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REV. JOHN ROSS, BRUCEFIELD.

THE recent death of Rev. John Ross will be felt in a wide circle as a heavy loss to the Canadian Church. His entire ministerial life was spent in a rural charge, no very striking incidents distinguished his outward life, and he has left almost nothing behind him in the way of authorship, yet he has made an impression on those who knew him such as few men make.

He was born in the town of Dornock, Sutherlandshire, Scotland, on the 11th November, 1821. He came to Canada in early life and lived for some time in the township of Zorra, which has given so many men of worth to the ministry of the Presbyterian Church. The disruption of 1844 was followed by the establishment of Knox College as a training school for those who were looking forward to the ministry in connection with the Presbyterian Church of Canada, and in the fall of that year John Ross entered the new institution to prepare for his life work. His name appears in the Register immediately after that of John Black, who subsequently did such noble work in laying the foundations of Presbyterianism in Manitoba. The present

writer entered Knox College two years later, and well remembers the powerful impression made by Mr. Ross' strong personality on his fellow students. He did not parade his religion. He spoke comparatively little of his religious feelings and experiences, but no one could come into close contact with him without learning something of his deep spirituality and profound earnestness. He was very natural and unconventional in his style of dealing with religious matters. His religion was not a garment put on, but a life which manifested itself; and his character was so transparent and the currents of his religious nature so strong that the spirit which reigned in him was visible to all around him.

Not much is known of his early spiritual history. But from the intensity and thoroughness with which his mind worked on moral and religious questions, he could scarcely fail, when awakened by the divine Spirit, to reach deep convictions of sin and, when the way of peace was disclosed to him, to grasp with a firm faith Christ and his redeeming work. In a letter written five years ago, in reply to one received from an esteemed friend, who had shown not only regard for Romanists, but had spoken in a style which might indicate a measure of sympathy for the system, Mr. Ross gives a few glimpses of his early spiritual history which are very interesting. He writes, "If I am born again, my spiritual birth took the most pronounced anti-Roman form. I first fled from God and from the Gospel to which my heart refused to bow, though I was still believing it. I fled on down to dark despair and for years refused to leave that loathsome dungeon. At last in my dungeon or den God gave me a sight of myself which made me feel that there was not an eye among all God's creatures that could endure to turn one look upon such a man. With this sense of overwhelming shame at its height, I sprang over at one bound to God for covering, saying 'If Thou wilt not look on me no creature can.' That one leap changed my relation and attitude towards the universe. I fled from all God's creatures to Himself as my hiding-place. Freedom from human—say rather creature—authority in all matters concerning God and my soul is one characteristic of my spiritual liberty to this day, and it had its birth in that leap." It is easy to understand how a man with such an insight into the

sinfulness of his own heart, and the perfect sufficiency of the grace of God in Christ Jesus should recoil from a system which makes a sinner's entire standing before God depend on what he is and on what he does. It is no surprise to us when he adds, "I have no words to describe or convey my sense of the mockery done to the poor soul, the snare laid before him, the affront offered to God and the blindness of those who lead and those who follow in that whole great business of works which Rome is carrying on."

This glimpse of Mr. Ross' early religious history explains much of his life. He always spoke as one who had been led to realize with special vividness the central verities of the Gospel system. Such a profound experience of sin and grace enabled him to declare the Gospel with great power. For when he spoke to others, he testified what he had himself seen and felt.

During his college course, Mr. Ross took a very high place as a student. He was a thinker, but his thinking did not always run very closely in the lines of his class work, and he would not have distinguished himself in cramming up for a modern examination. Even in his ordinary class work he always took a good place, but it was as a profound and original thinker who had a peculiarly clear grasp of divine truth, that he became specially known both to professors and students. He was pre-eminently a theologian. Like many men of genius, he had not the habits of study which enabled him to do full justice to his powers, but his strong personality impressed all who knew him with the conviction that he was no ordinary man.

After completing his college course, Mr. Ross was ordained to the Gospel ministry on the 25th September, 1851, over the congregation of Brucefield in the county of Huron. There he continued to labor with great fidelity, until he fell asleep in Jesus on 8th March, 1887, in the 36th year of his pastorate, and in the 66th year of his life.

The end came very suddenly. He had a strong physical frame and enjoyed good health until very near the close of his career. A heavy cold which developed into inflammation of the lungs was the messenger sent to call him away. For a time the disease seemed checked and the loved ones around him did not apprehend danger until the closing scenes were almost upon

them. From indications recalled afterwards, it is supposed that he had himself earlier premonitions that the end was near. Certain it is, that when the Master called he was ready. Many words of Christian faith and love were spoken by him as the hour of his departure approached—words which go far to take the sting out of the great sorrow of the bereaved ones left behind. And after he had spoken his parting words to wife and children, he went calmly forward to meet Him whom he loved supremely. With no great manifestation of joy, but with a firm unwavering faith in Christ he entered the dark valley, and the trust which sustained him in life he found sufficient in the hour of death. "The last breath," writes one who was present, "was drawn about seven o'clock in the evening, and graciously for those about his bedside, there was neither a groan nor the twitch of a muscle. He fell asleep in Jesus as gently as a little child falls asleep in its mother's arms."

For many years Mr. Ross took an active share in all the work of the Church, and his voice, whether in Presbytery or Synod, always commanded the respect and attention of his brethren. From the inception, in 1854, of the negotiations for union between the United Presbyterian and the Presbyterian Church of Canada, Mr. Ross took an active and influential part in the discussions which issued in the union of 1861. During the greater part of this period he was a member of the Union Committee, and rendered marked service to the cause of union. He was sufficiently conservative in his views to be in sympathy with that section of the Church which was least favorable to union, and yet had a mind sufficiently comprehensive and a spirit generous enough to enable him to appreciate other aspects of questions at issue and to view them from the standpoint of those with whom he was negotiating.

In the discussions which preceded the second union which occurred in June, 1875, Mr. Ross took an active part, but, unfortunately, he was not in the end able to see his way to enter the united Church. He was present at Montreal and witnessed the consummation of the union, but he took no part in the proceedings of the day. His separation from brethren with whom he had long been associated in the bonds of church fellowship, was a great trial to him and scarcely a smaller trial to many of them.

But it caused no breach in the Christian love and confidence with which they regarded him. They believed that he was mistaken in his view of duty, but they knew that it was loyalty to Christ which made him willing, at any sacrifice, to follow what he believed was the right course. They were persuaded also that brethren who have become separated in the earthly mists which encompass us here, will, when the mists are scattered, come together, and see eye to eye in the light of the perfect day.

After the union of 1875, a portion of Mr. Ross' congregation joined the united Church and had another minister settled over them, but the majority adhered to their old pastor and continued to the end of his life to enjoy his rich and faithful ministrations.

In many of his ways Mr. Ross was peculiar and rather eccentric. But his eccentricities were those of a man of genius who was always aiming at the glory of God and the welfare of men. In ecclesiastical debate he took a large part, but it was the truth and not the desire of victory which urged him on. He was chivalrously honorable in dealing with the views of an opponent. He scorned to take an unfair advantage in discussion. He seemed to possess the gift of eliminating from discussion those petty and irritating elements which impart bitterness to debate, and of fixing attention upon the great principles at issue.

As a preacher he was variable. He was always evangelical, for he understood the doctrines of grace and loved them. But at times he seemed to speak with difficulty and hesitation. At other times fresh conceptions of divine truth seemed to well up from within and clothe themselves in fitting words. When he was at his best few preachers have ever attained greater power. But his power was not that of artificial oratory, but the power of divine truth clothed in fitting words, spoken in the demonstration of the Spirit.

While in defending truth or rebuking sin, Mr. Ross showed something of the stern spirit of the ancient prophets, he was in private life genial, warm-hearted and affectionate. He was married twice, and was peculiarly happy in his domestic relations.

To every man God gives his own work. Some gather many into the fold of Christ, and others scatter ideas, impart higher and richer conceptions of truth and duty to their fellow-laborers and thus raise the standard of Christian thought and life in the

Church of Christ. It was given to Mr. Ross to do good service in both departments. He saw the direct result of his labors in the ingathering of souls into the kingdom, but we doubt not, he did more of his work through others, whom he was instrumental in leading to higher views of truth and duty. In that day when the threads of holy influences can be traced, it may be found that many who have never seen his face or heard his voice will have reason to bless God for his lifework.

But his course is now finished and he waits his reward. To him it has been said "Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."

Knox College, Toronto.

WM. MACLAREN.

THE REFORMER.

THIS is, O Truth, the deepest woe
 Of him thou biddest to protest :—
 With men no kinship may he know ;
 Thy mission hems from worst and best.

The wolf that gauntly prowled the wood
 From humankind more mercy got,
 Than he who warns men to be good,
 And stands alone, yet finches not.

Thou grantest not one friendly hand
 Or heart on which he may rely ;
 Alone and dauntless he must stand,
 Alone must fight, alone must die.

TRAINING FOR THE MINISTRY.

A LARGE measure of attention was given in the March number of THE MONTHLY to the subject of Ministerial education. One of the articles at least must have been a surprise to every reader of a Presbyterian journal. The subject will bear a little more discussion, but what is especially needed is to have the real position defined. We need to bear in mind the position which the Presbyterian Church has always held as to the permanence of the pastor's office, the various departments of ministerial work, enquire as to the educational furnishing of the men who are sent up by presbyteries to enter on a course of study for the ministry, and then consider the course or courses of instruction which will make the most out of the material in hand.

Perhaps there is no profession which requires such varied gifts as the ministerial. If a man is going to do his work in a routine manner varied acquirements may not be demanded. If his work is to be aggressive, gathering in raw recruits from the world, drilling them into efficient co-workers, training them up in intelligence and inspiring them with enthusiasm, then for such a result there is demanded very superior native ability and thorough discipline of mind, heart and imagination. Doubtless the gifts which largely contribute to a minister's success are not got from scholastic training. They must be in him as nature's endowment. What are some of the main elements in a successful pastor's furnishing? We take for granted that much of his training for dealing with anxious souls, with the sick and troubled and sorrowing ones must be received in the college where Jesus himself is the instructor.

But he must be *par excellence* a preacher of the Word. For that there must be thorough mental discipline—a full mind—extensive acquaintance with the Scriptures—all fused together with that *fervidum ingenium* which makes the magnetic speaker.

He must be a teacher. For it is a fact to-day that four-fifths of a congregation get the largest share of their Bible knowledge in the church on the Sabbath day.

