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SPIRITUALISM.

BY spiritualism is understood a belief that certain phenomena, mental and physical, are the result of the action of spirits from the supernatural world, upon persons of peculiarly sensitive organization, known as mediums. It is to be distinguished from other kindred phenomena such as clairvoyance, mesmerism, and somnambulism, often confounded with it, and in recent years closely allied by its advocates.

A clairvoyant professes to have acquired extraordinary powers of sense and perception through the manipulation of a magnetizer. Mesmerism or animal magnetism is supposed to be an influence analogous to metallic or terrestrial magnetism, residing in animal bodies and capable of transmission from one to another. So that clairvoyance and mesmerism claim only the influence of natural laws, and have no connection with the supernatural. It is a noticeable fact that clairvoyants usually graduate as spiritualists, and thus are regarded by many as identical with them. But in order intelligently to discuss the merits of spiritualistic phenomena, we must avoid the territory of any other subjects which although closely allied in practice, are entirely different.

I. For convenience let us first enquire what arguments may be used, with some degree of force, to prove that the pretensions of spiritualists are not delusive but have a basis in fact. Whilst admitting that a great deal of fraud is associated with the history of their science, they may claim :

(1.) The respectability of many of its advocates. We find amongst the acknowledged believers such men as Whately, Robert Dale Owen, Robert Hare, W. M. Thackeray, T. A. Trollope, Lord Lyndhurst, Wm. Crookes, editor of the *London Quarterly Journal of Science*, and many others in Europe and America, distinguished in the walks of science, philosophy, literature, and statesmanship, who believed in a new force not recognized by science, and who, after what seemed to them careful investigation, concluded that the phenomena witnessed by them were incapable of explanation on the ground of imposture.

(2.) The fact that in the Old Testament, and the New, so much notice was taken of the various forms of spiritualism as to condemn them, proves that such evils existed. Moses said, "When thou comest into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee." Against all such the death penalty was pronounced in the Mosaic Law. Would that have been the case if the whole system had been simply a delusion, without any element of reality or basis of fact? Is it not likely that the inspired writer would have somewhere exposed the imposition—if he had regarded it as entirely such—as the best antidote to the offence? But, instead of that, it is constantly referred to and forbidden, as a *something* dangerous, and to be avoided. "Rebellion is as the sin of witchcraft." If witchcraft is only a delusion, then rebellion against God is not so bad as it seems. Manasseh is said to have used witchcraft; so did Jezebel. The city of Nineveh was the mistress of witchcrafts. The prophet Micah spoke of the cutting off of witchcraft

as one of the blessings of the times of the Messiah, and St. Paul places witchcraft amongst the sins of the flesh. Does all this not point to something more substantial than the mere deception of a class of mountebanks and charlatans?

(3.) Especial attention is given to the witch of Endor in this connection. She by her art called up an apparition that startled herself as well as Saul. Different theories are adduced to explain away this episode, but none seems to fit the text so well as the admission that she did see Samuel, and that Saul received a communication, but not such as he desired. Delitzsch says that she probably fell into a state of clairvoyance, by which she was enabled to recognize Saul in his disguised form. He adds, "It needs an open eye such as all do not possess to see a departed spirit or celestial being," and that she had such an open eye, by which she recognized Samuel. He, however, says, the fact that she was so much frightened at the appearance of Samuel is proof that she was not accustomed to such successes, or that this appearance differed from anything she had ever experienced before.

(4.) In secular history we have endless records of oracles, trances, healing mediums, lives of seers and communications from the spirit world, which are attested by historians, whose descriptions show that the methods of mediums were very much the same then as in later times.

The oracle of Trophonius, which was held in high repute, had its seeing and hearing mediums, and, as now, their efforts produced great physical exhaustion.

The oracle of Claros was remarkable for its poetical genius. Many ignorant mediums could in verse reply to unspoken questions inquirers had in their minds, or to questions written in sealed letters laid on the altar, but unopened. The Sibylline oracles were written on the leaves of a tree and were believed to contain mysteries of the future, the Sibyl losing all memory of what she had written when under the inspiration. But their number is legion. Nothing was more common than that persons should profess to be under the inspiration of spirits and to receive communications from them.

(5.) The reports of investigations conducted with more or less care—In A.D. 1692, took place what is known as the Salem

epidemic of witchcraft. Of that remarkable period, Cotton Mather—who took an unfortunately prominent part in the executions that followed,—says, “Flashy people may burlesque these things, but when hundreds of the most sober people in the country, where they have as much mother wit as the rest of mankind, know them to be true, nothing but the absurd and froward spirit of Sadduceism can question them. I have not yet mentioned one thing that will not be justified, if required, by the oaths of more considerate persons than any that can ridicule these odd phenomena.”

In A.D. 1716, occurred the Epworth rappings, in the house of Rev. Samuel Wesley, rector of Epworth and father of the distinguished brothers, Charles and John Wesley. About ten o'clock at night two servants were sitting in the dining-room and heard a knocking at the door. When opened, no one was there. Soon after there was a second knocking accompanied with a groan, which was repeated several times. During the night the house was disturbed by strange noises. This continued night after night and day after day, in every part of the house; over head, under foot, on walls and bedsteads and tables. Doors were violently thrust open against those who were opening them, the family being disturbed especially during the hours of prayer.

• Rev. Mr. Hoole, Vicar of Haxey, an eminently pious and sensible man, spent a few evenings in the family. Knockings began in the nursery. When they entered, Wesley noticed that two of the children were affected, perspiring profusely and trembling violently. Mr. Wesley became excited and was about to fire a pistol in the direction from whence the sound came, when Mr. Hoole rebuked him, saying, “You are convinced that this is something preternatural, therefore you cannot hurt them; give them no cause to hurt you.” Wesley then said sternly, “Thou deaf and dumb devil, why frighten these children that cannot answer for themselves; come to the study to me that am a man.” Immediately a violent knocking began that seemed as if the wall would be broken down. Next night the rector's challenge was accepted—the knockings began in the study. He was violently thrust back when he opened the door; noises, as if large iron bells were thrown amongst dozens of bottles; a trencher danced on the table, without any visible cause. A large mastiff dog was

as much disturbed as the family,—he would at first bark and snap and leap from side to side, but after two or three days he lost all courage and would run and hide before the disturbances began. These things continued for months, sometimes like dying groans, at other times like silken gowns sweeping through the halls, and in many other unaccountable ways manifesting an extraordinary power and influence.

Southey, in his "Life of Wesley," says that the testimony on which this rests is too strong to be laid aside because of the strangeness of the relation. Dr. Adam Clarke states in his "Wesley Family" that, "The accounts given are so circumstantial and authentic as to entitle them to the most implicit credit."

Modern spiritualism, at least on this continent, may be said to have begun with the experiences of the family of John D. Fox, Hydesville, New York State, in December, 1847. After hearing knockings at the door, etc., after spending weary, sleepless days and nights, Mr. Fox went to try the window-sash, to see whether it was not in some way the cause of his annoyance. His daughter Kate noticed that as often as he shook the window the noise was repeated. She snapped her fingers and asked for a reply and got it. That started a system of correspondence by which correct answers were given to questions relating to the ages of the children, and other matters, such as proved that they were given by some intelligent being. The family was, of course, besieged by excited visitors, and in April, 1848, a pamphlet was written, in which were twenty-one certificates of neighbors, ready to testify on oath that they had heard these things. Kate Fox was sent to Rochester to escape the annoyance of these visitations, but they followed her there. A visitor in Rochester suggested that the alphabet be numbered in order that messages might be spelled out, and thus began the system of telegraphy with the spirit world. The first message received was, that these disturbers of the peace were all spirits of departed friends.

In Corinthian Hall, Rochester, a statement of these things was made before an audience of several hundred people, when rappings were heard by all present. Three different investigating committees were appointed, but no explanation could be discovered. The medium was placed standing on pillows; stethoscopes were applied to the chest to detect any sounds from that

quartor ; a committee of ladies divested the medium of clothing in order to detect any possible fraud, but nothing could be detected. The flame spread like wildfire. Many theories were propounded. Prof. Hare instituted experiments and ended by publishing a book entitled "Spiritualism Scientifically Demonstrated."

Judge Edmonds, of the Supreme Court of Appeal in New York, directed his judicial mind to the subject and ended by discovering that he himself was a medium, and also his daughter Laura, who could, when under the influence, speak in languages of which she was at other times totally ignorant.

In 1869, the London Dialectic Society began to investigate, asking the coöperation of many scientific men. In July, 1871, they published a report of 412 pages, in which they say that a large majority of the members of the Association became actual witnesses of many of the phenomena reported as the result of spirit influence, such as heavy bodies rising and remaining suspended in the air, music taken from instruments without any visible cause, coals of fire touching the head and hands without burning, etc. Wm. Crookes, the editor of the *London Quarterly Journal of Science*, who, with a number of other gentlemen, spent months investigating the spiritualistic exhibitions of D. D. Home and Kate Fox, professes to have seen instances of all these phenomena of which science can give no explanation. In investigating the exhibitions of Florence Cook, in 1874, for months, in company with other scientists, he says that a female spirit form was temporarily materialized and was not distinguishable from a human being. She came from a cabinet, conversed, sang, submitted to various tests and then disappeared. It was not uncommon, he says, to see Miss Cook and Katie, as the apparition was called, at the same time, in a strong electric light.

Henry S. Olcott, of New York, gave a great deal of attention to the investigation of exhibitions by the Eddy Brothers and other remarkable mediums, and testifies to similar materializing phenomena. Although some frauds were exposed, it was the opinion of these men that there was some reality remaining to be explained which was beyond the present knowledge of scientific men.

Such investigations and favorable reports might be multiplied ten-fold. They are the arguments that spiritualists bring forward in favor of their position, and certainly they cannot be dismissed as entirely unworthy of consideration.

II. In answer to all this the following array of argument may be adduced by those who refuse to admit that there is any fragment of truth in the whole system :

(1.) The fact that the spiritualistic tendency was so prevalent and widespread, in all ages, is only what might have been expected from the want of definite information regarding that future state in which all, at all times, have been profoundly interested. The slightest intimations, by dreams or otherwise, were accepted as important, and there naturally sprang up a class of specialists, whose sole business it became to prognosticate by every means that could be suggested as likely to give any hints as to the unknown. We can afford to laugh at them with the great revelation in our hands, but they rather deserve our sympathy, as they grope^d in the dark, seeking if they might find some gleam of light to brighten the awful uncertainty and ease their misgivings. But the fact that they did so is no proof that they found what they sought. The fact that all these things have been steadily vanishing before the strong light of revelation shows that they did not satisfy the soul's natural longings for definite knowledge.

(2.) The trifling nature of the communications granted seems to indicate that they are not given by spirits acquainted with the realities of eternity. All mediums have been classified into the following :—Rapping; tipping of tables by the touch of the fingers; movement of heavy bodies without contact; production of lights in a dark room; playing on musical instruments in a manner beyond ordinary ability, writing without human aid; direct spirit speech; diagnosis and cure of diseases; levitation; producing drawings and colored paintings with a skill and rapidity beyond ordinary human ability; photographing spirits; introducing flowers and fruits and vegetables into a closed room; development of other mediums; and especially—which is the crowning effort of spiritualism—the materialization of spirit forms, identical in appearance with the persons deceased. Now any of these, even if accomplished—with the exception of healing—seems

scarcely worth the time and effort. There is no evidence of a really valuable truth revealed, or discovery made, or information given to make the science worth cultivation, even if true. To this the spiritualist would reply, that the spirits can only express their own intelligence in a degree of perfection proportioned to the development and passivity of the medium, just as Christians believe the work of the Holy Spirit. The work of grace is in many a Christian very inadequate, but it is not the fault of the Holy Spirit, but of the medium through whom He operates. But to give the explanation weight, spiritualists ought to be able to point to at least one specimen of high development and value as a medium of useful knowledge, for the Christian can point to many who have attained to a very high degree of excellence as mediums of spiritual light and influence.

(3.) The Scripture argument is disposed of by saying that God dealt so severely with witchcraft in olden times, not for its own sake, but because it was so closely allied to idolatry, and its practice by the Israelites would inevitably lead them astray. The Angel of the Covenant was to be their sole instructor in all things—their Prophet, Priest and King,—and to look elsewhere was to forsake Him. Of the Witch of Endor's conduct there are three interpretations given, no one of which favors the spiritualistic position. Some of the Fathers believed the apparition was satanic. Later theologians contend that it was God who at this time sent Samuel to deal with Saul in his rebellious condition. Others contend that she was simply a cheat, and on the principle of electro-biology was able to read Saul's mind and tell him what she saw there, but could tell him nothing that was not already in her own mind or in his. It was simply a clever case of mind-reading.

