hebrew, and on the other hand it is maintained that every candidate for the ministry who enjoys the regular preparatory education must make the study of the originals of the Bible one of his principal aims and duties, and must pursue that study through life. It is this kind of necessity, a prime absolute necessity, that must be held to be "self-evident." And the time is not far off when the obviousness of such a necessity will be universally recognized—when it will be a matter of wonder how the Church could ever have played the part of step-mother to her own nursling, when experience will have given the force of a practical axiom to what reason and common sense alike dictate. The need of Hebrew culture, both within and without the Church, will soon be raised to the rank of a primary educational postulate, just as many another principle has been long ignored and is now admitted to be vital and imperative. It will be felt that it is just as necessary to know how to use Hebrew as an instrument for the opening up of the treasures of the Old Testament, as it is to know the history of an idea, or a doctrine, or a term, if any of them is to be properly understood—a principle obvious enough in these days, but until recently almost quite overlooked; just as necessary as it is to conduct Christian missions and Bible societies and prayer meetings and Sunday schools if the Church is to prosper, or even to exist—a "self-evident" notion at one time quite unrecognized.

This may sound over bold; but it would not be difficult to convince even the most indifferent and the most skeptical who have any intelligent notion of educational principles and methods, or any conception of what the interpretation of the Bible really means, that their pessimism is unfounded and their illiteracy for the most part inexcusable, and that a regeneration of the Christian ministry by means of the rehabilitation of Hebrew studies is desirable, feasible and inevitable.

When any reform is demanded it is incumbent upon reformers to show that what is complained of is really an abuse and to point out the means by which the alleged abuse may be removed. This double task I shall now venture to undertake, though necessarily in the most cursory fashion.

The first thing to be shown is that the prevalent neglect of Hebrew among the ministers and students of the Church is an

abuse and a great evil. It would, perhaps, be most logical to begin by formally demonstrating that the neglect spoken of is really widespread and serious. Fortunately, or rather unfortunately, there is no need of proving this simple thesis at length. It will be generally conceded that what has been above assumed as the condition and practical attitude of the Church has been assumed with right. The delinquents are at large, and there is hardly a black-robed transgressor among them all who will not confess judgment against himself. They will even sometimes admit that they do wrong in failing to observe one of the most solemn and venerable regulations of the Church. In an article which I had the honor of writing for the February number of *THE MONTHLY* I called attention to some statistics gathered by Prof. Harper, of Yale College, showing the sad condition of Hebrew and by consequence of Old Testament study among settled ministers in the United States. I feel persuaded that a like investigation in the Church in Canada would not yield a much better showing.* I added thereto some figures showing the amount of Hebrew that had been read by those of the students then attending Knox College, who had read any at all. In the same number of *THE MONTHLY* appeared an article, evidently meant to be serious, by a minister of the Church with M.A. to his name, in which the study not only of Hebrew but of all other "dead" languages whatsoever was inveighed against in unmistakable terms. It may then be safely taken for granted that the sentiment with regard to the study of Hebrew among the ministers and students of the Church is, on the whole, lukewarm, and the practice, as a general thing, torpid.

In trying to show the true significance of this state of things it is not necessary for me to prove that the neglect of Hebrew is wrong; it will be sufficient to show that it is injurious. The question of moral responsibility can be disposed of by each for himself, and it is probable that where it really is thought of as connected with moral obligation it is settled off-hand with the reflection that as to the subjects of ministerial education the

*Here and there an exception must be made. Among the 1,200 ministers addressed by Prof. Harper not one had read the Hebrew Bible through. I have in mind especially a clergyman of the Presbyterian Church in Canada, now an honored professor of natural science in one of our universities, who still reads at least a chapter daily in Hebrew, and who during his pastorate had in a few years read through several times not only the Hebrew but also the Greek Old Testament.

conscience of the individual is not a court of primary jurisdiction, the Church having settled for him what he shall study and prescribed the tests by which his fitness shall be ascertained. And since the Church has notoriously been just as lax in insisting on the fulfilment of the requirements as she has been minute and strict in defining them, the half-educated churchman may, with some show of justice, claim that the prescriptions cannot really be now in force else his directress and guardian would not herself lay so little stress upon them. Accepting this reasoning in the meantime, the question to be next settled would be that of the responsibility of the Church. This would be a less disagreeable if not a more profitable task, since it is always less invidious to point out the shortcomings of a corporate body than of its single members, and no doubt many of the incriminated individuals themselves would murmur but little in seeing the venerable body ecclesiastic arraigned and convicted for sins of which they themselves were the real perpetrators. In such an inquiry it would be pertinent to ask whether the Church, or, to be more direct, the Presbyterian Church, has lapsed from the high ground which she took in former days, and has come to the conclusion with the distinguished graduate of Toronto University above referred to, that any passable vernacular translation is better for the minister's purposes than the antiquated original. If this is found to be the case, the question that next suggests itself is how the Church justifies the keeping up the show of formal tests of proficiency in Hebrew, by regularly appointing examinations and examiners for every ordinary candidate, even when it is known perfectly well that in at least nine cases out of ten the trials are a mere pretence, a conscious piece of good or bad acting, a more or less unintelligible *vox et præterea nihil*. But to open up these and associated questions would be in the meantime unprofitable, since the conclusions would strike nowhere in particular, and the arguments would seem irrelevant to the details of pastoral work and the undeniable claims of prescriptive routine duties. It will be a more practical enterprise to waive just now the question of right or wrong and to consider whether the systematic neglect of Hebrew is *injurious* or the reverse.

The first remark to be made in this connection is that the minister, who under ordinary conditions refuses to study the Bible

in the original, fails to appreciate the Bible, besides being consciously or unconsciously guilty of gross irreverence. Since he believes the Bible to have been given to the world by God himself it must be admitted that something more than mere curiosity should impel every professional student to get acquainted with its contents as closely and accurately as possible. No doubt there are many earnest ministers and students who flatter themselves that they know their Bibles thoroughly, in spite of ignorance of Hebrew and Greek, and, to tell the truth, there is some sort of excuse for the popular delusion on account of various miserable habits of thought and study induced by prejudices against the "dead" languages, and Hebrew in particular, by bad theories and worse systems of education, and other misfortunes in the lot of preachers. But no one, I should hope, will deny that, if the Hebrew language is properly learned, one can by its use get nearer to the meaning and the spirit of what has been written in that language. I know that this may be admitted and that it may still be denied that any gain would thereby be made, for it is quite certain that many expounders of the Old Testament (that is of the Hebrew literature) practically hold that the English version, and not the Hebrew original, is the real Bible, and therefore regard all study of Hebrew as so much waste of time and talent. It is true for all that, that as the Old Testament was not originally written in English it was not expressed in English forms of thought, and that just because it was written in Hebrew, the original is considerably nearer itself than any translation that has yet been made, not excepting our fairly passable English version. At any rate reformers can, in the meantime, afford to do without the support of those who in private or in the public press, with a logic worthy of the Council of Trent, maintain or imply the contrary; and if it be granted by the majority or even by a respectable minority of ministers that the Hebrew Bible is its own best interpreter, and that it is possible to gain a knowledge of it through itself, the painful but unavoidable and wholesome conviction must in so far prevail that as God gave the Church, for its use and for the salvation of the world, a Book intelligible and usable in the form in which it has been given, those who are its appointed custodians and interpreters, in persistently neglecting to use it to the full, have been treating

with great lack of reverence Him whom they all profess to regard as its Author. Now I do not intend to maintain here that this is wrong. My contention just now is that it is injurious, and this it must be and is in many ways. The minister who neglects his Hebrew Bible in ordinary circumstances is injured thereby because he loses self-respect through the consciousness that he has been unfaithful to the commission he has received to prove all things and to declare the whole counsel of God (which does not mean simply all the councils of the Church). He is crippled too in moral power by a sense of inconsistency, of unfaithfulness, and of preventable inefficiency—feelings which must assert themselves as soon as he looks the conditions and the facts full in the face, and discards the miserable evasions which have been deferred so long only because of the half lights and prejudices which the churches and the world at large have cherished for the bewilderment and entanglement of the minds that are to guide and save the people.

The force of these statements cannot be fully felt until those most directly interested become practically convinced of the truth of certain broad propositions: first, that the Bible should be not only the book of texts for the pulpit and the chief study of the regular minister, but also the chief text-book of the theological student; second, that the interpretation of the Bible directly is to be the basis of its rational study, and third, that the more intelligence is brought to bear upon the study both in aim and in method, the more satisfactory and fruitful will be the process and the results. The first of these propositions is not such a truism as it may seem, since nothing is more certain than that exegesis in the widest sense, which is the same thing as Bible study, has not had a foremost place in our divinity schools; but the soundness of the principle may be taken for granted for the present. The second and third propositions go together, the one relating to the character and the other to the work of true exegesis, and it is in their demonstration that the evil done or the loss suffered by the neglect of Hebrew can be made most clearly manifest.

The essence of the case against the exclusive or predominant use of any translation instead of the Hebrew itself is that the minister who deliberately prefers the translation necessarily comes

short of the qualifications and conditions of the office of teacher of the Bible. Even if the preacher were to be a mere homilist the assertion would still be true of him, but the Presbyterian theory at least of the ministry is that its members should be learned in the Scriptures. They must be acquainted with its external facts, the history of its several parts, the external providential circumstances under which they were composed with their lessons for all time, the relations of the parts to one another and to the great whole, the characteristics of the different classes of literature which make up the Old Testament, whose appreciation has so much to do with the true conception of the teaching embodied in each kind of composition. It would be vain to maintain that these accomplishments can be gained, to any high degree, without faithful study of the original. The fact is that they are not attained to otherwise, partly because certain of these facts and phenomena can only be learned through a study of the genius of Hebrew composition, and partly because the taste for such investigations is only to be got by making them with some degree of independence and with the instruments which Providence has given to secure their successful prosecution. There is no royal road to sacred learning, and the cheap devices that are the natural refuge of a defiance of the lessons of Providence, experience and common sense can and do only result in superficialness, narrowness, and general inadequacy to the duties of authoritative Bible teachers.

To other Biblical gifts and graces it is rightly demanded of ministers of the Word that they should have sure exegetical tact and skill in opening up passages rich in spiritual and moral meaning. There are hundreds of such passages in the Old Testament which are not fully understood or expounded, less because they are intrinsically obscure than because they are not studied in connection with their surrounding and in the forms and idioms in which they were originally expressed. The people at large puzzled but earnest and still looking up with respect and confidence to their appointed guides, cry for an interpreter, as Job did in his day, and receive but seldom an answer that does or that ought to satisfy. Here again the inadequacy of the English version, Authorized or Revised, is glaringly apparent, and, one would suppose, must make itself every day and hour painfully

felt. One principal reason why any and every version must be insufficient is that no language can fully express the idioms of another. There are terms and phrases of the Hebrew vocabulary, the expression of the life and thought of the race which was singled out for the development and conservation of the great underlying facts of the one true religion, which cannot be conveyed by any mere literal version in any other form whatever of human speech. But the faithful and earnest student of the original can *feel* the force of such unique expressions, and then he can *explain* them to others; and of course he alone can do this, as no second-hand student can. It is those who receive such explanations who can afford at need to do without a special Hebrew training, but not the interpreters and teachers themselves. And it is plain that the whole paraphernalia of helps and commentaries, many of which notoriously are merely got up to sell, cannot here serve the minister's turn. Probably enough there is a certain amount of misunderstanding as to the real occasion for the need. It is possible that most ministers justify their neglect on the plea that as far as they have gone in the study of the Hebrew Bible (*vide* statistics above referred to) they have observed a close similarity between the Hebrew and the English idioms, and that the phraseology of the former is at any rate quite simple and transparent and cannot fail to be properly represented in any fair translation. There could not be a greater misconception on a more vital point. It is true that as far as these critics have read or spelled there is not much difference between the two idioms; but the explanation is that but little more than a few passages of simple prose have been read, in order that some nominal acquaintance with Hebrew might be alleged before a generous if not credulous presbytery. A thorough elementary training in the study of the Hebrew literature would not fail to convince any intelligent student that there are radical distinctions in the different kinds of composition, and it will also be impressed upon him in this, as it can be in no other way, that as a general rule where there is the greatest difference between the two vocabularies, and consequently the greatest demand for the application of trained intelligence, the Hebrew original is the fullest, richest and most suggestive for purposes of instruction and inspiration. I need only instance the Psalms, the most profound and evangelical of the prophetic writings, and the book of Job.