He must be an evangelist, which especially means the power of arousing to decision men already instructed in duty.

He must be an organizer of all his force of men, women and children. He must be able to find work for all, and see to it directly, or better indirectly, that every one does his work.

He needs much skill in finances. Not only must he manage his own finances, making one dollar go as far as two or five among the wealthier members of his congregation, but he needs this skill that none may be eased and none burdened in the necessary support of ordinances in the Church.

A complete ministerial education should cover all these departments, for all are necessary to success in the work. They are necessary to *every* minister. In the Presbyterian Church it is all the more necessary that the instruction should take this wide sweep when we remember that one of the planks in our ecclesiastical platform hitherto has been the permanence of the pastor's position in his congregation. When settled he is there to stay. But is it not a fact that the course of study in every one of our colleges is arranged almost exclusively with the view of making men scholars? Making men scholars is not sufficient—although it is most important, as every one will admit. But many a man is an able scholar—an excellent preacher—but incapacity outside the pulpit makes his work a failure.

The pastor's position is theoretically a permanent one. The *ideal* relation between a minister and his congregation is a life-long relation. Ideally then the training for the ministry will be with that end in view. In churches where the pastorate is limited to at most three years most efficient work may be done by men whose training would not fit them for a longer period of service in one congregation. There is not the same necessity in the limited pastorate for the minister being a combination of teacher, preacher, evangelist, pastor, organizer, and financial manager. There may be a succession of men in which different functions are prominent. Each will thus reap what his predecessors have been sowing, and sow for others to reap.

It will be admitted, I think by all, that if the pastor is to occupy his position for a lengthened period with profit to the people, he must be a man of deep and broad culture. For a time he may do with his heels what he ought to do with his

head and succeed, but in the long run he must fail unless thoroughly trained and furnished for his work. And there can be no training received unless through what may be called the dead languages. If we are to understand that Greek and Hebrew are dead languages because they are not used for pulpit discourse, then the term must embrace whatever is technical in every subject studied. For pulpit purposes the language of Mathematics, the language of all the Sciences, even of English itself is a dead language. So if the study of Hebrew is to be tabooed because it is a dead language, so also must every other subject be ruled out in so far as it has to be taught in technical terms—and then there can be no education at all.

What a minister needs for the permanent pastorate is a training which will enable him to be fresh as a teacher for a generation. It must embrace such a course of discipline as will give him skill in analyzing motives and men as well as texts. It must be wide enough in its range, to enable him to identify himself intelligently with the great questions which move the community in which he has his lot.

A man with a very superficial training may be fresh and rich for fifty-two public discourses, yet be "flat, stale and unprofitable" for one hundred and four. In these days we hear a great deal of the dead line lying just beyond a minister's fiftieth year, but we all know that the dead line for some men is drawn rather after the fiftieth sermon, than after the fiftieth year. For such men a yearly appointment might be the greatest blessing to the Church, and to the men themselves, because the second year may very largely undo noble work done in the first year.

We have said that the permanent pastorate is the ideal position in our Church: but is it realized in practice? Any one who watches closely the trend of opinion and practice in the Church sees that that doctrine is not very firmly held by pastors and people. As to polity there can be no doubt that we are veering considerably from the original course. In practice the Methodist and Presbyterian churches seem to be sailing along converging lines.

The time was when the Stationing Committee of the Methodist Church made all appointments of ministers. It is an open

secret, that during the past few years its duty has been to register the decisions which the strong congregations have come to regarding the minister they wish. These strong congregations now speak of extending a call to a minister just as we do. The weak congregations are settled as in the past. How do we differ from that practice? Our strong congregations call and the presbytery's duty is mainly to register their decision. Our weak congregations are becoming all over the Church chronic vacancies. A congregation vacant for five, six, and even ten years, is not a *rara avis* in the Presbyterian Church. During the past few years the number of ordained missionaries has been rapidly increasing, and will increase we believe still more rapidly in the future. The last meeting of the Assembly's Home Mission Committee made that plain. That means we are adopting the time limit to the pastorate more largely every year, and presbyteries, with the consent of the Assembly's Home Mission Committee, are stationing men just as they do in the Methodist Church. That is, the Methodist Church for its strong congregation is adopting the Presbyterian polity, and the Presbyterian Church for its weak congregations is adopting the Methodist polity. These two churches are thus moving along rapidly converging lines. Is the result not rapidly being brought about that, as we have two classes of congregations, we shall have two classes of ministers, those in the life service, and those in the term service? As this condition of things becomes crystallized will it not call for a readjustment of our Theological Curriculum? The kind of training that would fit a man for doing most efficient service for one or two year's would be very far from satisfactory for a life service—or even ten years—in the same place.

The question then is should we not adjust our college course to meet the condition of things we find in the Church? Should we not train some men for the permanent pastorate, and others for term service? True, we have catechist and student laborers, but these do not meet the case as it should be met, if we are to do aggressive work and consolidate as we go.

Some readjustment becomes all the more necessary, when we consider the two sources from which we derive our supply of students for the ministry.

Men who have shown special gifts in Sunday-school work

Prayer Meeting and Special Service are recommended by presbytery for the work of the ministry, and encouraged to enter college. It takes time for such gifts to develop, and they are often found in young men whose early education has been very limited. So that the man may be thirty years of age when he begins his preparation for college.

He spends months in getting up the rudiments of Latin and Greek—months that would be much better spent in perfecting his English. Quite possibly by leave of the Assembly his preparatory course is shortened. It is a struggle all through his Theological course with Greek and Hebrew grammar and dictionary. The result is the real benefit of his college course is largely nullified.

We also draw men from a totally different class. From men who have had a thorough public and high school training, and then taken a full course in Arts. These enter the Divinity Hall thoroughly prepared to profit by Greek and Hebrew exegesis.

Now we mass these two classes of men together and the course which is most excellent and intelligible for the men who have had thorough educational discipline is—well one had better not say what one thinks it is, for the other class.

To state these sources of supply, and the educational antecedents of the men who study Theology in our college is to make a very loud call we think for a readjustment. The great desideratum in all education is mental discipline. Dr. McCurdy has shown how mental discipline, obtained through the study of Hebrew, is especially helpful to the minister. The same may be said for Greek as for Hebrew. But such discipline is beyond the reach of many who, in spite of precious college time lost in the vain attempt to acquire some little skill in the use of these languages, are doing noble service and achieving grand results in the work of the ministry. The only reasonable course for the Church to pursue is to insist on all students taking a full course in the University before entering on the study of Theology—which we trust it will never do—or to arrange for a course which will be the full equivalent of Latin, Greek and Hebrew as a mental discipline. We are not arguing for a lower standard of education, but for what appears to us at least a better method of using the time, and getting at the latent capacities of the young men

who in good faith say to the Church, "Prescribe for us the course of study which will make us most efficient in the Master's work."

And should the result be that this equivalent English course does not so thoroughly equip men for the permanent pastorate, then such men will naturally find their way into those congregations where the limited term is recognized.

At the risk of shocking the Church's sensibility we ask would not our Church profit immensely if the curriculum of one of our colleges was wholly arranged for English students? It might be deemed an insult by some that one of our colleges should be condemned to give all its lessons in exegesis from the English Bible. We admit candidly that it would not be perfectly satisfactory, because one needs to know Greek and Hebrew to get at the exact force and beauty of many passages of Scripture; but then we humbly submit that it is balanced by the fact, that exegesis, on the basis of Greek and Hebrew, is not perfectly satisfactory to students who really only know English. In this article we confess that the need of our great half-supplied mission field may have given a bias to our view, but drilling two or three young men whose hearts are set on the work of the ministry, and who have already given proof that they will become most efficient workmen, has given direction to some of the suggestions.

Owen Sound.

JOHN SOMERVILLE.

LOCKSLEY HALL SIXTY YEARS AFTER.

SO much has been said of late of Tennyson's new *Locksley Hall*, so much shallow criticism of it has appeared in newspapers that an article like the following from *The New Princeton Review* will be read with interest. It is the most thoughtful, intelligent and satisfactory review of the poem we have yet seen :—

In the quiet garden of Christ's College, at Cambridge, there is a mulberry-tree of which a fond tradition tells that it was planted by the hand of John Milton. The tree is banked with earth about its roots and bound with iron about its trunk ; the outward spread of branches, which was once the sign of youthful vigor, has become the downward curve of limbs bending to decay and leaning heavily upon their crutches. It is a living symbol of venerable age. But its leaf is still green, and, as we stood beneath it last summer, my friend picked a mulberry from the lowest bough, and said : " You see it is fulfilling the words of the Psalmist." Whereupon we fell into discourse upon the bringing forth of fruit in old age, and talked of Landor's *Last Fruit Off an Old Tree*, which was published in his seventy-eighth year, but was not by any means his last, and of Victor Hugo's *Légende des Siècles*, and of Longfellow's *Aftermath*, and wondered much at the rarity and beauty of such prolonged fertility in poets.

Doubtless this feeling of personal interest and surprise is the first that rises in the mind when one takes up the new *Locksley Hall*, and remembers that its author is seventy-six years old. The inclination to regard it as a curiosity rather than as a work of art, to dwell more upon the mere circumstance of its production than upon its meaning and value, to use it either as an illustration of the longevity of genius or as the text for a lamentation over the inevitable decay of mortal powers, is natural and almost irresistible. But we question whether, from a critical standpoint, this inclination ought not to be regarded as a temptation. At least, we may be sure that if the interest exhausts

itself upon mere personalities, it will come far short of the obligations and the opportunities of true criticism. For the appearance of this poem is, in fact, one of the most significant literary events of this decade. Its author stands among the few living men who are justly entitled to be called distinguished, rather than merely celebrated. Perhaps there are not more than three others in the world, certainly there are not so many as three in England, whose claim to distinction, in the highest sense of the word, is so clear and unquestionable. And one of these others—a master of men and leader in practical affairs—has thought the poem worthy of a review so careful and so earnest as almost to deserve the name of a reply. The real importance of what is sometimes scornfully called mere literature, the value and power of poetry as a criticism of life, have seldom been acknowledged more emphatically than by the simple fact that Mr. Gladstone, the most influential personage in English politics, has seen fit to pay the new *Locksley Hall* the highest possible compliment of a serious answer. The tone and manner of his article in the *Nineteenth Century* ought to be a sufficient rebuke to our shallow newspaper writers, absurdly called critics, who hastened, on the strength of an incorrect telegraphic report, to dismiss Lord Tennyson's latest production with a few vulgar jests and a general chorus of "Go up, thou bald-head!" Such work almost makes one regret that since the days of Elisha the bears have allowed one of their most beneficent functions to fall into neglect.