(4.) It is possible that in all ages there was a basis of natural law upon which magicians and wizards worked. It could scarcely be otherwise than that a class of persons, whose lives were devoted generation after generation to such inquiries, should discover occult natural laws, that, to the unscientific, would, and do still, seem to be supernatural and which, perhaps, were so regarded by the performers themselves. No doubt, a case of modern mind-reading would have been in olden times regarded as miraculous.

The recent investigations of the Seybert Commission are against the spiritualists. This commission was appointed by the trustees of the University of Pennsylvania, and consists of ten of the leading scientists and scholars of the state, with Dr. Wm. Pepper, President of the University, as chairman. It was appointed at the request of Mr. Henry Seybert, a devoted believer in modern spiritualism, who endowed a Chair in the University, with the condition that a commission be appointed to investigate all systems of morals, religions and philosophies, which assume to present truth, and *especially modern spiritualism*. This commission has presented its first report. They advertized for mediums. Some declined the investigation; some intimated that they had been warned against the commission for they would do the cause no good; others asked such high prices for their services as to make themselves practically unavailable; and the few who did appear were failures. So far this investigation has discovered nothing to stimulate faith in the new science. But their investigations are not sufficiently complete to justify any decided opinions, more than that at least *some* modern mediums are frauds. Such are some of the reasons for which spiritualism is rejected as a weak and foolish imposition, scarcely worthy of serious thought.

III. But there is another view, which we cannot now more than indicate, viz., that after every possible allowance is made for human deception, there remains something to be explained, and that that remainder, greater or less as it may be, can only be explained as of satanic origin. It is not stated in the Scriptures that we are surrounded by the spirits of the departed, although that may be so, but we do know that evil spirits are about us, and that their mission is evil. May they not personate the spirits of friends deceased, in order to deceive and destroy? That is the theory that seems best to explain facts otherwise inexplicable. In support of this position, let two considerations suffice:

(1.) The many instances found in the Scriptures of demoniacal possession. The maid at Philippi was able to make known, concerning Paul and Silas, only what was revealed to her by the unclean spirit that controlled her. Many such instances existed then. May they not have existed ever since, in the same

or some modified form? Paul said that they who sacrifice to idols sacrifice to devils. Idolatry is a system of worship that originated with the devil and has ever been controlled by him. Is it unlikely that, as he has been allowed to go so far in deceiving mankind as to objects of worship, he is also allowed to communicate with men, in order to mislead them? That is, it is claimed, the true explanation of many of the phenomena connected with ancient oracles and modern spiritualism—they are instances of satanic inspiration. An authentic and interesting incident has been related to the writer since the above was written.

A respectable and well-known lady discovered that she herself was a medium. For her own gratification she sought a communication and received it. She had no doubt, whatever, that she had received a message, but it was of such an evil character that she felt convinced that it must have come from an evil source. She had the wisdom never again to use her gift in that direction. There was no occasion in her case to attempt deception, for there was no one involved but herself. It is quite in harmony with the Divine government to allow those who court evil to succeed, to their own destruction. Had she yielded to the temptation she would have suffered the consequences of her folly. But she resisted the devil and he fled from her.

(2.) This leads to the other thought, that spiritualists are almost invariably anti-Christian. The communications at first granted, it is said, are not so distinctly so, but as the mediums become more and more charmed by the tempter, these become more and more pronounced in their infidelity. They throw contempt upon everything sacred and aim at the overthrow of the Christian faith. If then the Bible is true, and such communications are at all given, they cannot be from the spirits of departed Christian friends as they often profess to be. They must, therefore, be from the father of lies, who misrepresents himself in order the more effectually to accomplish his purposes. Unless explanations and proofs that all is imaginary and delusive, become more convincing than they have yet become, the true position for the Christian to take, is, not to deny the possibility of such things, but to point out the fact that they are distinctly anti-Christian, that they are forbidden by God's Word, and that we cannot serve God and Baal.

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THE CATHOLICITY OF SCRIPTURE.

THE Divine commission is to "Go into all the world and preach the Gospel to *every creature*." The Gospel is God's message of mercy to the *race*, and calls upon men *everywhere* to repent. Its blessed design is to turn *everyone* of us from his iniquities. And since this scheme of grace has a universal design, the Scriptures that proclaim it are suited by their author, not for one age, or race, or nation; but for every age, and for all the nations of the earth. As freighted with the bread and water of life, Christianity is designed for all the world. Its invitations, its promises, the Saviour whom it reveals, are suited alike to all the sons and daughters of Adam's race. Hence, all its ordinances are simple and as designed for the world, they are suited to the young, and the aged, the strong and the infirm. It ordains nothing which may not be observed anywhere and at any time. Even baptism, which some in our day have made so cumbersome an ordinance, could in New Testament times be observed anywhere without previous notice or preparation; in the open city by thousands, by the traveler as he journeyed in the wilderness, in a private house, or even at midnight in prison, either in the frigid or torrid zone. In short, its injunctions, its rites, its institutions and doctrines are fitted to men in every clime, condition and character.

The teachings of the Scriptures are adapted to man in all the variety of his life and experience, even as God has adapted the elements of nature to the same end. As the sun in the heavens is designed for all the earth, and builds up all that is distinctive in each thing that grows; as the same solar beam is as suited to the oak as to the little moss, and paints the red of the rose, the white of the lily, the green of the grass; as all that wonderful prodigality of nature is dependent upon and derived from the same opulent source, so the Son of righteousness has arisen as *the light of the world*; the healing under his wing is to heal all *manner* of sickness, and all manner of disease among the people. Wherever souls are thirsty the living water is satisfying, while

the true bread from heaven will relieve the hunger of each one that comes to feed upon it, be he black or white, civilized or savage, the man in purple or Lazarus lying at his gate—let all come and take the water of life freely.

Christ as a Prince and Saviour is for *sinful man*. "If I be lifted up I will draw all men to me." God so loved the world that he gave his only begotten Son, that *whosoever* believeth on him—small or great, philosopher or peasant—may not perish, but have everlasting life. The men from the Eastern or Western hemisphere, the little village maiden, or the intellectual giants of the Christian Church, a Newton or a poor slave mother, can all alike rest on Him who is the Man Christ Jesus, and yet God over all blessed forever.

Originally addressed to the most exclusive, narrow and bigoted of people, these writings have nevertheless a marvelous adaptation to all peoples. The message of the Lord is cosmopolitan, for it must go to the ends of the earth. It has come forth from its eastern home to make disciples of all nations, and its inheritance in the future is a regenerated world, for all the earth must see the Salvation of our God. Other so-called religious books have no such characteristics. The Hindoo Scriptures are a mere literary curiosity to the learned world to-day; the Koran is only an apocryphal book of the Bible; Confucius is wholly Chinese; Zoroaster never made a convert outside of Persia; Socrates belongs to Greece. Every other so-called revelation, or religious book, is local and adapted to one people and one age of intellectual development—one type of character and style of thought. Not one of them all has the elements of *catholicity* shedding its leaves for the healing of the nations. The Bible alone is the book of humanity, the religion of the world, for "The grace of God that bringeth Salvation hath appeared *to all men*." Every other prophet is powerless outside of his own country, but these writings from the far east, portions of which may have crossed the world-dividing waters of the flood, are still the subject of the most learned study, and the source of the elevation and spirituality of the Church; teaching the child his first ideas of God, and furnishing the pillow of infinite love on which the head of the dying saint lies, and grows confident of final triumph through his risen

Redeemer. Man needs a religion, for he is a religious being, and has worshipped in every age ; but the religions of Persia, Egypt, China, Greece, India or Rome, can be the religion of only one people, and even that for a time of transition. But the Christian Scriptures touch the universal heart, and set before man in the person of Jesus Christ the only object worthy of man's love and obedience.

" His name shall endure forever ; his name shall be continued as long as the sun ; and men shall be blessed in him ; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever ; and let the whole earth be filled with his glory. Amen, and Amen." Ps. lxxii. 17-19.

The circumstances of the first publication of the Gospel was a prophecy of its universal design. Proclaimed in the streets of Jerusalem, when there were present in addition to the ordinary inhabitants Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, strangers of Rome, Jews and proselytes, Cretes and Arabians, etc., as motley a crowd as ever convened ; and yet the saving truths of grace proclaimed that day were suited alike for all. They each heard in their own tongue the wonderful works of God. The Apostles bore it forth as a message to man wherever he was to be found. The sooth-sayers and magicians of Ephesus ; the profligates of Corinth ; the humble women met for prayer by the river side ; the proud philosophers of Athens ; Dionysius, the learned judge, and Onesimus, the slave ; the jailor in Philippi, and Cornelius the centurion, all rejoiced in the universal design of the Gospel, and each one felt its grace as much as if it had belonged to himself.

And so it is still in our own day, proving itself to be the power of God to salvation to every one that believeth, whether among the savages of the seas or where modern enlightenment reaps her richest harvest. The cultured Englishman and the ignorant Hottentot ; the philosophers of Germany, and the degraded classes of China ; Europe's mightiest men of letters, and Africa's most sunken tribes ; the prime minister of England, and the wandering Arab are blessed by the leaves that fall from

this tree of life. The varied forms and many tones of the Bible suit it to all. Some are inspired by its poetry, others are fed by its arguments and feast on its doctrines. Many love narrative and read with delight its biographical sketches and historical statements; others are nerved by its moral maxims, and instructed by the wisdom of its proverbs. Some admire its sweet home scenes, and patriarchal life, while others are drawn by the personal historical Christ—the perfect man revealed in the Gospels. A Bible all history, or all poetry, or all doctrine, or all proverbs or moral maxims, might have suited the wants of the few, and overlooked the necessities of the many. So the Author of the Bible has made it a harp of many strings, a quiver of many shafts, a book of many words, a testimony of many witnesses, a feast of many fat things that each one might have his portion. Its contents are of such a nature that both the poetic, and most prosaic are inspired by its revelations of grace and truth. It is related of Burns that in the earlier part of his career he took up the New Testament, and read with great fervour these words: "These are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore, are they before the throne and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them into living fountains of water: and God shall wipe away all tears from their eyes." Rev. vii. 14-17. And closing his book said, "I would not exchange the noble enthusiasm these three verses inspire within me, for all that this world can give." And in after life, when forsaken by his false friends, distracted in mind, and broken in health, and when his brilliant but mournful career was well-nigh closed, he again turned to this source of comfort, and might often be seen on the shores of the Solway Firth reading his Bible, and perhaps the poor sinful bard of his country may be found among her saints. "I happened to be standing in a grocer's shop one day in a large manufacturing town in the west of Scotland, when a poor, frail old widow came in to make a few purchases. There never was, perhaps, in that town a more

severe time of distress. Nearly every loom was stopped. Decent and respectable tradesmen, who had seen better days, were obliged to subsist on public charity. So much money per day was allowed to the really poor and deserving. The poor widow had received her daily pittance, and she had now come into the shop of the grocer to lay it out to the best advantage. She had but a few coppers in her withered hands. Carefully did she expend her little stock—a pennyworth of this and the other necessary of life nearly exhausted all she had. She came to the last penny, and with a singular expression of heroic contentment and cheerful resignation on her wrinkled face, she said, 'now I must buy oil with this, that I may see to read my Bible during these long dark nights, for it is my only comfort now, when every other comfort has gone away.' . . . Thus has the Bible proved its adaptation amid all the sins and struggles of humanity, to the highest intellect, the brightest genius, the wealthy dwellers in splendid mansions, and the weary children of poverty and toil."

What a wonderful company the *unity of the faith* encircles and holds together. It can bring into one fold the wandering Tartar, the homeless Jew, the roving Indian, the naked savage, the cultured nobleman, the sagacious statesman, and the learned men of science, all, within the bonds of a common faith, and it teaches them that they are all brethren in the same home. Surely the book which has existed through so many centuries, influenced so many nations, and molded the characters of the wise and simple may well be called a Catholic book. The joys and sorrows, the doubts and fears, the aspirations and hopes of all men in every clime and age find expression in its songs. Divine truth is a free citizen with all the rights of freedom to go over the earth and break every chain, that nations, long bound in moral and spiritual degradation, may have their chains snapped asunder and stand forth disenthralled and redeemed to the praise and glory of God.