Again, not only does the peculiar character of the Hebrew vocabulary demand special and direct study on the part of the interpreting teacher; its peculiar grammar imposes conditions equally imperative. By "peculiar" here is not meant difficult, or odd, or forbidding, though if these actually were its proper characteristics the diligent study of Hebrew grammar would still be binding upon the teachers of the Word. I simply mean by this phrase what is unlike English, and the implication naturally is that the Hebrew grammar must be well understood before what is written according to its laws can be made intelligible to others than ancient Hebrews. Here, again, the general impression seems to be that the English version or versions, having been made by scholarly and conscientious men, may be assumed to have rendered the Hebrew sentences fairly in sense and in spirit. But once more this easy persuasion needs correction. I shall cite but one comprehensive and cardinal fact. It is one of the most remarkable things in the history of the treatment of any language that the Hebrew syntax has only within the last half century been properly understood by Christian scholars, and it is only very lately that the true doctrine of the subject has been popularized among English students. Consequently even the revised version is defective in ways that any moderately well-trained Hebrew scholar can detect and amend for himself. Indeed the average properly educated theological student has the high prerogative of settling the sense of many disputed passages for himself and for others. We are not likely to have another revision for many years, and it is probable that even the version thus amended will be hampered like the present by limitations which will prevent the placing in the text of the full clear sense of many passages, even when it is apparent to a majority of the revisers. However that may be it is certain that limitations have obtained in the Revision of 1885 such as the rule of a two-thirds majority for the acceptance of new renderings, by virtue of which the true translation has often been placed in the margin instead of in the text proper. This reversal of the right order, however it may have been occasioned in individual instances, is certainly one of the main disadvantages of this great work. But can any one who seeks for saving truth in the Bible maintain, without shame-facedness, that if he has within reach the

means of remedying in great measure this deficiency, he is justified in abiding by the lower and less certain standard? The chances are that those who do maintain this attitude really prefer the time-honored Authorized version, which is still more defective. But if they do go so far as to seek the best helps, in addition to the Revision, they probably justify themselves by the fact that they use commentaries as wisely and as numerous as possible. But how are they to judge of what are the best critical expositions, and if they do use the exegetical works of competent men, of which there are but few in existence, how are they to get the inward certainty that what is really the true version is the true one? how can they have any satisfaction themselves in the study of such passages? and how can they come before their pupils in the church or prayer meeting or Bible class with confidence and authority to speak of such passages? Of the many instances that occur to me where a fair degree of sound Hebrew training would enable one to pronounce without hesitation upon the question of correctness in rendering in passages of great importance, I shall be able to cite here but a single one. In Ps. l. 23, the rendering of the margin is not only far more profound and suggestive than that of the text, but it has the decisive advantage of being correct, as any experienced Hebrew student will acknowledge. The Psalmist says, carrying out the idea of this noble didactic poem to a grand comprehensive conclusion, "Whoever makes praise his sacrifice glorifies me, and prepares a way (by which) I shall let him see the glory of God." One perceives immediately that this thought is a counterpart and complement to the beautiful expression of Isaiah xl. 3, the key-note of the *preparatio evangelii*. This essential idea of the Messianic kingdom is not much dwelt upon either in the Old or New Testament in this precise form, and its expression here in such choice and august surroundings is all the more striking and valuable. But it needs a knowledge of Hebrew syntax to suggest, appreciate and prove it. Indeed, one can go much further than anything I have yet claimed, and maintain that a knowledge of the use of the Hebrew tenses is a necessary basis of homiletic training. A treatise might in fact be written on the importance of Hebrew syntax for the Christian pulpit.

Other elements of loss and injury to ministers from illiteracy

in Hebrew might be dwelt upon if space permitted. Attention might be called to the inability which they must have to deal with or explain critical questions at present of great interest and widely discussed. This is a matter of minor importance, because the great work of the minister is not to defend the Bible but to expound its ever-living truths, and whatever scholarship he has will, in general, be more fruitful in the latter sphere, and yet it has an important place, and should not be lost sight of. It is also not to be forgotten that outsiders must and do perceive the weakness and defectiveness of Biblical learning that is not based on direct independent investigation, and in so far may suspect both the worth of the sacred records and the zeal of its professed interpreters. This source of loss to the Church is incalculable and must increase as other sciences grow in popularity and are continually being more skilfully expounded, and the retrogression of Biblical science in its supposed strongholds becomes more marked.

In another article I hope to discuss the causes of the great evil and suggest some means for its removal.

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CHURCH SOCIALS AND SOCIAL LIFE.

“**W**HY do not you ministers give sensible speeches at church socials?” was the question asked by a lady friend one day as two of the aforesaid ministers were preparing to sally forth to one of these festive occasions. Ever since that question has been haunting me ; not that I am prepared to admit the truth of the implied indictment, either in regard to myself or my brother ministers. I have attended about twenty since October last, and there is not one from which I do not carry away some pleasant reminiscence, some golden thought fitly framed or some bright fancy richly clad. Of the fifty addresses to which I listened I have no remembrance of anything that would offend against morality, and little that could offend against good taste. The addresses, perhaps, were not *all* up to the high-water mark of culture, but they were in the main suited to the audiences to which they were delivered, and were infinitely superior in their tone and more attractive in their matter than the political meetings which were held during the same time. Much as the church social has been decried and condemned as an unmitigated nuisance, I conceive that it has a place and sphere of usefulness, and might have a much greater if half the time spent in condemnation was spent in hearty effort to improve it, for until the love of sociability becomes extinct, and young people are born old, it will continue. Christians cannot afford to ignore any legitimate and wholesome means of influence, nor support anything that is unwholesome ; so if it can be shown that this may be a source of good, if it be not so now, then there is ground not only for its existence but for its encouragement. I would exclude from this paper everything that has a purely financial end in view, without any higher or ulterior aim, and include everything which has for its object social improvement.

These congregational gatherings are not without their uses to ministers themselves as students of human nature. In our services we see our people as they wish to appear, at our social

meetings pretty much as they really are. The key to many a character may be found by observant eyes, and many a valuable hint garnered which we can afterwards utilize for the good of our people. It affords an opportunity to meet with our brethren and enjoy a pleasant hour or two, and to hear some other voice besides our own. It must be confessed that some of the brethren do not seem to appreciate this side of the social, for they come late and go early; and from their ceaseless fidgetings one would suppose that the fate of empires depended on their getting home ten minutes earlier than others. A clerical fidget can make more people miserable than any man I know of; he can upset more programmes, mar more sociality, kill more good-fellowship; but we must charitably suppose that he has mighty projects on hand for the benefit of the world unknown to his brethren (or to anyone else) which makes his soul loathe to mingle in the small affairs of life.

In our own churches we are the perpetual presiding officer, the uncontradicted exponent of the law, and from the imperial character of our rule there is danger of our becoming dogmatic in opinion and whimsical in manner. Let any one of us take our dogmas and whims and air them before an unknown audience our faith in them is apt to become rudely shaken. While a student in Leipzig one of the most renowned lecturers of New England occupied the pulpit of the American Church for one Sabbath. He came unexpectedly, and few, who had not heard him before, knew the speaker. The address was one often given previously, and of world-wide reputation, yet it was with difficulty many refrained from open laughter at the odd gestures which marred a finished and brilliant oration, while those who knew came away mortified that such truth and wisdom should be so unnecessarily prejudiced. Even genius has to be careful of manner, much more those to whom this gift has not been granted have to be guarded so that their manner of presenting does not mar the matter which they present. To hear the addresses of others and to watch their acceptance with the audience and to learn thereby how to present truth that it may obtain favor, and how to avoid those errors which may hinder its acceptability, is an advantage which *can* be gained from these social gatherings.

Further, it gives an opportunity to the minister to see his people as a whole and to mingle among them with kindly enquiry and friendly word ; furnishes a suitable time to introduce the recent comers to the older members, and to show by his own and his family's example the kindness and courtesy of the spirit of Christianity.

It furnishes similar opportunity for the congregation to mingle among each other, to become acquainted, and to break those clique barriers which so often mar the harmony and hinder the progress of our churches. What hypocrisy in us to send missionaries to preach against caste in India and then, ignoring the Christian spirit, permit ourselves to be used to build it up at home. The social element in our churches is certainly not over-developed. There is much more danger of freezing than melting. Men and women may come and go for years in our town and city churches without a single hand being outstretched to bid them welcome, and a case has come recently under my notice, which, I believe, is not isolated, where a stranger family lived for five years in an old settled rural district before a single visitor of the Church to which they belonged darkened their door. This is not the spirit of Christ, but of self, and clique, and shoddydom. We need a revival in this direction as much as in any other. The revival which begins at the church door and ends there does not count much either in the sight of God or man, it has its origin and ending with the Church and not with Christ. It is the life outside of church doors which makes the life inside powerful for good. Is it not too often the case that the *brothers* and *sisters* with whom we gladly communed the evening before in the house of God are Pariahs to us next day in their working-clothes on the street. Too often those who by their training and culture are fitted to be angels ministering at Heaven's gate leave to the hard-toiling Salvation lassie the duties to their humbler brethren which rightly devolve upon them.

That there are efforts in many churches to promote social intercourse we know, and that these efforts have met with a fair amount of success in many cases, and with most encouraging results where those undertaking them have entered into them with heart and soul, as part of the great work of the Master we also know. Christianity covers the whole life, there is no part

left out, and until possession is taken of that whole for Christ and consecrated to Him we are not His in the sense that we should be.

How many Christians who are in a position to enjoy the advantages which wealth and culture give are willing, out of their abundance, to minister to the happiness of those who are not so favored; how many selfishly appropriate them without a thought of others? The modern American novel claims to picture society as it exists, and critics allow the claim to be well founded. Are the pictures which are brought before us there, that of a class of men and women of high ideals and noble aims, worthy of the great land and the mighty problems which it presents for solution, or rather of a class who are as idle and aimless, as selfish in the pursuit of sensual pleasure, as deaf to the cry of lowly misery as the rack-rent grinders of Ireland, or the ignoble aristocracy of shame which have been so freely exposed of late in London?

Are Christians who have means to follow after and copy the social life of such as these, even in their amusements, or permit their children to do so; or is the line of demarcation between Christian society and that of fashion to be more and more deeply marked, as the Gospel and the world respectively define their boundaries?

Can social life as at present constituted carry Christianity, or when people should be most thankful to God for blessings, will they cast Him off? Is it not time for all Christians to break the fetters of that society wherein their sons lose their manhood and their daughters their purity, and aim at something higher? Why should the doors of Christian households be opened to profligate men and closed to profligate women? Why should it not be considered as much a contamination for a daughter to enter into an alliance with such a man, as for a son with such a woman? Because good form overbalances morality, wealth and position outweighs character, and the world counts more than Christ.

Who is going to give a better moral tone to society, and to rouse it to aim at something higher than self, if it be not the Christian men and women in it, and where shall these find their encouragement and support if not in the Church, and how can the Church intelligently give them this if she does not take an interest in, and some oversight of, the social life of her members?

A PRESBYTERIAN HISTORICAL SOCIETY.

AT the meeting of the General Assembly in Winnipeg, a committee was appointed to mature a plan for the formation of an Historical Society in connection with that body. It was fitting that such a movement should be begun just after the grand historical meeting at Kildonan. Few who were present will soon forget that scene.

The quaint church—with its solid masonry and plainly severe outlines, a bit of old Scotland transplanted, it might seem, when it was built, from some secluded glen in the Highlands, to the far more secluded banks of Red River—was filled to overflowing. Many persons, unable to enter, gathered at the door or open windows to catch something from within, or wandered around among the graves. Here are the graves of the Sutherlandshire patriarchs! Not all of them here, for some are buried at St. John's, two miles up the river, the old centre of the Selkirk settlement, before the blue banner had been unfurled on Red River. Yet here are the graves of the pioneers Black and Nisbet, and here the burial plots of the Ross and Bannatyne and Linklater families; and also the Mathesons, McKays and Sutherlands, the McBeths, and Gunns, and Bannermans, and Murrays have their last earthly abode here.

