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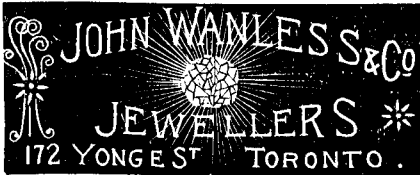
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TORONTO, NOVEMBER, 1892.

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DR. THOMAS CHALMERS.\*

IT is now forty-five years since Scotland was startled and saddened by the announcement of the sudden death of one of the greatest of her sons. Nor was it in Scotland alone that deep emotions were stirred. Throughout the Christian world, on both sides of the Atlantic, all hearts were moved by the intelligence that Dr. Thomas Chalmers had suddenly passed from earth. He had recently returned from London, to which place he had been summoned to give evidence before a committee of the House of Commons on the subject of the refusal by some landowners to grant sites on their estates for the erection of Free churches. The General Assembly of the Free Church was then sitting in Edinburgh. On Sabbath evening he had retired to rest, expecting next morning to give to the Assembly the report of the College Committee, of which he was convener. The morning came, but his spirit had fled to join the general assembly above.

The profound emotion with which the announcement of his death was everywhere received could not appear surprising to any who were familiar with his career, had perused his writings, listened to his overpowering eloquence, or who had come within the sphere of his personal influence. There was such a massiveness in his character, such a moral grandeur in his aims and

\* Lecture delivered at the opening of session of Knox College, Oct. 5th, 1892

undertakings, so identified was he with every great religious, social, and even political movement of his age and country, and so great was the power which he wielded both in church and state, that when he was unexpectedly taken away it could not but seem as if a mighty oak which had sheltered and adorned the landscape had been suddenly uprooted from its roots.

Since the death of Dr. Chalmers in 1847, there has sprung up and grown to maturity a new generation, who can hardly be expected to be so familiar as the generation now passing away with his life, character, and work. It would be matter for regret if the present generation, and especially if candidates for the ministry of the Gospel, should fail to cherish his memory. I have, therefore, from time to time, given to the students in the Church History class some reminiscences of what I knew of him while a student in his class, hoping that, in this way, I might be enabled to stir up or stimulate, in some measure, the Christian enthusiasm which his memory is well fitted to inspire. It has occurred to me that, besides theological students, the friends who favor us with their presence at the opening of our college session might derive some benefit from having a sketch given to them of the life, character, and opinions of Dr. Chalmers. Such a sketch I shall now endeavor to give.

#### CHALMERS' EARLY LIFE.

Dr. Chalmers was a native of Anstruther, in Fifeshire. He was born on the 17th of March, in the year 1780. As his birth was on the same day of the year which is held sacred to the memory of St. Patrick, who is regarded as Ireland's patron saint, so, in future years, when professor of theology in Edinburgh, he was accustomed, on each returning seventeenth of March, to invite his students from Ireland to dine with him. They were thus furnished with special opportunities of witnessing his cordiality, genial disposition, and simplicity of character, and of deriving benefit from his instructive conversation, which was not without occasional sallies of wit and humor; and we all esteemed him for what we found him to be in his own house, not less than we admired him for the eloquence which entranced us in the class-room.

Among the instructors of his boyhood years was one Daniel Ramsay, who was a man of somewhat eccentric character. He



undertook to instruct the Duke of Wellington in how to cure the ills of Ireland. This was by simply taking "the taws in the tae hand and the Testament in the tither." The Duke, over his own signature, acknowledged the receipt of Ramsay's prescription; and the dominie was accustomed to boast of two great achievements of his life—one, that he had made plain to the Duke of Wellington the way of solving an apparently insoluble problem; the other, that he had laid the foundation of the future greatness of Dr. Chalmers. Long years afterwards, the minister, Dr. Steven, who visited Ramsay on his deathbed, relates the testimony which the dying man gave to the kindness shown him in his great trials and declining years by his former pupil. "No man (said he) knows the amount of kindness which I have received from my old pupil. He has often done me good both as respects my soul and my body; many a pithy sentence he uttered when he threw himself in my way; many a pound note has the doctor given me, and he always did the thing as if he were afraid that any person should see him." The feeble old man, says Dr. Steven, was quite overpowered, and wept like a child when he uttered these words.

While a pupil at Anstruther school, young Chalmers is described as "joyous, vigorous, and humorous, taking part in all the games of the playground, ever ready to lead or follow when schoolboy expeditions were planned or executed; and wherever, for fun or for frolic, any little group of the merry-hearted was gathered, his rich, full laugh might be heard rising amid the shouts of glee." He was by no means a diligent scholar; he was rather the reverse. At the age of twelve he was enrolled as a student in the College of St. Andrew's. There for two sessions he sustained much the same character for study and play as at Anstruther school. But with the third session a new era in his intellectual development commenced. He now became an enthusiastic student. The study of mathematics was his favorite study: For the demonstrations of pure geometry he had a special relish. This he never lost. He regarded geometry as one of the best instruments of intellectual training. The benefit he himself derived from this study is very evident from his writings, of which clearness of statement and closeness of reasoning are very striking characteristics. For the study of languages he seems to have

had little taste, and in this department of study he made but little progress at college. In future years, however, when settled as the minister of a parish, he imposed upon himself the task of making up for his deficiency in the knowledge of languages, and especially of Greek and Hebrew.

While a student at St. Andrew's, Dr. Chalmers had among his more intimate associates two young men whose names, as well as his own name, are connected with the early history of colleges in Canada. These young men were Mr. Thomas Duncan, who afterwards became professor of mathematics in St. Andrew's, and Mr. John Strachan, who afterwards became Bishop of Toronto. The connection of the three with Canada is thus related by Bishop Strachan: "Among the many schemes contemplated by General Simcoe for the benefit of the province was that of establishing grammar schools in every district, and a university at their head, at the seat of government. Anxious to complete, as soon as possible, so beneficial an object, the Governor gave authority to the late Hon. Richard Cartwright and the Hon. Robert Hamilton to procure a gentleman from Scotland to organize and take charge of such college or university. These gentlemen, whose memories are still dear to the province, applied to their friends in St. Andrew's, who offered the appointment first to Mr. Duncan, then to Mr. Chalmers, neither of whom was yet much known, but both declined. Overtures were then made to me, and, suffering severely under my recent disappointment, I was induced, after some hesitation, to accept the appointment." Mr. Strachan had been disappointed by not obtaining, as he expected, the position of assistant to the professor of natural philosophy in Glasgow. It would be interesting to speculate how different might have been the histories both of Scotland and Canada from what they have been had Mr. Strachan gone to Glasgow, and Mr. Chalmers come to this province.

Having completed his literary and theological course of study at St. Andrew's, Mr. Chalmers was licensed as a preacher of the Gospel. He was licensed when he was only some months over the age of nineteen. Twenty-one was the earliest age at which young men were usually licensed. But an exception was made in his case, on the ground, as stated by a member of the presbytery which licensed him, that he was a "lad of pregnant pairts."

While a licentiate he officiated for some time as assistant to the Rev. Mr. Elliott, the parish minister of Cavers. At the age of twenty-three he was ordained as minister of a country congregation, that of Kilmany, in Fifeshire, about nine miles distant from St. Andrew's. For several years after his ordination, he gave to the work of the ministry only a subordinate place. His mind was chiefly absorbed with the teaching and delivering of lectures on mathematics and chemistry in St. Andrew's. There he spent the greater part of each week during the winter months, barely giving to his parish some time on Saturday evening for the preparation of sermons and the services of the Sabbath. He felt not at this time the overwhelming importance of spiritual and eternal things. When afterwards in the General Assembly he had spoken strongly against pluralities he was twitted with having been a pluralist himself, inasmuch as he had been a teacher of mathematics in St. Andrew's while minister of Kilmany, he arose, and, laboring under deep emotion, acknowledged that in those early years he had given too much attention to mathematics and neglected matters far more important. "What," said he, "is the object of mathematical science? Magnitude and the proportions of magnitudes. But, sir, I had forgotten two magnitudes. I thought not of the littleness of time; I recklessly thought not of the greatness of eternity." It is said that for some time after these words were spoken a deathlike stillness reigned throughout the house, and that the power and pathos of the scene were overwhelming.

It was in the year 1811, after he had been seven years minister of Kilmany, that Dr. Chalmers experienced that great moral and spiritual change which formed the starting point of his career as a true evangelical minister of Christ. The deaths of an uncle, of a brother and a sister, personal and long-continued sickness which brought him to the brink of the grave and face to face with eternal realities, the reading of Wilberforce's "Practical View of Christianity," "Pascal's Thoughts," and other religious works, the studies engaged in while preparing an article on the evidences of Christianity for the Edinburgh Cyclopædia, and, above all, the special study of the Word of God, were the means which the Holy Spirit employed in effecting the great change in his views and feelings.

Very marked and marvellous were the results of this great change, as seen in Dr. Chalmers himself and in the parish of Kilmany. The Bible was now his constant study. The notes in his diary, quoted by Dr. Hanna, his son-in-law and biographer, reveal how deep at this time was his self-abasement, how jealous he was over his own spirit, and how earnest were his wrestlings with God in prayer. In Bible society and missionary operations he now took a deep and active interest. In earlier years he devoted barely a fortnight in the twelve months to pastoral visitation and catechizing. Now throughout the whole year he busied himself in the discharge of these important ministerial duties. The sick and dying were the objects of his special attention, and very affecting are the accounts of the tenderness and the earnestness with which he dealt with the afflicted, according to their special needs. It is not surprising to find that, in his own case, was now realized the truth of the maxim which afterwards he was wont, when professor, to repeat to his students, that "a house-going minister makes a churchgoing people." Before the great change his ministry was unpopular, and his church poorly attended. Afterwards, the church was crowded by eager and deeply-interested congregations. Nor was it merely from his own parish that his hearers were gathered. They came from other parishes, and from great distances. Side by side in the same crowded pew might be seen ministers and laymen, some of them from Dundee, some from Edinburgh, and some from Glasgow.

The sermons now preached in the pulpit of Kilmany were quite different from those formerly preached by its occupant. Formerly, they were little better than mere moral essays. Now they were Gospel sermons, in which were set forth, with great plainness and power, the doctrines of ruin by the fall, redemption by the blood of Christ, and regeneration and sanctification by the Holy Spirit, and the other fundamental doctrines of Christianity. The result was that the morality which the preaching of mere morality could not effect was developed among the people, and, better still, sinners were converted and saints edified. "It was not (Dr. Chalmers afterwards wrote) till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through

the channel of Christ's mediatorship to all who ask Him, was set before them as the unceasing object of their dependence and their prayers; in one word, it was not till the contemplations of my people were turned to those great and essential elements in the business of a soul providing for its interest with God and the concerns of eternity that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time, the ultimate object of my earlier ministrations."

From the peaceful retirement of Kilmany Dr. Chalmers was removed, in 1814, to Glasgow, the commercial metropolis of Scotland, which then contained a population of more than 100,000. Here he labored as pastor for eight years, first in the Tron Church, and then in the parish of St. John. Great expectations had been formed of him from what was known of his talents, eloquence, and the success which had recently crowned his labors. These expectations were more than realized. His first sermon preached in Glasgow after his appointment to the Tron Church was on behalf of the sons of the clergy, and was listened to by a vast and deeply-interested audience. Mr. Lockhart, afterwards the son-in-law and biographer of Sir Walter Scott, who was present, was so affected by it that he wrote that he "had never heard, either in England or Scotland, or any other country, any preacher whose eloquence was capable of producing an effect so strong and irresistible as his." In the earlier part of the sermon, Dr. Chalmers pointed out the general principles which should guide Christian beneficence, and then, towards the close, made an appeal on behalf of the families of deceased ministers. From that appeal the following is an extract: "I am not aware of a single hurtful effect that can be alleged against the charity for which I am contending. I know of nothing that should throw the cold damp of suspicion over it; and therefore it is that I feel no restraint whatever in laying it before you as an open field on which the benevolence of the public may expatiate without fear and without encumbrance. It is true that the sympathies of a man are ever most alive to those distresses which may fall upon himself, and that it is for a minister to feel the deepest emotion at the sad picture of the breaking up of a minister's family. When the sons and the daughters of clergymen are left to go, they know not whither, from the

peacefulness of their father's dwelling, never were poor outcasts less prepared, by the education and habits of former years, for the scowl of an un pitying world; nor can I figure a drearier and more affecting contrast than that which obtains between the blissful security of their earlier years and the dark and unshielded condition to which the hand of Providence has now brought them. It is not necessary, for the purpose of awakening your sensibilities on this subject, to dwell upon every one circumstance of distress which enters into the sufferings of this bereaved family, or to tell you of the many friends they must abandon, and the many charms of that peaceful neighborhood which they must quit forever. But when they look abroad and survey the innumerable beauties which the God of nature has scattered so profusely around them; when they see the sun throwing his unclouded splendor over the whole neighborhood; when, on the fair side of the year, they behold the smiling aspect of the country, and, at every footstep they take, some flower appears in its loveliness, or some bird offers its melody to delight them; when they see quietness on the hills, and every field glowing in the luxury of vegetation; when they see summer throwing its rich garment over this goodly scene of magnificence and glory, and think, in the bitterness of their souls, that this is the last summer they shall ever witness smiling on that scene, which all the ties of habit and of affection have endeared to them; when this thought, melancholy as it is, is overborne in the far darker melancholy of a father torn from their embrace, and a helpless family left to find their way through the lowering futurity of this earthly pilgrimage. do you wonder that their feeling hearts should be ready to lose hold of the promise that He who decks the lily fair in flowery pride will guide them in safety through the world, and at last receive all who believe in Him to the bloom and the vigor of immortality?"