The first *Locksley Hall* was beyond a doubt the strongest and most immediately successful thing in the volumes of 1842, which gave Tennyson his place as a popular poet. The billowy rush of the verse, the romantic interest of the story, the vigorous spirit of hope and enthusiasm which throbbed through the poem and made it seem alive with the breath of a new age, at once captivated all readers. It was this poem, more than any other, which lifted Tennyson beyond the admiration of a narrow circle and opened to him the heart of the world. And it is worthy of notice that, even in its outward form, this poem is one of the few which his scrupulous self-criticism has suffered to remain unchanged. There are but four slight verbal variations between the first and the last editions.

Forty-five years have passed; and now the poet takes up the thread of his youthful dream once more, and follows it to the end. There was a prophetic hint of this sequel in the earlier poem. We heard the eager young soldier complaining the loss of the "harvest of his youthful joys," and dimly foreseeing his own image in the unconsolable sadness of old age :

" Knowledge comes, but wisdom lingers, and he bears a laden breast,
Full of sad experience, moving toward the stillness of his rest."

But that picture could not be filled out until the experience had really come. The result of the bitter personal disappointment which then seemed to have shattered his life forever, the value of the glowing hopes for the future of his country and the world in which he sought a refuge from himself, could not be fairly estimated until they had been tested by time, until he knew what life was in its entirety. Not until now would it have been possible for Tennyson to complete the life-drama of *Locksley Hall*. The dramatic nature of the poem must not be forgotten, for it is this which gives unity and significance to the two parts. They are not disconnected strings of brilliant metaphors and comparisons, or trochaic remarks upon human life and progress. They are the expression of a character, the lyric history of a life; they form a complete and rounded whole. They are two acts in the same play. The hero, the scene, remain the same. Only the time is changed by half a century.

It seems quite evident that Tennyson was not willing to leave his hero as he stood in the first act. For with all his attractive, not to say "magnetic," qualities, there was something about him that was unlovely and repellent, almost absurd. He made too much of himself, talked too loudly and recklessly, was too much inclined to rave and exaggerate. He was conscious himself of a tendency to "bluster"; and that most suggestive and wholesome critic, Mr. R. H. Hutton, was not far out of the way when he called him a "grandiose and somewhat bumptious lover." Tennyson doubtless wished to do for him what time really does for every man whose heart is of true metal—make him wiser and kinder and more worthy to be loved. The touches by which this change has been accomplished are most delicate, most marvellous, most admirable. Compare the rejected lover's jealousy

of the baby rival whose lips should laugh him down, and whose hands should push him from the mother's heart, with the old man's prayer beside the marble image of Amy,

"Looking still as if she smiled,"

sleeping quietly with her little child upon her breast. Or turn from the young man's scornful and unjust description of the man who had carried off his sweetheart, to the noble and generous tribute which he lays at last upon the grave of him who

"Strove for sixty widow'd years to help his homelier brother-man."

Or put his first wild complaint of the worthlessness and desolation of his life beside his later acknowledgment of the joy and strength which had come to him through the larger, deeper love of Edith. Surely, if words have any meaning, the poet means to teach us by these things that not only youthful jealousy, but also youthful despair, is false, and that for every one who will receive its moral discipline and hold fast to its eternal hopes, life is worth the living.

So far, then, as the story of the two poems is concerned, so far as they present to us a picture of an individual human character, and trace its development through the experience of joy and sorrow, their lesson is sweet and sound and full of encouragement. It shows the frailty of the exuberant flowers of romance, exaggerated feelings of passion, born in an atmosphere of tropical heat and unable to endure the cooler air of reality. But it shows also that the garden of life has better and more lasting blossoms, affections which survive all shock and change, a man's love which is stronger than a boy's fancy, a man's reverence for honest worth which can overcome a boy's resentment for imagined wrongs,

"A sober certainty of waking bliss,"

which makes divine amends for the vanished dreams of boyhood. It reminds us of the story of the "child-wife," *Dora*, and the woman-wife, *Agnes*, which Dickens has told in *David Copperfield*, or of Thackeray's history of *Henry Esmond*.

But when we come to consider the sequel of the poem in its other aspect, as a commentary on modern England, as an estimate of the result of those buoyant, bounding hopes which seemed to swing the earlier verses onward in the full tide of ex-

ultation toward a near millennium, we shall find room for a great difference of opinion. There are some who regard the new *Locksley Hall* as a veritable palinode, a complete recantation of the poet's youthful creed, a shameful desertion from the army of progress to the army of reaction, a betrayal of the standard of hope into the hands of despair. There are others, among them Mr. Gladstone, who think that though the poet has not really deserted the good cause, he has at least yielded too far to despondency, and that he is danger of marring the jubilee of Queen Victoria's reign with unnecessarily "tragic tones." It seems to me that both of these views are unjust, because they both fail to go far enough beneath the surface. They leave out of sight several things which are necessary to a fair judgment of the poem.

First of all is the fact that the poet does not speak for himself, but through the lips of a *persona*, a mask : and what he says must be in character. Mr. Gladstone has, indeed, noted this fact ; but he has failed to take fully into account the peculiar and distinctive qualities of the character which the poet has chosen. The hero of *Locksley Hall* is a man in whom emotion is stronger than thought ; impulsive, high-strung, supersensitive ; an idealist rather than a practical reformer ; one to whom everything that he sees must loom larger than life, through the mist of his own overwrought feelings. This is his nature. And if in youth he took too bright a view of the future, it is quite as inevitable that in age he should take too dark a view of the present. If there be any exaggeration in his complaints about the evils of our times, it is but fair to set them down to the idiosyncrasy of the character, and not to the sober conviction of the poet.

But suppose we put this plea of dramatic propriety aside, and make Tennyson answerable for all that his hero says. We shall find that there were some things in the first rhapsody quite as hard and bitter as any in the second. Take the vigorous imprecations against the social wants, the social lies, the sickly forms, by which the young man is oppressed and infuriated. Hear him cry :

"What is that which I should turn to, lighting upon days like these ?
Every door is barred with gold, and opens but to golden keys."

See his picture of the hungry people, creeping like a lion toward the slothful watcher beside a dying fire. Here, at least, even in

the first outflow of hopeful music, are the warning notes. And though there may be more severity in the old man's condemnation of the iniquities and follies of society, in one point at least he has grown milder. He does not indulge in any more "cursing."

Observe, also, if we are to hold Tennyson responsible for a retraction in the second poem of anything that he taught in the first, just what is the point to which that retraction applies. He does not deny his early hope for the future of England and the world; he denies only the two false grounds on which that hope was based. One of these grounds was the swift and wonderful march of what is called modern improvement; meaning thereby the steamship, the railway, the telegraph, and the advance of all the industrial arts. Of these he says now:

"Half the marvels of my morning, triumphs over time and space,
Staled by frequency, shrunk by usage into commonest commonplace."

And is not this true? Have we not all felt the shrinkage of the much-vaunted miracles of science into the veriest kitchen utensils of a comfort-worshipping society? Physical powers have been multiplied by an unknown quantity, but it is a serious question whether moral powers have not had their square root extracted. A man can go from New York to London now in seven days. But when he arrives we find him no better man than if it had taken him a month. He can talk across three thousand miles of ocean, but he has nothing more, nothing wiser, to say, than when he sent his letter by a sailing-packet. All the inventions in the world will not change man's heart, or

"Lift him nearer godlike state."

The other ground of hope in the old *Locksley Hall* was the advance of modern politics, through the freedom of speech and the extension of suffrage, which seemed to promise at no distant date a sort of universal "Parliament of Man," a "Federation of the World." In the new *Locksley Hall* the poet confesses that this ground also has failed him. He no longer thinks so highly of Parliament that he desires to see it reproduced on a larger scale. The virtues of talk as a panacea for human ills appear to him more than dubious. He hazards the conjecture that

"Old England may go down in babble at last."

And he breaks out in fierce indignation against the "rivals of

realm-ruining party," who care more for votes than for truth, and speak more for the preservation of their own power than for the preservation of the Empire.

Now, what is all this but the acknowledgment of the truth which most sober men are beginning to feel? Fifty years ago material science and political theory promised large things. The promise has been kept to the ear and broken to the hope. The world has gone forward—a little—but it has not gone ringing down the grooves of change, it has not swept at once into a brighter day—not by any means. There are heavy clouds upon the sky. The moral condition of humanity in general, and of England in particular, is certainly not free from elements of degradation and serious threats of danger. Let me quote two sentences, from writers who deserve at least an attentive hearing.

"British industrial existence seems fast becoming one huge poison-swamp of reeking pestilence, physical and moral; a *living* Golgotha of souls and bodies buried alive; such a Curtius' gulf communicating with the nether deeps as the sun never saw till now." Thus spoke the Sage of Chelsea. And, after the same fashion, Ruskin says: "Remember, for the last twenty years, England and all foreign nations, either tempting her or following her, have blasphemed the name of God deliberately and openly; and have done iniquity by proclamation, every man doing as much injustice to his brother as it is in his power to do."

These utterances, like the darker verses in Mr. Tenryson's poem, are not meant to be taken as complete pictures of the present time. They are only earnest and vigorous warnings against the easy-going, self-complacent optimism which talks as if the promised millennium had already dawned. To reply to them by an enumeration of the inventions which have been made, and the political measures which have been passed, during the last half-century, is quite beside the point. The question remains, *Is human life really higher, holier, happier?*

The answer, if it is thoughtful as well as hopeful, must be, *A little*. But still the strife, the shame, the suffering, endure. Still

"City children soak and blacken soul and sense in city slime;
There among the glooming allies Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street."

If we ask when and how these things shall cease, the reply comes not from the fairy-tales of science nor from the blue-books of politics, but from the heart of Christian charity and from the promise of Christian faith. And this is the reply which Tennyson has given, in words as pure and clear and musical as he has ever uttered :

“ Follow you the Star that lights a desert pathway, yours or mine,
Forward, till you learn the highest Human Nature is divine.

“ Follow Light and do the Right—for man can half-control his doom—
Till you see the deathless Angel seated in the vacant Tomb.