The memorial services were interesting and appropriate, for the chief speakers had been bosom friends of Black and Nisbet in their student days. It was doubly fitting that the moderator, the son of the older Dr. Burns—“*clarum et venerabile nomen!*”—who as convener of the Red River Mission sent out John Black in 1851, should tell the story of historic Presbyterianism in Rupert's Land.

And now why should not every Assembly relieve the monotony of dry debates, interminable reports, and wildernesses of statistics by sentiment, poetry and sacred memories from the life, experience and surroundings of our own Church fathers, who have departed? “Remember them that had the rule over you, which spake unto you the word of God, and, considering the issue of their life, imitate their faith.” (R.V.)

The beginning of every church may not, it is true, have so much of the heroic in it as that of Red River. But why should not the Saturday afternoon, for instance, at next Assembly in Halifax, be devoted to visiting the scenes and recounting the labors of the life of a McGregor, a McCullough, or of gazing on the beautiful bay where the French Calvinists De Monts and La Tour made the first settlement of Europeans in the Dominion? A grand aroma of sentiment gathers around the Nova Scotian church history of more than a century.

Or what could be more delightful, when the Assembly meets in Montreal, than to hear the story of old "St. Gabriel," now being prepared by its late occupant,—a tale bound up very intimately with the yet unwritten history of the famous North-West Company, that seventy or eighty years ago virtually ruled Canada? Or why could we not visit Williamstown in the Glegg District, where the first Presbyterian Church in Upper Canada was built, and where in the churchyard may be found monuments above one hundred years old? Or what should hinder, while at Montreal, to sail up the Ottawa to the scene where the patriarch Henderson lately passed away?

What should prevent Kingston collecting the memorials of McDowall, and Bell, and Machar, and Urquhart, and Gordon of Gananoque, and the rest? There are thrilling incidents and inspiring lessons in the lives of our pioneers in the Western Districts of Ontario. Knox College students should know more of the work of Eastman, Jenkins, Harris, of that Boanerges of Galt, Dr. Bayne, of the scholarly Gale, the devoted Esson, and the eloquent Willis.

But this is only a small part of the work of an Historical Society. There is also the duty of collecting important documents, church records, petitions, addresses, manuscripts of value, deeds, diaries and journals, unpublished memoirs, biographical sketches and autobiographies, commemorative pictures, photographs and paintings, historical relics, sacramental tokens, medals and plate, narratives of the founding and progress of churches, annual reports of churches, maps and plans, baptismal, marriage and burial registers and certificates, publications of benevolent and social associations connected with the church, the theological and historical literature that the church will year

by year produce, a library of books, pamphlets and magazines bearing on the social and religious life of Canada, as well as cabinets of materials illustrative of the manners and customs of all the people among whom the church carries on missions.

And not only the collection, but the preservation of such material as may be gathered is important. The Presbyterian Historical Society of the General Assembly in the United States, has in Philadelphia an excellent and capacious fire-proof building in which to store its valuable collections. Safety is essential to the success of such a project. Many persons having articles of value or precious relics will entrust them to a society having a well prepared and suitable place, but not unless there is a guarantee of safety.

For example such articles as the following, some of them on loan, are in the hands of this American Society :

"A leaf from the Bera Bible, carried to England by a Huguenot family, one of whom afterwards settled in Detroit"; "Prayer book and psalter, with silver clasps, in Holland Dutch, containing the genealogy of the family of the Presbyterian minister who presents it"; "The walking cane of William Tennent, the eminent divine of New Jersey"; "Portfolio of Albert Barnes, on which his commentaries were written"; "A sword and richly chased silver communion cup belonging to the Bohemian church, many refugees from which settled in Delaware"; "The original manuscript of Boston's Fourfold State, brought to South Carolina by a descendant of the author."

But if historic and archæological taste be wanting, perhaps some may see the useful purpose served by a depository under such a society. The General Assembly of the Presbyterian Church in the United States, in 1884, authorized: "Any synod which should so elect, to keep its minutes in printed form and to disperse with written records, provided," among other things "that at least two copies be deposited in the library of the Presbyterian Historical Society." A distinguished Southern minister says:—"It is matter of immense importance that every church, presbytery and synod aid in establishing such a repository, and furnish such papers or documents for preservation as may hereafter be found not only valuable, but absolutely necessary to establish disputed titles to property. By the want

of such historical evidence, the Irish Assembly in 1841, lost many churches that the Unitarians in Ireland now own. In England many churches were lost to the Unitarians for the want of the documents to show the intention of the original donors. The same occurred in New England. And in our rapidly-growing church, especially in the West, it may, in many an instance, become of the first importance that the records of the church and the presbytery, showing the will and intent of the donor, should be sedulously preserved. The loss of a single church property might cover all the expenses of the society for a quarter of a century.

It is not for me to say what scheme the committee shall report to next Assembly, but to help its consideration, I may be permitted to give what occurs to myself. Our church is differently situated from that of the United States. There they have chosen one centre—the historic city of Philadelphia. Perhaps the easiest solution for us would be to make the College Library of each of the six colleges of the church a local centre for the gathering of articles of historic value. The colleges are well situated for this purpose. Halifax is the historic, military and, in some sense, political centre of the Maritime Provinces; Quebec, of old military Canada; Montreal, of Canadian trade; Kingston, the centre of U. E. Loyalism; Toronto, of progressive Canada, and Winnipeg, of the new Canadian life.

To select one local church centre in Canada would, I suspect, be about as easy as the settlement of that question which has for years been exercising some ingenuous minds of combining the six colleges into one.

There might be a general society made up of members of the church, paying fees as life or ordinary members, and holding its annual meeting at the Assembly time and in the Assembly church, for the election of officers and other business. There ought to be a field meeting at every Assembly on some spot of historic interest.

The society might be incorporated by the Dominion Parliament, as was done in the case of the Church and Manse Building Board, and this would make it at home wherever the General Assembly should meet. At each of the six local centres there might be an Executive Council for the region, to make collec-

tions and arrange the library and museum in that centre. It would be necessary for the society to come to terms with the several College Boards, for the devoting of sufficient space, and as to making a fire-proof repository in their library. This would be so manifestly in the interest of the college that it is hard to conceive that any college would hesitate in forming an alliance with the society. The formation of a library and museum of the kind contemplated would be of enormous value to the students in affording them stimulus for study and investigation, in raising their thought and sentiment—in giving them, in short, object lessons of the greatest value for their life and work.

The advantage of having such a society, with its six local centres, may easily be seen.

1. First from the side of the several localities: The area for collection of material being in each case more limited, would give greater interest to the work. It would be possible to have the ground more thoroughly looked over for articles of value. The objects of the society would thus be brought before a greater number, and the thought be put into many more minds to help the society by contributions in kind and in money. Moreover, the rivalry of different centres would result in better work being done by the local committees.

2. From the standpoint of the General Society: There would be the interest taken by the General Assembly in having an annual report representing the whole country. A more cosmopolitan spirit would be given to local effort by its being the work of the whole church. If any local centre were found to be languishing the society could call it to account, and infuse new life and new blood, at least in the following year. A general society would be more likely to create interest, and to draw to itself gifts and legacies, which would be very necessary for fitting up safe repositories, for binding and arranging pamphlets, etc., for the purchase of books, etc., and for general maintenance.

I have thus simply given my own views to prepare the way for an interchange of thought. If trouble be taken to investigate, I am sure it will be found that neither Canadians nor Canadian Presbyterians live in a land without a history.

GEORGE BRYCE,

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Winnipeg.

HISTORY AS A FORCE IN MODERN CULTURE.

THE theme of this article may not be sufficiently attractive for the dull season. The editor has, however, given us hope that such mental vitality would be restored to the readers of THE MONTHLY through the rest and relaxation enjoyed during the holidays, that in the month of September weightier matters might with safety be introduced to their thoughtful consideration. As the majority of the readers are educators in one sense or another, whether ministers, teachers, professors or students, a short talk with them before renewing their labors for another year may not be wholly unprofitable. Holidays, among other advantages, should enable us to forget the past and press forward to better and higher attainments. If there have been mistakes made in the past, they should be avoided in the future. If there has been any mental quickening, any moral awakening, any new life, or new aspiration, there is now an opportunity of making all bear on the work in hand. Self-examination will be found an excellent introduction to your new year's work. Have I been on the right track? Is there a better way? Shall I plod along in the old familiar way and spare myself the strain of fresh efforts, and thus lose the only opportunity for new life and the delights which accompany growth?

Thoughtful men are everywhere found asking the question, Are we on the right track in our educational system of the present day? The doubtful views entertained warrant us at least, to pause and examine the position we occupy. We must be ready to acknowledge that every human system is imperfect. Every effort which man makes for his own advancement is necessarily partial and one-sided. Hence we notice that in different periods of the world's history, and among different peoples, certain distinct powers of the human mind have been unduly developed at the sacrifice of others equally important. At one time it is the understanding or the will. At another time it is the reason or the imagination. It is the object of education to educate the whole man. It aims at harmonizing

these four prominent powers of the human soul, that man may grow into a higher perfection. The Reformation brought with it the reign of Reason, as opposed to the false leadings of the perverted imagination of the middle ages. The faculty of reason, in some phase, has given coloring to the human energy from that period to our own day. The present is stamped with an intellectualism largely of a materialistic character. An undue attention to the intellect develops pride, one of the worst principles of our nature. Intellectualism will also produce isolation and selfishness. The material civilization of our day will furnish abundant evidence of its sway. Its influence appears in the race for wealth. It has helped to erect the cold barrier dividing the mutual interests of capital and labor in social life. It may be asked, Do you attribute these results to our education? Not altogether. Our educational system is in itself a result as well as a cause. It is a result of the tendencies at work in the state, and of public opinion thus crystallized. Our school system is therefore a product, and we take pride in regarding it the best of our accumulated wisdom. Here is centred active forces which are to develop and mould to a very large degree the character of the people. Here we have put the leaven which is to permeate the whole mass. The school is the nursery which is to provide abundant fruit. The quality of the fruit will depend more or less upon the nourishment appropriated from the soil we have prepared. The results become tangible and we see them, but we are apt to forget our individual responsibility in the cause. Hence there is a growing tendency to make the school wholly responsible for the moral condition of the community. The school provides only one of the many educating influences in society. Our children are being educated on our streets—in places of amusement—from our public libraries—through the press—in the Sabbath School—in the family life—by the church. The pulpit is a product largely of the school, while on the other hand the school is a fair product of the church. It would be an exceedingly interesting topic, to examine how far the church represents the chief characteristics of the age—abstract intellectualism being the dominant factor.

From the Reformation to the present time the difficulty has not been so much that we have been on the wrong track, as that

we have been trying to do too much with one track. The grandest outcome of the Reformation crystallized into puritanism. The puritan had a political creed as well as a religious one. His political conception was broad, free, cosmopolitan, and united all freemen. Puritanism lives to-day in every free government under the sun. This religious dogma was fervent, but narrow, severe, exclusive and disrupting. It produced a phase of Deism in Old England and Unitarianism in New England.

If we find that one faculty fails to satisfy the demands of our nature, the remedy lies in calling in the assistance of some others. An illustration may throw light on our contention. Between two large centres of commercial importance a railway track is laid, and here and there switches are thrown out in order to draw in the trade from other places along the line. The business increases and a second track is needed, and a third, and a fourth, until we have a New York Central. The advantages are seen at once. Safety is secured. There is no obstruction to traffic and the risks arising from the mistakes of the most careful officials may be reduced to a minimum. We want to broaden our means of communication with the world of nature and of spirit around us and above us. The free exercise of all the faculties of the soul will produce order and harmony. There are infinite sources of delight open to us, calculated to lift us into a higher and more perfect state of being. Of all the faculties of the human soul, perhaps, those which bring us into the closest relations with the Divine image, are the imaginative faculties or imagination.