Of the sermons preached by Dr. Chalmers while a minister in Glasgow, several volumes have been published. They are all saturated with Gospel truth, filled with the "marrow of divinity." The grand aim manifest in them all is, in the first place, to bring home to the hearts and consciences of men the conviction of their sinfulness and exposure to the wrath of God, and then to unfold to them the fullness and the freeness of the great salva-

tion. Besides preaching on isolated texts, Dr. Chalmers felt and exemplified the importance of giving expository lectures on continuous portions of Scripture. His lectures on the Epistle to the Romans are worthy of special notice. In these he finds opportunity for dwelling at length on the cardinal doctrines of man's original guilt and depravity, justification by faith, the nature of the atonement, the sovereignty of Divine grace, the election of God's people to holiness and eternal life, and the foreordination of the wicked to the punishment they deserve. In commenting on the example which Paul gives of the foreordination of Pharaoh to the punishment he deserved, Dr. Chalmers takes pains to show that, however difficult it may be to explain God's part in this case, there can be no difficulty, from the human side of the question, in understanding that Pharaoh had no reason to complain that he received a heavier punishment than he deserved. "While professing," he says, "all the impotence of a child when viewing God's part of the question, I cannot look to man's part of it without such distinct and decisive feelings as I am sure will be sympathized with by all who hear me. It was the part which a haughty tyrant had taken against the liberties of a captive and subjugated people, whose piteous moanings had now reached unto heaven, and the blood of whose slaughtered little ones cried aloud for vengeance. But, ere the stroke of vengeance should fall, the voice of warning was sent unto him, and repeated miracles were wrought before his eyes, and demonstrations were given of a power that was long brandished over his head before it came down upon him with the fell swoop of a final and irreversible destruction: and at each of the ten successive plagues, there were space and opportunity given for repentance; and if he would but have been righteous and redressed the wrongs of a sorely outraged and oppressed nation, neither would the angel of death have put forth his hand against the families of Egypt, nor Pharaoh and his mighty hosts been overwhelmed in the Red Sea. But after every new chastisement did he gather into a stiffer and prouder attitude than before, and alike cast the judgments of Israel's God and the remonstrances of Israel's patriarchs away from him, and, in despite of that sore and bitter cry which reached to his inner chambers from all the weeping families of a people to whom his own had owed their preservation, did he send

forth from his despot throne the mandates of a still more reckless and relentless cruelty, aggravating a bondage that was already intolerable, and trampling more fiercely and scornfully than ever on the trembling victims of his wrath. We again say that we positively are not able to pronounce on the movements of that secret but supreme power in whose hands the whole power of Egypt's monarchy was but an instrument for the accomplishment of higher purposes: but, looking to him who filled that monarchy, we instantly and decisively pronounce upon the doom that rightfully belonged to him: nor, while the heart of man remaineth as it is, can he keep it from revolting against the false and unfeeling oppressor, or from rejoicing in the destiny which hurled him from his throne. And should, in this world's latter day, the scene be acted over again between the struggles of a patriot nation and the stern resolves of a lordly and barbaric despotism, neither what is told, and authoritatively told, of the mysteries of a predestinating God, nor what is reasoned, and irrefragably reasoned, of the metaphysics of an unweaving necessity, shall ever overbear the judgment or the sensibilities of our moral nature: but, in spite of ourselves, should the spectacle again be offered of a triumphant people and a tyrant overthrown—still, as heretofore, should we feel it to be a retribution of heaven's high justice upon the one, and still unite with the other in their lofty acclaims of gratitude, loud as from the hosts of Israel when the horses and the chariots of Pharaoh were cast into the sea, and joyful as the song of Moses over his now liberated nation."

It devolved on Dr. Chalmers, as one of the ministers of Glasgow, to deliver, in his turn, a series of week-day discourses. He chose as the subject of his series, "The Christian Revelation Viewed in Connection with Modern Astronomy." Although these discourses were delivered in the busiest part of week days, they were attended by crowded audiences. Long before the hour of service, merchants and mechanics, masters and apprentices, doctors and lawyers, were seen vying with each other to find admission to the Tron Church, in which they were delivered. Wonderful was the impression they made, and, when they were published, their sale exceeded that of any sermons ever before published in Scotland. Within ten weeks 6,000 copies were sold, and within a year 20,000 copies were in circulation. It is said that their



circulation was equal to that of Sir Walter Scott's popular novels, then issuing from the press. They were everywhere read and admired.

It might seem that the care and labor which were needed for the preparation of such sermons and lectures as Dr. Chalmers delivered in Glasgow were quite sufficient to occupy his time and tax his energies, and that it would be impossible for him to give due attention to household visitation and other pastoral work. Pastoral work, however, was not neglected. On the contrary, it was enthusiastically entered on, and faithfully and successfully performed. From house to house, accompanied by an elder, he visited the families of his Tron Church congregation, and afterwards those of St. John's parish, in each of which there was a population of about ten thousand. To St. John's parish he had chosen to be transferred, that he might revivify the old parochial economy of Scotland. Its population consisted chiefly of weavers, laborers, factory workers, and other operatives. This parish he divided into twenty-five districts, each of which was placed under the superintendence of an elder and a deacon. He established upwards of forty local Sabbath-schools, the management of each of which he personally superintended. He succeeded in obtaining the means of erecting two day schools and providing them with teachers. At the same time, he took a special interest in providing for the temporal wants of the poor, and devoted much of his time and energies to efforts on their behalf, which were made in accordance with the old parochial system which prevailed in rural districts.

The almost superhuman efforts put forth by him in ministering both to the temporal and spiritual interests of his own people and of the public generally were such as, if not intermitted or relieved, must inevitably have broken him down. He obtained a measure of relief by having, when he commenced his ministry in St. John's parish, obtained an assistant in the person of the Rev. Edward Irving, who afterwards became the minister of Regent Square congregation in London, whose extraordinary career as the most popular preacher in the metropolis, whose deposition because of the heretical opinions he adopted and preached, whose views and proceedings in regard to the supposed restoration of the miraculous gift of speaking in strange tongues, and whose

position and doings as the founder of the sect of the Irvingites, now known as the Catholic Apostolic Church, are matters which have given celebrity to his name. The assistance, however, which Dr. Chalmers received from Mr. Irving did not prevent the likelihood of his falling a victim to overwork, both of body and mind. He needed a change; he longed for repose; and, in the providence of God, a door was opened through which he was led to enter upon a new sphere in which, without lessening his usefulness, he might escape from the exhausting labors of his Glasgow pastorate. This was a call to a professorship in his *alma mater*, the College of St. Andrew's. The professorship to which he was called, and which he resolved to accept, was that of moral philosophy. It was with grief inexpressible that his people in Glasgow heard of his resolution, and very affecting were the scenes which were witnessed when leaving them. His farewell sermon in St. John's Church was preached on a week day within the walls of the church, which was seated for 1,700 persons, but into which it is said that double that number was crowded. The sermon was founded on the text, Psalm cxxxvii. 5, 6: "If I forget thee, O Jerusalem, let my right hand forget her cunning," etc., and very pathetic and impressive was his farewell address to his affectionately attached congregation.

On the 14th November, 1823, Dr. Chalmers was formally installed as professor of moral philosophy in St. Andrew's. On the following day he entered upon the duties of his office by delivering his introductory lecture, which was listened to, not only by students, but by a large number of professional men, merchants, and other citizens who came to hear him. For five years he conducted the class of moral philosophy in St. Andrew's, and these five years formed a new era in Scotland in the history of college ethical teaching. The dry, cold, Christless system of morality was discarded, and the grand constraining motives to duty and virtue which are found in the Word of God were exhibited and enforced with wondrous eloquence. As said in an article in the *North British Review*, "Instead of withered maxims from a pagan text-book, his code of morals was fresh from heaven's statute book. It is not enough to say that into his system of morality he flung his heart and soul. He threw in himself, but he threw something better—he threw the Gospel, and

for the first time in a northern university was taught an evangelized ethics—a system with a motive as well as a rule—a system instinct with the love of God and buoyant with noble purposes.”

Besides teaching his students on week days in the class-room, Dr. Chalmers commenced and carried on a students' Bible class on Sabbath evenings, and the instructions thus imparted served greatly to increase the value and effects of his college prelections. The character of the students at St. Andrew's now underwent a wonderful transformation. It is said that before his advent the St. Andrew's students were a singularly godless, Christless class; that at the United College there was only one who was reported to be pious, and who dared to face the derision and scorn of being so reputed, and that some of the divinity students were more notorious for their impiety, immorality, and riotous revellings than any in the Philosophy College. But after his advent, and mainly through his instrumentality, the students became deeply interested in religious matters. They now entered with alacrity on the work of Sabbath-school teaching. They formed among themselves a missionary society. At their meeting was enkindled and fostered a missionary spirit. Among others who were there fired with missionary zeal were the Rev. Mr. Nesbit, who went as a missionary to Bombay; the Rev. Mr. Adam, who entered on his missionary career on the banks of the Ganges; and that prince of missionaries, the Rev. Alexander Duff, of Calcutta. All these blessed results, it is said, were brought about, not by any direct or formal exhortation on the part of Dr. Chalmers, but rather “by the general awakening and suggestive power of his lectures, the naked force of his own personal piety, and the spreading contagiousness of his own personal example.”

From the chair of moral philosophy in St. Andrew's, Dr. Chalmers was transferred to the chair of divinity in the University of Edinburgh. To this chair he was appointed in 1827, but it was not until November, 1828, that he was inducted into this new position. The duties of professor of divinity he discharged in the University of Edinburgh till the Disruption in 1843, and afterwards in the Free Church College till his death in 1847. It devolved upon him as theological professor to give lectures on various departments of theology which, in well-equipped colleges, are now assigned to separate professors. Natural theology, the

evidences of Christianity, systematic divinity, homiletics, pastoral theology, and biblical criticism were all included within the wide range of subjects on which he was expected to give lectures. In the chair of theology, as in that of moral philosophy, he discharged the duties of his office with wonderful energy and success. He could not, of course, enter at length upon the discussion of more than a few of the many topics which formed the parts of a complete theological course. But he possessed the rare power of enkindling within the hearts of his students an ardent thirst for knowledge. Such was the enthusiasm with which he succeeded in inspiring them by his lectures that they found it impossible at times to take notes of them. They were spell-bound. During the delivery of some magnificent passages they seemed to be entranced, and only at the close of these passages did they seem at liberty to breathe. The result was that students returned to their rooms so roused and stimulated that they felt constrained to dig into and study the writings of Calvin, Turretine, Maestricht, Butler, Edwards, and others, to whose writings he sent them for information.

In the department of natural theology, Dr. Chalmers laid great stress on the collocations rather than on the existence of matter, on the constitution of the human mind, and especially on the supremacy of conscience, in his argument for the being and character of God. In discussing the evidences of Christianity, he laid the chief stress on the internal evidences which might be apprehended by unlettered men in the exercise of reason and conscience, and through the prayerful study of the Bible—the English Bible. In systematic theology he dwelt at great length, and with convincing force of argument, on the substitutionary character of the atonement, on the doctrine of justification, and on the sovereignty of God in election and foreordination.