“ Forward, let the stormy moment fly and mingle with the Past.
I that loathed have come to love him. Love will conquer at the last.”

The last line recalls us once more to the personal interest of the poem, which, after all, is the strongest. The hero of *Locksley Hall* is bidding us farewell. He has played his part through. The drama of life is ended.

In the first act we saw the youth seeking to forget his private sorrow in the largest public hopes ; turning from the lost embraces of his “faithless Amy,” to lay his head upon the vast bosom of the age, and listen to the deep throbbing of cosmic hopes.

In the second act we see the old man seeking to forget his public disappointments in his private affections ; turning back from that hard and unrestful world-bosom, where he has heard nothing better than the clank of machinery and the words of windy oratory, to find rest in the soft, sweet memories of Amy and Edith, and the man whom time had changed from his enemy into his friend ; and looking forward to the promise of Christianity for the fulfilment of his hopes in an age not yet revealed.

Who that understands anything of a young man’s or an old man’s heart can question the truth of these two pictures ? And who will venture to say that the true philosophy of life does not lie somewhere between optimism and pessimism, in that steadfast and chastened *meliorism* to which the Gospel of the Incarnation makes its appeal and gives its promise ?

Missionary.

OUR TREATMENT OF A GREAT TRUST.

EIGHTEEN centuries have been numbered since Jesus placed in the hands of his followers a great and divinely sacred trust. This trust embraced the eternal interests of countless millions. The commission was to preach the Gospel to every creature. Though a mere handful, these giants in devotion accepted the responsibility and sped to distant lands to tell of opened door to every tribe, and tongue, and nation. To us this trust has been handed down. Effort no less strenuous and universal is called for to-day. Never shall the great Captain bid his troops unharness while a stronghold remains untaken or foe unvanquished.

Does the needy state of millions in all lands reveal the startling fact that we have been unfaithful towards this great trust? Let the Lord himself take us over his wide domains. He causes us to glance at Protestant Christendom. Here more souls are born into the world than into the kingdom of God. Millions are leprous with the most abominable vices. In Berlin and Leipsic not more than one per cent. of the people attend church. London has districts as heathenish as Africa. Only three per cent. of her workingmen attend any place of worship, and over eighty per cent. of the whole population never enter the house of God. Chicago, the great metropolis of the West, boasts of having one Christian to every nine non-Christians. Ward 8 of that city has three churches for 41,000 people: while the 16th ward, with 30,000 people, is supplied by one church. Out of the 600,000 young men in the State of Illinois only 50,000 are church members. Less than three per cent. of the United States' 60,000,000 of people assemble in God's house each Sabbath. Canada's record is not so alarming, but yet our non church-going masses are ever on the increase. Additions to the church membership, in all Christian lands amounts to about one per cent. Turning

from Protestant countries we enter Quebec. Here live 1,171,000 slaves of the Papacy. We merely drop them a few crumbs from our Gospel feast. Pointe aux Trembles school, through lack of accommodation, turned 180 applicants from its doors. A few days down the Atlantic and we reach South America. Messiah longs to save its millions who live in virtual heathenism. There is a scarcity of laborers. Only one for each 600,000 souls. Eastward the Lord leads to the Dark Continent. He would have Ethiopia soon stretch out her hands to God; and He would also have us awake to the appalling fact that 720 of these dusky children pass into eternity every hour, while not more than two of them have even had a chance to know of Christ Jesus. The islands of the sea are not overlooked. Christ has achieved some of His most signal triumphs among their savage peoples; but millions yet know not that He came to save. Anam lies before us—a vast desert of heathenism without a single oasis. No one has been sent to lead its 20,000,000 of souls to God. Siam's 8,000,000 of precious sheaves are cared for by less than a score of harvesters. Across the burning plains of India the Master takes us. He plunges into ten thousand zenanas. One hundred millions of our "Eastern Sisters" meet His piteous gaze. A wail from these wronged ones, horrible in its intensity of suffering, reaches His ears. The Son of Mary is moved with compassion. Even the pangs of the cross could not make Him neglect the care of His own mother. That same day He gave His life for India's women. He did expect that a great company of women would publish it, but is surprised to find a little band of 100 lady missionaries vainly striving to chase the darkness from Hindu homes. The Master hath need of 10,000 women to do his work in Indian zenanas. How shall the favored daughters of Christian lands respond to their Saviour's "Go ye"? Ten millions of souls in Central India have been allotted to the Canada Presbyterian Church as her part of the great trust. We have sent out five ordained men. Can we stop short of fifty? Even then each man would have a parish twice as populous as Toronto. Leading on through central Asia, the Lord reminds us that we have done nothing to bring these fierce idolatrous tribes to a knowledge of the true God. His footsteps turn to Tibet, the Gibraltar of heathendom. Here no herald of salvation dare

enter. Shall we allow its 8,000,000 of souls to perish? No! Let us hasten ample forces to this part of the world-field, and its walls, like Jericho's, shall tumble.

Mightiest of the heathen nations now comes before us. China's three hundred millions move in mass upon eternity. 1,000 an hour cross its borders. Apalling thought! 8,000,000 of Christless souls depart the land of Sinim every year. Amid crowded city, across teeming plain the Lord of missions leads. He is amazed to find not more than one under shepherd for every 700,000 benighted souls, while this great century of missions draws near its close. To help the Lord save this one-fifth of the race we have sent two men. Others are ready to follow; shall we send them? Corea, last land opened to the Gospel, calls loudly for help. 15,000,000 souls await the messengers of the Lord. Five men have been sent, but what can one man do for as many heathen as there are Protestants in our Dominion? Japan, the scene of wonderful Gospel progress, has only one missionary to every 140,000 of its people. Further, we should not neglect the Lord's children peopling the icy North, nor the Indian who roams our Western plains. We have thus surveyed the whitening harvest field and the few laborers. Do we not honestly admit that we have been "playing at missions"?

ARE WE REALLY TRIFLING WITH THIS GREAT TRUST?

One thousand millions of souls dwell in heathen and Moham-
medan lands. To preach Christ crucified to them we have dis-
patched 3,000 ordained men, or one for every 333,000. The en-
tire mission force from Christendom is 6,230 men and women.
Thus each has 160,000 souls, or a number equal to the combined
populations of Toronto and Hamilton. If Bishop Foster is cor-
rect when he estimates the Protestant communicants at 30,000,000
then one out of every 4,815 of these is sent abroad, where at least
nineteen-twentieths of the King's work is to be done. These
heathen people cannot be raised, apart from the ministry of
woman. But so far there is not more than one lady missionary
for every 200,000 of her sisters. To save these one thousand
millions of souls we expend \$10,000,000 yearly. This equals an
expenditure of one cent a year for each immortal soul. God
valued souls to the extent of His only Son. Jesus valued souls to

the extent of His life. But we value souls to the extent of spending upon ourselves 98 per cent. of all moneys raised for religious purposes, and to the extent of retaining 99 out of every 100 ordained men for our personal edification. The Canada Presbyterian Church gives at the rate of one-seventh of a cent a day per member for foreign missions, that is, it takes each member of our Church seven days to give the Lord one cent to help Him save 1,000,000,000 souls, dying at the rate of 31,000,000 a year. Britain with rum, guns and opium, destroys more heathen each year than all the great missionary societies gather into Christ's fold. The drink bill of Christendom is about \$3,000,000,000 a year, or \$300 for drink to every \$1.00 spent to save well nigh three-fourths of the race. Can it be that the constraining of appetite is 300 times as potent over its subjects as the constraining love of Christ is over His blood-bought ones! Rev. D. T. Taylor says that if the U.S. drink bill of \$900,000,000 a year were coined into silver dollars and placed one on top of another it would reach the dizzy height of 1,600 miles. Canada's drink bill is about \$37,500,000. This would drink up the value of the best county in the province, buildings, live stock, and farm implements included, each year. Comparing our expenditure for drink and for foreign missions, we spend \$7.50 a head for the former and five cents a head for the latter. One hundred and fifty times more to aid the devil to demoralize mankind than the Lord to save them! Each year the United States expend \$21,000,000 for artificial flowers to adorn the head-gear of their women. They also expend \$125,000,000 for fancy dress goods. This amount would support 125,000 missionaries among the heathen at \$1,000 apiece. Their Home and Foreign mission expenditure sums up five and a half millions of dollars, or two hundred and fifty times less than drink and tobacco bills. Last year new buildings were put up in Toronto to the value of about \$4,000,000. At least two hundred and seventy times more than was spent by her citizens to build up Christ's kingdom abroad. At the present rate of giving to foreign missions it would take the Christian people of Toronto seventeen years to invest as much treasure in Christ's work in other lands as a gentleman in Montreal invested in a private residence. In 1886 the Toronto Custom House collected duty to the extent of \$3,776,926, but we venture to say

that the citizens of Toronto did not pay \$15,000 into the foreign missions coffers of their Lord. Is \$15,000 all we could give during the prosperous year of '86? Why! we spent this amount in a three days musical festival. Our citizens spend seven times this amount in theatre going each year. It has been said that a certain church member in this city paid \$5 for a season ticket at the rink and 50 cents for foreign missions. To quell the North-West Rebellion we hurried thousands of men into the field and expended about \$8,000,000. But when the Captain of the Lord's host, hard pressed on pagan battle-fields, cries "Hasten to the help of the Lord against the mighty," our Dominion responds by despatching 104 missionaries, and last year spent \$148,000 to support them. Can it be possible that the people of Canada, so enriched and blessed of God, have only sent out 104 missionaries? Shame on us! The despised and pestiferous Mormon sect have sent out three times as many. With such a showing how can Christian people escape the charge of trifling with the great trust?

WHAT SHALL BE OUR FUTURE TREATMENT OF THIS GREAT TRUST?

More sweeping measures are now called for. The Presbyterian Church of Canada might easily send one per cent. of her membership to evangelize the heathen. This would equal 1,300 missionaries, whereas our present staff is 37. Surely we could give at the rate of one cent a day per communicant, which would amount to \$475,000 a year, or enough to support at least 200 more missionaries. But why should we think of aiming at so small a sum? Shall we not rather aim to be giving \$1,000,000 for missions by the year 1900? We may count on having 200,000 communicants by that time. It would only be a yearly gift to Christ of \$5 from each communicant. This can be done. The Moravians at present exceed this amount, giving on an average \$5.19 per member, or ten times more than we do now. The Japanese converts in connection with the American Board give at the rate of \$40 per member. Our average is \$17 per member for all purposes. When we become as devoted to Christ's work as our Japanese brethren we will have \$3,000,000 for missions, apart from what we now bestow upon ourselves.