I wish in the first place to show the importance of giving attention to the imaginative faculties, and in the second place to show that the study of history is the best medium through which the imagination may be developed and directed aright. The function of the imagination is to give form to thought. Order is its first law. It gives definiteness to the partial and imperfect work of the understanding and reason. It enables us to see as a whole the material of thought brought into the mysterious chambers of the human soul. Not only so, but it is able to create, and fill up any defects which may mar the unity of the picture. It is the creative faculty which goes beyond the phenomenon. It deals with the concrete alone. Through its power the marred crystal becomes a thing of beauty and of perfect symmetry.

The deformed leaf unfolds into a perfect flower. From a single bone is constructed the completed skeleton. From the imperfect graces of a weak human life here, there is seen the perfected grace of a life beyond. It is here that the human soul may still see the Divine, and by communion be transformed into His likeness. Constant thought on the God-man will make him as real to the mind as anything can be real. We can become conscious of His real presence with us in life.

The objection may be urged against the cultivation of this faculty, that it leads to unreal and illusory ideas of life. Our answer is, that these faculties are there, implanted in the soul, and we have to do with them. What shall we do with them? Will every effort be made to restrain their exercise, and crush them out of our nature? Or will not wisdom dictate the proper course, to direct them to the ends they are intended to serve? These faculties are active in the infant soul. They deal with the real things, upon which the early education of the child is to be founded. There is nothing of the abstract in the picture presented by the imagination. What cause we have to lament that much of our work in teaching and in preaching is done in the dark. Seeing we do not see? How little practical influence we exercise over those who listen to us. And why? The best of us will have to acknowledge that the thoughts we have been trying to convey to others never took definite form in our own minds. Often we do not see the things before us. How can we expect others to see what we do not see? With no picture in the mind there are no emotional urgencies, and therefore we must fail to quicken the emotional nature of others. There is a living bond between the imaginative faculties and the emotional nature which lies back of them, and ever accompany them in their exercise. Herein lies the peculiar power of the imagination. Abstractions are weak and uninteresting in teaching or in preaching. If we would be successful we must present the actual life-like picture. The awakening of the emotions produces earnestness, and earnestness will lead to action and practical results. Let us cease talking about the abstract qualities of goodness and attempt to present the real character and influence of the person who is good. Let us see him in daily life, as he thinks, talks and acts. You may speak to men in the abstract about the vice of

drunkenness and all the other vices, and the reason is ready to give assent to the truth. You will find no one to dispute you on this ground. But bring the concrete picture before the individual man and show him, "Thou art the man," and it will make all the difference in the world. Has it not become in our day an appalling fact that in political life and in the church, too, the acts of men are dealt with in the abstract, and there is wanting the moral courage that will bring the wrong-doing to the door of the wrong-doer? The moral sense becomes blunted under such opiates, and the community may be sleeping a sleep of death.

We have been too much on the one track. A vivid imagination will prevent a man hiding from himself in this life, as the same faculty will do when he has passed into another life and the soul sees the whole record of its acts. Imagination will bring truth, the perfect truth, clearly before the soul. It is above all the power in religion. Is it not a remarkable fact that a strong imaginative nature is seldom found guilty of crime. The history of crime will warrant the statement. And why? The imagination, rightly directed, brings before the mind not only the act but all the consequences of the act. The future deters from the deed. What dark crimes might be prevented by developing this faculty? Macbeth had a strong imagination and could say: "If it were done when 'tis done, then 'twere well it were done quickly." "But, in these cases, we still have judgment here; that we but teach bloody instructions, which, being taught, return to plague the inventor." He never could have committed the deed left to himself. In Lady Macbeth there was a will unfortunately stronger than her imagination. When once she determined upon the act, the imagination was kept in the background. "Art thou afraid to be the same in thine own act and valour as thou art in *desire*?" After the deed is done and Macbeth cannot flee from himself, her will is still the master, and she says: "These deeds must not be thought after these ways; so, it will make us mad."

But imagination will assert itself whether sleeping or awaking, and water will not wash out the spots on those guilty hands. No; "all the perfumes of Arabia will not sweeten this little hand." What is the first thing we try to do to arrest the person from a rash act? Why it is to present a picture which embraces the full consequences. You may have stood in the dark viewing

the mighty Horse-shoe Falls of the Niagara. Suddenly a female form passes you, with every indication of despair and determination to throw herself headlong into the abyss. You start to the point and not a moment too soon to arrest her from the terrible act. You learn from her that life has become a burden, that death would be a happy relief to one cast out and forsaken. Her agitation ceases. You ask, how she knows it would be better to end her life. Would these terrible feelings end? What and where would she be after going down into the dark waters? There is many a despondent Hamlet.

“To be, or not to be, that is the question—
 To die,—to sleep—
 To sleep! perchance to dream;—aye there's the rub;
 For in that sleep of death what dreams may come
 When we have shuffled off this mortal coil
 Must give us pause.”

It is through this God-given faculty that truth broadens and grows. It brings sweetness into life. It often gives encouragement and cheer when reason alone would only present the dull cold impossible. It is the faculty that enables us for a time to forget ourselves, a blessed respite in itself, and look out upon the future. See it with its rewards and crown and thus receive new strength for continuing the battle of life. In a word, I wish to say that much light would be admitted into human hearts by frequent exercise of this faculty. Much delight would spring from our early school studies. Nothing would be dry and uninteresting if we only used aright the talents God has been pleased to commit to our trust. We can no longer hope to arouse and urge to action through the power of knowledge itself. Facts now lose their freshness to the young, even at a very early age. It is only through the ever creating power of the imagination that an infinite variety of original forms is produced. Where there is growth there must be life and interest. Ten minutes' contact with a heart glowing with the earnestness arising from new experiences and new growth will produce infinitely better results than any one-hour sermon about truths already in possession of the intellect. If the length of our sermons or our prayers were in exact proportion to the new growth of every week, we would have no need of the frequent demands for short sermons or

prayers. There would be no machine work. Our sermons and prayers would be short enough.

An now let us examine briefly what there is in history to furnish material for giving current and direction to the imagination. History deals with the concrete. The thoughts and actions of men and women, who have influenced the world, are living realities. The imagination deals with these facts of history. It grows on facts. It brings harmony into facts and places them under general and higher laws. The separate facts of history, as generally presented to the mind of the child at school or to the youth at college, are dead. But when adjusted by the imaginative faculties, vitality is breathed into the skeleton and a living organism is produced. They are now the property of the soul, incorporated into it and become active forces in life.

The progress made by the human family has been slow. There have often been long breaks in the record of the thoughts and actions of distinct portions of the race, and no line of continuity binds a past and a present for them. And even where there has been an unbroken national life, there has been wanting the means by which the experiences of the past have been assimilated into the present. To the thoughtful mind the question must come: Why is there not a greater gain from one generation to another? Because the experiences of the past are not heeded. The pride of each human intellect erects for itself a pedestal of self-sufficiency. How far the responsibility rests with the methods of education I leave to the reflection and judgment of my readers. The one point I wish to emphasize here is that the teaching of history has not been the force in education that it might be, and that it is likely to become in the future. That the study of history in the school has been dry and uninteresting is in all likelihood the universal experience. And the best that can be said of it is that it has been an exercise to develop the memory. This testimony is but to confess that the lives of men and women in the past have no interest or living influence on the present. But dry facts are not history, they are the material used in the making up of history. Take a parallel case. You pass before the sight of a child (or an adult for that matter) in panoramic view at different intervals, and in very detached parts, the picture of a horse, and what impression is there before the mind?

Is there the picture of a horse? Nothing of the kind. Such is the inconsistency resorted to in teaching history. Remove the confusion of time and space and present the completed picture, and you have a reality in the mind. You have emotional force, and you have produced pleasure. Shakespeare is the only historian who has written even a partial history of England. Thomas Carlyle, in his French Revolution, has given us some idea of what history can become under the play and order of the imaginative faculty. The underlying principles of the drama, principles of man's soul nature, are to govern us in the writing and especially in the presentation of history. History presented in speech will ever be more complete and effective than written history. There exists the same difference as in the written drama, and the personation of living actors on the stage. These principles will give continuity and force to man's efforts for a higher culture. The history of the human family is one. It has its centre in One. All human thoughts and actions have no meaning outside of *one event*. All converge to that wonderful tragedy which took place nearly nineteen hundred years ago outside the city of Jerusalem. Actors, actors alone have influenced the world. In what direction we should work in order to make history have its proper place in modern culture I shall endeavor, however imperfectly, to outline in a subsequent number. Two objects have been kept in view in this paper: 1. That as teachers and ministers we should examine the use we are making of the talent of imagination, as we enter upon another year's work. 2. That in history we come into contact with living actors, and our great mission is to get men and women to act, "He that DOETH the will of my Father shall enter into the Kingdom."

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THE HAPPY VALLEY.

HAVING spent two hot seasons on the plains, and being strongly advised not to remain a third without a change, we resolved to spend a few weeks of the hottest of the season in the far-famed valley of Kashmir, where the climate is very similar to our own Canadian climate. As living is very much cheaper in Kashmir than in any of the hill sanitariums, though the difficulty and expense of the journey to it are somewhat greater, the Happy Valley is becoming year by year more popular as a summer resort for Europeans who wish to escape the great heat of the plains, or to regain some of the energy that may have been lost through its influence.

The valley of Kashmir nestles in the Himalaya Mountains, on the north of the Punjab, from which it is separated by the Pir Pinjal range, the average height of which is 12,000 feet above sea level. The valley itself is a flat plain, about 90 miles long and from 30 to 35 broad, and about 5,300 feet above sea level. The river Jhelum—probably the ancient Hydaspes—flows through the middle of the valley, a broad, deep, tortuous, tawny stream, which with its numerous tributaries forms the main highway for the limited trade and commerce of the valley. There are many signs indicating that at one time the whole valley was a great lake, whose waters forced an outlet at what is now called the Baramula pass, and cut a way for themselves through among the mountains down to the plains. The most popular route into Kashmir is up along this course, by a road which in some places is wide enough for wheeled vehicles, but which for the great part of the way is a narrow path, cut on the sides of the mountains, sometimes descending to within a few feet of the Jhelum's noisy rushing waters, sometimes rising, by steep and rugged ascents, to over 1,000 feet above them. After a long and tedious journey of 150 miles of mountain travelling, wearied by the fatiguing marches on foot, or on hill pony, or on the shoulder

of coolies in a dandy, when one reaches the top of the Baramula pass by which the valley is entered on the Murree route, and catches sight of what is often reputed the loveliest spot in the world, not a little disappointment mingles with the feelings of delight experienced on having at last reached the Happy Valley. A great flat plain, dotted with marshes and shallow lakes, with the Jhelum winding through its centre, surrounded on all sides by the rugged snow-capped peaks of the Himalayas, is what first catches the eye. But to realize its beauty, and to understand the reason of its celebrity, the valley must be traversed and its scenes viewed in detail. When this has been done one does not wonder that its fame is so great.

It is impossible for me to describe its manifold beauties as seen in its glittering lakes; its great broad river, along whose banks are green fields and quaint villages and poplar groves; its clear mountain streams, fed by melting snows and glaciers; its wonderful combination of land and water, vale and mountain. Here it may be truly said that "every prospect pleases," and just as truly, that "only man is vile."

In this delightful place—delightful so far as nature in her beauties and in her bounties is concerned—live about one-third of the whole population of the State of Kashmir, or one-half million of oppressed, ignorant, filthy and immoral people.

When the English gained possession of Kashmir along with the Punjab, they sold to Golob Singh, one of the ministers of the state, for a paltry sum of 75 lakhs of rupees, that lovely vale which had for two hundred years, in the time of Mogul rule, been the summer retreat of the Emperors, of whose luxurious tastes and habits, gardens and fountains, and marble pavilions, immortalized in Moore's *Lallah Rookh*, remain as the monuments to the present day.