On the subject of biblical criticism, he did not pretend to do more than lay down some general principles, and give some general hints. He endeavored to impress upon his students the importance of being well acquainted with the languages in which the Scriptures were originally written. He did not, indeed, think that this knowledge was indispensable to every minister of the Gospel. He held, on the contrary, that a man might be a most successful minister if only he was well acquainted with the

Bible in his own tongue—with the English Bible, for example. At the same time, he maintained that for the defence of the faith against infidels and errorists of various kinds there should be at least a few ministers profoundly versed in biblical literature, and who, as a reserve force, might be ready, when occasion should arise, to cope with the ablest and most erudite enemies of the truth. “In the peaceful and ordinary seasons of the church (said he in one of his lectures), their services [those of experts in biblical literature] may not be needed; but when danger threatens, or an attack is offered, then the church does with her philologists what the state does with her fleets that are lying in ordinary—she puts them into commission, and to them, far more than to any blind hereditary veneration on the part of our people, does she owe it that both the Arian and the Socinian heresies have been kept from her borders. And here I am reminded of one of the noblest passages in the whole recorded eloquence of Canning, who, in his speech to the corporation of Plymouth, adverted to the inaction of the navy during peace, but to the mighty power that lay up in those enormous floating masses, whose assemblage at that port forms one of the most glorious of our national spectacles. ‘Our present repose (he said) is no more a proof of our inability to act than the state of inertness and inactivity in which I have seen those mighty masses that float in the waters above your town is a proof that they are devoid of strength and incapable of being fitted for action. You well know, gentlemen, how soon one of those stupendous masses now reposing on their shadows in perfect stillness—how soon, upon any call of patriotism or necessity, it would assume the likeness of an animated thing, instinct with life and motion; how soon it would ruffle, as it were, its swelling plumage; how quickly it would put forth all its beauty and its bravery, collect its scattered elements of strength, and awake its dormant thunders. Such as is one of those magnificent machines when springing from inaction into a display of its might, such is England itself; while apparently passive and motionless, she silently concentrates the power to be put forth on an adequate occasion.’ And such (adds Chalmers) are those endowed colleges, whether by the state or by the people, which, though often the dormitories of literature, are yet, if but rightly patronized and administered, best fitted for fostering into maturity and strength

the massive learning of a nation. In such institutes as these lies up, if not a force in action, at least a force in readiness."

Dr. Chalmers was not unaware of the danger to be apprehended from biblical criticism in the hands of merely literary men. He well knew what damage might be done by the bristling artillery of those floating masses to which Canning so eloquently referred. He knew that at the bidding of a disloyal commander, and in the hands of a mutinous crew, it might be pointed against the citadel it was intended to defend; and that, in like manner, the weapons of criticism might be directed against the bulwarks of the faith. He, therefore, urged it as a matter of supreme importance that biblical critics should be not merely men of ability and learning, but also of piety and faith.

Besides being a distinguished preacher and professor, Dr. Chalmers was distinguished by the active and effective part he took in the discussion of the great social and ecclesiastical questions of the day. He spoke and wrote, for example, on the subject of the poor laws, of the corn laws, of Catholic emancipation, and of church establishments. On the last-mentioned subject, he held very decided opinions. He maintained that it was lawful for the state to grant endowments for the support of Christian ministers, and that ministers might lawfully receive pecuniary aid from the state. He was very careful, however; to explain that endowments could only be rightly given and received when the spiritual independence of the church was not interfered with. His views on this subject he set forth in a series of brilliant lectures which he delivered in London in 1838, when the voluntary controversy was at its height. The audience to which these lectures were delivered was chiefly composed of the most eminent and influential men in England. There were present, it is said, fully 500 peers and members of the House of Commons. Nine prelates were in attendance, and the royal family was represented by the Duke of Cambridge, who, as well as the rest of the vast audience, was enthusiastic in his admiration of the wondrous eloquence of the lecturer.

At this time Dr. Chalmers was strong in his assertion of the spiritual independence of the Church of Scotland, and strong in the conviction that with the spiritual independence of this church the civil authorities would not dare to interfere. But he was

mistaken. The civil authorities did grossly interfere with the spiritual jurisdiction of the Church of Scotland, and the Parliament of England refused to grant redress. In these circumstances, Dr. Chalmers had no hesitation in flinging aside, not his principles, but the emoluments which could only be retained at the sacrifice of these. With nearly five hundred of his ministerial brethren, he went forth from the Establishment, and took a leading part in the organization of the Free Protestant Church of Scotland. This was a great trial of his faith. He firmly believed in the principles of an Establishment, and he had probably done more than any other human being to elevate the Established Church of Scotland and enshrine it in the affections of the Scottish people. But, rather than sacrifice spiritual independence for any emoluments the state could give, he went forth from the church he had loved and served. He did not, however, go forth downcast and despairing. As has been said, "His bosom glowed with all the newness of the church's life, and all the bigness of the church's plans. And, best of all, those who wait on the Lord are always young. This was the reason why, in the morning of that exodus, he did not totter forth from the Establishment a blank and palsy-stricken man; but, with flashing eye, snatched up his palmer's staff, and as he stamped it on the ground all Scotland shook, and answered with a deep Godspeed to the giant gone on pilgrimage."

No work to which Dr. Chalmers devoted his energies, both before and after the Disruption, was dearer to his heart than that of evangelizing the masses by what he called the territorial system. This was by assigning a limited and definite field, especially among a neglected population, to be thoroughly visited and ministered to by a pastor or missionary, with a band of elders and other assistants. The closing years of his life were very much devoted to the superintendence of a work of this kind in the West port, which was one of the most disreputable localities in the city of Edinburgh. In this work he secured the co-operation of a numerous staff of Sabbath-school teachers, with whom he frequently met, and whom he encouraged and guided in their efforts to excavate from the mass of practical heathenism the materials of a Christian congregation. These efforts proved successful. In the West port was organized a congregation which

obtained as its pastor the Rev. Dr. Tasker, and which became, in really spiritual matters, one of the most prosperous congregations in Edinburgh.

The only time in which I had the privilege of hearing Dr. Chalmers preach was in the West port, about a year before his death. The congregation had then no church building of its own. They met in the upper loft of an old deserted tannery, in a low and filthy lane, the scene of the infamous Burke and Hare murders. The loft was reached by an outside, creaky stairway; its walls were unplastered, its roof low, its floor shaky, and its windows small and dingy. It was that day packed by an audience in which were mingled with the inhabitants of the West port wynds some of the most respectable citizens of Edinburgh, and in which a nobleman from Ireland had with difficulty been able to find standing room. Even to this hour it seems to me as if I still witnessed the motley crowd, and as if I still heard ringing in my ears the earnest, impassioned tones in which the preacher pleaded with sinners to give immediate attention to their spiritual and eternal interests, and warned them of the dangers of dependence on a deathbed repentance. "What," said he, "is the field of combat to which you are now looking forward as the place where you are to accomplish a victory over all those formidable enemies whom you are at present arming with such a weight of hostility—as we say, within a single hairbreadth of certainty, you will find to be irresistible? Oh, the bigness of such a misleading infatuation! The proposed scene in which this battle for eternity is to be fought and this victory for the crown of glory to be won is a deathbed! It is when the last messenger stands by the couch of the dying man and shakes at him the terrors of his grisly countenance that the poor child of infatuation thinks he is to struggle and prevail against all his enemies; against the unrelenting tyranny of habit; against the obstinacy of his own heart, which he is now doing so much to harden; against the Spirit of God, who perhaps long ere now has pronounced the doom upon him, 'He will take his own way, and walk in his own counsel: I shall cease from striving, and let him alone'; against Satan, to whom every day of his life he has given some fresh advantage over him, and who will not be willing to lose the victim on whom he has practised so many wiles, and plied with success so many delusions.



And such are the enemies whom you, who wretchedly calculate on the repentance of the eleventh hour, are every day mustering up in greater force and formidableness against you; and how can we think of letting you go with any other repentance than the repentance of the precious moment that is now passing over you when we look forward to the horrors of that impressive scene on which you propose to win the prize of immortality, and to contest it single-handed and alone, with all the weight of opposition which you have accumulated against yourselves—a deathbed, a languid, breathless, tossing, and agitated deathbed; that scene of feebleness when the poor man cannot help himself to a single mouthful; when he must have attendants to sit around him and watch his every wish, and interpret his every signal, and turn him to every posture where he may find a moment's ease, and wipe away the cold sweat that is running over him, and ply him with cordials for thirst and sickness and insufferable languor! And this is the time when, occupied with such feelings, and beset with such agonies as these, you propose to crowd within the compass of a few wretched days the work of winding up the concerns of a neglected eternity!"

The death of Dr. Chalmers, as already mentioned, was a sudden death. It was, I may add, solitary as it was sudden. He was alone when the last messenger came. No eye was upon him when he died but the eye of God. On the evening of his last Sabbath on earth, after bidding good-night to the members of his family, he retired alone to his room. Next morning the housekeeper, who had been long in the family, knocked at his door, but received no response. She went away, unwilling to disturb his rest. After some time she returned, and, supposing him to be asleep, entered the room and spoke to him, that she might awake him from sleep. Again there was no response. "At last (as his biographer relates) she threw open the window shutters, and drew aside the curtains of the bed. He sat there, half erect, his head reclining gently on the pillow, the expression of his countenance that of fixed and majestic repose. She took his hand, she touched his brow; he had been dead for hours; very shortly after that parting salute to his family he had entered the eternal world."

The deep sorrow which was felt on account of his death, and

the high esteem in which he was held, were very strikingly manifested by the vast concourse of persons at his funeral. There were there the members of the General Assembly of the Free Church, which was adjourned for the occasion. Along with these were the deputies from the Presbyterian Churches of England and Ireland. The ministers, magistrates, and town council of Edinburgh were there in large numbers. Professors, rectors, masters, students, and pupils of colleges and academies swelled the funeral procession. Never had Scotland witnessed such a scene. It is said that, altogether, 100,000 were present. They came from near and from far, and from all classes of the community. Among others, it was affecting to see his old beadle in St. John's parish, John Graham, in whom neither time, distance, nor the Disruption had abated the love and reverence he felt for the minister he had attended in long bygone years, and who had walked all the way from Glasgow to be present at the funeral. In the Grange burying ground, Edinburgh, in a spot near to which his colleagues, Dr. Cunningham and Dr. Duncan, were afterwards interred, his mortal remains were deposited. There, while his soul, which at death was made perfect in holiness, passed immediately into glory, his body, being still united to Christ, doth rest in the grave, awaiting the resurrection of the just.

WILLIAM GREGG.

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My own dim life should teach me this,  
 That life shall live for evermore,  
 Else earth is darkness at the core,  
 And dust and ashes all that is.

. . . . .

Be near me when I fade away,  
 To point the term of human strife,  
 And on the low dark verge of life  
 The twilight of eternal day.

-*In Memoriam.*

## TO THE MEMBERS OF THE ALUMNI ASSOCIATION.

DEAR BRETHREN,—I will try to give some account of myself for the past six months. My last letter was dated December 29th, 1891. From that time until February 6th of this year I could not go out touring, because the helpers were all away, and Mr. MacGillivray was still detained at Hsin Chen. But I availed myself of this time to instruct Mr. Wang more perfectly, and test him in speaking to the people day by day.

When Mr. MacGillivray returned we went on a tour to Lin Chang Hsien and Chang-te-Fu, and to the great fair at Hsiin Hsien, accounts of which I have already sent to the church papers, so I will not enlarge on them now. We learned from our few weeks' experience at that time that we could do without our Shantung helpers, and, if they do not return after this year, we will be content to wait upon the Lord to raise us up helpers from among the Honanese. The best time to evangelize through the country is a couple of months before and one after the Chinese New Year; but we have found that neither the example of the foreigner, who cannot go home every New Year, nor the interests of Christ's kingdom, can prevail on these Christian Chinamen to sacrifice a New Year at home. Oh! that the Chinese Christians might be baptized with a Pauline enthusiasm for the salvation of their fellow-countrymen.

While at Hsiin Hsien Fair in February, owing to a draughty room, I caught a bad cold. I continued speaking for several days: then went home to find that I had the "grippe" and a slight attack of inflammation of the lungs. The doctor kept me in for several weeks, till I completely recovered.

At the time you were met to talk and pray about this work, I was just starting off on a tour two hundred li to the west, which lasted till the end of April. On this occasion, we stayed eight days in the city of Chang-te-Fu. This was the longest time a foreigner has been in the city since Dr. McClure and Mr. MacGillivray met with opposition there. Every opportunity was made use of in preaching on the streets. We were so well received from day to day that it would seem that the people are

coming to regard us with greater favor. While a fair was in progress one day in connection with one of the largest temples, we entered the courtyard, and, right before the gods, preached the Gospel for hours, often pointing to the dumb things for illustration. It may seem a little daring to attack the gods in their own strongholds, but their idol absurdities are so manifest that it is quite safe, and their most accomplished defenders would only court defeat. It is cheering to see this centre of our hopes gradually yielding.