With the same circle of living doctrines as stars in the spiritual heavens around Christ, the central sun—every element of positive faith remaining unchanged—Christianity accommodates itself to the circumstances of the age and people. Designed to be the religion of the world, it is the true cosmopolitan that feels as much at home amid the frozen peaks of Greenland, as

amid the blooming verdure of the tropics ; as much a resident in the bleak north as in the purple climes of the south ; as much at home in the boundless prairie of the far west, or hid amid the wilds of the forest, as it is amid the wealth and cultivation of ages. When planted by God's grace it grows equally on the naked rock of Caledonian hills, or in the rich soil of India. A companion of the cultivated, the learned, the great, to shed lustre on the brightest ornaments of society, it walks with the rude, the unlettered, and does not feel ashamed. It can sit with philosophers and sages through all their weary watchings, and can whisper in the ears of the simple, the words of wisdom. In short, all the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and his truth must go to the ends of the earth.

The catholicity of the Scriptures springs from the catholicity of Him whom they reveal. As the Son of Man He was the child of humanity and no child of any man. He belonged to no age, but to all the ages ; to no family, but to mankind. The morality He taught was wide and comprehensive, embracing all mankind within its sphere of obligation. Philosophy never rose to any such conception of law for the human family, but only for particular races—the favoured few.

The Christ of the Gospels belongs to *human life*, and not to any one special class. Among the poor He was a poor man, while with the rich and cultured he bore Himself as one who had been nurtured on the lap of luxury. He was the best companion for little children they had ever known ; while wise men and scribes had much to think of when he spoke to them. But above all how he loved to talk to men and women by the quiet waysides ! These wayside conversations—so familiar, personal, free—seemed so precious to Him, and some of the sweetest words Jesus ever spoke, were spoken in such circumstances to one, two, a few, when he touched human life on every side. At funerals or at weddings he was present, and his tears mingled with those who wept at the one, while He brightened the joys of the other. He joined Himself to the human family, and all through his life he clave fast to his kindred. His soul went out in sympathy to all around him. In this world's great hospital, the great physician was always busy, and so endeared Himself that all classes drew near and sought him. "All men seek thee." The whole world has gone after him. What a breadth and com-

pass in his teaching. From what other teacher are to be found such rich poetic fancy, such tender images of beauty ; such wealth of illustrations ; such sublime conceptions, and such majestic representations of God and nature. He gazed across the centuries and grasped the mighty movements of the ages, and saw the whole future of the world's history mirrored in the mind of God. When under the spell of this teacher we come in contact with a new range of ideas, and live in a new moral world. He utters the great thoughts of God on the most momentous subjects, and brings the glory of heaven down to the earth. How transcendent in the grandeur of his utterances, in the sublimity of his conceptions, in the majesty of his doctrines, in the comprehensiveness of his precepts, in the spirituality of his laws, and in that aroma, which, like the dew of heaven, gathers over all his lessons. How that life becomes illuminated and fills out into divine proportions the longer you look upon it, and ponder its significance with a fond heart. He is the only *Catholic Man*. Demosthenes was a Greek ; Cicero, a Roman ; Luther, a German ; Burns was Scotch ; Josephus, a Jew, but Jesus was *the Son of Man*, touching humanity at every point ; and in his broad relations belonging as much to one nation as another—the same Lord rich unto all, etc. Wellington was a general ; Napoleon, a conqueror ; Mozart, a musician ; Gladstone, a statesman ; Newton, a scientist ; Angelo, a sculptor ; Rubens, a painter ; Watt, an inventor ; Columbus, a discoverer ; but Jesus is *the light of the world* ; the life and light of men. He stands forth in his universal relations as Saviour to all people ; a light to lighten the nations ; the Day-spring risen to give light to them that sit in darkness.

In answer to the cry of the soul, " Show thou me the way that I should walk in, for I lift up my soul unto thee," one comes forth fairer than the sons of men and presents himself to all ages and countries and pleads with humanity—" Come unto me all ye that labor and are heavy laden and I will give you rest." He has been lifted up to draw all men to Him. No other name or influence has moved the world as He has done. He is the life and inspiration of the most progressive nations on earth, and is fast becoming what He said He would be—the light of the world. To Him shall the gathering of the nations be.

Sarnia.

J. THOMPSON.

MISSION WORK IN THE FAR WEST.

DURING the past eight years the Presbyterian Church has been putting forth strenuous efforts to overtake mission work throughout the different parts of the extensive Northwest territories. Heretofore our Methodist friends have led the van in the pioneer work of preaching the Gospel in outlying districts. The success of our work under Divine guidance is largely due to the indefatigable energy of the Rev. Dr. Robertson, to his thorough knowledge of the country, the position, extent, wants and prospects of each station from Winnipeg on the east, to the Rocky Mountains on the west, and from the borders of the Great American Republic on the south, to the banks of the Saskatchewan on the north, and to his persevering efforts. Many times it has been threatened with destruction on the sandbars of adversity and discouragements, but at last the lowering darkness is dispelled, and our Church, both in respect to wealth and numbers, is the foremost in that land. A glance at the records of the last General Assembly, held in Halifax, shows the remarkable progress made. Six years ago there were only about 130 congregations; now there are nearly 400, with an increase of over 3,000 families and 4,300 communicants. Over eighty-five churches and twenty manses have been added in this short time.

I had already spent three summers in the country before being sent out under the auspices of the Knox College Students' Missionary Society, and was therefore somewhat acquainted with the manners and customs of the people, so that I did not come under the category of "tender-foot"—an epithet applied to every new comer. In the spring of 1887, I started for the Red Deer Country, the most distant field yet taken up by the society. After five days' travel from Toronto, Calgary was reached, the metropolis of the ranching country. Herds of horses and cattle and flocks of sheep are numerous on these prairies. Calgary itself is a stirring town of over 2,000 inhabitants, full of enterprise. Five years ago it was a prairie, not a house on its present site. Now there are beautiful streets lined with handsome build-

ings of wood, brick and freestone, broad substantial sidewalks, electric lights and telephones. Here it was that the Rev. Angus Robertson, a graduate of this College, commenced his work, preaching in a large tent. For two years he labored for the Master, and with abundant success. Rev. Mr. Herdman, who succeeded him, is still pastor there. The congregation has continued to increase in numbers and in prosperity and the wooden building, first used, has given place to a handstone freestone church, erected last summer at a cost of \$12,000, and capable of holding 600 persons.

At Calgary, I ascertained that my destination was one hundred miles due northward, and, assisted by Mr. Herdman, began looking around for a conveyance. We met with a young man on the eve of departure for Edmonton, who, as his route passed through the place for which I was billeted, agreed to see me safely through. The steeds were brought forth and hitched to the wagon. I looked at them; in fact I was much interested in them. They did not appear to manifest much interest in me or in anything else. They had a decided leaning towards each other, as if for mutual support. Kiuses they call them—after a tribe of Indians once renowned for their swift animals. These, like their original masters, had fearfully degenerated since coming in contact with the white man. Hay and oats were luxuries to which they were entire strangers, and they had wintered on the bleak plains.

We started; slowly we proceeded out of the Bow River valley to the foot of the hill. Up this hill, the top of which (sixty feet high) is on a level with the rolling prairie beyond, there ran a winding road. By dint of vigorous pushing to help our team, relieved by many rests, the summit was reached. With the liberal use of the whip we started off at the dangerous pace of three miles an hour. This soon slackened down to two, then to one, and finally we stopped and camped right there. Thus, day after day, we toiled across what seemed an interminable plain, walking the greater part of the time. Such a mode of traveling gives ample opportunity to take a topographical survey of the country. To the north, south and east not a tree was to be seen, the undulating prairie extending as far as the eye could reach, and for hundreds of miles beyond, black, dreary

and desolate, the herbage licked up by the prairie fires. The bleached bones of the buffalo were strewn everywhere, relics of the once mighty herds that with thunder tread swept across these plains. On the right, and running almost parallel with our trail, extend the Rocky Mountains, rising in all their sublime grandeur till their snow-capped summits seemed to kiss the clouds. Passing by a large stone which marks the place where the Rev. Mr. McDougal, the Methodist missionary, was frozen to death a number of years ago, we leave the monotonous prairie and enter what is termed a wooded country, a succession of bluffs or patches of timber, interspersed with prairie. At length Red Deer City was reached, situated upon the banks of the river which gives it its name. This stream rises in the Rocky Mountains, and is here about 500 feet wide. The "city" is not very large, consisting of two stores, several dwelling houses, and the Mounted Police Barracks established there at the time of the North-west Rebellion. During that distracted period the inhabitants were compelled to fly for refuge to Calgary, on account of the proximity of numerous hostile bands of Indians.

The building assigned me is termed, in the vernacular of the country, a shack, being constructed of logs, and covered over with sods and earth, and having an old-fashioned chimney in one corner. This building constituted church, school-room and residence. I formed the acquaintance of a Toronto gentleman, who was engaged in surveying the surrounding townships, and together we spent not at all an unpleasant time, keeping a kind of bachelors' hall.

This mission field covered an area of about 200 square miles. The settlements are very much scattered; the settlers themselves, generally well-to-do and contented, appreciating the privilege, after many years, of once more hearing the simple story of the Cross. Schoolmaster, doctor and preacher are the varied occupations of the missionary here. Where the nearest doctor is one hundred miles distant it is well for the missionary to have a small medicine chest well supplied with drugs to use in case of emergency. "He should have been a doctor instead of a minister," was the rather doubtful compliment I received one day after performing the surgical operation of cutting out a fish-hook that had been accidentally driven far into a boy's

finger. The greater number of the detachment of mounted police stationed here attend church services very regularly, their bright uniforms giving quite a military aspect to the congregation. The Indians are constantly moving from one place to another. Sottos, Crees, Blackfeet, and a tribe under the command of Chief "Bobtail" who figured prominently in the recent troubles there. When the Indian of to-day is contrasted with the noble Red Man of romance we are led to exclaim, "How have the mighty fallen!" If he ever did hold that high position which some writers would have us believe, what a terrible responsibility rests on us, for he evidently has acquired all the White Man's vices, with but few, if any, of his virtues. On a sudden, a band of them, bareheaded, feathered, beaded, moccasined, painted, and wrapped in blankets, would invade our quiet village, making night hideous with their orgies. Such is their insatiable thirst for intoxicants that they will even drink Pain-Killer for the alcohol in it. I saw a chief one day place a bottle of this medicine to his lips, drink half the contents without moving a muscle of his face—one might add, without even winking. The influence of the Gospel in elevating woman to the same social level as man was vividly brought before me in observing the manners and customs of these aborigines. I have met bands of them on the trail, the squaws trudging along leading their children by the hand and bending under loads that would almost break their backs, whilst their liege-lord walked serenely along carrying only a gun on his shoulder. *I have seen a squaw, carrying a papoose strapped on her back, busily engaged putting up the wigwam, afterwards chopping the wood, making the fire and cooking the meal; while all this time her lazy husband lay prone on the grass smoking his pipe, only evincing interest in the proceedings when it was announced that the meal was ready. Sitting down in a far-off corner she waited till he was through, being satisfied to get what was left.

Bachelors formed a large element in this settlement, there being not less than thirty of that class. Many of them fine, generous fellows, graduates of high schools and colleges, led by a restless spirit of adventure and by a desire to better their condition, have left comfortable and refined homes in the east to enjoy the independence and romance of life on the prairie. Next

to the elevating influence of the Gospel, the great want in that great lone land is more women—women in the highest sense of the word, who are not afraid to face a little hardship for a few years, to live amid plenty afterwards, and who would make their presence felt, widening and extending their Christian influence till it should spread over the whole land. If there is one spot on earth more desolate than another it is a home without the refining influence of a woman. Where her presence is not, men become uncouth and ungentlemanly, and lose many of those refinements which grace the social circle. Selfishness creeps slowly but surely around the heart, till at last it is bound as in fetters of brass. Oh, the home of the lonely bachelor as I have seen it: cold, cheerless and desolate, the unswept floor covered with the dirt of months—sometimes years, a bundle of cast-off clothes in one corner, the unmade bed in another, an upturned box in place of a chair, the stove so encrusted with rust that with a nail you could write legibly upon it, a table strewn with crumbs and fragments, and which had never an introduction to a cloth! Yet the owner struggles manfully on through summer's heat and the storms of winter, hoping, trusting that some day he may be able to secure a happy bride to preside there.