By treaty the Rajah of Kashmir is protected by the English on his throne, from which he has ruled with despotic hand the people who were virtually sold into his slavery. It makes one grow indignant to learn that until the last five or six years, the petty ruler who is bolstered up by British power, could at one grasp seize one-half of all the produce of the land and of the water; and a large share of what remained went into the hands of the unscrupulous collectors and officials.

And what have the people got in return? Not good roads; for there are none to speak of, and there is not a wheeled vehicle in this whole valley. Not public works; such a thing is almost unthought of. The enormous taxes are swallowed up by the Royal Court with its hosts of lazy officials, and the large standing army out of all proportion to the needs of the country.

Though the country is rich in resources, capable of producing almost all kinds of grains and fruits in abundance, yet the great mass of the people are sunk in poverty, largely due to a rapacious government that robs the people and leaves so little incentive to the accumulation of property. Srinagar, the chief city, and summer residence of the Rajah, is built midway in the valley on the two sides of the Jhelum, which forms its main street. On this and the numerous canals which branch through the city ply numberless flat-bottomed barge-like boats, the large ones consisting of two compartments, made of light framework and covered in with reed matting. In the rear compartment live the boatmen and their families; in the other, produce or travellers are transported from place to place. Many Europeans during their stay in the valley live and sleep in these boats. There are also smaller ones used like the Gondolas of Venice, for gliding about in the city, or for visiting the pleasure gardens on the shores of the lakes in its vicinity.

The houses in the city, as in the villages, are wretched and rickety, being for the most part wooden frames one or two storeys high, filled in with bricks. The roofs are of wood covered with a deep layer of earth, on which the grass grows abundantly, giving the city a very fresh and picturesque appearance. The windows are little frames of trellis work, which in the winter are by the richer classes covered with paper to keep out the wind and snow. There are but few fireplaces, and stoves are unknown. To protect themselves from the winter cold, young and old, rich and poor, carry underneath their long, loose woollen garments, next the skin, small earthen pots, covered with wicker-work, filled with burning charcoal. These warming pots, called kangaries, are placed in contact with the different parts of the body as necessity demands. The wretched condition of the people in the winter may be imagined when it is remembered that snow often falls to the depth of some feet.

The streets of the cities and villages are narrow and crooked, and the habits of the people make them unbearably filthy. The dirt and smells of Kashmir are beyond description. There are no odours of roses or breezes from spicy gardens here. In dress, in habits, in food the Kashmires are unclean. As a result of their uncleanness much disease is found among them.

But what of the moral and spiritual condition of the inhabitants of the Happy Valley?

The Kashmires are said to be the greatest liars and deceivers in the world, and it would seem as if there were few countries where the social life is more rotten. Those who have lived and labored amongst them tell us that the immorality is frightful, and also too often our European countrymen, coming into the valley, join in their wickedness and vice. An army surgeon bears this testimony: "That numbers of young officers went up every year to Kashmir in perfect health and after six months in its splendid climate came down to India, only to be invalided home, and many more to suffer more or less for life from their own wicked folly." Missionaries in this isolated spot are taunted, as we are in India, with the sin and wickedness of their own countrymen. Medical missionaries who have labored here tell us that one "corroding sin seems to be eating the vitals out of all classes."

Truthfulness, purity and honor do not flourish yet in this land of beauty. But what else can be expected? Mahomedanism and Hinduism have cursed this fair vale, as they have so many of the fairest spots of the earth. Mahomedanism, which is professed by the great majority of the people, is found here with all its fierce fanaticism, its unintelligent scorn, and its bitter hatred of Christianity; and Hinduism, too, with its blind superstition, its self-satisfied pride and debasing pantheism.

Instead of trusting in the Lord Jesus, the only true mediator, Mahomedans and Hindus alike appoint their own; the former finding them among the dead, and the latter among the living, whom they worship and to whom they pray for blessings.

To the numerous zearats, or tombs of the so-called Mahometan saints, go weeping women and sobbing men to tell the tale of grief and to implore their aid as intercessors. To the sadhus, or holy men, seated on a mat beneath the shade of a tree, or under some rude awning, go the Hindu pundits and, touching the

ground with their foreheads, worship them as incarnations of deity. How often when one tells them of the living and true God, who alone hears prayer and is worthy of worship, they either turn away in sullen anger or defend with more earnestness than logic their beliefs. Their religion accords with their desires, and leaves room for the gratification of ever unholy passion. The fruits of these religions of Satan are only too apparent.

What is being doing by the Christian world to teach these people the way of salvation and holiness? Two missionaries of the Church Mission Society visited the valley in the year 1863. But the opposition of the authorities was so great that at the close of the summer they were obliged to return to the plains. In the following year, one of them, Mr. Clark, with his wife re-entered the valley; but they met with much opposition both from the authorities and the people. The house where they took up their quarters was surrounded by a mob who threatened to burn it, and which was only restrained by the intervention of an influential Frenchman and his friends. Soldiers were afterwards stationed on the roads leading to the house to prevent any of the people from having intercourse with the missionary, and also to prevent his servants from getting supplies in the bazaar.

However, in the face of all difficulties, Mr. Clark remained till October, when he was again ordered to leave the valley. The year following, Dr. Elmslie, a Presbyterian medical student, who had devoted himself to medical mission work, and had been accepted by the Church Missionary Society, was sent out to found a Medical Mission in Kashmir. Having obtained at Lahore, from the American Presbyterian Mission, a native catechist, he made his way into the valley, dispensing medicines and scattering the seeds of truth at the halting places by the way. Instead of welcoming one who came with a heart full of love and sympathy, offering the aid of his skill, the authorities, while not making much outward opposition, still threw such annoyances and difficulties in his way that it soon became necessary to lay them before the notice of the Supreme Government.

Although the names of those who attended the services and received treatment at the hospital were reported by a spy to the Diwan, and many were beaten by the way to or from the hospit-

al, and some imprisoned for venturing to visit the missionary, yet Dr. Elmslie, by his eminent medical and surgical skill, his unflagging zeal, sound judgment and self-sacrificing labors, gained ground and influence. Patients crowded to the hospital and listened attentively to the preaching of the Word. But nothing could induce the Rajah to allow Dr. Elmslie to remain in the valley during the winter months. He and his native helpers and converts were obliged every October to take their leave. After about eight years of self-denying labor in behalf of the Kashmires he was called to his reward when journeying out of the valley. The unjust law, compelling him to leave Kashmir during the winter, was abolished the very day after his death. He had long labored and prayed for the abrogation of this law, but he died in the fear that his labor was all lost. Not so. He labored, and others now reap the fruit. The country is open and missionaries may remain the whole year. His work still goes on. An hospital has been built by the Rajah, not very substantial or commodious it is true, yet giving some accommodation for the excellent work done by the Drs. Neve, two brothers, who are now carrying on the noble work of giving bodily and spiritual help to the afflicted. Mr. Knowles, who is more especially in charge of the evangelistic and educational work, is also laboring with them. There are thus three men laboring here for the spiritual deliverance of half a million of Satan's slaves.

But few though they are, the proportion of laborers to the numbers of the people is much larger than in our own field of Central India where there are five ordained missionaries among eight millions of Hindus and Mahometans. But the prophecy shall one day be fulfilled that the "Heathen shall be given to Him for his inheritance."

We are greatly cheered on noting the deepening interest taken in missions by the Church in nearly every part of the world. Is not this the beginning of better days, the first drops of the latter rain? And when the showers of blessing fall on the Church at home, they shall surely overflow and reach the nations around. What is needed for their conversion is more men and means of course, but more than all, the gift of the Holy Spirit to open the blind eyes and to reveal Christ, in heathen hearts, the only hope of glory.

Necmuch, Central India.

W. A. WILSON.

SIR MONIER-WILLIAMS ON CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

SIR M. MONIER-WILLIAMS, Professor of Sanskrit in the University of Oxford is an authority in all matters pertaining to Oriental literature. At the recent anniversary of the Church Missionary Society at London he delivered an address of remarkable character, dwelling upon the importance of missionaries studying the non-Christian religious systems. Professor Monier-Williams' address deserves careful study, for his clear confession that the main idea of the evolution and growth of religious thought is, after all, a fascinating fallacy. Our readers will be glad to see this vigorous address :—

An old friend of mine lately gone to his rest, the Rev. James Long, a valued missionary of this Society, and founder of the James Long Lectures on the Non-Christian Religions, said to me a very few days before his death, "I hear you are going to speak at the anniversary meeting of the Church Missionary Society; mind you urge upon our missionaries the importance of studying the Non-Christian Religious Systems." This suggestion was very gratifying to me, because it proved that he trusted me to speak with no uncertain sound on a difficult subject requiring great knowledge and experience. Certainly unusual facilities for the study of these systems are now placed at our disposal; for in this jubilee year of the Queen the University of Oxford, to which I belong, has completed the publication of about thirty stately volumes of the so-called sacred books of the East, comprising the *Veda*, the *Zend-Avesta of the Zoroastrians*, the *Confucian Texts*, the *Buddhist Tripitaka*, and the *Muhammadian Kuran*—all of them translated by well-known translators. But it seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without

knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted. At any rate I think I may do more good on the present occasion if, instead of dwelling on so manifest a duty, I venture to utter a few words of warning as to the subtle danger that lurks beneath the duty.

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called sacred books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well! after a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and as I prosecuted my researches into these non-Christian systems I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the One True Religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all."

Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14th you will find recorded a remarkable conversation between a Lama priest and a

Christian traveller, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas among the nine rules of conduct for the Buddhist there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left Himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre and backbone that ought to characterize a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one Name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper, all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford? No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity

with some scientific theory of development and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

And now, with all deference to the able men I see around me, I crave permission to tell you why—or at least to give you two good reasons, for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity, that *He, a sinless Man, was made sin*? Not merely that He is the Eradicator of Sin, but that He, the sinless Son of Man, was Himself, made Sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayers, painful pilgrimages, arduous ritual and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves *sinless men made sin*? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin*? Understand me, I do not presume as a layman to interpret the apparently contradictory proposition put forth in our Bible that *a sinless Man was made Sin*. All I now contend for is that it stands alone; that it is wholly unparalleled, that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, or Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Chris-

tianity—that *He, a dead and buried Man, was made Life*, not merely that He is the Giver of life, but that He, the dead and buried Man, *is Life*. “*I am the Life.*” “When Christ, who *is our Life*, shall appear.” “He that hath the Son hath Life.” Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, this unparalleled, this astounding assertion: “Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.” Again, I say, I am not now presuming to interpret so marvellous, so stupendous a statement. All I contend for is that it is absolutely unique: and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion, the Incarnation, the Crucifixion, the Resurrection, the Ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit but in the body, and “with flesh, bones and all things appertaining to the perfection of man’s nature,” to be the eternal source of life and holiness to His people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly and for ever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries in your Master’s name; go forth into all the world, and after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the un-

changeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock.

PIAPOT'S INDIANS.

“TEACHING the Indians English,” by Rev. Dr. Mitchell, in the July number of THE MONTHLY is so entirely in accordance with my own views, that I am spending my leisure moments studying the “Cree,” and would do more good could I but speak the language with elegance and precision. We are indebted to Mrs. Harvie, of Toronto, for the Gospels in Cree, and find many most attentive, earnest listeners.

At this time last year, the teacher was regarded by all the children in the camp, and by many of the adults, as a very monster of ferocity. St. George's dragon could hardly have surpassed in evil repute the “Muniaskwao.” Mothers charged their children with solemn emphasis not to go too near, and the children listened and believed greedily with a fascinated appetite for terror, and ran by stealthily with many a sidelong and backward glance at the terrible woman who cooked little Indians, aye and ate them. Food carried to the dying killed them, and all the sick traced their illnesses to the doors of the Pale-face.

As the days went by many Indian women were employed about the house. With them were sent little gifts to the children, and every method within reach used to win their respect. Early in this summer the band camped near the school. Since then all the children found their way into the school-room, and to-day, —unto God, be the praise—not a child fears me. On the contrary, when visiting the lodges little brown hands slip into mine. Little brownies have a sincere love for hands they call “the same as snow.” Friendly, familiar faces greet us at every “tepee,” grunting out their customary “Hough!”