Going west from Chang-te fifty li, we entered the hills. Situated at the base is a town of perhaps 7,000, called Sui Yeh. Dr. McClure had visited it two years ago, and performed several good operations, so I naturally expected to be well received; but after going to inn after inn, only to be refused, it dawned on us that they had combined to keep foreigners out. To the crowd blocking the street I discoursed for a time on Chinese courage—seven thousand afraid of one Englishman; on Chinese hospitality—refusing to receive a man whom the Emperor himself declared to be genuine: and on judgment to come if they drove from their gates the messengers sent by the God of heaven to tell them of pardon and salvation. But we could not talk all day on empty stomachs, and we had already walked eighteen li; so, calling Mr. Su, the barrowman, to come along, we went rapidly to the other side of the town, intending to seize an inn. Fortune favored us. We found one with the landlord absent, and hastily took possession of the only spare room. Just then he returned, and tried by persuasion and threats to get us out. But we claimed the right of guests, and refused to go. Finally, when the landlord found we were firm, he obeyed orders, and we had breakfast and dinner at the same time. Afterwards we went into the street and preached without any opposition. I do not imagine that the people of Sui Yeh hate foreigners more than is the case in other parts; but it seems, after the visit of Mr. MacGillivray and Dr. McClure, two years ago, the official commanded the innkeepers not to receive foreigners again.

The road through the hills to Lui Hsien was too rough for our barrow, and an animal was hired to convey the baggage. The hill country of North Honan is not nearly so populous as the plain, but the wonder is how many do get support from the scant

soil in the valleys and on the hill slopes. In some places coal is seen at the surface, and all the inhabitants use it, but their mining methods are of the ruder sort. Water is scarce. When we passed through, the winter wheat was mostly ruined by drought. It is said that more than a half of the hill people perished during the famine of 1877. I found the people, if anything, more friendly than on the plain, and so ready to buy books that we sold out our supply in two days at a fair in Lin Hsien. Along the route traversed idolatry has its temples, great and small, crowning most of the imposing hilltops.

On the return journey we attended a large country fair at Paortai. It is the centre of a very turbulent region. Disputes between villages are settled by a resort to arms. If any are killed, they defy the mandarins. The first day of the fair almost witnessed one of these battles. We saw a party of perhaps one hundred and fifty men, armed with gun and sword and spear, coming to fight with the village where the fair was held. For a time all was confusion, as the people rushed in between the opposing parties to keep them apart. These village wars are a constant occurrence, and the officials seem powerless to check them. During the second day the crowd was great, and inclined to be unruly. However, we were enabled to hold our own against them, and did much speaking. They could not move us, because we always spoke with our backs to a wall. But on the morning of the second day, as there were not many people about, we took a stand in the midst of the fair ground. For a time it worked well, the people being all about us. But, almost before we were aware of it, the crowd had grown large, and the untamable small boy, ever coming into the centre of the ring, began jostling. Presently it blocked all speaking. There was nothing for it but to move. From past experience with Chinese crowds, we felt this to be risky. We started. It was the signal for deafening yells of derision and triumph. As we moved off slowly, I was jostled about lively. I felt ugly, but there was no use in resistance against such a horde. It seemed unwise to renew the attempt to speak again to the people; therefore we left the place, followed by the rabble still shouting "foreign devil" in the most venomous fashion. We will not repeat the mistake, but hereafter seek something unmovable for a background.

It was thought advisable that we should spend this summer at the coast. Accordingly, we left the interior, arriving here on May 21st. The change has proved a decided blessing to us, and we hope to return to our work with greater fitness and enthusiasm.

We are hoping that Grant and Malcolm will be out about the end of this month, in time to go inland with us. It is cheering to find that the three men coming to China this year are volunteers from Knox College for foreign missions some years ago. Keep the interest up. You cannot send too many men. The work is great. Every time we pass through the country and see the almost countless towns and villages, we are constrained to say: "The harvest truly is plenteous, but the laborers are few." Pray with us that the Lord of the harvest may send many reapers into His fields, both native and foreign; and, above all, may the Spirit of the Lord remain among us, that we may not fear to enlarge the place of our tent and stretch forth the curtains of our habitations; that we may spare not, neither in men, money, nor effort, in the attempt to lengthen our cords and strengthen our stakes. For then shall we spread abroad on the right hand and on the left, and, according to promise, shall, in the name of the Lord, possess the nations.

JONATHAN GOFORTH.

*Honan, China.*

It seemed so hard at first, mother, to leave the blessed sun,  
And now it seems as hard to stay, and yet His will be done!  
But still I think it can't be long before I find release:  
And that good man, the clergyman, has told me words of peace.

O blessings on his kindly voice, and on his silver hair!  
And blessings on his whole life long, until he meet me there!  
O blessings on his kindly heart, and on his silver head!  
A thousand times I blest him, as he knelt beside my bed.

He taught me all the mercy, for he show'd me all the sin.  
Now, tho' my lamp was lighted late, there's One will let me in:  
Nor would I now be well, mother, again if that could be,  
For my desire is but to pass to Him that died for me.

*May Queen.*

## MISSIONARY CHRISTIAN CHURCH OF BELGIUM.

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**A**T the time of the Reformation, the country now called Belgium had numerous and flourishing evangelical churches, and in the middle of the sixteenth century there was a time when the whole population seemed to be ready to receive the Gospel. Thousands, often as many as five, ten, or fifteen thousand, were seen gathered in some field, out of the large towns, to listen to preachers who came from Switzerland and France, notwithstanding the laws enacted against them. The relentless persecutions of Phillippe II. entirely stamped out all remains of those churches, and all Protestants had to flee to other countries, and seek a refuge in Holland or elsewhere. For more than two centuries the country remained in utter darkness, entirely deprived of any knowledge of the Gospel.

In 1837, the British and Foreign Bible Society sent an agent to Brussels, who began colportage work for the spreading of the Bible in the country. At that time only four Protestant churches were in existence; mostly composed of foreigners. Soon the agent of the Bible Society was led to form a small committee in Brussels, and ask its members to help him in organizing evangelistic work. Preachers came from Switzerland; Great Britain gave the means. That was the beginning of the Evangelical Society of Belgium, now the Missionary Christian Church.

Twenty-eight congregations have been formed, composed of converts from Romanism. At the present time, however, the pastors are almost all foreigners, Swiss for the most part.

The distinctive feature of that Missionary Church is the missionary activity of its members. Nowhere has been better understood the duty for each believer to testify of his faith, and to spread around him, amongst his relatives and neighbors, the knowledge of what he has found for himself. The aggressive work is done chiefly by the members of the churches themselves—men, women, and even children. Hundreds of thousands of tracts are distributed yearly.

Every day, by such distributions, by conversations with fellow-workingmen, by visiting at night Roman Catholic neigh-

bors, a constant work is done, and many are induced to study the Bible, listen to the Gospel preaching, and join the church. On Sundays, the work is carried on by way of missionary excursions, made by bands of Christian workers. Open-air meetings are held on the public square of distant villages, and a number of plain Christian workingmen address their fellow-countrymen, preaching Christ to them. Even children are active in such work, and many families have been led to join the church by a little boy or a little girl attending the Missionary Sunday-school, and repeating at home, for the benefit of parents and neighbors, passages of Scripture, hymns, or the teaching heard at school.

Doors are largely open, opportunities of all sorts abound for preaching Christ, and the hearts of many are led by the Spirit to seek for truth, or to accept it when it is heard. Numerous people, disgusted with their religion, with their priests, welcome with joy the good tidings brought to them of a free salvation and of saving grace.

The work has been so prosperous of late that each of the last five years has closed with a yearly harvest of 500 souls conquered from infidelity and superstition, and this last year the gains have been over 600. Many churches have become so crowded that places of worship have to be enlarged or rebuilt. The field has been so enlarged that the expenses have rapidly increased. This has led to financial difficulties. Though the churches, composed entirely of workingmen, mostly miners, have been increasing their contributions every year, funds are sorely needed.

Hundreds of converts, members of the congregations, have emigrated to America. Every year a fresh number leave for crossing the Atlantic. America must have a share in this work; and any help extended by the church on this side of the ocean will be welcomed by those to whom God has been entrusting such a task, and whose labors He has so abundantly blessed.

ALBERT BROCHER.

*Brussels, Belgium.*



## AMONG THE BOYS OF THE VICTORIA INDUSTRIAL SCHOOL.

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IT is yet early morning, about half-past six, when the sound of sacred song from seven or eight score of voices strikes the ear of the visitor at the Mimico Industrial School. The last verse of the hymn is sung, and then silence reigns: the boys are being led in their morning worship by their cottage officers. They have been up half-an-hour, and are joining in their service in their cheerful-looking reading rooms. During the few minutes of Bible study, question and answer write the truth upon the heart; and then, in a simple and earnest prayer, the boys, with their loved and loving ones at home, are borne up to the throne of grace, till the very air they breathe seems charged with the love of God. And now again you hear their thrilling voices singing, "Praise God, from whom all blessings flow," and you feel yourself drawn to the window to catch more of the sound that awakens within you the thought of kinship to these lusty singers.

You find yourself wondering about those boys—how they like being here? how they enjoy that morning service? etc.—when the sound of the tramp, tramp, tramp of many feet makes you look up. They are coming from their several cottages to the dining-hall, in double file, close order, with quickstep, in charge of their cottage officers. They "right-turn," "left-turn," "halt," or march with the precision of veterans, and their neat uniforms of cardinal-trimmed gray give them the appearance of soldiers in all but size.

As they march in, you are seized with the desire to see them at breakfast, and start off forthwith for their dining-hall. When you arrive they are standing around their respective tables, silently awaiting the word of command. "S-i-t down! position!" come with kindly firmness from the lips of the presiding officer, and in an instant they are seated with folded hands and bowed heads. With one voice, they unitedly ask the Father's blessing upon those gifts of His love, and then, with a quiet orderliness that pleasantly surprises you, they commence their meal. As you see the plentiful supply of porridge and milk, bread and butter, dimin-

ish rapidly before their hearty appetites, you do not wonder that they look so healthy; and as you notice the polite, brotherly way in which each boy helps his neighbor and himself, your heart warms toward them all.

Now the meal is over, and, with hands clasped and heads bowed again, they return thanks to the bountiful Giver for His goodness, and ask His grace and guidance.

"S-t-a-n-d up! right and left turn! close order! quick march!" and they step off two abreast again to the quadrangle, whither you find yourself following. "Halt! cover! right-about, turn!" and you have facing you the whole schoolful of boys, with bright, clean faces, and the glow of health on every cheek and in every eye.

"D-i-s-miss!"—the lines divide to right and left—"f-a-ll out!" and in a moment there is a shout, a scamper, a noise that is a violent reaction from the previous quietness. Lacrosse, baseball, hoops, barrels, tops, marbles, and various other games are in full operation in a few seconds, and they are enjoying their play just as heartily as they enjoyed their breakfasts. It is noisy, very noisy, but noise is a necessary element in boys' play, and they would feel lost without it. So the questions that have been gathering in your mind, and clamoring for expression, can now be asked without the slightest danger of your being overheard by any of the boys.

"Why are these boys here?" "Well, some of them merely for want of any other home, but most of them are here for misconduct. Some of them are truants whom their parents could not control: some have learned in their homes and on the streets to love excessively the many forms of vice they have met. Incorrigibility is, in its multifarious phases, the wherefore that explains the presence here of almost every one. In most cases, perhaps, they have been more sinned against than sinning: they have been breathing such sin-laden atmosphere in their surroundings that it is no wonder they have developed such sadly perverted natures."

"Where do they hail from?" "From over all the province, though Toronto is the home of the greater number. She furnishes four-fifths of them, and the other cities and the towns of Ontario have as many of their bad boys here as the school can accommodate."

"*How are they sent here?*" "Every boy is committed from some court of justice, either by a police magistrate or by a county judge."

"*And how long do they stay?*" "They are received at ages ranging from seven to fourteen, and, unless by unusually good behaviour and application they win for themselves an earlier dismissal, they remain until they are sixteen. Then they are placed on farms, or apprenticed to some other calling; but we retain control over them for the first two years after they leave our halls, and after that they are graduates, and are no longer responsible to us."

"*How are the boys doing that have gone out?*" "Well, through God's blessing upon our efforts for them here, and upon the good influences which may since have surrounded them, sixty per cent. are doing admirably, and we gratefully report some of them as being among the finest young Christians in our land. Twenty per cent. more, we can say, are doing fairly well. But the remaining fifth, "submerged" in the sinfulness in which they were born and trained, have, we are sorry to say, so far resisted our efforts to reclaim them, and are still earning only 'the wages of sin.'"

"*And what is your mode of training?*"—But now the yard officer's whistle blows once, and in an instant all is silence, while the boys are standing "just as they were when the catastrophe found them." Two whistles, and the boys put away their lacrosse sticks, bats, hoops, etc. Three whistles, and they line up, not as before, in one column, but the boys of each craft by themselves, with one of their instructors in charge. With "quick march" they are sent off to their various works—to the laundry, kitchen, dining-room, cottages, shoe shop, carpenter shop, tailor shop, farm, or schoolroom—and we follow the nearest squad to the laundry.