Men are wanted like the Rev. Andrew Baird, now Professor of Manitoba College, who, before that great artery of commerce, the Canadian Pacific Railway, had crossed the continent, traveled from Winnipeg to Edmonton (a distance of 1,000 miles) by trail and labored for the Master, who was not afraid to discard his coat, shoulder an axe and betake himself to the woods to cut down timber, assist in carrying it out and aid in erecting churches. The influence of such men will be felt both in time and throughout eternity.

Lakeside, the field in which I labored during the past summer, is situated in Manitoba about fifteen miles north-west of Portage La Prairie, on the southern shore of Lake Manitoba. I arrived there just as nature was shaking herself loose from the icy chain that had bound the earth, lakes and rivers for months. The crocuses were popping up here and there in bunches, unfolding their delicate petals, the first heralds of that bewilderment of flowers to follow, blue-bells, buttercups, lilies and roses, until the whole country is one vast parterre. There is another sight in

that country even more beautiful than its square miles of flower beds—especially to the farmer—its waving fields of golden grain. It is no unusual sight to see hundreds of acres in one field, nor is it an uncommon thing for a farmer to have from 2,000 to 20,000 bushels of grain in one season.

This field had never had a settled pastor heretofore, not even a student. Occasional services had been conducted by one or another of the neighboring ministers. The first Sabbath's work began at Long Creek, with Sabbath-school and Bible-class of about twenty, at ten o'clock, immediately followed by service at eleven. The attendance varied from fifty to seventy during the summer. After a ride of five miles west we reach Adelaide: Sabbath-school and Bible-class at two o'clock, service at three, attendance from thirty to forty-five. A walk of two miles, crossing the White Mud River in a boat, and a pony awaits us, kindly lent by Capt. McArthur. Westward, through a thickly wooded country, twelve miles distant, is Lakeside. Service here was at seven in the evening; attendance from thirty-five to forty. The Sabbath-school here at two o'clock was superintended by one of the members of the congregation; attendance sixteen. Ours was the first Presbyterian mission that ever reached this part long removed from any organized Christian influence. The people had grown cold and careless, but toward the end of summer they evinced an awakening interest in the Gospel call and in their soul's salvation. The school house could scarcely contain all who came. Returning from Lakeside through the darkness, our course winding among the bluffs, the stillness of night is unbroken until the mournful howl of the coyote, echoed and re-echoed in response, grates upon our ears in a concert not melodious but very energetic.

There are only about twenty Presbyterian families in the whole field, but the people of the Church of England (of whom there were quite a number) joined in with us and together raised the sum of \$300 for the Students' Missionary Society, besides contributing to the schemes of the Church. There were fourteen baptisms; and an addition of seventeen persons to membership in full communion with the Church, admitted by certificate and on profession of faith. The Rev. Mr. Stalker, of Gladstone, visited the field and dispensed the Sacraments.

Two graduates of Knox College, Messrs. Stalker and Renard, occupy pastoral charges in the immediate neighborhood and are faithfully advancing the Lord's work in their respective fields of labor. Rev. A. J. McLeod, now at Banff, supplied Mr. Stalker's place for six months. The Arden field adjoining on the west was opened up only eighteen months ago, but has made such progress through the earnest efforts of two of our students that it has been divided into two. One of these has built a fine church and is seeking settlement as a regular pastoral charge. Another of our students spent the past summer at High Bluff, a few miles south-east.

There is an old adage that, "Charity begins at home;" but, whilst we would not for a moment disparage the laudable efforts of our Church in straining her energies to the utmost to send out her missionaries to foreign lands, yet the fact should not be lost sight of that within the borders of our own Dominion there lies a region larger than China, rapidly settling up and capable of sustaining a population of 200,000,000 souls, and which is destined one day to wield a vast influence for weal or for woe in the world's history.

The settlers, scattered throughout that country, are by no means an illiterate class. It takes an intelligent people to successfully pioneer a country. They are the cream of the Eastern Provinces, many of them formerly moving in the best society. Is it to be wondered at that, for years removed far from church privileges, they should become spiritually cold and careless. It is the object of the missionary to follow them and endeavor by the help of Almighty God to direct their feet once more in the narrow way that leadeth unto life everlasting. Generally speaking, they are generous to a fault, kind and hospitable, and they always receive the messenger of the Cross with joy, and entertain him with the best they can provide. They give liberally, far more so, according to their means, than their wealthier friends in the east, and in the near future many of the present mission stations will not only be self-sustaining congregations but will of their means subscribe liberally to the poorer districts. We do not lose sight of what our people at home have done towards the missionary cause there. Neither may we forget that when that country was passing under the black cloud

of anarchy and rebellion she sent forth her sons to shed their blood upon her plains in defence of truth and liberty. During years of discouragements and disappointments, and even of pinching poverty, she has been doing her best to support the missionaries there. Still the Macedonian cry comes : We want more men and more money, come over and help us. Remember, these are men and women of our own kith and kin, flesh and blood, of our own nationality. Shall that cry be made in vain ?

Knox College.

WM. NEILLY.

SIGHT.

THE world is bright with beauty, and its days
Are filled with music ; could we only know
True ends from false, and lofty things from low ;
Could we but tear away the walls that graze
Our very elbows in life's frosty ways ;
Behold the width beyond us with its flow,
Its knowledge and its murmur and its glow,
Where doubt itself is but a golden haze.

Ah brothers, still upon our pathway lies
The shadow of dim weariness and fear,
Yet if we could but lift our earthward eyes
To see, and open our dull ears to hear,
Then should the wonder of this world draw near
And life's innumerable harmonies.

—*From Archibald Lampman.*

COUVA.

COUVA is one of the four mission stations of our Church in Trinidad. It lies about the centre of the island on the western side, on the coast of the Gulf of Paria. It is on the main line of railway, twenty-eight miles from Port of Spain and twelve from San Fernando. The name has a double application: it is used of a large district containing a number of the largest and most fertile sugar estates on the whole island, and is also applied to the village—or rather string of villages—which extends about a mile and a half along the road upon which the railway station stands. This village is of the regular West Indian type. A good wide metal road runs through the centre. At some points there are stretches of back street along the cane fields, and at varying distances narrow cross streets stretch from the cane on the one side of the village to the cane on the other side. The houses generally are of poor character, with coverings of board hung by hinges on the top or side for the window spaces. A few of them, even of those belonging to the poorer people, are very neat, and have folding jalousies in the window spaces. The houses of Europeans are large, and in many instances have a very fine appearance and are all well furnished. The plots of land upon which the houses stand are filled—literally choked, according to our Canadian notions—with all sorts of flowering, fruit and foliage trees and shrubs in the most delightful confusion. Nearly every plot has a number of cabbage and cocoa-nut palms, which tower above the other trees. The village has one very handsome concrete building. This is the Police Barracks. It comprises court-room, other government offices, and jail, along with the quarters of the police force. It stands on one of the corners formed by the crossing of the railway and the central street. There are always ten or twelve policemen quartered at this point. I cannot find words to express my admiration of the Trinidad police force as a whole. The officers, with few exceptions, are white men, the rest of the force being made up of black men. They are all quiet, judicious and faithful in the discharge of their duties.

The population of the Couva district is of the same character as that of the rest of the island. In the villages, West Indians or blacks predominate; and on the estates, East Indians or Coolies. I am not able to speak with definite exactness, but I should say that Couva district has about 10,000 Coolies. There are a few white families. These belong to the Roman Catholic and English Churches. On the estates there are about thirty-five Scotchmen, most of them unmarried, who are Presbyterians.

It is generally acknowledged that this district is the most unhealthy of all the points of mission activity in Trinidad. This is correct as a matter of comparison; but we must not suppose that it is so unhealthy that Europeans cannot live there. I am aware that people in Canada have the impression that the climate of Couva is little short of fatal to white people. Several circumstances have combined to produce this impression. Mr. Christie, who was missionary there before I went out, had to retire from the work on account of ill-health. There were two deaths at the mission house while we were there: our little boy, John, and our teacher, Miss Archibald. Besides this, it was the breaking down of Mrs. Wright's health that led to my resignation. It is not to be wondered at, in view of all these facts, that Couva should be dreaded by people here in Canada, insomuch that the Foreign Mission Board has not yet secured a man to take my place.

But let me call attention to a few facts on the other side. Mr. Christie was not a strong man, even before he went out to Trinidad. Miss Archibald's death, although, perhaps, hastened somewhat by a tropical climate, was due to constitutional causes. She might not have lived long even if she had remained at home. Our little boy also was naturally delicate, and, although I feel sure that the climate of Couva was very trying to him, he might not have lived much longer even if we had remained in Canada. As to the breaking down of Mrs. Wright's health, I have not the slightest hesitation in saying that it was caused very largely by the miserable old house in which we had to live for upwards of two years.

Observe, further, that Couva is very much improved since the time of Mr. Christie's arrival there. There is a better system of drainage everywhere, and the hills to the east have been very largely cleared of the high forest, so that the winds from the

ocean on the east and north-east have freer access to this whole district. Again, Couva has now a fine, large, healthful mission house—a house constructed upon the very best principles to secure and preserve health in a malarial district. It is forty feet by forty, and stands upon brick pillars over seven feet high. The ceilings of all the rooms are high (fourteen and a half feet). It is well ventilated and is situated well, having the Government school property on the east, and a large stretch of cane field to the north and north-east. Anyone going now to Couva might, with the same care required in every part of the island, expect to have fairly good health. If we had had such a house to go into when we arrived in Couva I feel sure that we should have been there yet without any thought of leaving. The work of our Canadian Church in Trinidad is mainly in behalf of the East Indians. In Tumpuna district and in San Fernando there are Presbyterian ministers from Scotland who have charge of the Scotchmen and black people, so that there is no necessity that the Canadian missionary should undertake anything more than Hindustani work. There is no such provision for the Couva field, yet there are about thirty-five Scotchmen on the estates. I took in hand to do something for these, in addition to the work among the Coolies. They responded heartily to my efforts. Much interest was taken by the black people also. A very handsome church was built and paid for before I left. This church belongs to the Mission, with the understanding that a service in English shall be kept up in it for the benefit of the English-speaking population. But the idea is never lost sight of for a moment—is not in any sense of the term made secondary, that the Canadian minister in Couva is a missionary to the Indians. I wish to give some idea of the kind and amount of work done for these people.

I.—SCHOOL WORK.

We have now five schools in Couva: Exchange, Milton, Perseverance, Brechin Castle, and Esperanza. There is also a small school on Providence Estate which is reckoned a branch of Esperanza.

Let us pay a visit to Exchange school, which stands on the same lot with the mission house and church. We go into a

room twenty-five feet by forty, fully furnished with desks roughly made of pine boards. On the walls there are several good maps and blackboards. We find a lot of bright, intelligent, brown children, mostly boys from seven to twelve years of age. There are a few boys and one or two girls over twelve. We pass through this room into a smaller room which has one seat all round by the wall. Here we find the infants, the children under seven years of age. The work done in this school, and in all our schools, is very much of the same character as that in a common school in Canada. The only difference is that some time is given every day to the teaching of Hindi. Most of the children who have been attending school for some time are neat and clean. The new scholars are dirty and ragged, some of them quite naked. This is the school for which a Canadian teacher is required. During the eight months of Miss Archibald's work we could count upon an attendance from fifty to sixty daily without coaxing or forcing. There is no compulsory law of attendance in Trinidad, so a great deal of work has to be done to get the children into school. This description applies to all the schools.

It may be interesting to know what these schools cost; I will therefore give the items: The lady teacher receives \$33.34 a month, and we may reckon upon about \$8 a month for assistants in this school. The W. F. M. S. of the West provides \$300 a year for their lady teacher's salary. The head teachers in the other schools receive a uniform salary of \$12 a month, and a share (generally one half) of the earnings from Government in addition to this. In each of these schools we employ also a seamstress at \$4 or \$5 a month, and a monitor at \$2 or \$3. It may be asked, Why is there such a difference between the salary of the Canadian teacher and that of the other teachers? We might easily satisfy you upon this point by speaking of the difference in ability. If the native teachers are worth what they get, the Canadian teachers are worth a great deal more than they get. Again, we might satisfy you by showing difference in the amount and quality of the work done. The Canadian teachers are earnest and active, and do a great deal of work outside of school duty. In some cases they teach the other teachers, and young people who gather, for two hours five nights in the week.