Until within three years these Indians lived a wild, independent life, subject to no agent. Those who desire to befriend them, must expect violent opposition. Dances and disgusting feasts are gotten up to influence the young men against good courses.

When our braves have a “Pow-wow,” which is very often, they enlarge their borders by taking two or three tents and

stretching them over widely-spreading poles. The tent when completed presents rather a dilapidated appearance; curtain raised at one end; ample sitting room on the ground; ladies free to sit outside. Upon the north side, behind the curtain, is a gaily ornamented half-drum, suspended upon four posts. Around this are seated the choir, eight or ten, perhaps, each one holding a beaded, ribbon-festooned stick, with which he pounds the drum. Directly appears upon their faces a look of subdued pain and half concealed anguish, and all howl together a symphony in D, B, F minor. I am not certain, but it seems to be a wail in minors.

The dancers are seated about the walls of the tent clad in blankets—modest grey blankets; dregs of wine and old gold blankets; ashes of roses and elephant's breath blankets; and many bright colored blankets. Suddenly, all spring up—minus blankets—clad apparently in night clothes kept in place by table drapes dangling to the feet. The dancers wriggle about, describing a circle, with many postures, passings, bowings and turnings, spreading out the hands held at arm's length, whooping now and then, keeping in violent motion. As one after another becomes exhausted, the more enduring ones seize the falling one by the head and heels, and set him inside the supposed circle, without pausing in the savage whirl. At every dance there is a feast. We regard these wretched pow-wows as the greatest barrier to their civilization.

Rev. A. Urquhart and Mrs. Urquhart, of Regina, spent a short time with us lately. We never saw the Indians take so kindly to any of our visitors before. One Indian mother named her infant after Mrs. Urquhart, the first babe in this band to receive a Christian name. May she be one of many of this pre-eminently heathen band, whose names shall be recorded in the Lamb's Book of Life.

Government officials are doing their best to civilize these people, and much has been accomplished here by Mr. Instructor McKinnon, a fine capable man. With a quick, keen perception of the ludicrous, he is constantly throwing of sallies of wit, and can make an Indian feel ashamed, yet without giving offence—a rare gift.

The Indian maidens have a timid expression of countenance

and bearing that is fascinating. The condition of the little girls is lamentable. I would like to take a number of little girls into the house, but the winter is so severe, and the house is unplastered. We would need about five hundred dollars to enable us to work to advantage.

The Hamilton Presbytery have the provision of clothing in view; and they shall be fed somehow. But the means to finish and furnish is, as yet, invisible to human sight. But if God has lambs to be gathered into the upper fold from Piapot's band, He shall provide the means to care for them. There seems small hope of raising them at their own homes. The home is too degraded, filthy, hopelessly vile. Who will come to the rescue? Let any who are in doubt whether these Pagans are already enough lost to be liable to all consequences of sin, come beyond the line of the light and saving power of the gospel of our Lord, "Where darkness covers the earth and gross darkness the people," and stay, and be eye-witnesses to the ways of this sunken people.

Piapot's Reserve, N.W.T.

ISABELLA ROSE.

NOTES FROM NORTH DAKOTA.

SOME time ago a Minneapolis paper referred to the O'Brien riots in Canada, and observing that the American Presbyterian Church proposes to expend, this year, one million dollars on Foreign Missions, coolly suggested that it might be well to send some brave missionaries to labor among the savage tribes of Toronto. It is well that Canadians can reply to such remarks by laboring to evangelize the savage tribes of the United States.

It is pleasant to labor in the Master's service, even in North Dakota. The joy of labor is not confined to some paradisiacal elysian spot like Ontario, but is experienced wherever the Master's presence is felt, even in the remotest mission field.

Here, in Dakota, are many Canadians. Indeed, in certain localities one-half the people can make reference (perhaps a little sadly) to some Canadian school-plot, in which they played when boys and girls. Like Presbyterianism, some are here to stay; others hope to return to let their bones rest and sleep beneath the shade of the maple leaf.

Of course the Mouse River (Souris) has both its source and outlet in Manitoba. But in its course it curves far southward into Dakota; and in its circuitous route glides leisurely by many a haunt of mice and men. On this southern bend lies Minot, situated nearly three hundred miles west of Red River. The locomotive steamed in here last fall, and now speeds across the prairie nearly three hundred miles farther westward. Like other frontier towns this is a wicked one. Vice stalks abroad at noon-day. The roughest of humanity follow in the train of a railroad just being built. Some have come here from the C.P.R. to serve this railroad company well, and Satan better. A few serve God about as faithfully as Lot did in Sodom. Those who would serve Him as did "Faithful Abraham" would need Abraham's courage as well as his faith. Here are the saloon, gambling, variety theatre and other dens, and all their keepers and frequenters. Attractions of art are employed to lure the young and unwary to ruin. Moral wrecks sometimes apply to us for

help, just as they feel the flames of hell encircling them. Christ and Him crucified is the only Saviour we can recommend. It is good to know that some prodigals are returning.

Eastward they have such evangelists as Moody, Pentecost and Jones. We have also one in the Rev. Mr. Taylor, of Jamestown. With Methodism he mingles fire and music, taken from a Salvation Army battle-field. He takes with him a praying band and a canvas tent capable of seating four hundred. Last month, with waggons and camping outfit, the band came across the prairie from Jamestown. The tent set up attracted a multitude, of whom many would enjoy a circus. The music was popular—especially the familiar airs transposed from secular to sacred use. In his preaching Mr. Taylor can take each sinner by the collar, as it were, and graphically exhibit him to the audience. His description of the cow-boy "gloriously saved" under his preaching was picturesque, especially when he pictured him as "uncouth, degraded, depraved, drunken, miserable, and labelled as to his hat-band, with his own hand, 'Nobody's Darling.'" After a ten days' stay, during which several young men professed to start on the up-grade, the canvas was lowered, and the band set sail down the river, by land, for another town. In this way Mr. Taylor takes his four weeks' holidays. He and his band claim that they are "perfectly sanctified," but all their life-time live in jeopardy of falling from grace.

Dakota has some unique features. Here is an abrupt hilliness of the land near the river, along which grow scrubby oak, elm and ash. Yonder is a vast extent of rolling, treeless prairie. Lightning and thunder here are terrific. Sometimes the south wind blows a scorching blast for three days. Often the north wind sweeps across with the black clouds that obliquely pour down torrents of rain. Competition between the railroad companies is sensational. Contractors lost money this summer because they had to move their encampments so often. When there is a prospect of a town anywhere on the prairie, an editor goes there, builds him a "shack" to print in, and "booms" a town. Thus Minot was "boomed" last fall shortly after the arrival of the pioneer settler. Now our population is over six hundred. From a village to a town and from a town to a city is a slow process, so we have just incorporated as a city—to save

time and expense. The mayor and aldermen will be elected next month.

We worship in the school-house—a board structure, or big “shack” whose roof admits more water than Presbyterians require. It is too small by half for the audience. Of the millions which Christians expend in liquor and tobacco might we not hope to get at least \$500 to help us build a church? We could raise the other \$500 here—without calling upon the saloon-keepers.

The whole work of Home and Foreign Missions needs more attention from all Christians. It would be well that all theological students should serve some years in mission fields, so that they might really *know* the wants of those fields. Then, whether afterwards settled in rural districts or wealthy commercial centres, they could bring the claims of mission fields rightly before the people.

The July number of THE MONTHLY just arrived to-day. It comes like an interesting letter from home. To peruse its pages is like “taking in” the beauties of an oasis after crossing many weary miles of desert. “Here and Away” is brimful of good news about the “boys.” God speed THE MONTHLY.

Minot, Dak.

W. GRAHAM.

“THE MISSIONARY BAND” TO COLLEGE STUDENTS.

THE Missionary Band, Messrs. Stanley P. Smith, B.A., C. T. Studd, B.A., D. E. Hoste, Montagu Beauchamp, B.A., Cecil H. Polhill-Turner, Arthur T. Polhill-Turner, B.A., and the Rev. W. W. Cassels, B.A., who left England for China in the early part of 1885, have, during their subsequent residence in China, been so deeply impressed by the great need for more workers, that they have ventured to address the following letter to college students, in the hope that many among them, in determining their life-work, will consider the claims of the heathen world :—

TO MEMBERS OF UNIVERSITIES.

There are scores, we are assured, not to say hundreds, at this time, in the Universities of the British Isles, America, and the Continent, of earnest Christians whose heart-cry is “Lord what wilt Thou have me to do?” You have come (for we are particularly addressing such) to the time of life when great decisions must be made ; it is possible that some such thoughts as these are revolving in your minds ; “I have *one* life to live on earth, and only one ; whether it will be long or short God alone knows. How can I lay out this life to the greatest advantage ? What is the best *investment* I can make of this life for the glory of God, the good of His Church, and the benefit of mankind ?” The answer to such an important question it is an impossibility for us to give for others, indeed it would be great presumption to attempt to do so ; but no harm can come by mutually reminding each other as Christians, in all the varied problems of life, and in none more so than the great investment mentioned above, to seek the guidance of God, the counsel of Christ.

Writing as we do as missionaries in China it may be objected, even by Christians, that we necessarily take a one-sided view of life ; it may be urged, even by Christians, that “all cannot be missionaries.” To this very sentence we take exception ; it is indeed true that “all cannot be missionaries” in the sense of “all” coming out here, or “all” going to Africa, or “all” staying at home. But whether at home or in foreign parts, do not the parting words of the Master make it incumbent on every one of us to *live* in the spirit of the oft-prayed prayer, “Thy kingdom come” ? and thus, in this sense, be a missionary—to honestly bear

our share of the responsibility incurred by the Saviour's last words—“ All power is Mine in earth and heaven : Go ! and make disciples of all nations, and Lo ! I am with you always ” :—whether that “ share ” be in prayer and contribution or in personal service ?

In the Saviour's parable of the excuses in Luke xiv. 15-24 we read that the banquet prepared by the king was despised by those first invited : this doubtless has a primary reference to the Jews : they refusing, notice how the glad tidings of God's grace is to be pressed upon the Gentiles. The Lord in His last word said, “ Go ! ” but here it is “ *Go out quickly* into the streets and lanes and bring in hither,” and “ *Go out* into the highways and hedges and *compel* them to come in.” Stronger language could not be used to show the urgency of the case ; it is a matter of life and death—nay, of eternal life and eternal death, for remember it is expressly stated in Acts iv. 8-12 that Peter was filled with the Holy Ghost when he said, “ Neither is there salvation in any other ; for there is *none other Name* under heaven given among men whereby we must be saved.”

In the Empire of China “ a great door and effectual ” has been “ opened of the Lord.” Here, for instance, within a radius of 100 miles of Ping-yang-fu, in the province of Shan-si, twenty men could at once be disposed of, stations are actually *waiting* for them, and over large tracts of China the demand is equally great, and the *need* far greater. For example : in the province south of this—Honan—there are 15,000,000 souls and only two workers. These two young men within a year of reaching China, secured a footing for themselves there, and amongst the inquirers who have become interested in the Gospel there are at least six cases in which they are hopeful of true conversion.

On the west, in Shen-si, one of our party left the only station in that province in order to come to Ping-yang-fu ; he was a month in completing his journey ; he did not pass a single mission station : though this is so, the province is quite *open* to the Gospel, and the station at Han-chung, in the west of the province, is a most flourishing one, the natives there having, with funds subscribed entirely by themselves, built two mission chapels. In most parts of China it is safe, easy and profitable to be quite amongst the people : before we had been out a year, the majority of us had each been alone among the people for periods of a month and more. The country is open, the people are ready for the Gospel.

But, brethren, the best of all is this:—God wills it—wills that they should hear the Gospel, believe the Gospel, and do honor to the Gospel. “ Let us go up at once,” as of old Caleb and Joshua said, for trusting in

our God, "we are well able to take the land;" the truth is, so manifestly is God working that unless men and women come out here in hundreds we cannot keep pace with the increase.