A great advance is possible. Fifty years ago seven shoemakers in a shop in the city of Hamburg said "by the grace of God we will help to send the Gospel to our destitute fellowmen." In 25 years they had established 50 self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts and had carried the Gospel to 50,000,000 of the race. It would take only 150 of such men to carry the Gospel to the whole world in 25 years. Can our College produce seven such men? We do not deem ourselves of less importance than one of these humble shoemakers, and yet these seven men accomplished a work vastly greater in extent than the whole Presbyterian Church since its embarkation in foreign missions. Is it not possible for our Church to produce a score of such men as Louis Harms, of Hermannsburg?

We live in a time of awful responsibility. God has broken down the barriers and opened the doors. He bids us enter and possess. "We pray you help us" comes from millions speeding down to night unending. To go back is to court destruction; to stand still is to court blight and disaster. Advance! Advance! must be the watchword. With the devoted Moravians we will cry "our Lamb has conquered, Him will we follow." Like a trumpet peal it must be sounded from every pulpit; around every fireside; at every social gathering. The whole Church must be incited in prayer for a baptism of the missionary spirit, till through its mighty energy such a fire of missionary zeal shall be kindled as shall lead to millions of treasure and thousands of lives being laid upon God's altar to accomplish the grand design for which the Lord of glory died.

JONATHAN GOFORTH.

LOUIS HARMS.

THE following sketch is extracted from a more detailed account given in an interesting book, entitled "Praying and Working," by William Fleming Stevenson, D.D.:—

Louis Harms succeeded his father in the pastorate of Hermannsburg—a small village in Hanover. Although the Province is generally thinly inhabited, and much poverty prevails, in this particular parish, the people were prosperous and happy, their cottages neat and homelike, during the fourteen years over which this sketch extends—from 1848 to 1862. The explanation of this enviable distinction we shall presently see to have been the consecrated spirit that animated this one man.

He passionately loved his native land, which was an important element in his devotion to his pastoral work. He said, "I am a Lüneburger, body and soul, and there is not a country in the world that I would put before the Lüneburger Heath; and next to being a Lüneburger, I am a Hermannsbürger, and I hold that Hermannsburg is the best and prettiest village in the Heath." He loved to spend much time reading old moth-eaten parchments in some village church, acquainting himself with former doings in his own or neighboring parishes, and thus associated with every spot some interesting incident, perhaps hundreds of years old, which he could use to good purpose in his intercourse with the people. Some old usages, such as singing boys chanting Christmas and Easter hymns, he restored, he hesitated at nothing that would excite the devotion of his people to the Church, whose order and purity and memories were as sacred to him as his life.

He was scholarly and refined, an original thinker, and gifted with the eloquence of simplicity and sincerity. But his most distinguishing characteristic was the strength and freedom of his faith in God. He entered upon the duties of his parish with such earnestness and success that very soon there was not a family without family-worship, not one absent from the church, but for sickness; and the services on week-days were as well attended

as on Sunday. Laborers prayed and sang psalms and hymns in the fields, the whole community was as one Christian family, and their influence acted mightily on the surrounding districts.

Whilst they were rejoicing in their own spiritual life a mission to the heathen was suggested, and the proposal adopted. Twelve persons offered themselves, to go wherever sent. The offer was accepted, a house set apart for their residence and training, and a four years' course of study—in Introduction, Exegesis, Dogmatics, Church History, Homiletics and Catechetics—prescribed as a needful preparation for their work. The students were also required to work so much per day, for the following reasons:—“For bodily health, partly that you may to some extent earn your own bread, and partly that you may remain humble and be no more ashamed of your work than Peter was of his fishing or Paul of his tent-making.” They were urged to pray daily and unceasingly for the Holy Spirit, for according to Luther's saying: “Well-prayed is more than half-learned.” The Gallas tribe on the east coast of Africa was chosen as the field of labor, because they were so savage and such a terror on the coast that no missionaries had hitherto tried them. This reason, however insufficient it may seem, illustrates the spirit that animated the missionaries and the Church that was sending them. A year or two passed when some converted sailors from the German fleet came to Hermannsburg, proposing to start a colony on the western coast of Africa, in order, by Christian influence, to help in destroying the slave trade, and seeking Christian missionaries to superintend them. When they heard that the east coast of Africa had been already chosen, they said that to them it was a matter of indifference on which coast they settled. Thus a new element was introduced into their undertaking which was heartily embraced, and about sixty persons offered to go as colonists who did not feel competent to go as missionaries—out of the sixty, eight were chosen.

The next problem was how all these were to be sent. Harms prayed earnestly and worked diligently to find some shipping agents or other influential persons who would assist him, but with no success. At length a sailor asked, “Why not build a ship, and then you can send as many and as often as you will”? A good proposal, but where get the money? He wrestled much

with God—it was a time of great conflict, and one midnight as he rose from his knees, he said with an emphasis that almost startled himself, “Now forward in God’s name.” The victory was won, from that moment there was no doubt in his mind, the ship must be built. Arrangements were at once made and a brig was built at Harburg—named the *Candace*—and dedicated by divine service to the work of carrying the Gospel to the Ethiopians.

Whilst this was going on everybody was at work at home, smiths, carpenters, tailors, shoemakers, coopers, preparing for the departure. Farmers brought loads of rye and buckwheat, women were sewing and knitting, pigs and hens accumulated to the proportions of an agricultural show. When the time arrived and eight of the missionaries had successfully passed their examinations—two of the original twelve having died and two having proved unfaithful—and the colonists (two smiths, one tailor, one dyer, one butcher and three laborers) were ready, farewell services were held in the church, and on the following day, in procession, the whole community marched to the ship, singing hymns and carrying in waggons the goods that were packed for the voyage and new home. On the quarter deck services were conducted by Harms, who in the simplest and most direct way urged them to pray without ceasing, “Pray in the morning and thank the Lord for the mercies of the night, and in the evening for the mercies of the day. Begin every work with prayer; when the storm wind rises, pray; when the billows rave round the ship, pray; when sin comes, pray; when the devil tempts, pray. So long as you pray it will go well with body and soul.”

In that spirit the *Candace* sailed away to her unknown destination. Rumors were circulated after a time that the ship was worthless, worm-eaten and that all on board perished. But Harms and his people continued to pray, and after a weary two years of waiting the *Candace* returned, not requiring even the ordinary repairs after a long voyage. They were not permitted to land on the Gallas territory, and after many disappointments and reverses, finally settled in Natal, in the neighborhood of the Zulus and Bechuanas, and founded a colony to which they gave the beloved name *New Hermannsburg*. Within three weeks of the time these first sixteen sailed from Hamburg twelve more

took possession of the college, and in due time were prepared and sent out, with other colonists, to the number of forty-four.

And they were no sooner gone than twenty-four more took their places and in their turn joined the missionary company that was faithfully trying to enlighten the benighted of South Africa.

The middle point of the year, to the Hermannsburg and surrounding communities, was the *Missionary Festival*, held for two days in the month of June. Strangers dropped in on the preceding day in such numbers that the utmost capacity of every building in the village was tested. As many as seventy or a hundred in one house—every hay-loft or out-building that would provide shelter for the night was crowded.

The Festival was commenced by a communion service. Then much singing, especially responsive singing, of which the Germans are very fond. In the afternoon there was preaching, addresses, singing and spiritual intercourse until it was time to retire for the night. The second day was the great day of the feast. It was called the "March of the Pilgrims"—what we would call a Missionary Picnic. They chose some point a few miles distant, to which they went in procession—the feeble in waggons or carts, but the majority on foot.

Having consecrated the place by religious exercises, they scattered for an hour for recreation and refreshments and then gathered for missionary intelligence—about missions in general and their own in particular. This continued until near sunset, when they returned home, fired with greater enthusiasm than ever.

In order to keep the people acquainted, with especially their own work, Harms published a mission magazine, which was so interesting as to have attained a very wide circulation in a very few years. The publication of it by their own press, trained the intending missionaries in the details of printing, which knowledge was afterwards helpful in their new home. But where did the money come from for such expensive work? The ship cost \$25,000. The printing press and college and refuge farm, and maintenance of so many missionaries and mission stations in south Africa cost money. The revenue of one year amounted to \$40,000. Harms was an inveterate foe of begging. He would neither do it himself nor allow any one else to do it. Of

course the money did not come from his people, for they were poor peasants. He would not even insert in his missionary journal the wants of the mission. He felt that no Christian should ask money of any person but God, and the event justified the belief. He asked God only, and the needful amount was always on hand. When in one year he needed \$18,000 he got it and about \$75 more. When again he wanted \$40,000 he got it and about \$150 more. The Lord adjusted the supply to the need, and his faith was never disappointed. These contributions came from distant quarters, where it was difficult sometimes to explain how they learned that such a mission existed. The satisfactory explanation is that the Lord holds the hearts of man in His hand and directs their lives as He will.

These are some of the features of the work of one man. To all Christians, especially to the ministry of the churches it is an instructive life. There is a dormant power in prayer of which we know little. It is not a question of personal ability—for God uses the foolish things of this world to confound the wise, and the weak things to confound the mighty. It is simply a question of faith—faith developed into strength by persistent waiting upon God in the Word, and obedience thereto.

With such faith the question of money, by which to send to heathen lands these 100 students in Canada and 1,800 in the United States who have offered themselves would be forever settled. There is money enough in the Church if properly directed to send twice that number, and all concerned would be the richer. All things are possible to them that believe.

Parkdale.

R. P. MACKAY.

THE TEST OF LOYALTY.

A POWERFUL argument against Christianity was thus phrased by a Mohammedan. "If your religion," said he, "*were* the true religion for mankind it is impossible to believe that so few should know it, and that those who have possessed it so long should be so indifferent about spreading it." The argument is a legitimate one. The neglect of the Church to obey the last command of Christ has produced "dark ages" of secularism and worldly strife within, and weakness without. God will not give power to the disobedient and indifferent; so there has been lack of spiritual power to conquer men for the Lord. And from this result of disobedience can be framed a potent argument against Christianity itself.

The command is now sounding in our ears every day: Go—preach the Gospel, even unto the uttermost part of the earth. Why should we obey? As proof of our faith. Obedience to the commands of our King is evidence of our loyalty. We may talk a lifetime about our devotion, but the world will know it is only idle talk if we disregard His distinct commands.