But there is another thing to be taken into consideration which brings up the salaries of the diligent and successful *native* teachers so that the difference is not so great after all. All these schools are on the Government list. For every child who attends school 100 full days, and passes the Government Inspector's examination, a grant is given of \$2.40, and \$3.60 or \$6, as the case may be. The native teachers receive in most cases one half of this Government money in addition to their salary of \$12 a month. The Canadian teacher gets no share of these results. Last year we received £121, about £20 for each school, which, if we reckon by the average, would give \$8 additional to each of these teachers, or an aggregate of \$20 a month. If we drop out Exchange School and remember that some of the schools earned very much more than others, the salaries of some of these teachers will reach about \$30. The fairness of this system will be apparent since the teachers have all the same fixed salary, and the extra is gained by their own efforts.

The school work takes up a great deal of the missionary's time, and makes heavy demands upon his energy. The schools have to be visited regularly; sometimes we learnt a great deal, unpleasant but useful, by dropping in upon the teacher unawares. But the results of this work have been glorious. There are hundreds of young Indians in Trinidad who did little more at school than learn to read Hindi and English; but who would sneer at this, even if it were the full result of our school work? What a comfort to the missionary as he hurries from one place to another in his large field to hand in a tract or small book at a number of points where he cannot wait to speak or read himself, knowing that there are some near at hand able to give voice to the silent messenger. But much higher results have been attained in many cases. There are Indian lads to-day holding positions of trust, honor and influence, and earning large salaries, who were taught in our schools.

One other feature in our school work I must mention. It is this, that all the exercises of the day are made the means of conveying religious and moral truth. Do not imagine for one moment that in this work the missionary spends his time and strength for naught. If no more were done by the Canadian Church in Trinidad for the Indians than the school work, we

might confidently look for the fruits of Christ among those people in the generation now rising to manhood.

II.—HOSPITAL WORK.

Another part of my work in Couva was regular visiting of the Estate Hospitals. There are eight of these in the district. According to terms of indenture, Indians who fall sick or meet with an accident on the estate must be provided with suitable accommodation and medical attendance. The missionary has free access to the hospital at all hours, except when the doctor may be on duty. There are only two wards, one for men and the other for women. In most cases the sickness is slight. Perhaps an attack of simple fever, or a sprain or an ulcer. Severe cases are removed at once to the Colonial Hospital in Port of Spain, or in San Fernando. Glorious opportunity is found in these hospitals for preaching the Word of the Kingdom. We could count upon finding from a dozen to a hundred poor creatures sick enough to be solemn, but not sick enough to be sullen. Of course sights and smells were not always pleasant, but we soon forgot these in seeking to heal and cleanse their sin-sick hearts with the Balm of Gilead and the leaves of the plant of renown. The sweet odors of the Gospel drove out the sickening smells of ulcer, and carbolic lotions and poultices. I look back to these hospital services as among the sweetest experiences of my life as a missionary. I have well nigh wept sometimes that I had not the Master's power to heal poor diseased bodies.

III.—THE ESTATE BARRACKS.

Next let me speak of the barrack work. The indentured laborers are provided with rooms on the estate. These rooms are built in long, single lines under one roof. Build a line of nineteen or twenty rooms, each ten by twelve feet, and put a continuous roof over all, leaving the spaces above the plate open except the two end gables and you will have a West Indian estate barracks. In many cases there is a long barracks on each side of an estate road. On this road at about the middle of the barracks we used to hold our services. These services could not be held earlier in the day than four o'clock of the afternoon. Our custom was to find, if possible, someone who could play the tom-tom (or drum) and then sing a hymn. In a few minutes

men, women, and children, would gather from points all along the road. After the hymns a passage of Scripture was read, then an address by the missionary and, perhaps, a few short addresses by teachers or catechists who might be present. Then two or three hymns and a prayer. Then we are off to another point. These services were usually held after a visit to the hospital. I have known the patients who were not too ill to walk, follow us from the hospital to the barracks.

IV.—VILLAGE WORK.

There are several large villages in the Couva district. My custom was to take the catechist with me and leave him at one end of the village, whilst I would drive to the other end taking a boy or my groom to attend to the horse. We would begin at the outskirts and work toward the centre, calling at every house. We would speak about the school and urge the parents to send out their children, say a few words in reference to religion, and invite the people to meet with us at some central point at a certain hour. Sometimes we got a good many, sometimes only a few, but with those who did come we would hold a service of the same kind as those at the estate barracks. The villages are the home of the Babajis or priests. Very often we met with very vigorous discussion. In Calif village alone I know of eight of these priests. They were accustomed to meet under the verandah of a Coolie shop. We tried to get our meeting as near as possible to this place. Sometimes we asked them to let us mingle with them. I never knew them to refuse. They were always very respectful to me, sending for a chair or a clean box, and insisting that I should sit right in the midst of them. At first they used to argue a great deal, but after a few months would listen quietly until we had finished and then thank me for coming.

V.—REGULAR SABBATH SERVICES.

All that I have said up to this point describes the week day work. Now I must tell you of our regular Sabbath services. I held four services every Sabbath. The first was at Esperanza at nine o'clock in the morning. Here we could always count upon having a good large congregation, made up chiefly of Christian people. We have upwards of thirty-five communicants at this point. Our service was usually formal, just as in any

Presbyterian church in Canada. Sometimes, however, questions were asked by the people, and difficulties presented which had been troubling some of the people during the week. Sometimes some of the people would come out on the road to meet me and say, "Sahib, preach on the resurrection," or "On the new birth," "We have been talking about it all the week, and the heathen priests have been puzzling us with all sorts of difficult questions." I always responded to such an appeal and am sure that our services on such occasions were both interesting and profitable. I have sometimes wondered at the searching, subtle questions which were asked by members of that congregation. These people know their Bible—some of them so well that I had only to name chapter and verse to get the exact words of a quotation from memory. About one third of the communicants could lead in prayer publicly with great fluency and power. Among these were some lads of fourteen or sixteen years of age. You would wonder at the solemnity, good order, and earnest intelligent interest manifested by the Esperanza people. The Lord bless them!

Our second service on Sabbath was at eleven o'clock, in a large building called Sevilla Hospital, which provided accommodation for the sick from three large estates. We could always count upon a good audience here. Usually the people were all ready for us, waiting quietly upon the benches and floor in one of the broad passage ways. We were as free from interruption here as we could have been in church. Our service here was less formal than that at Esperanza, but more formal and regular than the week day services at the other hospitals.

Our third service was at three in the afternoon on the mission premises, and was of the same nature as that at Esperanza. All these services were conducted in Hindi. Our fourth service was at seven in the evening, and was in English. After the Church was built we had an attendance of 100 to 150. This service was started for the benefit of the young Scotchmen, but of course the black people were made welcome. We had some glorious services. I do trust that some one may be found soon who will not simply be filled with zeal for the blessing of the Indians, but be able and willing to sustain the interest among the English speaking people.

Toronto.

JOHN KNOX WRIGHT.

Missionary.

NEW YORK CITY MISSIONS.

THE Canadian visitor, who hurriedly passes through the American Metropolis on his business or pleasure pilgrimage to and from the old land, and remains in the city for one Sunday only, is certain to form an unfavorable opinion of Christian work in general here. This unfavorable opinion is strengthened as he observes the extent to which Sunday traffic is carried on. It is needless to say that his judgment is not in error. In certain quarters of New York, business never ceases during the seven days of the week. From the numerous churches, at the close of Sunday morning and evening services, crowds of worshippers pour forth, only to be met with larger crowds bent on business or seeking after pleasure. But on investigation there may still be found salt that has not lost its savor. Powerful Christian forces are constantly at work. Many of the larger congregations support and take great interest in mission work, and in every case the efforts are being blessed. With congregational auxiliaries, however, we do not intend to deal at present. This paper will sketch briefly another movement.

We need not trace from its inception the history of the association that is carrying on mission work in New York City. It will be sufficient to say that this work, as now conducted, is the result of humble endeavors extending from the year 1825. Slowly it grew until 1870, when an amended incorporation act gave the society its present status under the name of the "New York City Mission and Tract Society." The officers and directors are members of the various Evangelical denominations belonging to the city. Its objects can best be learned from Section 2, of the charter: "The objects of this corporation are to promote morality and religion among the poor and destitute of the City of New York, by the employment of missionaries, by the diffusion of evangelical reading and the sacred Scriptures,

and by the establishment of Sabbath schools, mission stations and chapels, for the preaching of the Gospel and for other ordinances of Divine worship." Nor is the purpose confined to the paper on which it is recorded ; it is being successfully carried out by the society. Large and comfortable churches have been erected, congregations have been organized, with the Apostle's Creed as the symbol of faith, and having a simple form of church government. The ministers in charge are regularly ordained by some one or other of the evangelical denominations, and associated with them are church officers chosen by the people. The buildings are called "Churches for the People," and are six in number: Olivet Church, De Witt Memorial, Broome Street Tabernacle, one Italian and two German mission chapels. The three first named cost \$40,000, \$80,000, and \$140,000, respectively. We mention this merely to indicate the stability of the movement. These churches not only afford accommodation for the usual religious worship and services of the Sabbath ; they are also arranged so that reading-room, rooms for library, gymnasium, cooking-school and sewing-school are afforded as well, one roof covering all the various and multiform means and agencies of evangelistic effort. They are all situated below Fourteenth street, and occupy a field from which many of the up-town churches withdrew years ago, as the city grew to the north. As the work engaged in by all is common in character, a brief description of the field, difficulties, methods, and results of one will suffice. I select the second above mentioned—De Witt Memorial. This mission is located in the midst of a vast churchless population. Fifty thousand people live within the sound of its church bell. No other English-speaking Protestant Church is in this district. The great majority of the people are self-supporting, and, for a "city-slum" class, fairly respectable. Nearly all of them are compelled to live in tenement houses, some of which contain a larger population than many a country village that can boast of two or three churches. A thousand human beings are frequently crowded into a building covering one fourth of a square. The missionary meets with professors of all religions, adherents of Romanism being in the majority. In this field there are at least 20,000 nominal Protestants. A few of them have always been attached to the Church, but a

much larger number are backsliders. The great majority, however, may be styled, "Man-made Christians." They were baptized and confirmed, but now never go to church except on those special occasions when they desire the sanction of the Church at marriages, baptisms or funerals. When one learns of the iniquities practised, and the depths of degradation to which many of these poor unfortunates have fallen, it is like a ray of light in a dark place to find that comparatively few show any bitter hostility to the Church. The chief hindrance, so far as observed, is profound indifference. The people care no more for the sanctuary than many persons do for lodges or societies in the work of which they take not the slightest degree of interest, and whose rules they do not understand. They are thorough-going materialists. Comfortable homes, higher wages, and better positions are sought after by all; and as religion does not offer them these directly, they do not see how it can do them any good, and therefore utterly neglect its claims.

In such a field many difficulties are encountered. Religious sentiment is of the lowest type. A zealous worker in his daily round of visitation, asked a young boy, who was housekeeper while both father and mother were absent struggling for the family's existence, "Where do your people go to church?" The reply of the young New Yorker is worthy of note, as it illustrates the spirit which animates multitudes of working people: "We are Americans; we don't go to church. Only the Irish go to church." And the young urchin's philosophy was true to his training and observation. In his world, religion and the Church are not fashionable. You approach a workingman on the subject of religion; after listening for a time, he replies: "What you say may be all so, but nobody around here seems to agree with you upon these things." Over-crowding is another difficulty. The word Home—"childhood's temple and manhood's shrine,"—loses all such significance in a New York tenement house. Sanitary inspectors report sad cases. In one instance a family of five were discovered in a filthy cellar, which they shared with fifteen geese. In a room which had not been cleaned for five years, and where the plaster of the ceiling was falling down in pieces, were a woman and five small children in a starving condition. They had eaten nothing for two days, and one of the

children was in bed, suffering from severe wounds on the face and shoulders, caused by the falling plaster. Amid such herding and suffering, how can home ever become the sacred refuge of life? Family devotions are often disturbed by fights and drunken carousals above, beneath, or on either side. "When I want a quiet spot to pray I put my head out of the window," said a poor woman. It goes without saying that such conditions are not favorable to the development of Christian character. A yet greater evil remains to be spoken of. In this district there are 287 saloons, some of them of the lowest description. They generally close at midnight, but I am credibly informed that during summer weather the drunken customers seldom go home, and at 5 a.m. are again on hand, each eager to be first served. Many deaths occur, but recruits are yearly added from the young men and boys. These latter do not begin their career in the gilded gin-palaces with their attractive enticements, but take a speedier road to ruin. A number of them get together in some obscure court, or covered wagon; a few pennies are contributed, and one is sent for a pailful of liquor. When the supply is exhausted a second "collection" is taken up, and the pail is refilled. These festivities of the devil are, in the Bowery language, called "kettle rackets," or by the more mysterious term, "working the growler." New saloons are constantly opening, and neatly printed invitations are mailed to young and old, informing them that a "grand opening" will take place on Saturday, Sunday and Monday. As all grand openings begin with free drinking, such occasions are hailed with joy. In the face of these difficulties and against such foes, *one* Church is at work!