In the radius around Ping-yang-fu mentioned above ten years ago there was not a single Christian; now, reckoning church-members and inquirers, there are not less than 400, this including all classes, from scholars to laborers. At the last examination for the B.A. degree at Ping-yang-fu there were twelve professing Christian scholars lodging in our mission premises.

The Master says, "Go!" We urge, "Come!" Come! for souls of men. Come! for the sake of Christ. Come! for the glory of God. Permit us to entreat you, Christian brethren, taking this parting command of Christ, and putting the right value on the "all" and "every," to get alone with God and ask what he means by "Go into all the world and preach the glad tidings to every creature."

To conclude in a few words. Not one of us regrets having come out to the heathen, not one of us would retrace the steps: if we had a dozen lives each, we would be glad they should be so invested. We ask your prayers that we may be kept faithful, and have increasingly a sense, on the one hand, of the solemnity of our responsibility, and on the other hand have increasingly a sense of the unfailingness of God's supply, and the certainty of final victory.

Editorial.

A LOUD CALL.

THE members of Assembly who visited the Pacific coast were brought into contact with the large Chinese immigration which has penetrated British Columbia almost to its eastern boundary. The number in Victoria, the capital, alone, is between two and three thousand. They are spoken of, even by those who have no love for them, and would willingly freight them back to the celestial empire, as industrious, frugal, and, on the whole, law-abiding. Of course, they have "Orientalisms" of customs and habits which are anything but inviting. No one cares to have them as too near neighbors. But the better classes among them live comfortably after their own fashion, and are intelligent and enterprising; while even the coolies are diligent enough, and shrewd enough to make money where many a white laborer would starve. Those who know the Chinese well in their own land, call them the Britons of the East. China is, and is to be, the foremost Asiatic power. The specimens we have in our country bear out this opinion. They are quick of wit, ready of resource, deft of hand, and untiring in labor. They are eminently worth evangelizing. They belong to one of the great enduring races.

It is rather melancholy that almost nothing has been done to show these strangers that we value their souls. They have all the protection that British law affords for the prosecution of their various occupations. Their lives and property are held as sacred as those of British subjects: but there the care seems to end. With the exception of some earnest efforts here and there on the part of Christian men and women to impart some religious instruction while teaching them English, and in Victoria, under the Methodist Church, a small mission work by one unordained man, who can give only a portion of his time to it, nothing appears to have been undertaken. The reason would seem to be that the home and foreign work already in hand taxes to the utmost the resources of the Churches. We cannot believe that the feeling against the Chinaman, as an immigrant has anything to do with the inaction of the Churches. It is granted on all hands that he is not the most desirable addition to our population; but no one thinks of questioning that his soul is precious in God's sight and should be so in ours.

If arguments are required for the inauguration by our own Church of a mission to the Chinese on the Pacific coast they are at hand. These heathen are in large numbers in our very midst. Vancouver is the shortest route to Formosa. A mission with headquarters in Victoria would not involve any very large outlay, and would doubtless draw out local sympathy and aid. The honor of the whole Church of Christ is at stake. Shall these strangers be allowed to come and go without practical testimony that the church is true to its Founder's parting command, "Disciple all nations"? Besides, work done here will tell in far distant China. Most of these people return home after a few years' of money-making here. And, finally, as the drifting ice in spring time chills the whole eastern coast of our Maritime Provinces, projecting spring far into summer, this mass of heathenism, if unregenerated by our Gospel, will lower the tone of morality and religious life throughout the whole far West.

By the Formosa Mission we are represented in Central China; Goforth and Smith, in Honan, will invade Northern China in the name of our church. Should such an opportunity of making our influence felt on Southern China, as the presence of so many of its people within our very borders presents, be longer disregarded? We would like to hear the opinion of the Foreign Mission Committee and of the Church at large.

THE MOABITE STONE.

INTEREST in the Moabite Stone re-awakened last year by the publication of the transcription by MM. Smend and Socin, has been greatly increased by the discussion since carried on in the British reviews. In the April number of the *Scottish Review*, Rev. A. Lowy, Secretary to the Anglo-Jewish Association, published an article on "The Apocryphal character of the Moabite Stone," in which he declared the stela of Mesha to be a clumsy forgery, and of no more value than Shapira's notorious "Deuteronomy." A number of journals in Britain and America, commenting on this article, commended Mr. Lowy's criticisms, and the angular stone, pronounced by scholars to be the most precious and genuine page of Semitic epigraphy and Biblical exegesis, began to be regarded as a fraud and "a stone of stumbling."

Many who are not specialists in this department, but who are interested in the important question discussed, have been waiting anxiously for a reply to Mr. Lowy's merciless attack. In this, as in all similar cases,

t is well not to form opinions too hastily. Scholars of greater eminence than the Secretary to the Anglo-Jewish Association, who can scarcely be called a great Hebraist, should be heard. And now the reply has come, and it is a strong one. M. Clermont-Ganneau, the eminent French savant, who had, as every one knows, much to do with the introduction of the matter to European scholars at the time the stone was discovered in 1869, has an article in the current *Contemporary Review* (August), which is as caustic as anything that has been written in this department in a long while, and which effectually demolishes Mr. Lowy's arguments.

Dr. Clermont-Ganneau after showing that Mr. Lowy, instead of being the first destructive critic, is simply a follower of Dr. Kautzsch, Sharpe and others, takes up and disposes of the specific charges seriatim. The importance of the question of the palæography of the Stone, which Mr. Lowy overlooked, is pointed out; and the charge that the inscription was forged, with the inscription of King Ashmunazar as a copy, is answered by showing that Ashmunazar's sarcophagus, which does not even date from the Persian, but from the Ptolemaic epoch, offers a type of Phœnician writing of a later period, while the Moabite Stone gives the most ancient and purest type of this writing, nearly similar to that known to scholars by several archaic specimens.

In reply to the assertion that "the dressed surface of the stone is ancient, whereas the inscription itself is modern," Dr. Clermont-Ganneau, by conclusive evidence, proves the characters and the dressed surface upon which they are engraved to be contemporary. The unequal preservation of the letters and the ground is natural, and to be observed in other inscriptions of undoubted antiquity. Besides it is very possible that the minium, or other colored matter with which the sunken letters were painted, acted as a preservative, whilst the surface was exposed to corrosion without protection.

We cannot here follow the critical examination of the text, which is quite exhaustive. The analysis shows Mr. Lowy to be "so blinded by his prejudiced ideas, that he ends by losing himself on ground where an inexperienced schoolboy would be able to find his way." Students whose faith may have been shaken are re-assured, and those who needed it are taught this important lesson—that it is an unwise thing to accept the opinion of an unknown or irresponsible writer against the competent scholarship of the age. Another illustration is also furnished of the injury done to truth when opinions such as Mr. Lowy's, aiming rather to strike the public imagination by an ostentatious display of erudition, are "bawled on the housetops" of a popular magazine, instead of given to competent critics through a technical journal that they may be examined by specialists before being announced to the world.

Reviews.

CURRENT DISCUSSIONS IN THEOLOGY. By THE PROFESSORS OF THE CHICAGO THEOLOGICAL SEMINARY. Chicago: Fleming H. Revell.

This is the fourth issue of an admirable theological annual by the professors of the Chicago Theological Seminary (Congregational). The "Discussions" hardly need introduction to any of our readers. They *take stock* in the several departments of Theology from year to year, and this done with ability by entirely competent men. One member of the staff, Dr. Scott, professor of Church History, is well known in the Presbyterian Church in Canada, of which for a short time he was an honored minister. The sudden death of Professor Hyde devolved double duty upon Prof. Scott, and he has here written upon the department of his late colleague—the New Testament—as well as upon his own.

Theology is reviewed under these heads: Exegetical—Old Testament and New Testament—Historic, Systematic, Practical—embracing Homiletics and Pastoral Theology. Each of these departments passes under careful inspection, and the principal work done in each during the year is faithfully noted. It is impossible in a manual of 336 pp. minutely to review the literature of these several branches of Theology, but one can easily see how widely the authors have read, and how complete is their knowledge both of English and German books, not to speak of those in other languages. Thus, while the "Discussions" are quite useful to those who have not attempted to follow the Reviews—furnishing as they do a valuable summary—they are even more interesting to those who have tried, in some measure, to keep up with the literature as it came out. The reviewers are here reviewed as well as the books on which they passed judgment, and the main results of the year are intelligently estimated as a whole.

The point of view is reverent and believing. New theories are examined with earnest endeavor to find any light which may be in them, but these Chicago professors are not under terror of being excluded from the ranks of Biblical scholars because they will not endorse the post-exilic theory of the Pentateuch.

Prof. Curtis, in reviewing Old Testament studies, admits the right of Assyriology to be considered an important factor in the study of Hebrew, both from its close relations to the "holy tongue" and from its abundant literature. Admitting that Bachmann is perhaps the only O. T. professor in a German University who still defends (in the strict sense) the Mosaic authorship of the Pentateuch, Dr. Curtis quietly remarks that "this is not a question to be settled by votes."

A brief but accurate summary of Wellhausen's theory, with its latest modifications, is here given. The chapter on O. T. Theology is prepared with a good deal of care, and the principal writers on the subject

such as Ewald, Oehler and Schultz, as well as the recent writers, are referred to. Two late works of the critical school are subjected to examination—those of Piepinbring and Kayser. Under the head of Miscellaneous Works, Dr. Curtis adverts to the passage at arms between Gladstone and Huxley, touching the scientific accuracy of the account of Creation given in Genesis, as well as to the discussion by Friedrich Delitzsch and others of the situation of Eden.

Prof. Scott's review of Historical Theology seems to us especially excellent. There are three chapters: on the Early Church, the Church of the Middle Ages and the Modern Church. The Early Church is well sketched, use being made of Mommsen's Roman History and of the History of Dogma by Harnack, and of many other recent publications. The sketch of the Mediæval Church is introduced by, if not based upon, Hatch's statement that as Mediævalism contains the key to the questions and tendencies of our times so the eighth and ninth centuries contain the key to Mediævalism. Church and State, the Mediæval Papacy, the Irish Church, Doctrinal and Sectarian movements pass under rapid but very intelligent review. In the last main division of his subject, the Reformation, the Roman Catholic Church, the Moravian Brethren, the Huguenots, the German Churches, Church life in Holland, the Churches of Great Britain and the American Churches are spoken of, and the principal recent works bearing upon these several subjects characterized. These sketches are more than passing notices of recent books; they are real contributions to the study of Church History.

In his review of Dogmatics Dr. Boardman, the professor of that department in the seminary, assumes an excellent attitude towards "Alleged Improvements in Theology," and contributes a very satisfactory part of this volume.

We cannot at present speak of the remaining divisions of these Discussions, but must content ourselves with commending the book to all who take an interest in theological science, and especially to ministers and students of our Church.

Toronto.

WM. CAVEN.

IN THE NEW HEBRIDES—REMINISCENCES OF MISSIONARY LIFE AND WORK. By REV. JOHN INGLIS, D.D. London: T. Nelson & Sons. 1887.