What would we think of a colony that made great profession of loyalty to the mother country, yet regarded only such commands of their sovereign as had reference to their own comfort and prosperity, and disregarded those which had reference to the welfare and extension of the kingdom to which they had sworn allegiance? The commissioners of the Queen to the Indians, by their conduct of affairs convinced them that there was indeed a living great mother beyond the broad water—though by none of these Indians was she ever seen. What if these officials had consulted their own welfare first and so occupied their days that they had no time to carry out what they announced as the policy of their sovereign—would the Indians have believed in the existence of the Queen? And can we expect the world to believe in Christ if we do not prove our faith by our loyalty? We find churches of Christ willing to work for His cause where palpable benefit comes to themselves and their families, and the com-

munities wherein they dwell ; but while thus busy, they disregard the last command of their King and refuse to labor for the extension of His dominions.

Why, unbelievers will do as much for Christ's cause as some Christians ! In the West an avowed infidel urgently pressed upon me his subscription for a church building. His home would be happier he thought if his wife and children were Christians—infidelity would not do for them. The work which we are doing at home must not be neglected. But is it not done for our own comfort—is it not looking after our own house ? neglect of which is worse than infidelity. Real Christian interest must go beyond. The followers of Christ are to be witnesses in their own home and neighborhood "*and* unto the uttermost part of the earth."

Abraham obeyed God and went out not knowing whither he went, and his implicit faith was counted to him for righteousness. Moses by faith endured, as seeing Him who is invisible. And each one of us as a witness for Christ must show how real He is to us by unquestioning obedience and steadfast loyalty such as theirs. We cannot prove the reality of Christ—we cannot bring men to believe on him "whom having not seen we love" until we are ready to obey to the letter His direction. How distinct it is : "Go ye into all the world and preach the Gospel to every creature !"

W. P. MCKENZIE.

OUR OPPORTUNITY AND OUR RISK.*

ALL the indications of divine Providence and grace unite to prove that to-day the crisis of missions confronts the Church of God. A crisis is the point where opportunity and responsibility unite: the chance of grand success and the risk of awful failure meet. This is *the crisis*, for never in the history of missions have such opportunity and such peril confronted the church of God. The state of the mission field is at once arousing and alarming.

The opportunity.—The whole world is now open to the Gospel as it never was before. Less than a century ago the whole pagan, papal, moslem territory was shut and sealed; only here and there was to be found a narrow and uncertain door of access, exceptional in character and uncertain, liable to be suddenly and violently closed. Japan, the same year that the pilgrims landed at Plymouth, drove out the last representatives of the papal church and barred her gates against Christianity and even commerce for two hundred years. China was "the walled kingdom." England had a nominal foothold in India, but the East India Company was one of the worst foes of missions. Turkey was intolerant and punished apostasy with death. Africa was literally an unknown land—an unexplored continent. The Isles of the sea were inapproachable by missionaries, infested with brutal cannibals. Papal lands forbade the pure Gospel to be preached and the Bible to be sold or even given away. Dr. March was not allowed to enter Rome without leaving his Bible outside. Where the missionary went, it was only as Daniel into the lion's den, to dare brutes and beasts in human form, or as the three holy children went, into a fiery furnace. To-day, the walls are down; and going straight before us we may take Satan's strongholds, at almost any point in the encircling wall of heathendom.

How were these doors opened? It is the miracle of Modern Providence. The Pillar that went before Israel, rolled back the

*From *The Missionary Review*.

Red Sea and the Jordan, drove back Amalek, beat down Jericho's walls; that same Pillar has gone before the missionary band in this very century. Obstacles, broad as continents, high as the Himalayas; have disappeared like mists at sunrise.

God gave England that strange foothold in India, beginning with the seventeenth century. The trading company was a corrupt, sordid, avaricious corporation, but it served to secure an opening: the right to trade, to have factories and storehouses and property; to defend such persons and property, to hold territory; to call on Britain for help in collisions with the Indian government; all this meant increase of territorial possessions and political power—it meant *an entering wedge* into the heart of Asia. Meanwhile a mighty missionary nation was growing in this land to giant stature. Rapidly it strode across the continent, and then, as though there were no more sea, across the Pacific; and about thirty years ago, knocked at the sea gates of Japan. It was God's opposing anvil to the English sledgehammer; it was the resistance of co-operation, to help that entering wedge to cleave eastward and split the gnarled trunk of oriental Paganism... from the Golden Horn to the Chinese sea. America, in the person of a Christian commodore, unsealed the ports of Japan to commerce and Christianity. Then England, France and America united to open the gates of China. Then Turkey decreed toleration. Then the massacre in India turned even the East India Co. into the friend, advocate and patron of missions. Then Livingstone undertook to explore Africa, and forty times burned in the furnace of African fever, died on his knees near Lake Bangweolo. Then Stanley followed in his foot-steps—a thousand days from Zanzibar and he came out at the mouth of the Congo. And now Corea, almost the last of the hermit nations, opens her door to Dr. Allen and the Gospel, and we begin to see signs of Thibet's yielding her exclusive, seclusive policy.

This is wonderful. Never was there such making of history. Every year, every day is critical; every event pivotal. So rapid is the progress of events that the maps of Africa made to-day will be obsolete to-morrow, and history has to revise her records before the ink dries on her pages! We have glanced at the open doors, but these mark only the *beginning* of Providential

interpositions. Look at Africa. It was only in 1877 that Stanley emerged at the Congo's mouth. The next vessel that sailed, after news reached England, bore missionaries to Africa. The great Lake missions were at once formed at Nyassa Victoria, Tanganyika. Then the Livingstone Inland Mission at the lower Congo. Then, only seven years after Stanley's exploring tour, fourteen nations met, in the Berlin Conference, and decreed the *Congo Free State*, and those nations represented papacy, protestantism and even mohammedanism. No more significant event has occurred since Luther nailed up his thesis!

No less marked is God's hand in the *rapid transformations* taking place. In Japan the changes are so complete already that only the natural scenery remains the same. Steps have been taken to substitute even the Roman letters for the awkward ideographic Japanese characters. Christian churches and institutions are becoming dominant forces in the Land of the Rising Sun: and even the primitive pentecost wrought no changes equal to those of this newly opened Island Empire. The Light of Asia is fading before the Light of the World, and Japan may any day take her place among Christian nations.

It is impossible to appreciate the stupendous grandeur of these facts without our being brought face to face with them. Dr. Lindley said that, when a Zulu, bargaining at the mission premises for a calico shirt, then a pair of duck pants, and then a three-legged stool, gets his new clothes on and sits on that stool, he is about a thousand miles above all the pagans round him. The story of Fiji reads like a fairy tale. Thirty years ago, every chief's hut was built over piles around which a score of human beings were buried alive: and his canoe was launched over human bodies, as living rollers. Now a thousand churches of Christ lift their spires there, and family worship is more common than in Britain.

The American Board concentrates its work largely upon Turkey, forming self-supporting native churches, and educating a native ministry, preparing that Foreign Mission field to take its part with Christendom, in all Home and Foreign Mission work. Syria, with colleges, schools and consecrated press, is sending out converted men and women to teach and preach in every direction, and scattering Arabic Bibles and Testaments

throughout the Mohammedan world. Three facts are to be noted: (1) The Koran is in Arabic. (2) It is forbidden to be translated. (3) Every educated Moslem is expected to be able to *read* it. Hence whatever be the native tongue of a Mohammedan, our Arabic Bible can find in him a reader.

This is only one of the thousand preparations laid by God like huge basal blocks of granite, a thousand years ago for the structure of modern missions. God is in history; the attentive student of the religious development of our race can trace distinct leadings and guidings of God's providence, away back into remote eras. He was beginning to build, when as yet the church was involved in the dark ages, the vast edifice of evangelizing effort. Think of His making the very restrictions of Mahomet helps to the diffusion of the Word of God! Think of His using the greedy East India Company to lay the track for the Gospel chariot! Think of His using the treachery of Papal propagandists and Jesuits to shut out all contact with Christian nations until the Church was ready to carry the Cross into foreign lands! Think of His withholding great inventions and veiling whole continents, until a reformed church was prepared to use discovery and invention as handmaids in sowing Gospel seed upon virgin soil! Not only the "undevout astronomer" but the unbelieving historian must be "mad"!

A great living Orator emphasizes the fact that the foremost rhetorical figure, for effectiveness, is *Repetition*. And we repeat, that we may burn it in, that the critical hour of missions is not simply approaching: it is even now upon us. This hour is the turning point of history. The crisis in missions is found in the *peril of failure*. These open doors demand *immediate entrance and occupation*. Delay is not only danger but disaster. Japan was wonderfully opened. It was as truly the Lord's doing and marvellous in our eyes, as when the iron gate opened of its own accord before Peter. But through that open gate Infidelity pushed her hosts while we were lingering and parleying and hesitating. Before Christian schools and colleges were established, an atheistic science was taught in the Imperial University; before a Christian press was scattering its leaves, sceptical tracts and books were flooding the land. So in India. While we linger at the threshold, Satan's agents spread the "Age of

Reason" and the "Philosophical Dictionary" and put up immense posters along the walls of Calcutta with extracts from the worst infidel-books, to attract the eye, and to engage and pre-occupy the mind of an awakened and enquiring people. The open door others see and enter if we do not.

The first and most imperative need is Information.—If we would awaken *zeal*, it must be according to and inspired by *knowledge*. Fire needs more than fanning with a bellows; it needs feeding with fuel. Facts are the *fuel* to the flame of Missionary Enthusiasm. It is incredible that a true child of God can remain *indifferent* when he knows the facts, about the 1,000,000,000 souls in papal, pagan and moslem lands; their needs and their extremity; about what modern missions have done and are doing; about the unmistakable moving of God in the missionary field; about the signal triumph of grace among heathen communities. Give to apathetic people the story of the Sandwich Islands, Madagascar, Fiji; tell them about Wm. Duncan's work in Columbia, about Dr. Geddie in the New Hebrides; about Wm. Johnson at Sierra Leone, Charles Wheeler on the Euphrates, Thomas Powell at Nanumaga; the Lone Star Mission and Dr. Clough in India, Wolfe in Foochow, Lindley among the Zulus; of Japan and Corea; of McAll in Paris, and France, and a host of others; and who can remain indifferent if the grace of God has touched his heart?