What methods does it adopt? First, the *Church* is brought prominently into view, everything done aims directly at the upbuilding of a strong Church, which shall stand as a spiritual lighthouse in the midst of sin, unbelief and misery, and be a witness of God's love to lost men. Mission, Gospel hall, chapel, and kindred terms, are discarded. The *morning*-service is magnified. Promoters unanimously agree that if but one service on Sunday could be held they would unhesitatingly select the morning. The reason is, that by having only an evening service the people are taught to give the iag end of the day to

the Lord and all the rest to the devil. In the evening a Gospel service is held, at which good singing is considered a requisite. This service usually closes with a short after-meeting. *Giving* is another prominent feature, and the past training must have been thorough. "De Witt" can boast 200 envelope-holders, who give their weekly offerings to support the Gospel.

Next in importance comes the Sunday-school work. Good teachers, a good library, prayer and preparation, are the chief factors in this branch of Christian industry. Already the children are being trained in the matter of free-will offerings. Over eight dollars is received every Sunday. Many of those, now teachers, were a few years ago running the streets, knowing nothing of God and Christ.

Every week throughout the year seven weekly prayer-meetings are held. These are designed to reach various classes. Young men, young women, mothers, children, are all remembered in the selection of days and hours. On Friday evening the Gospel net is let down to the lowest deep. Saloons and haunts of sin are personally visited, and the inmates urged to come to the Gospel-temperance meeting. In the winter the prayer-hall is crowded with the lowest class. Bar-tenders and river thieves are frequently seen. Numbers leave the meeting deeply moved and fully resolved to lead better lives. Yet the universal testimony of the experienced workers is that comparatively few of the army of confirmed drunkards are permanently lifted up into a better life. The barrenness of this work, however, stimulates effort in another direction. No agency is left untried to bring the younger men to Jesus before they are drawn into the whirlpool of vice.

Educational advantages are also provided. Here the Sunday-school Library does an important work. Last year thirty-four illustrated lectures were given, and were largely attended by all classes and denominations. Mutual help is also insisted upon. Unwise alms-giving here, as elsewhere, has been found very detrimental. The "rice Christians" are not found in India alone. There are many in New York. If the Bread of Life is held in one hand, and the meat that perishes in the other, Christ will not be given the preference. As much as possible, therefore, charitable assistance from the outside is done without.

But I hear a reader ask, "What is the most effective means employed in this work?" Let a missionary answer, "Going from house to house." Yes! a kid-gloved and pulpit-robed Christianity would be of little avail here. Hand-to-hand work is necessary. Personal contact must be sought; an interest in divine things must be created by personal effort. No attraction in the pulpit will draw these classes to the House of God. Proof is not wanting. Messrs. Moody and Sankey were invited to hold a few services in this church two or three years ago. The district was flooded with hand-bills—the evangelists thoroughly advertised. Sunday morning came, and with it a half-house congregation. Why? Because the people had no *personal* interest in Moody and Sankey, or in the cause which they represented. To awaken such interest face-to-face work of the Christian visitor is needed.

A sentence or two in regard to results. Five years De Witt Memorial Church has testified to this people the beneficence of a Christian donor, teaching, in the face of unbelief, lessons touching sin, redemption, and immortality. With what success? A communion roll with 250 members, sixty-seven of whom were added the last year; an average of 590 worshippers attending its three regular Sabbath services; a Sunday-school with an attendance of 521 throughout the year; a Chinese-school, with twenty-five scholars, taught by the members of the church; an English and German Church prayer-meeting, with an attendance of 160 every week; a contribution of \$1,941.15 from the congregation towards carrying on the spiritual, benevolent, and educational work of the Church—these are some of the outward and visible results. But who can estimate the results, more important than these, which cannot appear in statistics? Will far-seeing men learn and apply the lesson suggested in this work in relation to the solution of the social problem? Let us hope so.

R. J. M. GLASSFORD.

Union Seminary, New York City.

SOUTH AMERICA.

N EARLY 400 years have passed since Columbus in his third voyage landed at the mouth of the Orinoco, when, from the volume of water pouring into the Atlantic, South America was declared to be a continent. Further discovery has proven it to be a peninsula of triangular form, in length, 4,550 miles, in breadth 3,200 miles, covering an area of 7,500,000 square miles, with a population of 35,000,000. It contains one empire, nine republics, and three colonial districts. Three-fourths of the continent lies within the tropics.

The majority of the population are Indians, divided into four groups: The Appalachian, the Brazilian, the Patagonian and the Fuegians, many of whom are in a half civilized state. The Appalachian are the most intelligent and the Fuegians the most degraded.

In attempting to give a rapid survey of this wonderful land, let us begin where Columbus first landed. Guiana, the home of 150,000 people, exclusive of aborigines, extends from the Orinoco to the Amazon, with a coast line of 800 miles. No mountain range attracts the mariner's eye. The land is so low as to be hardly visible from the sea. There are districts, where in flood-time, fishes feed on the leaves of herbs, and crabs are found on trees. It was here that Sir Walter Raleigh came in pursuit of an imaginary "El Dorado," glittering pieces of mica being sufficient to induce the dream of another empire like that of Peru. The eastern section of this province is the only British possession in South America. Slavery existed among the tribes from the earliest times. There are the Acawois who deal in poison and murder, the Waraws who live in marshes and are filthy and most degraded, the Arawaks, less savage and exhibiting greater aptitude for civilization, and the Caribs who resemble the Indians of our own land.

Their religion is a dark web of gross superstition and incoherent fetichism. They believe in two superior beings, one only, however, receiving homage. Swearing is unknown in the vernac-

ular which does not furnish requisite terms. The Indians when indulging in "firewater," practice profanity at a terrible rate, but it is in the English language.

Such a commodity as "Time" they say was made for slaves or white men. Woman is not a free agent in marriage, while polygamy is very common.

Crossing the Amazon we enter Brazil, the only empire in South America. It covers an area of 3,200,000 square miles, being nearly as large as Europe. It has a population of over 12,000,000, of whom 600,000 are Indians, for the most part in a savage condition. We can form some idea of the appearance of this great empire, in the interior, when told that a heavy rain of forty-eight hours duration would leave nothing of whole cities but mudholes and mounds, but this is the country in which rains descend not and floods never come.

In 1887, there were discovered along the Amazon some nine tribes of Indians, numbering about 3,000 souls, peaceable, industrious and singularly gentle savages, living in a primitive condition, absolutely untouched by the white man's civilization and even ignorant of his existence. Each tribe has its own dialect, and it might be said they live in the stone age, iron never having been seen by them. Marriages are monogamous; parentage is traced through the mother. They have no idea of a personal God, but believe in a future life. They believe also that the soul leaves the body during sleep and visits the places of which they dream, so they consider it dangerous to awaken anyone suddenly for fear the soul may not have time to return.

In 1885, the census showed 1,000,000 slaves, but times are changed: slavery was abolished in May, 1888. All honor to Prime Minister de Oliveiara, who proposed the measure.

It is hard to imagine the moral, social and religious degradation of Brazil. The Roman Catholic Church has here had opportunity for development, but the result, where Rome still reigns, is that the civilization is of the sixteenth rather than of the nineteenth century. Eighty-three per cent. of the Brazilians can neither read nor write. Roman Catholicism is the established religion but all other religions are tolerated, and buildings may be erected for worship if they do not assume the form of temples. There is as true idolatry in Brazil as in China. Rom-

anism there is only heathenism with Christian names for its gods. Mary is represented as sitting on the throne of Divinity, while God himself wonders at her glory. Superstition is gross and heathenish. Charms are worn by all; crosses and horns are placed on fruit stands or hung up by the doorway to keep away witches and evil spirits. Immorality is universal. The priests are grossly licentious. Marriage among the lower class is the exception rather than the rule, caused partly by the exorbitant charges of the priests for performing the marriage ceremony.

The Rev. John Kolb in one of his letters, gives this among the reasons why Presbyterians should have a special interest in evangelizing Brazil: "That in the days of Calvin, settlers and missionaries were sent to Brazil, the great Reformer himself having intended to come to this land. To show how distasteful Calvinism is to them and what it is ultimately to do for them, we have only to behold that procession winding its way to the church of Santo Antonio. Seated in the triumphal chariot is the Queen of Heaven, as the Brazilians love to call the blessed virgin; crushed to earth beneath one of the wheels is a prostrate form, while a bound captive follows, fastened to the hinder part of the chariot. That the identity of these two may not be mistaken, beneath them are their names, Luther and Calvin. The walls of that Church are crumbling to the dust, while the doctrines of the reformers are riding to-day in triumph over the superstitions in this great empire, and we believe they shall continue to do so until the hordes of wild Indians shall know of Him whose right it is to rule."

Climbing the two ranges of the Andes, (if such a thing be possible) we enter Peru, the land of the Incas. It has a sea-coast of nearly 1,500 miles, extending 500 miles inland, and covers an area of 3,000,000 square miles. The population is nearly 3,000,000, of whom 57 per cent. are Indians.

The early inhabitants consisted of several distinct nations, sub-divided into many tribes which were eventually combined in the empire of the Incas.

The coast appears originally to have been inhabited by a race of fishermen called Changos. These have passed away and negroes and Chinese have taken their place. In the north of Peru there are remains of immense works of masonry, the

unfinished state of which seem to indicate the overthrow of the government which conceived them and which must have held sway over the entire country. It was after this that the most civilized and powerful people—the Incas—began to build up a more civilized empire, which work was completed when the Spaniards discovered Peru.

Peruvian civilization originated with Manco Capac, 1,000 A.D., who founded their laws and religion. The empire was overthrown by the Spaniards in 1531, but regained its freedom from Spanish rule in 1824. By the terms of the constitution there exists absolute political, but not religious, freedom, the charter prohibiting the public exercise of any other religion than the Roman Catholic, which is declared the religion of the state.

The architectural monuments of the Peruvians are of the greatest value, and the world has nothing to show in the way of stone-cutting and fitting to equal the skill and accuracy displayed by these people. They show clearly the state of their arts in almost every department; their reservoirs and aqueducts give us a clear insight into their agricultural system; their bridges and roads tell us of their means of intercommunication; their tombs give evidence of their belief in a future life.

There was a very much better state of things under the Incas than there is to-day under Spanish rule, and had the people then had a written language, they would have been on a level with the best of Oriental nations. The Inca was the civil and religious head, held sacred as a descendant of the sun. Their religion was a theocracy. The heavenly bodies, the thunder, and the rainbow were worshipped. May the time soon come when God shall receive the worship which some objects of His creation now receive. But as yet there is no Protestant missionary here to break to these people the bread of life.

Leaving Peru, we pass through Bolivia and the Argentine Republic and enter Patagonia, the southern extremity of South America. It covers an area of 322,550 square miles. This land and Tierra Del Fuego separated from the mainland by the Straits of Magellan, are heathen and only partially under Roman despotism. The region is utterly repellant, and the few wretched and degraded natives seem frozen into apathy toward a faith so pure, elevating and spiritual as Christianity. The Patagonians

are the tallest race on the globe, the mean height being five feet eleven inches. R. Brown says of these latter, "Forty-eight hours of abstinence from food seems to be no inconvenience to them,—cleanly in person, bathing every morning, the men's hair being afterwards brushed by their wives, daughters or sweethearts, care being taken to burn any which may be combed out in case evil-disposed persons might work spells on the original proprietor of the hair."

Everything about the Fuegians is disgusting and almost brute-like. The spectator turns from them in the belief that surely now, "Man created in the image of his Maker, has reached the lowest type, or brute ascended to the highest stage." They move about in a crouching, stooping manner, their persons covered with the filth of a lifetime; they wear no clothing and live in huts of bent boughs covered with grass.