This is the department in which the raw recruits are usually initiated, for cleanliness is a lesson which, on one hundred per cent. of the lads who come here, is by no means wasted. A glance, as you enter, shows you an airy, well-lighted room, with rows of washtubs, each having hot and cold taps, adorning two of its sides. Two tanks, a heating jacket, stove, mangle, and ironing table, complete the furniture which some eighteen boys are supposed to keep in use.

The officer to whom is entrusted the charge of these unruly, tricky boys is—not a muscular, stern, gruff-voiced man, but a mild-looking young lady, who grasps your hand in a way that speaks the firmness beneath, and looks at you so kindly through her spectacles that you do not wonder that the boys under her influence begin to learn manliness before they think of it.

The boys are sent to their places, and obey—not with the alacrity that springs from any love of the work. Slowly they begin to rub out of the garments the dirt they have helped to put there. Here comes a boy already with a wet towel for the officer's inspection, because, for some reason, boy's eyes are not skilled in detecting dirt; but the half-clean article is sent back for another spell of rubbing, and the boy has had a little rest from bending over the tub.

The two boys at the mangle are working hard—while you are looking at them; for they seem to stand in need of the incentive that nothing will supply but the consciousness of being noticed. Look at that boy who has been set to clean the stove! He has mistaken his work, and the blacking has been put in perpendicular streaks on his face instead of on the stove! There he stands grinning at you through the result of his work, and richly enjoys your look of amusement.

You feel thankful, as you pass out, that you are not the officer in charge here, and admire the way in which such trying boys are managed. You have seen some of the practical Christianity that is being patiently and constantly lived before them in its most winning form, and have the key to the method of training which is aimed at in the whole institution.

Take a look at the dining-room now, while the dish-washing is going on, for the boys are as much at home here as at the wash-tub. See those plates as they are dried and set in place—no traces of porridge, milk, or butter on them now! And that floor—not a crust or crumb to be seen! The lesson so well begun in the laundry is being faithfully followed up in the very same spirit here.

We go downstairs, and find ourselves in the midst of work in the kitchen, where the preparations for the dinner are going on. And even here the boys are found mixing batter, kneading dough, or paring potatoes. Let womankind beware; she has entered

man's domain, and now hers is no longer her own, for even the boys can hold forth in it! There are no hairs or dust of any kind to be seen around their kitchen tables, for cleanliness and thoroughness in work and character are being kneaded into the boy's constitutions here, too, by the kind officers, whose teaching is making them men not only in handicraft, but also in moral uprightness.

A look through one of the cottages gives us an opportunity of seeing the little boys doing some more of woman's work. They are making beds, scrubbing floors—yes, and even mending their stockings! There seems to be no part of domestic work that they are not useful in. The life in these cottage homes is made to approach as nearly as possible to that of the ideal home, and, considering the way in which each cottage is overcrowded so as to hold from forty to fifty-four boys, the measure of success attained in this direction is remarkable. If they had room for twice as many as at present, they would have it filled without any delay, for there are scores and scores of incorrigibles waiting to fill up the little additional room that the funds on hand can enable the board to provide for them. Not more than one-fourth of them can be admitted, and the other three-fourths must be left to become daily more hardened in vice and crime, until finally their names will figure on the register of the reformatory or the prison. With the vast majority of these youths it is "now or never," and shall we let them perish? Can we not, through this school, "suffer the little children to come unto" Christ? "Inasmuch as ye did it not unto one of the least"—Oh, how these words ring in our ears as we hear of that multitude of children who are perishing for want of the Christian kindness and nurture with which we are entrusted for them! \*

As we pass on through the schoolroom, and see those boys, deprived in earlier years of the advantages we have enjoyed, wrestling with letter, syllable, word, and phrase, or with figure, number, or problem, our hearts go out to them in sympathy, and we long to help them to learn the mysteries that now to us appear so simple.

In the shoe shop, where they do all their own making and repairing, we see further evidence of the boys' skill and willingness to learn in the neat and substantial boots they can display. It has been only a few months in operation, but the work done would be a

creditable outcome for even years of experience. In the carpenter shop we find in the presiding officer a brother of our lately-appointed missionary to Formosa, and can easily discern in his appearance and manner a strong resemblance to our esteemed graduate. That of itself is sufficient to assure us that the boys in his department will have the most patient, painstaking, and warmest sympathy that mind and heart can give, along with a firmness that commands submission and respect. Upstairs the tailor-boys are plying the needle and the goose, or running the sewing-machines in the manufacture of the uniforms that we have been admiring during our rounds. The officer, of course, does the cutting, but the rest of the work is done by the boys themselves, and good, substantial work it proves itself to be by the wear and tear that it endures from genuine boys, who are practised in all the ways of destructiveness.

The farm, though not in its bloom now, still shows traces of what it has borne, not less in the strawberry vines, berry canes, cornstalks, and roots, than in the cows that are grazing in the fields and the pigs grunting in their pens. Two've feet nine inches was the modest height of one of their fodder-corn stalks. "But what's that I hear? A brass band?" "Yes, that's something we feel justly proud of. They have had their instruments only about three months, but, under an excellent instructor, they have made marvellous progress." And as they come marching towards you, half hidden by their instruments, playing "The British Grenadiers," their time and harmony take you so completely by surprise that, in an ecstasy of delight, you feel like heaping upon them unqualified praise. A brass band made up of such youthful players, and doing such admirable execution, is truly a prodigy that excels in the musical line anything you have ever heard!

The working hours are over now, and the boys are free for some more play, but our time is up, and we cannot stay longer to watch their sport, attractive as it is. I will just make you acquainted with Miss Miller, the genial, sympathetic young woman who so competently discharges the duties of matron to this very large family of boys. Her position is a very responsible one, but she adorns it, by her graceful bearing and modest self-reliance, so well that it looks easy and bracing. And Mr. Hassard, the worthy superintendent, clasps your hand with a heartiness that

tells you how pleased he is to meet those who are interested in this noble work. In his unassuming, free, candid way, that has won the hearts of his boys, he devotes his whole untiring energy and executive ability and tact to the work God has called him to. The results are left with the Lord, and His rich blessing has made those results, as we have already seen, most satisfactory and encouraging.

His duties, and those of all the officers, are, from the very nature of their work, peculiarly fraught with responsibility, and call for the fullest exercise of tact, discretion, earnestness, patience, and love, and, above all, for faith in, love for, and consecration to God. Their work for the Lord is as fatiguing and difficult as it is noble and Christlike, and they need, in their efforts to rescue the perishing, the practical sympathy and effectual, fervent prayers of all who know their work. And our reward will be fully an hundredfold when we see those boys, reclaimed by God's grace, and disciplined by the training received here, entering upon their callings as soldiers of Christ, adorning the homes to which they belong, and, as living epistles, bringing glory to Him who loved them and gave Himself for them.

E. A. HARRISON.

*Mimico.*

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COME not, when I am dead,  
 To drop thy foolish tears upon my grave,  
 To trample round my fallen head,  
 And vex the unhappy dust thou wouldst not save.  
 There let the wind sweep, and the plover cry ;  
 But thou, go by.

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FLOWER in the crannied wall,  
 I pluck you out of the crannies ;  
 I hold you here, root and all, in my hand,  
 Little flower—but *if* I could understand  
 What you are, root and all, and all in all,  
 I should know what God and man is.

## THE KNOX COLLEGE MUSEUM.

### I. AS IT IS.

WE arrive at the museum door, push it open, and enter, for it is not locked. We look around. The room is large enough, if the space were rightly utilized, to contain a large collection. A number of tables covered with objects, exposed not only to the view, but also to the rough touch of every passer-by, meets our gaze. Facing us is a table covered with shells, some of which are rare and of great interest. No names, no information regarding their donor is to be found. Whence they came and for what purpose they are here, as far as the table and the shells themselves are concerned, remains a mystery. All alike are exposed to the handling and rearranging of every onlooker.

We pass to the left. There, on a shelf against the wall, we find an array of relics. A confused heap, in which flint arrow-heads; rusty tomahawks; stone peace-pipes, of which some are broken; rude implements, some of iron, others hammered out of the native copper of Lake Superior; buffalo and bear skulls: the pulverized fragments of a poor Indian's skeleton, and many other objects are promiscuously mingled; but from countless handlings the labels indicating what they are and whence they came have long since disappeared.

Near by, in a dingy corner, almost hidden from view in an old-fashioned cupboard, the charms of a collection of more or less rare and beautiful birds are seemingly, as effectually as possible, veiled from sight. More open tables follow, covered with a heterogeneous collection of rocks, minerals, crystals, and fossils, in which dilapidated specimens of fossil corals, orthoceratites, crinoid stems, and trilobites are tumbled together with specimens of stalactites, stalagmites, and other rocks, being classified neither according to the place from which they originally came nor according to scientific principles.

Further on, near one of the front windows, a table presented the following medley: An ostrich egg; a Japanese tower; what might have been a mermaid's comb, handsomely carved in wood, with fish-jaws for teeth; a miniature tiger carved in stone; like-



wise, an elephant in ebony; an ivory tusk from the South Seas; specimens of Esquimaux and Indian beadwork; a few good specimens of orthoceratites, trilobites, and corals; a soapstone box, curiously carved; Chinese fishing lines, with bone hooks; a block from the tree under which Robert Burns used to meet his Highland Mary; also a chip from the wreck of the *Royal George*, the last two being the only labelled specimens on the table, or, rather, the only specimens of which the labels have survived. Many of these specimens are valuable and most interesting, if only some fragments of their history had been preserved. Some of the best specimens show the inevitable results of rough handling.

Passing thence to the alcove in the centre, we come to the large, interesting, and well arranged collection presented by Dr. George Leslie McKay, of Formosa. From this we can learn much of the habits, modes of life, mechanical skill, and religious beliefs of the people in that far-away land. Being protected by glass doors, the labels and notes of explanation can be easily read, while they have been protected from the disarranging and abuse sure to follow if exposed to the rude hands of every comer and goer.

Passing to another table, we found what appeared to have been at one time a complete and interesting collection of the munitions of war of some cannibal tribe. By deciphering with difficulty some dust-covered, worn, and now almost illegible labels, it was ascertained that they came from the Fiji Islands. It included war-clubs, poisoned arrows, stone hatchets and spears, displaying the skill as well as the bloodthirsty propensities of the natives—a collection of value, and also of missionary interest, well worth preserving, yet at present left to be slowly but surely destroyed by careless handling. A barbed spear from Tangoa, indicative of the fierce cruelty of those who once handled it, together with an interesting fish-spear from Tanto, marked by the initials N.H., were found concealed in a mass of rubbish in a corner.

Passing around, we find interesting specimens of different kinds of cloth, woven, we presume, by some of the South Sea Islanders from the tough fibres obtained from their palm trees. Doubtless these have been collected at considerable expense and

trouble by some well-wisher of the Knox College museum; but now, alas! they serve to carpet one corner of its floor. The name of the donor, what they are, and whence they came have long since been obliterated.

Hanging on the wall, as we pass around, are a number of flimsy South Sea Island costumes, which also show signs of succumbing to rough usage.

Two more tables covered with a heterogeneous mixture of broken stones, fossils, and crystals confront us. These, when properly labelled and arranged, may have been valuable specimens; but in their present state we fail to see any valid reason why a large proportion of them should take up valuable space in a college museum, though they would perhaps make valuable road metal. What appears to be an interesting collection of coins, medals, relics, etc., is entombed in a shady case in a dark part of the room. So badly is it arranged that the curious seeker after information turns away little the wiser for his investigation.

In addition, there are sundry and various other articles too numerous to mention. Their state of preservation may be judged from what has already been specified. But enough has been said. If the museum is to remain as at present, let its door remain forever locked, that the name and reputation of Knox be not unnecessarily injured.

## II. AS IT OUGHT TO BE.

A short sketch has been given of the Knox College museum as it is, with its battered, dust-covered, confused, label-less specimens. Let us now consider what it ought to be. What purpose had the Knox College authorities in view when they planned and left space for it? The objects in view were, no doubt, most important, otherwise they would not have allotted so much valuable space. Judging from the remains of the heterogeneous collection still surviving, their object appears to have been twofold. First, that it should be a place for bestowing missionary collections, which would give some idea of the handiwork, habits, and customs of the different parts of the world, and especially of those parts where our own missionaries are laboring. The second object evidently was to aid in the study of natural science by having a well-arranged collection of natural history specimens.