Dr. Inglis was for thirty-three years a missionary in New Zealand and in the New Hebrides. His book, a neat volume of 350 pages, contains interesting chapters on different phases of mission work in a field possessing peculiar importance in the eyes of Canadian Presbyterians. We cannot but be warmly interested in the field where such laborers as Dr. Geddie, and Messrs. Robertson and Annand have done and are doing their work, and where Williams and the Gordons laid down their lives for Christ's sake. The book written by Dr. Inglis deals chiefly with the island of Aneityum, and describes very graphically the progress of mission work on that island. Passing by several instructive

chapters on the characteristics of the New Hebrides group and the type of character exemplified by the natives ; on the origin of the mission and methods of working ; we come to a very interesting account of the translation of the Bible into Aneityumese. The linguistic difficulties to be overcome were very considerable. The idioms of the Aneityumese tongue differ so much from those of the original Scriptures that great care was necessary in order to convey the idea of the original in expressions intelligible to the natives. The drowning Frenchman's blunder when he said : " I will be drowned ; nobody shall save me," or another Gallican's adventures with the prepositions after " break," are trifles compared with the errors which the translator into Aneityumese is likely to make. If the missionary were to say in prayer, " We are all sinners," and were to use a particular pronoun, he would include God among sinners. If he were to use another pronoun in addressing the natives, he would be saying that the missionaries were sinners but not the natives. Aneityumese is rather a finical language, one comes to see. The iniquities of the " Liquor Traffic " are exposed by Dr. Inglis as they were at an earlier date by Dr. Steele. This business has found a defender in the author of " Convicts and Cannibals." The defence is by no means satisfactory. Our author protests most emphatically against the claims of the French on the New Hebrides, and asserts that in the interests of the natives, Britain should resist French encroachments. In the concluding chapters of " In the New Hebrides," we find biographical sketches of Rev. Jas. McNair, missionary to Eromanga, Dr. Geddie, Mrs. Inglis, Sir George Grey, Admiral Erskine and Bishop Selwyn. Hearty recognition is made of the services cheerfully rendered to the Presbyterian missions by the distinguished prelate last named. They have some very practical exhibitions of Christian unity away in the South Seas. The influences felt at the extremities will soon reach the heart of the Church at home. Speed the day! Those who wish to understand the New Hebrides and missionary work there, cannot do better than read Dr. Inglis' book along with the fuller account of these islands by Dr. Steele and—a book written from a different point of view and therefore valuable—Mr. Julian Thomas' " Convicts and Cannibals."

MEDICAL MISSIONS—THEIR PLACE AND POWER. By JOHN LOWE, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society. London: T. Fisher Unwin. Pp. 283.

Mr. Lowe has written a very interesting book. His subject is an important one and his treatment of it admirable. The arrangement is logical and elegant, the style clear and concise. In the first chapter it is shown that the medical missionary, in a peculiar way, fulfils the divine ideal of preaching the Gospel as interpreted by the ministry of our Lord and of His apostles. The second chapter deals with the " sphere and scope " of medical missions. It is shown that the main business of the true medical missionary must be to preach Christ, and that his medical skill must be employed to give him increased facilities for doing his work as an evangelist. Then follows a chapter demonstrating the value of medical missions as a pioneer agency. We are told of how the medical

missionary has been able, through his practice of the healing art, to gain an entrance into localities into which his clerical brother had failed in all his attempts to penetrate. The fourth and fifth chapters are taken up with giving evidence from India and China of the value of medical missions as a direct evangelistic agency. It is shown by a citation of many very interesting cases that those who have come to the physician for bodily healing have often been brought to the Great Physician and received from Him healing of their deeper spiritual ailments. The claims of the heathen, of converts and of the families of missionaries upon the Church for care of their bodies, are forcibly set forth in the sixth chapter. Emphasis is laid on the fact that it is in the hour of sickness that converts have their faith most sorely tried and are most strongly tempted to apostatize to their old superstitions. A very short experience of skilled medical treatment would convince them of the folly of their superstitious practices and confirm their faith in Christ. The importance of Zenana medical missions forms the theme of a most interesting discussion. To this a chapter is devoted by Mr. Lowe. A dark picture is drawn of the miseries which women and children undergo for lack of skilful physicians, and from the custom which shuts out a male practitioner from their apartments. The eighth and ninth chapters contain an account, respectively, of the history and progress of modern medical missions, and of home medical missions. The growth of the Edinburgh Medical Missionary Society is described. A history is given of home medical missions in Ireland, where the first one was established in 1848, and in Edinburgh. Mr. Lowe's volume concludes with an earnest appeal to Christian young men, and especially young medical men, to consider the claims which the foreign field has on their skill. As a frontispiece, we find a medallion portrait of Dr. John Abercrombie, first president of the Edinburgh Medical Missionary Society.

WAS MOSES WRONG? By PASTOR JOSHUA DENOVAN. Toronto: S. R. BRIGGS. Pp. 194. 1887.

The author of this book plunges into the very thick of a vital controversy, the most important at present agitating the theological world. It is not over eternal punishment, or miracle, or evolution, or agnosticism that the battle of faith is waged in our day. The real battle is over the Old Testament, with the Pentateuch in the forefront, and with such vast issues at stake, no student or teacher or preacher can afford to remain ignorant or uninterested. Discredit has been thrown upon a great part of the Old Testament and the views of Wellhausen have become the creed of many scholars; even the illustrious Delitzsch, having abandoned nearly all his old contentions, is now substantially with Wellhausen; and Dillmann is as far from the orthodox view as his opponent. The foremost Hebraists in Britain—Cheyne, Driver, Davidson and Robertson Smith—favor the same side, and are followed by Professor Briggs in America, with Professor Ives Curtiss not far in the rear. This being true, it becomes orthodox students and theologians to study the question more carefully than ever before and face the serious difficulties raised.

It is because it is an honest attempt at the "vindication of the veracity of God's Word" that we welcome Pastor Denovan's new book. Knowing the author to belong to the ultra-literal school of interpretation we are not surprised to find his views narrow and therefore unsatisfactory. Too often, in dealing with opponents, it is extreme views that are combatted—men of straw. The evolution which is condemned and exposed is scarcely the evolution of our day which obtains with many Christian men. This narrowness of view and dogmatism of expression will greatly weaken what might otherwise be a strong book in the estimation of both scientists and theologians.

Pastor Denovan is scathing in his denunciation of scientific and theological speculation and "those systems of ethics which ignore or contradict Holy Scripture." We are therefore surprised to find him indulging in speculations as groundless as those of any errorist; e.g., in speaking of the serpent he says that "Eve had become so familiar with him and attached to him as a pet," and that "under her training he had learned the habit of talking."

But notwithstanding these vagaries, and the *non sequitur* character of some of the reasoning, and the narrowness of view and the extreme literalness of interpretation—notwithstanding these defects and others arising out of them, there are many commendable features about Mr. Denovan's book. He believes something and does not hesitate to state his belief. His very dogmatism is refreshing. And although it does not answer satisfactorily the important question, "Was Moses Wrong?" it will serve as an antidote to many of the false and unbelieving opinions now current, if read with candor and calm consideration. It is almost unnecessary to say that the mechanical part is creditable to the well-known and enterprising publishing house.

BEFORE AN AUDIENCE; OR THE USE OF THE WILL IN PUBLIC SPEAKING.
TALKS TO THE STUDENTS OF THE UNIVERSITY OF ST. ANDREW'S
AND THE UNIVERSITY OF ABERDEEN. By NATHAN SHEPPARD.
New York: Funk and Wagnalls. Toronto: Williamson & Co.
1887.

Of the making of books on Elocution there is no end. Every year sends out new "Reciters," "Readers," "Speakers," "Elocutionists," etc., with cuts of the human body, in whole and in sections—vocal organs, head, hands, arms, legs, feet—in every conceivable and many inconceivable positions. To these instructions are added a number of extracts such as: Mark Antony's speech; Hamlet's Soliloquy; the Creed of the Bells; Curfew Shall Not Ring To-night, with every line marked with curved lines and straight lines and crooked lines, and words in straight type, italics and capitals, besides many other things intended to assist in "speaking the piece." There is usually enough of good in these books to give them a circulation and always enough of bad to injure anyone using them. The young preacher who follows a book of "outlines" in the preparation of his sermon and a book of elocution rules in its delivery—there is more hope of the dry bones in the valley of vision than of that man.

It was therefore with no little prejudice that we took up "Before an Audience." But before ten pages were read we found ourselves on a new track, and with increasing interest read through its 152 pages. Nathan Sheppard is a man who knows what he is talking about. His great object is "to awaken the will and the instincts that the speaker finds within him;" to have him "cultivate his ear for his elocution and his eye for his audience," to know "how to make the most of himself and of his audience;" to know what he is about when he gets upon his legs before an audience.

With a tolerably good acquaintance with the recent literature of elocution, we have no hesitation in saying that this is the best book for one desiring to be a public speaker that has been published within the past ten years. It contains more common sense and valuable practical suggestions and less rubbish than any other. As the book discusses a most important subject, and is within the reach of all, it would be useless to do more here than recommend it to all public speakers, especially young preachers, believing that an intelligent study of it will benefit all who are "young enough to be ignorant and teachable enough to admit it."

Here and Away.

ALUMNI, Tuesday evening, Oct. 4th.

W. MCKENZIE, '88, is spending a few weeks at the Sanatorium, Dansville, New York.

SUBSCRIPTIONS for THE MONTHLY should be remitted at once, that all accounts may be settled before the Alumni meeting.

JONATHAN GOFORTH and D. MacGillivray, of the Missionary Band, have resumed work. They are holding meetings in the vicinity of Galt at present.

As this issue goes to press news is brought of the death of Mr. S. R. Briggs, of the Willard Tract Depository. All students and graduates of Knox College will hear the sad news with sorrow.

A. MCD. HAIG, '85, Glenboro, Man., has just arrived in Toronto. He will attend the Opening, Alumni and other meetings before returning. For genuine loyalty to their Alma Mater the graduates in Manitoba and the North-West stand near the head.

COLLEGE opens on Wednesday, Oct. 5th. Rev. Principal Caven will deliver the opening lecture. Let every student make a point of being present on that occasion. The session begins on that day. Besides an enthusiastic Opening is a good start for the winter's work.

DURING the next two weeks a large number of people from different parts of the country will visit Toronto to attend the Exhibition. THE MONTHLY extends a very cordial invitation to all the friends to visit Knox College. We shall be glad to receive calls from all our friends and subscribers—paid and unpaid—showing special attention, of course, to those bringing new subscribers.

It is of great importance that the circulation of *THE MONTHLY* be increased, and those interested in the enterprise are asked to make an earnest effort in this direction. To those sending us the names of *six* new subscribers the publishers will send Vol. VI. of *THE MONTHLY*, May to October, bound in half-roan, indexed. Here now is an opportunity. Students should do some systematic work before returning to college.

THE committee appointed at the General Assembly in Winnipeg, to arrange for a Conference on Evangelistic Services, have prepared a programme and issued circulars, calling the meeting for Monday and Tuesday, Oct. 3rd and 4th, in Central Presbyterian church, Toronto. Although no programme has been sent us, we are informed that all the arrangements are excellent, and a very large meeting of ministers and elders is expected.

THE regular meeting of the Knox College Alumni Association will be held on Tuesday evening, October 4th, in the College building. The Annual Alumni Supper will be served in the dining hall, after which the meeting for business, etc., will be held. An interesting programme is being prepared; among the items are the election of officers, important matters relating to *THE MONTHLY*, the College Mission Scheme and arrangements for Mr. Goforth's ordination. Other items are not yet settled. The Secretary, Rev. G. E. Freeman, Deer Park, will send programmes, railway certificates at reduced rates, etc., to all members desiring them. The railway certificates are for a fare and a third, and are issued to all wishing to attend the Alumni meeting and the opening of College, or the conference on Evangelistic Services to be held the same week.

If any minister is hesitating about attending the meeting of the Alumni Association and the Opening of College, let him think of what is "on the boards" for the first week of October. Monday and Tuesday, Conference *re* Evangelistic Work; Tuesday evening, Alumni Association Meeting; Wednesday forenoon, Toronto Presbytery; Wednesday afternoon, Opening of College; Thursday and Friday, opening of new Y.M.C.A. Hall, addresses by Sir Stevenson Blackwood, Rev. J. Jackson Wray (Eng.), etc.; Friday to Monday, sermons, addresses etc., by Prof. Henry Drummond. Besides all this there will be the Evangelistic services, beginning on Sept. 18th, conducted by Dr. L. W. Munhall.

THIS is the time of year when Presbyteries examine candidates and recommend them to College Senates. A great deal might be said about the wrong done to all concerned, when Presbyteries recommend men whom they are convinced are doomed to failure. Of course examiners do not wish to seem unkind, and they cherish the hope that the boy may not be father of the man. The cruelty of their kindness is made manifest to the man himself when, at the end of a long college course, he finds himself face to face with work for which he has no aptitude and placed in a position for which Nature never intended him. He is not "apt to teach," and never was made for a preacher. What shall he do? "He cannot dig, to beg he is ashamed." He may turn life assurance or lightning rod agent; but a theological course is not usually the best preparation. He remains a victim of his own short-sightedness and of the kindness of his Presbytery.