We can make our Monthly Meetings a thousand-fold more useful. They may be Bulletin Boards showing the actual progress of the Campaign; where our forces are stationed, what new strongholds are being taken, and what new advance must be projected. But the pastors must be habitual students of missions. Christ rebuked the Jewish teachers because they knew "*neither the Scriptures nor the power of God.*" We may err by too exclusive study even of the Bible. Outside of the Word there is correspondent, confirmatory, accumulating testimony to God's providence and grace. Only by studying the Book can we understand the principles of God's administration; but only by studying the History of our own Age can we understand the plan of God in our generation and our own place in that plan. We long to see the day when it shall be as much the recognized duty of every disciple to study the progress of

missionary effort at home and abroad as to study his Bible; when it shall be as much a violation of Christian consistency and covenant not to give systematically as not to pray habitually; and when every disciple shall at the outset of his own career as a believer recognize and realize his own responsibility for the promulgation of the good tidings whereby he found salvation.

It is time for us to speak plainly. We have too long dealt in honeyed words and used flattering tongues. We have talked of the missionary spirit pervading the church when two-thirds of the disciples are asleep to their obligations to a dying and lost world; we have praised the generosity of the churches, two-thirds of whose members give nothing to save men. Practically the missionary work is to-day carried on by a *small fraction* of the membership of the Church of Christ. A Gideon's band is all! The world is depopulated three times a century. Evangelization ought to be pushed with such a spirit of consecrated enterprise, so systematically, so constantly, so rapidly, that *every generation of disciples would actually see to it that their fellow human beings of that same generation should have the Gospel at their hands*. It can be done. The Church of Christ needs only consecration, to insure such a result within the bounds of this century!

Philadelphia.

A. T. PIERSON.

CANADIAN WOMEN AND FOREIGN MISSIONS.

WHATEVER changes have taken place, for better or for worse, respecting the relation of woman to what was formerly considered man's work, whatever advancement may have been made in other spheres, the changes are not greater, nor the advancement more marked than are shown in the different departments of missionary activity. How a good old Scotch woman would stare if, after a twenty years' sleep, she presented herself at the annual meeting of the Woman's Foreign Missionary Society. A woman in the chair! A woman on the platform! A woman at the reporter's table! Women on committees! A thousand women crowding the building! Women everywhere—men nowhere! Then how they talk about mission-work and mission-fields as if they knew more about such things than the good ministers did when she was a girl! The old Scotch woman would open her eyes and think she had landed on a different planet. Rip Van Winkle's astonishment would be nothing to hers.

But the day for apologizing for this "innovation" is past. The Woman's Foreign Missionary Society of to-day is its own vindication. The work being done by this society with its widespread system of auxiliaries and mission bands, the immense benefit of these organizations to the cause of foreign missions, the good results, both at home and abroad, directly traceable to this movement known as "woman's work for woman" not only answer all objections and vindicate the society's right to live, but prove it to be an instrument of the Lord's choosing, honored more than most in the great work of foreign missions. The success of this society is truly wonderful even in this age of missionary wonders. A brief summary of the report presented at the annual meeting held in Toronto a few weeks ago will show this.

Organized in the city of Toronto on April 4th, 1876, this society began with 50 members; now its membership numbers 8,543. It started with 18 auxiliary societies, increasing at the yearly rate of 10, 14, 4, 3, 23, 45, 57 and 60, until now there are

256 auxiliaries, with a membership of 6,484. Ten years ago there were three mission bands: since then the number increased at the yearly ratio of 6, 8, 9, 9, 12, 11, 14, 16, 18; now there are 73 mission bands, with a membership of 2,059. In 1879, the first Presbyterian Society was organized; to-day there are 18 such societies.

The financial report is if anything more satisfactory, especially when it is remembered that the members are explicitly enjoined by their board "to make no appeals that shall conflict with the duties church members owe to any other benevolent work." The sum raised this year, \$18,600, shows an increase of nearly \$5,000 over last year's contributions. We ask, why all this? Why? Because of multitudes of heathen women, most of whom can be reached only by women. We talk about the down-trodden sisterhood of heathendom. We call them degraded, wretched, lost. We number them by the millions. Millions! Hundreds of millions! Thousands of millions! We are dazed by the arithmetic of missions. What do these numbers mean to us? When we think of millions of outcast sisters—but we cannot think. Millions and billions are nothing to us. There before us lies the great mass of heathenism. To leaven that mass is the work of the Church. A great part of the work must be with the women. Save the women and you save the nation. Neglect the women, and, work you never so faithfully, pray you never so fervently, your efforts must remain forever vain and impotent because you have neglected the homes and home-life of the people. Now to save these women is the work of Christian women. Men have not access to the zenanas. Women only enter there; women only should enter. This is the *why* of the Woman's Foreign Missionary Society. What need of spelling it out. The work is there. Women only can do it. Why not?

Then we ask about the *results* of all this missionary activity on the part of Canadian women. What are the results? Instantly we return to our statistics. We add up the number of members in the mission bands and auxiliaries—8,547. We count over the dollars—\$18,600 from the Presbyterian women of western Canada. We reckon up the number of lady missionaries this will support. By a little more arithmetic we arrive at the

number of converts likely to be made. Thus, by addition, subtraction, multiplication and division we think we ascertain the results of the work of the Woman's Foreign Missionary Society.

The needs of the hundreds of millions of heathen women certainly is the strongest reason why this society should be encouraged and this work prosecuted vigorously. And the good done—the salvation of thousands of these heathen women—is certainly the greatest result of the work. But is there not another reason—*self-preservation*? Is there not another result—*self-development*? Should not this society live and be increased and made more efficient, not simply because it means the salvation of the women of India, of China, of the islands of the sea, but also because it ministers to the salvation of the women of *Canada*? The daughters of the stranger have claims on the Church, but not prior to those of her own children. Is it not worth our while to ask about the influence of all this work, not upon the women and girls of foreign lands, but upon the women and girls of our own land? And has it not been their salvation?—their very life?

When one looks over an audience of more than a thousand Canadian women met to pray and plan for the salvation of millions whom they have never seen, and who have no claim upon them other than their helplessness and need; when one thinks of more than six thousand women in the auxiliary societies and more than two thousand girls in the mission bands, meeting weekly or monthly; of the self-sacrifice involved, of the foreign missionary spirit created and strengthened, of the sympathy with the laborers in the field awakened, of the missionary information systematically disseminated, of the enthusiasm enkindled, of the inspiration—when one thinks of the indirect results, the reflex influence of the work, and leaves the direct good done to the women of heathendom out of view altogether, one is almost prepared to say that because of its reflex influence upon the mothers and daughters of Canada in saving *them*, in redeeming *them*, this society has been a blessing to the Church.

How many women have been saved by this society who would otherwise have been warped and hardened, made cruel by selfishness and thoughtlessness and pride! How many who were mad for finery, dead, because living in pleasure, have been

made alive! How many a girl, with every innocent feeling fresh within her, saved forever from an empty, vain and selfish life, is made noble, enriched by the exercise of unselfish love! How many giddy creatures, plaiting crowns of straw and calling themselves queens, have been made queens indeed, and given a power "purer than the air of heaven and stronger than the seas of earth"! How many of these queenly ones are "made perfect through suffering" because of the knowledge that outside the hedgerow surrounding their little garden-plot are feeble flowers choked by wild weeds; that there, "outside that little rose-covered wall, the wild grass, to the horizon, is torn up by the agony of men, and beat level by the drift of their life-blood!" These only are queens, of whom Ruskin talks, who are Christlike, who, touched by the love of Christ—the Gardener who cares for the crushed, stained florets outside the hedgerow, in the bedraggled street, far away in the wild glens and moorlands—go down to these broken-hearted sisters and, laying their purity against their sisters' impurity, their love against their sisters' loveless hearts, woo them, by the power of Christ's life, to a life of purity and love. These are the queens, crowned not with cold hard gold, nor with fading myrtle and olive, but with Grace and Mercy and Love.

If the Foreign Missionary Society only produced women, not like Catharine Fry or Florence Nightingale, but like scores of Canadians such as came up as delegates to the annual meeting; if it caused never a single ray of rosy sunlight to enter the darkened zenanas of the East, but only to shine into the homes of the West; if it saved woman not from the curse of heathenism, but only from the blight of Christian lands; if it did no more than this—which it has done—if it only saved its own girls from being empty, selfish, shallow things, if it only enriched its own women and made them noble and earnest and heroic, it would not have worked in vain.

We talk about the heroines of history. There are no heroines like those whose history has never been written. In many a back-country home, in many a quiet village church, among the "great host" in the crowded city, unknown to history, are lives being lived, opened up and brightened by love for their loveless Christless sisters, the desolate and oppressed, compared with

whom the heroines of poetry and fiction are painted triflers. Saving others has been their own salvation. Blessing others, they have been blessed. Living for others they have gained for themselves the more abundant life.

The delegates have returned to their homes, inspired with the great thoughts of God and Life and Duty. An influence making for righteousness has been begun. Where it shall end, who knows. The "Go ye!" of the Master is being spread abroad. "The women who publish the tidings are a great host," "The wilderness and the solitary place shall be glad." The "blossoming desert," the "waiting isles," the "singing streams" of distant lands shall hear. And when the tangled skein of human histories shall have been unravelled and the influences moulding human lives traced, it will be seen that "woman's work for woman," done noiselessly and without desire for eulogy or fame, has made many a Christian woman a queen and given her a "crown of beauty" from the hand of the Lord. And when all the trifles of earth—the things for which we fret and wear ourselves away—shall have been forgotten, and all the honors of earth vanished into thin air "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

J. A. MACDONALD.

Editorial.

THE MONTHLY.

THIS issue is the beginning of a new era in the history of THE MONTHLY. Little need be said to old friends who have watched the growth of the magazine. They will readily recognize it under a new name and in a new dress. But as this number will meet with not only old friends but also many new ones a few words of introduction may not be out of place.

THE KNOX COLLEGE MONTHLY, published in six numbers during the college session, by the Metaphysical and Literary Society, will henceforth be published in twelve numbers during the whole year by the above Society and the Alumni Association of Knox College, and under the title "THE KNOX COLLEGE MONTHLY AND PRESBYTERIAN MAGAZINE."