How far these objects have been attained is best answered by one glance at the museum in its present state. Yet are not these objects worth striving after? Our church has missions in India, China, the South Sea Islands, the West Indies, Palestine, and also among our own Indians. The habits and customs of each of these races, differing widely, as they do, from Europeans and from each other, prove interesting and instructive objects of study. A well-selected collection of specimens, showing the skill, handiwork, and manufactures of each, together with the visible objects of their veneration, if any, would be of great interest to the public in general, and to the friends of our missionaries in particular. Besides, some of these races thus represented are approaching the verge of extinction, so that soon some of these collections would be of more than passing importance because representing the workmanship and habits of life of extinct races. The natural products of these countries, differing widely, as they do, from our own, would be of interest and serve as a fruitful source of information to those who have not the opportunity of travelling abroad. If the museum were what it ought to be, there should be a collection, as extensive, if possible, and as well arranged as Dr. McKay's, from every mission centre of our church. By this means the people who visit our college would become better acquainted with, and, therefore, would have a more intelligent interest in, our missions.

With regard to the second object aimed at, the museum as it *ought to be* should contain carefully arranged collections illustrating the fauna and flora of our country, and, at least, indicating the important points in mineralogy, crystallography, and palæontology. Collections such as these would serve to illustrate a few of the salient points in the immense volume which nature lays open to view. That theological students, even, should know something of the mysteries and wonderful adaptations in the world around them is patent to all. The present is preëminently a scientific age. Scientific methods of investigation have been adopted all along the line. Scientific knowledge is becoming widely diffused. Many of the intelligent class are enthusiastic students of natural science. In this department many ingenious theories have been advanced, some of which clash, or appear to clash, with Revelation. Questions on these points will meet us

whether we are willing or not; and how can we expect to give an intelligent answer to them if we are ignorant of the facts on which these theories are based?

Why, then, have we not such collections? We have at hand the machinery which, if set in motion, would, in a few years, gather together and set in order a first-class collection. With mission stations in all parts of the globe; with our own students scattered during the summer months from the Atlantic to the Pacific; with scores of friends in every part of the land only too glad to be of service to our college; with students specially trained in these departments, what more could we wish for in the way of collecting and arranging a first-class museum which would be a credit to our college, and a source of useful and interesting information, not only to visitors, but also to the students themselves?

Why, then, is this happy state of affairs not brought about? Evidently because there is no convenience at present for receiving and preserving specimens. What, doubtless, was at one time a valuable collection has now degenerated into a confused mass. Friends of the college are ready and willing to assist; but the person who, in the present state of affairs, would donate a valuable collection to the museum, to be used as former collections have been used, would simply indicate by his generosity a lack of good sense. It is only a few years ago that we listened to the scathing words of the Rev. J. Wilkie, from Indore, India, re the Knox College museum. He had a valuable collection which he intended to present to our college: but when he visited the museum and found the way in which other collections had been used, he, like a sensible man, determined not to have his generosity abused. As a result, the collection intended for us passed over to Queen's College. This is but a single instance. Others could be mentioned. Rev. F. O. Nichol has just returned from Mistawasis Reserve, N.W.T. He has some interesting specimens for the museum. A number of students have also brought specimens from their fields. Not only these, but also other collections which otherwise might reasonably be expected to arrive in the future, will be lost to the museum if it be left in its present condition.

Where does the blame rest for the present wholly unsatisfactory condition of the museum? The students for some time

have been most enthusiastic regarding its better equipment. Before college closed last spring, a large mass meeting of the students unanimously declared their intention of doing all in their power to help in fitting up the museum in a creditable manner. By a unanimous vote, they resolved that each student should seek to bring in specimens of interest from their respective mission fields. A committee in full sympathy with the movement was appointed to confer with the board of management to see if anything could be done towards putting the museum in a suitable condition for the reception of specimens. The committee waited on Mr. Wm. Mortimer Clark, Q.C., the chairman of the board, and were courteously received. The chairman expressed his interest in the scheme, and stated that lack of funds had previously prevented the board from taking action; that until the munificent bequest of the late Mr. McLaren had been received, all available funds had been required for the maintenance of the library; but that now he hoped that funds would be forthcoming sufficient to efficiently equip the museum. He recommended the committee to enquire into the matter, and to bring in a memorial to the board regarding the changes which they considered necessary. The committee, after carefully enquiring into all the facts of the case, and availing themselves of all the information they could secure on the subject, drew up a memorial which received the approval of a second mass meeting. The following recommendations were made:

(1) That it is desirable to have the museum lit with gas, instead of with lamps, as at present.

(2) That glass cases be obtained—a long one, divided horizontally by a glass floor, and two high, square cases, with pyramidal stands inside, for the proper exhibition and protection of specimens. And, if possible, that two revolving stands be obtained—one for exhibiting photographs of objects of missionary interest; the other to be used as an herbarium to exhibit the flora of the Dominion.

(3) That a certain fund be set apart for the payment of freight or express charges on collections which may be sent for the benefit of the museum.

(4) That a curator be appointed who would be responsible for the arranging and labelling of the specimens received.

These recommendations were respectfully submitted to the consideration of the board. As far as we can ascertain, a committee of the board was appointed to confer with the students' committee and bring in a report. Here the matter apparently dropped, but for what reason we are not aware. It may be that the members of this committee are so engrossed in other work that they have forgotten the matter of their appointment. Perchance the recommendations made were too sweeping in their character. It may be that even now the committee is seriously wrestling with the question of arranging and refitting the museum, and that the result of these deliberations, when made public, will pleasantly surprise the many friends of our college. We sincerely hope that this latter may be the case.

Whatever may be the cause of delay, the following facts must be patent to all:

(1) That a large and valuable part of the college is at present taken up with an almost useless collection, wholly unworthy of the name it bears.

(2) That until some changes are adopted in its management, it is unreasonably to expect any important addition to the collection.

(3) That by the judicious expenditure of a limited amount of money in providing for the proper exhibition and protection of specimens, a large and valuable collection might soon be made.

Why, then, should there be further delay? Now that the subject has been raised and expectations excited, why not strike while the iron is hot? Let all interested join in making this part of our college a success, feeling assured that the college authorities will not delay unnecessarily in taking the initiative in the movement.

J. G. McKECHNIE.

*Knox College.*

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An' I hallus coom'd to 's choorch afoor moy Sally wur deäd,  
 An' 'eärd 'um a bummin' awaäy loike a buzzard-clock ower my 'eäd,  
 An' I niver knaw'd whot a meän'd, but I thowt a 'ad summut to saäy,  
 An' I thowt a said whot a owt to 'a said, an' I coom'd awaäy.

—*Northern Farmer.*

## THE ALUMNI ASSOCIATION.

### THE SOCIAL MEETING.

THE social meeting of the Alumni held on Friday, September 30th, was a most enjoyable one. Several representative men were present by invitation, and addressed the gathering. The president, Rev. R. P. McKay, occupied the chair.

Dr. Beattie, whom every graduate of a few years ago remembers with pleasure, came bearing the good will of Columbia University, South Carolina, coupled with expressions of his unswerving loyalty to his *alma mater*, and of affectionate remembrance of her from across the line.

Dr. Henderson, of Paisley, voiced the opinion of all our colleges when he spoke of the growing desire that all our students should have a more thorough knowledge of the English Bible. He also spoke of the benefits and dangers of traditionalism.

Dr. Saunders, President of Biddle University, South Carolina, explained at considerable length the nature of the work in which they are engaged. They experience the difficulties which are incident to the union of a theological school and an Arts department in the same university. A principal part of their work is to educate their students to be industrious, there being on the part of their race a feeling that manual labor is degrading. Each student is required, as a part of his preparatory course, to learn some trade. Apart from clothes, books, and the washing of underwear, the cost of maintenance of each student in the college is sixty-four dollars per year; all the work of a manual character in connection with the college being performed by the students.

Rev. P. McAdam Muir, Edinburgh, delivered a very happy address, expressive of pleasure at being within the walls of Knox.

Dr. McDonald, Calcutta, began by expressing his gratitude to Knox College for the honor conferred on him in the degree of D.D. He spoke at length of his work, which is now among the English-speaking people of India, mostly graduates and undergraduates of Calcutta University. Of these students, three-fourths aim at positions in law, the people of India being very

litigious. Many study medicine, anatomy being taught by means of models on account of the opposition of the Hindoos to touch a dead body, although this feeling is beginning to give way. Many turn their attention to literature, the press of India being exceedingly prolific. The ambition of all young men in India is to learn the English language, as on this their bread and butter depend. He related the attempts made to silence him and prevent his speaking in Eden Square and other open-air places, all of which attempts completely failed.

Dr. Laws, of the Livingstonian Mission, Central Africa, after describing the character of the people among whom his work has been carried on, strongly expressed the opinion that every missionary should be thoroughly educated before he goes out to take part in the work in Central Africa. The Bible must be translated into the language of the people. The medical missionary has a position of vantage from which he can readily reach them.

Mr. McDougall, of China, recounted the stirring incidents connected with our missionaries who so recently left our halls and the halls of sister institutions, and are now laboring in the land of the teeming millions, encountering opposition, but courageously and patiently, in the spirit of the Master, laboring on in the grand and glorious work.

Prof. McLaren, on behalf of Knox, reciprocated the many expressions of good will which had been spoken by our visiting brethren. Thus was brought to a close one of the most pleasant and profitable social gatherings of the Alumni and their friends within these walls.

#### THE BUSINESS MEETING.

The Alumni Committee expected a slim attendance at the semi-annual business meeting, which had been called for the morning of Wednesday, October 5th. Two weeks at the Alliance meetings, and a Sabbath intervening between the social and business meetings of this association, they thought would suffice to send our Alumni home satisfied. It was, however, a goodly few who came to order at the call of President McKay. Some of the veterans had remained in the city; others had gone home for Sabbath, but could not bear to miss an Alumni meeting; while, of course, our city Alumni, for the most part, were present.



We are glad to notice that these meetings of the association are taking such a hold upon the sons of Knox. May the hold never relax!

Two graduates of other theological halls sought associated membership with us. We welcome White, of Deer Park, and McInnis, of Elora, men who do credit to their own *alma maters*, and therefore will do honor to the *alma mater* of their adoption.

Our association is making its influence felt. Many of our Alumni whom we do not see very often—J. Munro Gibson, of London: F. R. Beattie, of Columbia, and others who were at the Alliance—bear testimony to this fact. One way in which that influence has been exerted in the past is through representatives of our nomination on the college senate. This influence will be greater now that arrangements have been made whereby these representatives shall hold their position for three years instead of for one, as heretofore. When the ballot papers are sent out in the spring, our voters will please remember that the one getting the highest number of votes will be our senate representative for *three* years, the next highest for *two* years, and the other for one year.

“Forward” was the watchword in MONTHLY affairs. Mr. Fortune has made the advertising pages a success, and will continue to look after that part of the work for the next six months. Our publishers are a live business firm, and are pushing the subscription department. If our readers will do what they ask, the subscription list will soon arrive at what it ought to be. It will not embarrass the management if every Alumnus sends in a new subscriber at once. The editorial committee parted with regret from Mr. Scott, who was compelled by other duties to resign his place on the editorial staff. Prof. Thomson will, however, be no mean successor to Mr. Scott.

A good strong committee has in charge the publication, in a more permanent form, of the articles on “Our Mission Fields” which have appeared from time to time in THE MONTHLY. This will meet a want long felt for a reliable and yet succinct history of these fields. We hope the committee will see that a reliable map of each of the foreign fields is included in the proposed volume.

Goforth was heard from. His work is progressing. He is,

as usual, full of hope and trust. We could not but grant his request, that the money voted two years ago for the support of a native teacher should be used to procure a supply of Christian literature for free distribution among the scholars of China at the time of their examination for degrees.

But time was up, and some items of business were held over for the annual meeting in April next, at which we hope to see every Alumnus.

A feature of the business meeting was the encouraging statement in reference to the present condition and future prospects of *THE MONTHLY* made by the representatives of The J. E. Bryant Company, who, on invitation of the committee, were in attendance. These gentlemen stated that when they were entrusted with the business management of *THE MONTHLY* they made a careful investigation of its affairs, and that, as a result of their investigation, they were quite certain that the publication of *THE MONTHLY* was a sound business venture, and that should the natural constituency to which *THE MONTHLY* most strongly appealed—the graduate body of the college—do their duty in the premises, and be loyal to their own magazine, *THE MONTHLY* could not fail to become a credit and an honor to all concerned. The publishers stated in their remarks that there were about 130 graduates of the college who were still not subscribers, and that an appeal should be made to these graduates asking them to subscribe, in order that the managing committee might feel that they had behind them, backing all their efforts, the Alumni Association as a united whole. But what the publishers most earnestly desired to see accomplished was the manifestation of a lively interest in the welfare of *THE MONTHLY* on the part of those graduates who were already subscribers, and to this end they proposed to appeal, in the name of the committee, to every graduate subscriber to secure at least one other subscriber to the magazine. Should this appeal be successful, the result would be that the future of *THE MONTHLY* would be beyond question. This proposition seemed to the members present to be not at all a chimerical one, and the hope was expressed by all that the appeal that the publishers were about to make to those graduates who are already subscribers would be most cordially responded to.