Now, to take a retrospect of the country over which we have traveled, stand with me, in imagination, on one of nature's battlements, 20,000 feet above the roll of the ocean, where perpetual snow has resisted, through the ages, the melting heat of a tropical sun, and take a glimpse of one of the greatest continents of the globe, with its two great ranges of the Andes 100 miles apart, extending 4,000 miles from north to south. Scan the great forests on the ridges, the deep green glossy foliage of the india-rubber trees, and, lower down, the cultivated orchards of the cocoanut. Away in the distance deserts as barren as those of Sahara alternate with valleys as rich as those of Italy. Rivers rising in the mountains of snow precipitate themselves through deep and rocky gorges into the Pacific, or through the broken Andes to swell the mighty Amazon. Who, then, will not be convinced, that in no place has nature, presented herself in such various forms? Her soil is good, her mineral resources invaluable, and her harbors unequalled in the world, yet it is a land of wickedness and of the shadow of death, Indian savagery having given way in many places only to be bound by the tyranny of the Romish Church, received by them from their Spanish and Portuguese conquerors.

But let us pass on to notice what has been done to carry the Gospel of God's dear Son to these deluded millions. In 1500, the Portuguese took possession of the coast of Brazil and entitled

it "the Land of the Cross." Three zealous Jesuit missionaries of Rome, at once began their labors. We look in vain in the annals of those times, for any evidence that these men taught the doctrines of the Cross, and the Jesuits have here, as elsewhere, evidenced to the world, that they have not the spirit of Him whose brethren they claim to be and therefore are none of his.

So the original name was changed to the name Brazil derived from the red wood of the land.

In 1554, the first Protestant Church in this great land was formed by a colony of French Huguenots, on an island near Rio De Janeiro, under the patronage of Admiral Coligny. These Huguenots were accompanied by students from Geneva, disciples of Calvin and Beza, one of whom, Jean De Boileau, penetrated to the oldest Portuguese settlement at St. Vincente, where he spread his "Calvinistic heresy," to the annoyance of the holy fathers. Command was given to destroy the heresy by killing the heretic. The heretic was martyred, but the heresy lived, and is living to-day; and as "the blood of martyrs is the seed of the Church," from this heroic preacher's blood there will yet be reaped a glorious harvest. This little band was entirely dispersed in 1567, by the Portuguese, and it was not until the political changes, beginning in 1800, by which Spanish and Portuguese rule ceased and independent states were erected, that the way was opened up for Protestant missionaries.

The Moravians began their work in 1777, and have now three stations in Dutch Guiana, sixteen missionaries, seventy foreign helpers, 376 native helpers, 6,860 communicants, and 23,810 adherents.

In 1836, the Methodist Episcopal Church sent one missionary; they have now nearly 600 members, with fifteen Sabbath-schools. The flag Captain Allan Gardiner so bravely, though not wisely, carried, was taken up after he fell in 1850 by others, who developed his plans and formed the South American Society, which has now twenty principal stations, and is doing a good work.

The American Presbyterian Church (North) began work in 1859, and has now fifteen stations and more than eighty missionaries, with 1,800 members in full communion. The Presbyterian Church (South) has missions in Brazil, and reports 150 members.

A grand work is also being done by the members of the "Bishop Taylor's Self-supporting Missions," while noble men are carrying the Bible to many homes in face of cruel persecution and abuse.

And, lastly, there is the mission in connection with our own Church, which was begun in 1885, when the Rev. John Gibson landed in Demerara and began his labors among the Coolies, and, although there have been serious financial difficulties, the mission promises to be a successful one. Four schools have been opened, which are largely attended. The Communion Roll contains thirty-seven names. May they also be written in the Lamb's Book of Life.

But what are these missions in a land so dark, so bound by the iron yoke of Rome. One Protestant missionary to every 600,000 souls, while many parts are absolutely untouched by missionary effort. Twelve out of the twenty provinces of Brazil have no missionary of any denomination. Bolivia, with two and one-third millions, has no one to tell of the Lamb of God which taketh away the sin of the world. Paraguay has 346,000 souls exclusive of Indians, most of whom are savages, and no effort has been made to carry to them the Gospel of Christ; while Venezuela, with over two millions, has never heard of Jesus, the Christ. Surely, as we look over this country with its teeming millions, we cannot fail to hear again the voice of the Master, rich with all the meaning of two thousand years ago: "Lift up your eyes and look on the fields, for they are white already to the harvest." God has given abundant proofs that the Gospel of Christ is the only lever to raise these people up to a higher plane. Shall we be found wanting in carrying it to them?

Knox College.

A. E. MITCHELL.

REV. JOHN GIBSON, B.D.

I N the December number of the MONTHLY, Mr. Ballantyne pays a loving tribute to the memory of the Rev. Mr. Builder, who, after a few years of faithful service in India, has been called to his rest. Since that was written another standard bearer has fallen. The death of Mr. Gibson was a severe blow—all the more severe because unexpected, not only to his relatives and to those who knew him personally and loved him, but also to the whole Church. When he offered his services four years ago to the Foreign Mission committee and was appointed to Demerara, it was understood that he had been chosen for a work difficult in its nature, and requiring not only zeal and determination, but also tact and judgment. He was chosen because it was believed he possessed those qualities in an eminent degree, and the Church has not been disappointed. Although Mr. Gibson with characteristic modesty, did not, in his reports, give prominence to the work he was doing, yet, from time to time, from other sources, news reached us, that he was getting hold of all classes, and as has been said, all, from the Governor down to the poor coolies, loved and trusted him.

John Gibson was born in Markham township, in August, 1856. His early life was spent on the beautiful farm where his father still lives. When a boy he was taught by Mr. Macdonald, now master of Wellesley school, of this city. When sixteen years of age he was sent to Markham High School, where he remained two years. He then went to Hamilton Collegiate Institute. Here he studied for two years, and, in 1875, entered Toronto University, graduating in 1879, with first-class honors in metaphysics. He then entered Knox College, and, after taking the full course of three sessions, studied for one session in Princeton and one in Union Seminary, New York. In the spring of 1884, he returned to Toronto, preached for three months in St. James' Square church, then vacant; offered himself to the Foreign Mission committee, and was designated to Demerara. Here,

with the exception of six months spent in Trinidad, learning the language, he labored till the time of his death.

It will be seen that few men have received a more thorough preparation for their work than Mr. Gibson, and few men have made a better use of the opportunities at their disposal. He had always been a student and his student habits grew stronger as he continued his course. He was thoroughly accurate and conscientious in everything he did. Never was he known in college to do his work in a slipshod manner, never would he pass anything over without thoroughly understanding it and making it his own. This, together with his excellent natural abilities, enabled him to take and maintain a high place in all his classes. In the University his position in the class lists was always an honorable one, and all through his Knox College course he was first in his year.

The same thoroughness characterized all his work. For two years he was classical tutor in the literary department in Knox College, and all the students who were taught by him bear testimony to the conscientious manner in which he performed his duties. He would not allow them to pass over a difficult passage until everyone understood it and it was no longer a difficulty.

Not only was he a good student, but he was also a leader in every department of college life. When in the University, his heart was there, his interests were there. He threw himself with enthusiasm into everything which was of interest to the students. He was a prominent member of the Literary Society, and commanded the respect of all parties at a time when party spirit ran higher than at any other period in the history of the University. When he entered upon the study of Theology he was just as enthusiastic in connection with all the varied departments of college life there.

He was a leader in the manly sports which developed the physical strength of the students, and which were in perfect harmony with the sacred work in which they were engaged. He was an officer in the Metaphysical and Literary Society and, during the last year of his course, was President, having thus been awarded the highest honor in the gift of the students. In the weekly prayer-meeting his voice was often heard, and some of us can remember the joyful half-hour every Friday morning

when, at Mr. Gibson's suggestion, we met as a class, to ask God's blessing on the work of the week.

He was a great favorite with the students. His ability and industry commanded their respect ; his manliness and entire freedom from mawkish sentimentality gave them confidence in him, and his genial and obliging disposition won their love.

It is impossible, in a brief article, to refer to the many beautiful traits of character which he possessed, and which made him universally respected and beloved.

He had a keen sense of humor and could see the ludicrous in what others would regard as only disastrous. By those who knew him intimately, he was looked upon as one of the wittiest men in College. But he possessed wonderful self-restraint, and his natural dignity, his sense of the importance of life, and his deep religious experience prevented him from ever going too far, and never would he tolerate, even for a moment, anything which made light of sacred things. His reverence for God's Word and for all things sacred impressed all with whom he came in contact.

As a public speaker he was above the average. As a preacher, even when a student, his thoughts were strikingly scriptural and spiritual ; his language chaste and correct ; and his manner earnest and impressive.

When in the mission field, and also when preaching in our largest and most cultured congregations, he was listened to with appreciation. I remember a gentleman saying to me: "What a mistake to send Mr. Gibson to the foreign field! He will have no scope for his talents there, while, if he would only remain in Canada, he would soon be in the front rank." I told him it had ever been the custom of the Church, when thoroughly alive to her duty, to send the best men to the foreign field. This was true in the first century. It should be the rule now! No doubt, Mr. Gibson felt that all his resources were needed, and that he could utilize in the foreign field all the learning which he possessed. The man who is to carry the banner of the Cross into the dark places of the earth *must* be strong, brave, talented, thoroughly equipped ; and must be able to present the truth in a full, clear and persuasive manner.

Mr. Gibson's work on earth is ended. He was faithful when here. Not only was he faithful : he was wise. He knew what

he could do, and what, to him, was impossible. He directed all his energies to what he believed was the work God gave him to do. Therefore his life was not wasted. I have said his work on earth is ended. As far as personal effort is concerned, this is true, but his influence is still felt. Those of us who knew him so well, who studied with him in the class-room, ate with him at the table, walked with him so often, and visited him in his home, are richer to-day through having known him. The work he did in Demerara is not lost. He laid the foundations broad and deep. God will raise up someone else to build on those foundations, and the building will yet be completed. His life, too, has not been a failure. In no sense has his work, we believe, been in vain in the Lord. He has gone to his reward, and his life will be an inspiration to those who are still laboring here. Seven years have passed since he graduated from Knox College. Many changes have taken place since then. Many whom we knew and loved have been called to the higher service. McColl, Mackay, Builder, Gibson! Those of us who remain are laboring, some in Ontario, some in the United States, some in the North-West. Let us be earnest, knowing that if we are, we, at last, shall be crowned by Him who has said: "Be thou faithful unto death and I will give thee a crown of life."

JOHN NEIL.

Editorial.

THE GALT CASE.

THE interest in this case does not easily subside. As usual, what is regarded as persecution, has fanned the flame, and now in many other congregations, sympathisers are making themselves heard. Whilst in no sense can the action of the Guelph Presbytery be called persecution, yet we are not sorry that the question has awakened general interest, and that it will come up for more thorough and accurate discussion in our higher Church courts. It is greatly to be regretted that they who claim to be the special advocates of holiness, should prejudice their case by unbecoming and unbrotherly conduct, for never can any subject engage the attention of the Church, of so much importance as that of holiness, and the best methods of cultivating it in the heart. There can be no misunderstanding as to that fact. Hence the injustice of those who insinuate that all they who do not believe in the possibility of absolute holiness in this life, in reality do not desire it, but wish to reserve a secret chamber in the heart for the service of the flesh. It is equally unjust to answer the claims of these brethren by pointing to the manifest defects and falls in the records of many of the advocates of the theory. Even if they were to admit that none of them had attained, nor were already perfect, yet the real question remains—is it possible to attain in this life, or is the injunction to “Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,” to be fully realized only in the future state? That is the question, and it must be admitted a question that has perplexed many of the best of men. The position of the Presbyterian Church is clear and explicit. To them sanctification is a process—a *work* of God’s grace—not to be completed until death. Our brethren of the opposite view, on the other hand, contend that sanctification is an *act*, as justification is, and that it can be as perfectly realized and as instantaneously, by the exercise of faith.

The discussion in some respects depends upon the definition of terms, for there are perfectionists and perfectionists. What many call harmless infirmities, others call sin—that which is of the flesh is flesh. Some can entertain no standard short of the absolute Adamic holiness,

others think that God now requires of man a lower standard than that required of Adam before the Fall, and that all who reach the lower platform are perfect in God's sight. Whilst some claim that the very roots of evil can, and will, be extracted from the heart by the Holy Spirit, if we only believe, others, like Miss Havergal, contend that whilst the roots remain, yet, that it is possible to live so near to Christ, the Captain of our Salvation, as to be able to repel every assault of the enemy, and prevent the evil tendencies of the heart from rising into actual transgression; whilst some claim that every promise God has given is for immediate possession, others contend that the promises are not dated—that they will be fulfilled to the letter in the fulness of time, but that His time and ours often differ by the measure of a life.