## EDITORIALS.

NOW that we have come out from under the shadow of the great Pan, our little worlds begin to look the same again.

THE cry of union is in the air these days. We ourselves sang as heartily as any others in the Alliance meetings, "Behold how good a thing it is," etc.; and, now that we are home again, we have no more intention of seeing our neighbor minister before next presbytery day than—than our neighbor has of seeing us.

WHEN they cleaned the streets of Jerusalem, each citizen swept before his own door. Would it not be well, ere we set to work to bring in the millenium of one church visible, to try to secure unity in our own denomination? Our union at present is much that of a string of beads—congregations strung on a Presbyterian thread. We desiderate a union to be found somewhere else than in a common creed or in a bluebook, or in the routine work of presbytery and synod—a union based on a working knowledge of present conditions and a practical sympathy.

WE would like to set an examination paper to be answered by the members of our congregations. Something like this:

(1) The schemes of our church. (a) Name them. (b) Explain their purpose. (c) Give some of the results attained.

(2) Foreign work. (a) Name the several mission fields, with some of the stations and missionaries on each. (b) Describe the opposing forces to be met in each. (c) Give short historical sketch of each.

(3) Home work. (a) Give short sketch of the progress of our church. (b) Tell what has yet to be done. (c) Explain the difficulties of the work peculiar to the several provinces.

(4) Answer current objections (a) to extension, and consequent greater outlay in mission work; (b) to Augmentation Fund.

How many outside of the W.F.M.S. would take ten per cent.?

IT is time that the church awoke to the fact that the pioneer-settlement feeling is not dead in the country, and that it is

ingraining a selfishness into the life of communities by which, in religion as well as in politics, local interests, however trivial, are made to take precedence, to the detriment of public interests, however worthy and however great. It is the narrow outlook and dried-up sympathies born of this sectional feeling largely that make congregations rest satisfied as soon as they have paid the stipend of their own minister, and for their firewood, and that make them grudge contributing to the schemes of the church. The petty jealousy arising from the same cause is specially shown in regard to the Augmentation Fund. The problem before the church is analogous to that before the state at the present time—how to create a national sentiment.

THE movement towards a unity of thought and spirit and life is being felt within the churches as well as between them. "Retreats" for spiritual edification are becoming common among the ministers of sister churches in the old country. We rejoice to see signs in our own church that there is a desire growing for something more than the usual presbyterial and synodical meetings among ministers and elders—for meetings having in view directly "the deepening of spiritual life." Why should ministers who are privileged to take summer holidays not arrange with each other to gather at some convenient holiday resort and spend part of their time in discussing the problems that are vexing our times, and in seeking a fuller manifestation of the Spirit in the churches? Would they not return more rested, more capable, more inspired for vital work than by flying across continents for a month, or by following the usual mode of holiday lounging?

THE minister cannot do all to remove this sectionalism and create unity. The process of union is one which proceeds from within. It is the result of knowledge, thought, reason, and self-denial. The minister may explain the principles and state some of the facts; but how much of these are the people able to retain so as to make them the basis of a rational decision? And what of the many who are absent? To create a spirit of living unity, we must "educate, educate, educate." To do it most speedily and most thoroughly, the church must make more and better use of the press. It seems to us that the time is come when the

church ought to put before her people in a permanent form, and accessible to all, the record of her work at home and abroad—the story of the initiation, the *raison d'être*, and progress of each scheme—for the information and inspiration of all, but with a special view to the training of the young. We see no reason why the church should not maintain on a liberal scale, with an eye to its influence and not to its revenue, an influential organ, in which the full results of the work in the various fields and schemes would be regularly gathered; not tumbled in pell-mell and in the crude, but digested, systematized—if need be, popularized—by the various secretaries and conveners. In this way, in small compass, could be carried into almost every home the best thought of our church in regard to her work. The press is a pulpit that the church has sadly undervalued.

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CROSSING THE BAR.

SUNSET and evening star,  
 And one clear call for me!  
 And may there be no moaning of the bar  
 When I put out to sea!

But such a tide as, moving, seems asleep,  
 Too full for sound and foam,  
 When that which drew from out the boundless deep  
 Turns again home.

Twilight and evening bell,  
 And after that the dark!  
 And may there be no sadness of farewell  
 When I embark;

For tho' from out our bourne of Time and Place  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crost the bar.

## OUR COLLEGE.

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THE students are now all back from their different mission fields, and college has again assumed a lifelike appearance. Those interested in our college may expect from this time on to be kept well informed on all matters of interest during the session.

REV. F. O. NICHOL, late missionary to the Indians of the Mistawasis Reserve, called at the college a week or two ago. He is much better in health since returning to Ontario. We hope to see him fully restored soon.

DR. ROBERTSON called at the college, a few days ago, to report progress in his endeavor to secure missionaries for the winter supply of the Northwest fields. The report was not encouraging. To supply the twenty-six fields which are urgently in need of laborers, he has secured but two volunteers. He made another strong appeal to our students, but whether it will be successful or not we cannot say at present.

THE annual convention of the Intercollegiate Missionary Alliance will be held this year at Woodstock from Nov. 10th to 13th. Knox sends five delegates—Messrs. W. R. McIntosh, B.A.; James Wilson, B.A.; David Carswell, A. S. Ross, B.A., and R. G. Murison. The committee is putting forth every effort to make the programme interesting and instructive, and the missionary spirit in the different colleges represented there will, no doubt, be greatly quickened and intensified.

ONE by one the class of '92 is settling down. This month will see two more settled—Mr. Norman Lindsay, B.A., over the congregations of Lobo and Caradoc, in the Presbytery of London, on November 1st; and Mr. Peter McNabb over the congregation of Kilsyth, in the Owen Sound Presbytery, on November 15th. On the 13th of next month Mr. Alex. McNabb will be inducted to the pastoral charge of Erskine Church, Meaford.

THE college is making a departure this year in the way of public meetings, and, instead of the usual public debate, the Literary and Theological Society, at the request of the students, will give an "At Home" towards the close of this term. The committee is taking the matter energetically in hand, and is determined to make every provision for the com-

fort and entertainment of the guests that evening, so that a most enjoyable evening may be expected. The hearty co-operation of all students will place the success of this new undertaking beyond doubt.

ON Tuesday, Oct. 4th, Rev. A. E. Neilly, of the class of '92, and Miss Mahaffy were married at Port Albert. The Thursday evening following, on their arrival at Sunderland, where Mr. Neilly had been inducted a short time before, a hearty reception was tendered them at the manse by the members of the congregation, and everything looks bright for a long and happy pastorate for Mr. Neilly. The students were not forgotten at this time, and all enjoyed a piece of the wedding cake. Many were the wishes expressed for the prosperity and happiness of Mr. and Mrs. Neilly.

THE results of the examinations for scholarships offered for competition to those pursuing the Arts course in Toronto University with the Presbyterian ministry in view are announced. The following are the successful competitors: First year, Mr. A. T. Fisher; second year, Messrs. R. Martin and W. E. N. Sinclair; third year, A. W. McPherson and D. M. McKay; fourth year, Mr. J. A. Dow. Mr. J. H. Borland, B.A., is awarded the Bayre scholarship for the best examination in Hebrew on entering Theology. THE MONTHLY extends congratulations to all.

WORD has been received from Rev. W. H. Grant, B.A., one of the band of missionaries who left Toronto early in September for the East, reporting the safe arrival of the party at Yokohama, from which place the letter was mailed. Although the passage was a rough one, and all suffered more or less from seasickness, all had fairly recovered and were in good health at the time of writing. About forty missionaries, including Dr. Nevius, Dr. Greig, and Dr. Davies, sailed by the same vessel, so that the passage was by no means a lonely one. Further word may be expected from the party very soon now.

THE winter's work has well begun. The corridors resound with gleeful songs, and with the tread of many feet. We are a reunited family. In all, we number eighty. Some thirty-seven of this circle have donned the title "freshmen"; some seventeen subscribe themselves "men of the second year"; while the remaining twenty-six are looking forward to the day of graduation, and to what else we must not tell. But, mark you, we are not at all times happy. We have our weary hours sometimes, and, strange to say, some of these gloomy hours come in the morning. When we were at old Varsity, we used to look upon Knox College as being a green pastureland. It is not so. Our dreams have not been realized. And for this

partial failure the four long lecture hours each morning must bear a portion of the blame. About the lectures in themselves, we cannot but speak well; but we complain about their number. The other day a popular lecturer of the college made use of some such words as these: "These lectures will be the death of all of us some day." We say, these are our sentiments! We had intended saying more upon this point, but even thinking of those long four hours has made us tired, so we postpone our talk.

#### THE LIBRARY.

Students are again laboring under the inconvenience of having no access to the library, with the exception of a few hours every week. In the June number of *THE MONTHLY* this was referred to, and it was then suggested that the authorities could do the students no greater service than appoint a resident of the college assistant librarian. If this were done, a needed volume would always be available, and much valuable time saved. A library is not simply a stack of books which is to be read through; it is also a great encyclopædia to which we refer. It may only require but a few moments to secure the information, which if not secured will cause delay until it is secured. We sincerely hope that some action may be taken at once by our college authorities.

#### THE GLEE CLUB.

The Glee Club is beginning work this session with more vigor and determination than for many a year back, and a large number of the students, new and old, seem interested in its welfare. The first meeting was well attended, and every one seemed determined to leave nothing undone to make the club a credit to itself and to the college. Mr. A. J. Mann was appointed leader, and Mr. A. H. Abbott pianist. The committee appointed to secure a musical director reported in favor of Mr. A. M. Gorrie, well known to Presbyterians as the leader of the service of song during the meeting of the Alliance of the Reformed Churches recently held in this city. Definite arrangements have been made with him, and practice will be begun at once. About fifty have joined the club, and as there are many excellent voices among the new members, and much of the good material of former years remains, great things are expected from the club this winter. If all attend diligently to practice, these hopes will not be disappointed.

#### THE MISSIONARY SOCIETY.

Two regular meetings of the Missionary Society were held during the past month, and very satisfactory reports were received from the students



laboring at Squaw Island, Berridale, Buck Lake, Warren, Buxton, and Korah and Prince. The annual reports of the work of the society for the current year will be published this month, and will be sent to the various mission stations and patrons of the society. Those not receiving these reports, and desiring them, will have them forwarded by communicating with Mr. J. G. McKechnie, B.A., Knox College.

The winter work at the Gaol, Central Prison, Old Woman's Home, Sick Children's Hospital, and Convalescent Home has been taken up as usual, and, together with these, the oversight of Elizabeth Street Mission, in the city, and Monkman's Station. The college Foreign Mission Band, of which Mr. Carswell is president, has this year been taken under the wing of the society. Members of the association are ready and willing to visit congregations, or church societies, to give information regarding the work and claims of the society.

#### COLLEGE OPENING.

The formal opening of the college took place on the afternoon of Wednesday, the 5th of October. Following so closely upon the meetings of the Pan-Presbyterian Council, it was not to be expected that the attendance would be large, yet a goodly number of students, graduates, and friends of the institution gathered within the walls of Convocation Hall to witness the commencement of another academic year. After the devotional exercises had been conducted by the Rev. Dr. Wardrope, of Guelph, the chairman, Dr. Caven, made a few introductory remarks. He referred in feeling terms to the absence of a distinguished man whose form had become familiar to those accustomed to attend these gatherings in bygone years. Sir Daniel Wilson had been called away from scenes of labor and of love, but his kind words would still remain, and be a helpful stimulus to the students of this college. The principal then spoke of his recent journey in eastern lands. He had appreciated the kindness of his colleagues and of his friends in granting him leave of absence. He had enjoyed the privilege, even if given late in life, of visiting the scenes made sacred by the Master's presence. But he was glad to be in his accustomed sphere once more, and to extend to students, new and old, a hearty welcome to these halls. Next came the opening lecture by Prof. Gregg. The subject, "Dr. Thomas Chalmers," was exceedingly appropriate; its treatment interesting and instructive. In other columns of this issue the address will be found in its entirety, and we commend it to the careful perusal of our readers.

## PHYSICAL CULTURE.

This year we are pleased to notice an increasing interest among the students in all matters pertaining to athletic sports and physical culture, for we consider it a hopeful sign when students become interested in anything which tends to preserve and strengthen the body. This interest was manifested early in the session by a movement to place all sports under the control of one athletic association, with the idea of encouraging all students to take part in recreations of some kind, and to keep up, to some extent at least, physical culture after outdoor sports cease. The committee appointed to investigate the matter, however, reported adversely to such a scheme, and the matter dropped. Each department will continue to be managed by an organization of its own.

Outside, the game which is attracting most attention is, of course, football, which is being vigorously pursued by its enthusiasts. Already there has been one practice match with the 'Varsity team, and, although the result was disastrous to Knox, the play showed that she has yet material to make a first-class team, and she will no doubt do herself credit in the intercollegiate matches which are being arranged.

Within the building the gymnasium is, as yet, but little visited. Thoughtful students, however, are turning their attention to it to see if something cannot be done to provide greater facilities for physical culture during the winter months. Now, with the greater number of students, all regular exercise is stopped when the cold weather sets in, and, as a result, many a constitution is broken down before the warm breezes of spring admit of the revival of outdoor sports. This should not be; but with the room now at our disposal, it is difficult to make any more adequate provision for physical culture. An association has been formed to look after the gymnasium, and to make it as efficient as possible, but little can be done for lack of room. We long for the day when Knox will be provided with a spacious gymnasium, thoroughly equipped. Then men will not "graduate from our college for mineral springs," or other health resorts; but will go forth, strong in body and in mind, to pursue the work to which they have devoted themselves.

## THE LITERARY AND THEOLOGICAL SOCIETY.

This society began work for the session on Friday evening, October 14th, when the first meeting was held. It was a purely business meeting, the consideration of *THE MONTHLY* occupying most of the time. There was a good attendance, and a deep interest in the business before the meeting was manifested by all. Two splendid reports were given, one by

Mr. Fortune, from the committee appointed in the spring to confer with the Alumni Association regarding *THE MONTHLY*, and one from Mr. Ross, from the editorial committee who had charge of the magazine during the summer. Both reports were very comprehensive, and showed clearly the changes which had taken place and the relation in which the students now stand to *THE MONTHLY*. In adopting the reports, a hearty vote of thanks was tendered both committees for their work done.

Mr. Fortune also gave a financial statement, showing a good balance on hand, and *THE MONTHLY* to be in a perfectly solvent condition. In the hands of our new publishers, its condition has become most satisfactory. The editors appointed were Messrs. Horne, Ross, Mitchell, and Borland.

The second meeting of the society was held the following Tuesday evening, and the interest so well aroused at the preceding meeting was intensified to a marked degree. An excellent literary programme had been prepared, but the keen discussion of the business before the meeting took up so much time that nine o'clock drew near before it could be disposed of, and, as it was necessary to adjourn at that hour to prepare for the reception which the senior students were giving to the new men, the programme was not given. The chief interest centred around a motion brought in by Mr. R. G. Murison, to the effect that at our public meetings all taking part in the programme should wear the college gown and hood when in order. The discussion by both sides was vigorous, but the best of feeling prevailed throughout. The matter was finally left over until next meeting, to allow more time to ascertain the feeling of students and professors on the subject. The professors have expressed themselves as favorable to the movement, so the matter is now entirely in the hands of the students. An interesting time may be looked for at the next meeting.

#### THE SATURDAY CONFERENCES.

Our conferences have been resumed, and will, as in former years, be conducted every Saturday forenoon. The professors are anxious to make these as helpful to the students as possible, and this year we are to have a number of addresses on practical subjects by the members of the faculty, and by clergymen and others in the city and surrounding places whose services can be secured. Already we have had two meetings this term. At the first meeting, which was of a devotional character, Principal Caven presided, and at the second an excellent address was delivered by Prof. McLaren. The subject chosen by Dr. McLaren for his address was one of importance and interest to many students. What is the charter of the Christian minister whereby he goes forth as Christ's official representative to proclaim salvation, and exercise authority and rule, in

His name, in the church of God? Three parties need to answer: The intending minister will be the first party. The Christian people the second; it is their part to encourage suitable men to take up the work. There is little use in a man concluding he is called to preach to people if they do not feel called upon to listen to him. And, third, those already in office must judge of his soundness in the faith, his talents, and adaptation. They represent the interests of the whole church; for a minister is not a congregation's servant only, but his country's servant.

How are we to reach the conclusion that we are called? First of all, there must be a personal interest in Christ; and the candidate must feel assured that God is his refuge and strength, a very present help in trouble. Assurance of union with Christ is not always as simple as in the case of Saul of Tarsus. Children brought up in godly homes may not be able to point to any striking change that would assure them of this; they have grown up in Christ, but a recognition of the union is necessary. Without this assurance of close relation with God, without realizing Him as the source of strength, we cannot have the comfort and power which will insure success. There must be a desire to save men; an aptitude to teach, not simply turning over and over again a small circle of ideas until people weary of it, but an aptitude to draw things new and old from the mine of unsearchable riches treasured up in Christ. And, finally, there must be tokens of initial success—it may be in the Sunday-school; it may be in private intercourse; it may be in self-control of temper and passions; for if a man cannot rule himself, how can he rule in the house of God?

#### RECEPTION TO NEW STUDENTS.

Students who come to college for the first time find themselves tossing about on an unknown sea, solitary, and apparently friendless. They see friends who have been severed for a few months united; there is the hearty shake of the hand, the kind enquiry, but no old college friends greet them. No wonder if they are lonesome, and feel that they have neither part nor lot in the life of their new environment.

The senior students, remembering the feelings of other years, took steps to save their new companions of this year such weary hours by introducing themselves, and becoming acquainted with the motto in a few years, will be leaders in the college life: so a reception was given. Mr. Fortune, President of the Tables, was asked to preside. We all joined in singing that old and appropriate hymn, "Blest be the tie that binds," and united in invoking the heavenly blessing. The president then welcomed our new friends to all the comforts and privileges of the college; and assured them that they would find kind, true, and sympathetic friends in

their new sphere of life. We have all one common purpose in life, and must all be interested in one another.

Mr. Horne, President of the Literary Society, referred to the creative forces in college life, none of which any student can afford to neglect; all of them play their part in character building, and in moulding the destinies of the world. He elaborated that beautifully expressed thought of the great Laureate who has passed to his rest, full of honor, and mourned by the English-speaking world:

"I am a part of all that I have met;  
Yet all experience is but an arch wherethro'  
Gleams that untravelled world whose margin fades,  
Forever and forever, when I move."

He also explained for them some of the changed circumstances which must be encountered. They came from schools where they were the most advanced scholars, where they were leaders of the life of the institution, to college, where they must take the lowest place, be led by others who look upon their essentials to success as of but little importance. They must not consider this humiliating; these matters are of the dead past; they must grasp the lowest round of the ladder with a will, for it is true

"That men may rise on stepping stones  
Of their dead selves to higher things."

Mr. McIntosh, President of the Missionary Society, gave a number of valuable hints for removing the rubbish which too often hinders men from throwing themselves into the life of the college and assisting in making it nobler and more influential. He warned them against supposing that college affairs and life are all wrong, but rather to think that

"Whatever is, is right."

Men are supposed to be Christians when they come here, but we often have conversions in these respects; conversions which enlarge the views of life, and the possibilities of life, so that the whole of man, body, mind, and spirit, are developing into one harmonious whole.

Rev. A. McNab gave wholesome advice when he warned them against hasty judgments of men until they were thoroughly acquainted. Many men have committed grievous mistakes and done incalculable harm by publishing immature judgments, which often have been found to be entirely false. "*Charity is kind.*" "Gentlemen," said he, "college life is what you make it. You are responsible; and when you pass judgment on college life, you pass the same judgment on yourself."

Mr. Cooper welcomed them to the greatest centre of learning in the Dominion. Ontario is the leading province of the Dominion, and Toronto University is its highest seat of learning. Knox College is very intimately

connected with this university; its numbers, life, and power are drawn chiefly from that source; and it boasts the largest classes of any theological hall in the land.

Mr. Borland welcomed them to the genial companionships which, if properly used, may grow into lifelong friendships, forever beneficial.

Mr. R. W. Ross pointed out that they were an indispensable adjunct to the college, and all were desirous of receiving their co-operation in its work. With regard to undergraduates proceeding to the degree of B.A., "though we welcome you to all our meetings, we do not claim your first interests. These you owe to the university; its societies, religious meetings in the Y.M.C.A., and magazine ought to come first."

Mr. Courtenay replied on behalf of the guests of the evening; the great honor was thrust upon him to speak for the large and intelligent contingent. He heartily thanked the hosts for their kindness and hospitality.

The social part was particularly successful, and all left with new acquaintances, and the possibility of new and substantial friendships.

Messrs. McKay, Hannahson, and W. R. Johnston rendered appropriate solos in a skilful manner, and were loudly applauded. The evening, being now well advanced, was brought to a close by singing the national anthem, after which all departed, feeling that it was a good thing to be there, and that such a gathering should become a fixture in the college.

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PARTING with friends is temporary death,  
 As all death is. We see no more their faces,  
 Nor hear their voices, save in memory;  
 But messages of love give us assurance  
 That we are not forgotten. Who shall say  
 That from the world of spirits comes no greeting,  
 No message of remembrance? It may be  
 The thoughts that visit us, we know not whence,  
 Sudden as inspiration, are the whispers  
 Of disembodied spirits, speaking to us;  
 As friend who waits outside a prison wall  
 Through the barred windows speaks to those within.

—Longfellow.

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## OTHER COLLEGES.

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### VICTORIA'S OPENING.

**K**NOX College has the pleasure of welcoming a sister institution to the city of Toronto. Victoria has cut loose from the moorings on "the old Ontario strand," and has wedded herself, by the Act of Confederation, to Toronto University. Her beautiful building, of red and gray sandstone, in the Norman style of architecture, with two fine spires, occupies one of the finest sites in the university park. It is truly a handsome monument to the Methodist Church of Canada; and the architect, Mr. Storm, who so recently passed from earth, has left another memorial of his greatness.

The university was opened on the 25th of October by His Honor the Lieut.-Governor of Ontario. Excellent addresses were delivered by the Lieut.-Governor, the Hon. Richard Harcourt, Minister of Education *pro tem.*, President Loudon, Prof. Goldwin Smith, Principal Sheraton, and Prof. Mills. Perhaps the most interesting address of the afternoon, to college men at least, was that of Dr. Potts, who read a kind letter from Mr. Massey wishing the college Godspeed in her changed circumstances, and emphasizing his sincerity by accompanying it with a cheque for \$40,000 to endow a chair in theology. It was a matter of regret to all that Dr. Caven, moderator of the General Assembly of our church and principal of Knox College, was unable, through a previous engagement, to be present.

In the evening there was a *conversazione*. The printed programme was entirely musical, and its quality may be judged from the fact that Mr. Torrington was director. However, in order to give it variety, happy speeches by prominent Methodist D.D.'s were interspersed. It was very evident that the day's proceedings tended very much to bring the Methodists of Toronto and the province into warm and hearty sympathy with their university.

### UNIVERSITY PROMOTIONS.

All who are interested in higher education must look with pleasure on the increasing strength of the Faculty of Toronto University; and it must also be a source of satisfaction to see the respective departments of Latin, French, German, Italian, and Spanish, with professors over each of them. It is now some time since the lecturers in these departments presented a memorial to the Senate setting forth reasons why something

should be done to give them representation on the university or college councils, according as the department was under the university or college. The memorial was carefully dealt with in the Senate, and it was felt by all that these important factors in the Arts course should have the recognition sought. To appoint professors was not feasible, inasmuch as the resources of the university did not warrant it, and that legislation would be necessary before they could be appointed with less than professors' salaries. The Senate, therefore, sent the following finding to the Government: "That the departments in question should be represented on the council, and that the Government be requested to take such steps, by amendatory legislation, the appointment of professors, or otherwise, as may accomplish that result." The Senate also considered the subject of physiology, taught by Dr. Macallum, as worthy of a position amongst the university departments, and some time after A. B. Macallum, B.A., M.B. Tor., Ph.D. (Johns Hopkins), was appointed professor; but it was not until the coming of Victoria University to the Queen City, this autumn, that there was any issue from this memorial. Whether or not the advisability of having these departments on the same status as they are in Victoria had anything to do with the recent promotions is a question we need not consider. However, it was a move in the right direction when the following gentlemen were made professors: W. H. Vandersmissen, M.A., Professor of German; J. Squair, B.A., Professor of French; W. Dale, M.A., Professor of Latin—these three in University College; and W. H. Fraser, B.A., Professor of Spanish and Italian, in the University of Toronto. We congratulate these gentlemen on their promotion, and also the university in its selection of men who have been tried and found capable of all the duties which fall to a professor in this great university.

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THEY are slaves who fear to speak  
 For the fallen and the weak;  
 They are slaves who will not choose  
 Hatred, scoffing, and abuse  
 Rather than in silence shrink  
 From the truth they needs must think:  
 They are slaves who dare not be  
 In the right with two or three.

—*Lowell.*



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