These are some of the points that come up for examination, and unquestionably they are vital, and deserving of the most careful examination. Every life is helped or hindered by the theory it entertains. Hence the importance of clearing the atmosphere by calm, prayerful investigation of the mind of the Spirit.

Open Letters.

THE LITERARY COURSE IN KNOX COLLEGE.

IN the Open Letters department of the December number of KNOX COLLEGE MONTHLY appeared a letter from the pen of Professor McCurdy, University College, urgently demanding the abolition of the Literary Department in Knox College. Supposing the Church acted on this advice, what does Dr. McCurdy propose to give us as a substitute? It is always expected of him who pulls down to replace with something better. If I understand the letter correctly the aim of the writer of it is to compel in future all candidates for the ministry of the Presbyterian Church to take the degree of B.A. in some approved University. Does Dr. McCurdy mean that all persons who cannot take this prescribed course must give up the idea of studying with a view to the Gospel ministry in the Presbyterian church? The answer he gives to his own question, viz: "But when it is not possible (for a student to take a University course), what then? He should go elsewhere for the education he seeks, where he would be at no disadvantage from his environ-

ment, where he would have no depreciating influences as far as a true literary standard is concerned, and where he would have an opportunity to retrace his steps without compromise in case that should seem most advisable." In connection with this answer, I will just quote one sentence more, which may be found in the closing part of the letter—"The Church can and must take care to provide proper training for those who wish to become workers under Presbyterial or other proper supervision without the full training which the truly qualified minister needs. Knox College is set for another and more serious work." The above is the answer the learned Professor gives to his own question. "But when it is not possible, what then?" Surely the answer is very vague and unsatisfactory. It sheds but a dim light to clear up the perplexities of him who is strongly moved to prepare himself for the Gospel ministry without being obliged to take a full University course. As a matter of fact a very large proportion of the graduates of Knox College belong to this class; and more than that, no one who has fully informed himself anent the progress of the Presbyterian Church during the last quarter of a century, whether in the home or foreign field, can successfully deny that this very class of graduates has had a large and an honorable share in all the movements that have led to that progress. Surely Dr. McCurdy would not be disposed to consider all graduates of this class in future as among those whom he regards "without the full training which the truly qualified minister needs." I am disposed to take the ground in regard to this question that the good Methodist brother took when assailed with arguments against the itinerant system: "I don't care what you say against it. It has been abundantly successful, and there is nothing that succeeds like success." Yes, the Literary Department of Knox College has been successful, and has proved an open door of welcome and encouragement to many an earnest humble workman who in due season found his rightful place in the vineyard of our Blessed Lord and Master. Let all the young men who possibly can, by all means, take advantage of the fullest University course. The Church will welcome them all if they are truly consecrated men. But at the same time let the Church allow no violent hand to be laid upon the time-honored Literary Department of Knox College.

H. MCKELLAR.

Dec. 28th, 1888.

THEOLOGICAL OPTIONS.

IN the January number of the MONTHLY Attention, is called to Theological Options under the head of "Abuse of Options." The abuse referred to is, that undergraduates, not studying for the ministry nor having at present any intention of doing so, "attracted apparently by the fact that the amount of time and energy required to read extracts from the Gospels, or one of Paul's Epistles or even both these, is less than that expended in the preparation of either a play of Euripides and an oration of Demosthenes, or a dialogue of Plato and two books of Xenophon's Hellenica," are substituting Biblical for Classical Greek, and that some are even studying not at the Theological College of their own denomination but at that at which they think they can pass the required examination with greatest ease.

I do not propose to discuss the questions, whether Biblical or Classical Greek requires the greater amount of time and energy to read for an examination, whether there is any harm done by a student taking these options at other than the Theological College of his own denomination, or whether those who charge such students with this unworthy motive have any right to do so. I simply wish to correct a misconception of the purpose of the Senate of the University in allowing these options in the undergraduate course of study, that I believe prevails among the students generally, viz., that these options are only offered to intending students of Theology. Why this idea has been so generally accepted I am not prepared positively to say. Perhaps it arose from the fact that until recently none but intending students of Theology have availed themselves of them.

It would seem from the spirit of the article in question that this is a real abuse which was unforeseen by the Senate. Permit me, however, to say that such an idea shows an entire misunderstanding of the Senate's aim in providing these Theological options. So far was the Senate from denying to undergraduates, looking forward to the Law or the Medical profession, these privileges, that it was their opinion such options would be of greater advantage to these students than to the student of Theology. They believe (1) that it would be a good thing to return to the old custom by which Law and Medical students were able in their Arts Course to take some Divinity, since their course was not shortened or lengthened thereby; (2) that these options were an

educational equivalent to the studies they replace. The objection that occurred to the Senate was not one having reference to students outside of Theology taking these options, but relative to the student of Theology, who, by availing himself of these, shortens his course. This, generally speaking, they believed to be undesirable. Whether such a means of shortening a long course is an advantage to the student of Theology or not I shall not say, but I think I may venture to add that our theological professors and lecturers would be more than pleased to see in their class-rooms students of all professions so long as the educational standard of our University is not lowered.

Knox College.

R. M. HAMILTON.

Reviews.

THE NONSUCH PROFESSOR IN HIS MERIDIAN SPLENDOUR; or the SINGULAR ACTIONS of SANCTIFIED CHRISTIANS. BY the Rev. William Seeker; with an introduction by Rev. T. L. Cuyler, D.D.—New York: Robert Carter and Bros., Toronto: D. T. McAinsh, Presbyterian Book Room, Toronto Street.

The design of the Nonsuch Professor, as the author says in his preface, is "the edification of the reader." It is to bring into prominence and to present in harmonious setting the characteristic traits of the consistent Christian life.

The book is addressed to "professors"—professing Christians—and is eminently practical in bearing. Profession is set over against practice and reality, and thus hypocrisy is shown in its various aspects and phases. The style of composition is not calculated to please the fastidious litterateur, and the subject matter is suited only to the thoughtful reader. If there is one thing more characteristic of the author's style than another it is the absence of the didactic—a fact adverted to in the "Recommendatory Note" at the beginning of the book, by the Rev. Doctors Alex. McLeod and J. B. Romeyn. Aphorisms abound, and sentences consisting in the contrast of words similar in form but different in meaning, of thoughts and of modes of life, are very frequent. It would not be unfair to say that the contrast of terms is so noticeable at times as to amount to play upon words. On some pages epigrammatic sentences, occur with such frequency and in so rapid succession that the reader is constrained to stop to think, perhaps to reflect upon the apparent incoherency of what he has just read and to accuse the author of a neglect of that process of hard and close thinking that should result in the fusing of ideas and the consolidation of the whole production. But the time spent in meditating upon the meaning of these terse

sentences is generally well spent, for no book that has appeared since Mr. Henry Drummond's "Natural Law in the Spiritual World" has been more stimulative of fruitful thought than this of Mr. Seeker's.

A glance at the table of contents at once reveals the plan of the book. The main divisions are four: I. Why a Christian should do more than others; II. What the Christian does more than others; III. Application, for the erection of singular principles; IV. Directions to those who wish to do more than others. But it is from a perusal of the subdivisions under these four main divisions that an idea may be hastily found of the author's thoroughness and depth of thought.

A recent review very fairly says: "It is a volume to be taken up and laid down, and taken up again many times, and the clear plain type and fine parchment paper help to make its use a pleasure." It might be added that it is a book that will not only be "taken up and laid down" in the reading, but one too that may be read and read again.

The following quotation, from page 187, will serve to illustrate the impressiveness of the author's mode of expression, as well as the practical bearing of what he says: "He that trusts his own heart is a fool; and yet, such fools are we as to trust our own hearts. The Lord searches all hearts by his omniscience: but He searches his people's hearts by the eye of his mercy. If a man would know whether the sun shines, it is better to view its beams on the pavement than its body in the firmament. The readiest way to know whether you are in Christ is to know whether Christ be in you; for the fruit on the tree is more visible than the root of the tree."

The pointedness of presentations of the subject matter of the book is, perhaps, best shown by quoting a number of the sententious sayings that are found on nearly every page. These may be selected:—"If the cup be sinful, do not taste it; if it be lawful, carouse not over it." "It is the night owl of ignorance which broods and hatches the peacock of pride." "Believers resemble the moon, which emerges from her eclipse by keeping her motion, and ceases not to shine because the dogs bark at her." "To store our memories with a sense of injuries, is to fill that chest with rusty iron which was made for refined gold." "Reader, the hope of living long on earth should not make you covetous; but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home yet it should set abroad." "A believer puts on the sackcloth of contrition for having put off the garment of perfection." "None are so black in the eyes of the Deity as those who paint for spiritual beauty." "When the snowdrops of youth appear in the garden of the Church, it evinces that there is a glorious summer approaching." "He who is all in all to us calls for that which is all in all in us." "It is dangerous to smite those with our tongues whom God has smitten with his hand." "The only way to keep our crowns on our heads is to cast them down at His feet." "That man will be a miserable spectacle of vanity, who stands upon the lame feet of his own ability." "He who regards the heart without anything, he also will not regard anything without the heart." "The fiery darts of the devil, which, in themselves, are intentionally mortal, shall be to

saints eventually medicinal." "Though Christians be not kept altogether from falling, yet they are kept from falling altogether."

Such particular subjects as envy, anger, sympathy, contentment, are treated in the course of the author's development of the absorbing thought of the perfectly consistent Christian life. These, however, are dealt with more incidentally than otherwise, yet in the same aphoristical style that characterizes all the book.

Here and Away.

HERE and away again—Professor S. S. Neff and his lectures in Elocution.

AN article from Rev. Dr. Pierson on the "The Verdict of Enemies" will appear in the March issue of the MONTHLY.

MESSRS. GALE AND HARKNESS have landed at Chemulpo the seaport town of Seoul in good health after their long voyage.

MR. AND MRS. GOFORTH are now stopping with missionaries at Pang Chwa, 130 miles from Honan, for the purpose of studying the Honanese dialect.

REV. ARTHUR T. PIERSON, D.D., Editor of the "Missionary Review of the World" and a great authority on Foreign Missions is expected to address a meeting in this city in the interest of the Auxiliary of the McAll Mission France, on Wednesday evening, 13th Feb.

THE appointment of Prof. W. J. Alexander, B.A. Ph. D., to the chair of English in University College has been announced. With many it will be an unpopular appointment. It is hoped, however, the occupant of the new chair will prove himself worthy of his important position.

EDINBURGH papers tell of a Rev. J. A. Macdonald of Toronto, Canada, holding forth at different meetings in that city, at all of which it seems he has been well received. The staff of the MONTHLY are persuaded that the aforementioned gentleman is none other than their Managing Editor now abroad.

THE Glee Club enjoyed an outing at Bolton on the 18th ult. They were hospitably entertained in that pleasantly situated village and their concert was well attended. As an illustration of the change which is constantly taking place in the personnel of college organizations, it was noticed that Mr. Collins, the popular leader was the only representative of the club who was at the concert given in Bolton, five years ago.

SOME years ago a Presbyterian minister, jealous for the prerogative of the rank and file, was annoyed that the learned doctors of divinity in our Colleges, should, in our higher Church courts, have so much to say

in the discussion of the Church's business, and protested against it. If the privileges of the floor of the Assembly are secured only to the preachers in the Church then the Professors of this College, who are so much called upon to preach during the year, should be heard.

THE subject for the coming public debate on Feb. 8, of the Metaphysical and Literary Society, is a practical one, the discussion of which promises to be interesting. The question to be debated is: "That to secure an efficient ministry the standard of education in both literature and theology should be rigidly adhered to." R. M. Hamilton and W. A. J. Martin will debate on the affirmative and E. R. Hutt and A. G. Jansen on the negative.

CANON KNOX-LITTLE has come and gone. His mission, it is hoped, has been productive of some good. High Churchism is pleased and Low Churchism is offended. Those belonging to the poor sects who heard this dignitary in St. Luke's, and who value the word Protestant, are persuaded they have heard better theology elsewhere, and would be better pleased if the Canon, now on the threshold of Rome, would enter therein or come down from his high position.

THE discussion on the Knox College Literary Course has not been confined to the pages of the MONTHLY. It has been debated in the Literary Society and has been well threshed out in discussions around the halls. The prevailing opinion seems to be that the course at present is a necessity. There are a few valuable men in this course whom the Church cannot afford to do without and for such as whom the course was established. Others, there are, however, young and vigorous, who could vastly increase respect for their ambition by stepping out of this course into the university or some good high school.