It will be the aim of THE MONTHLY to present to its readers articles of a high grade of scholarship in which important questions will be discussed at length by writers of recognized ability. The list of contributors contains the names of writers whose articles are eagerly read in the best British and American reviews. The editors have secured the services of these writers and as soon as arrangements can be completed one such article will appear in each number of THE MONTHLY. It is also proposed to publish a greater number of shorter and lighter articles such as shall be interesting not only to ministers but also to all intelligent readers.

In the past the editors have aimed at making the Missionary Department one of the strongest in the magazine. This design will be adhered to. Articles on the more permanent phases of Missionary work will appear regularly. Specialists will make a thorough study of certain fields and give the results in the most condensed and interesting form. Arrangements have been made with missionaries at present in the foreign field, as well as with students and ordained missionaries in the Home Mission fields, such that we do not hesitate to say that this department will be stronger than ever.

While the greater number of the articles will be written for THE MONTHLY, and the aim will be to stimulate writing among the students

of the College and the ministers of the Canadian Church, the editors have also decided, in order that the value and usefulness of the magazine may be increased, to republish, occasionally, the best of the shorter articles appearing in foreign periodicals to which few of our readers have access. This selection will always be carefully made.

It is the intention to make the department of Book Reviews—which has come to be a strong feature in the journal—stronger than ever. Care will be exercised in the selection of reviewers, and the survey of literature will be as comprehensive as possible.

The editorial staff will discuss questions of living interest pertaining to educational matters and the different departments of Church life and work.

College notes and news, items of interest from graduates at home and abroad, church events deserving notice, notes from other colleges will be presented in as crisp and interesting a form as possible.

The foregoing is but an imperfect outline of the policy of THE MONTHLY. Experience will point out lines of improvement which will be followed wherever practicable. The aim of the editors is to make the magazine an organ of power and usefulness. In doing this they rely on the hearty co-operation of all students, ministers, and all who have learned to value THE MONTHLY and believe in its policy, and solicit their assistance not only in making the reading matter interesting and valuable but also in extending the circulation and thus making it possible to enlarge and improve the magazine. The editors regret that the time allowed for the preparation of this the first number was so very short, but hope it may be well received and welcomed by many old and new friends.

THE BAPTISTS AND UNIVERSITY CONFEDERATION.

THE recent action of the Baptists in regard to their policy relating to higher education is in many respects a surprise. To very many, outside the Baptist denomination, who counted on its support of the general outlines of the confederation scheme, the recent movement is a disappointment. It seems also that influential men among the Baptists are not satisfied with the policy of separation from the Provincial University. From the past educational policy of the Baptists in Ontario, and their loyal support of the University of Toronto, the setting up of an entirely independent university is about the last thing one would expect. As the question is one of much public interest we feel justified in making reference to it.

We rejoice very sincerely that the Baptists have amongst them such a man as the Hon. W. McMaster. He is a man of large means, and at the same time of very large benevolence. We shall not be sorry if his noble example stirs up men in the other denominations to do likewise. One such man would satisfy Knox College. Still we cannot but regret that this magnificent generosity should be the occasion of establishing a new university just at a time when so many were seeking to improve the opportunity of a century to consolidate our university system, and rally the religious forces of the country round the higher education of the Province.

We can understand, too, how those who joined in the conferences with the Minister of Education some years ago, and out of which the present federation scheme arose, feel that the Baptists have virtually deserted them at a very critical time. We accord the Baptists perfect liberty to do as they think best in the matter, but so far as we are aware their representatives in those conferences have not given to the public generally any clear statement of the reasons why they have withdrawn, in the meantime at least, from the scheme. In the addresses made by their representatives, when they waited in a strong body on the Ministry, the hint was given that though they took part in these conferences yet they did not feel bound by the scheme. This may be quite true, yet it looks a little like a confession which may mean much more than appears on the surface. It could scarcely fail also to mislead the Minister of Education in estimating the forces which he could rely on to support him in the matter.

We were struck with another thing in those addresses. The chief speakers seemed to rest their argument largely on the policy of the denomination in the United States. That policy, it was pointed out, placed higher education almost entirely under the denomination. We do not deny but that that policy has been a successful one with their brethren across the line, yet we are persuaded that the circumstances in Ontario are so different in regard to the place the Provincial University holds in the educational system that the wisdom of the movement here may be more than doubted. Whilst we gladly welcome to Canada anything good in education or anything else, no matter whence it comes, yet we have great difficulty in seeing how the new Baptist policy can be harmonized with the principles upon which our educational system is based, which makes the Provincial University the keystone of that system.

It is clear also that the request for the charter of McMaster University was made at a very inopportune time. To ask the Government to

establish a new university at the very time when it was seeking to bind several universities and colleges more closely together was certainly placing the Government in a very awkward position. The awkwardness was made all the greater owing to the fact that some of those making the request took active part in framing the scheme upon which the new University Bill was based. It is possible that denominational interests demanded prompt action, even though the Government should be asked in one bill to contradict its policy as expressed in another.

The aid that the Baptists could have afforded the Provincial University from a religious point of view would be very material, and it is here that, to our minds, the loss to the higher education of the Province will appear. To have all the religious bodies rallied round the Provincial University, as the federation scheme contemplates, seems to us to be of immense value, for we are not of those who believe that public education should be secularized to the extent that religion should be ignored altogether therein. The withdrawal of any of the religious bodies from the counsels of the Provincial University makes it all the more difficult to secure a most desirable end, and have our higher education on a clearly Christian basis. The only other alternative which can be consistently chosen is to put all university education under the churches and abolish the national system altogether.

It occurs to us that the Baptists will have to face a very difficult question yet in regard to the location of the University. To have the Divinity in Toronto and the Arts in Woodstock, to say the least, will be inconvenient. To remove the Divinity from Toronto is impossible, while to remove the Arts from Woodstock to Toronto will no doubt meet with much opposition in the west. We are not aware how far the denomination has already discussed and decided in regard to these questions. We are aware that the college corporation has taken certain action in the way of expanding the work at Woodstock, yet we can easily understand how the question of permanent location of the work may give rise to difficulties. Perhaps, however, our Baptist friends think that it is safer for their young men to be kept away from the large centre of college life, and educated in comparative seclusion.

Serious practical obstacles will have to be faced in the way of competition with the Provincial University. The degree of the Provincial University will have a higher value than ever, and young men amongst the Baptists who look forward to the teaching profession in high schools and colleges will incline to take their course at the institution whose degrees will best serve their plans and purposes in life. No matter how well equipped McMaster University may be, if it undertakes to confer

degrees it will be a long time before these degrees will be as effective passports to positions of teaching as the degrees of the Provincial University. If the Arts work is located outside of Toronto this difficulty will be all the greater.

Before final action is taken by the denomination it is to be hoped that some very definite steps be taken to ascertain more fully than has yet been done, the views of the body throughout the Province. In trying to secure this end perhaps one of the weaknesses of their polity will appear. The difficulty of securing, as a denomination, corporate action in regard to educational policy or missionary work must be evident to many who look on from the outside. A little more of the thing called Presbyterianism, even though the name be not used, would surely serve a useful purpose in this connection. We are of the opinion that the denomination, as such, and not a mere college corporation, even if it has plenty of money, should mould the policy in regard to all church schemes.

We cannot but cherish the hope that our friends of McMaster and the Baptist denomination may yet see their way to fall in with the confederation scheme. They have their charter, but by allowing its privileges to lie in abeyance, and federating as a University we feel sure that their interests as a denomination will be best served, and the Provincial University, according to the provisions of the new bill, will be more useful in the country than it has ever been.

REV. DR. McCAUL.

ON Saturday morning, April 16th, Dr. McCaul, late President of University College, died at his residence on Carlton street. Born in Dublin, in 1807, this distinguished scholar had, at the time of his death, entered on his eighty-first year. More than a decade was given to him beyond the ordinary span of human life.

Educated at Trinity College, Dublin, Dr. McCaul was, for some time, classical tutor and examiner in that institution. In 1839 he became Principal of Upper Canada College in this city. In 1842 he was made Vice-President and Professor of classics, logic, rhetoric and belles-lettres in King's College, shortly afterwards succeeding the late Dr. Strachan as President of that College. Dr. McCaul became President of University College and Vice-Chancellor of the University of Toronto in 1849.

From this date till 1880 he filled the chair of classics in University College. As an author, the subject of this sketch, is well known to classical readers. In the halls of our magnificent University College building, his name is heard with reverence even by the later undergraduates, who know of this mighty man only by hearsay. Traditions there are, haunting the corridors and lecture-rooms, which college men will not willingly let die.

The remains of Dr. McCaul were followed to their last resting place the "goal of all mortal," by the members of University College faculty, a large number of graduates and a still larger company of undergraduates. Many others, who had been connected with the departed in his public capacity or by the ties of friendship, also joined with his kin in doing for him what must at last be done for all. The learned professor, the busy lawyer, the active business man, the hopeful student all turned aside from the highway to join in the reading of the beautifully solemn burial-service, and the singing of a hymn full of hope in a Redeemer, over the remains of one whose like will not soon be seen again.

As this great man and distinguished scholar was laid to rest—"dust to dust, ashes to ashes"—through how many a heart of the younger mourners did the boding fear pass, chilling the blood, that some day, and mayhap not a far distant day, he would be called to follow to the grave the mortal remains of his own teacher, loved and revered, whose spirit has touched and enkindled his. And yet why should one fear when one knows that freed from the body the spirit will climb higher and purer heights of thought and fancy.

We join with every Canadian and many others in mourning the removal of one who has done very much for higher education in Canada—work which, we hope, no levelling vandalism of so-called socialists or working-men-partyists, will ever be permitted to undo or to mar. The fine portrait of Dr. McCaul in his scarlet doctor's robes, which adorns the halls of University College, will not allow him to be forgotten. Very many will need no such outward sign to keep fresh for them the memory of the man and his work.

Reviews.

A MANUAL OF CHRISTIAN EVIDENCES. By the REV. C. A. ROW, M.A.,
Prebendary of St. Paul's Cathedral. Toronto: S. R. Briggs.
Price, 90c. 1887.

The position which should be taken by the defenders of Christianity is clearly stated in the introduction of this manual. It is not necessary or expedient to extend the lines of defence so as to include all the points which have been discussed respecting the authorship and truthfulness of every portion of the books of Scriptures. A prudent general does not extend his front in face of the foe; he concentrates his strength on the points which form the "key of the position." So, the Christian advocate should concentrate his strength in defending the vital points of Christianity. Among these stands prominent the historical truth of the life and teaching of Christ, as depicted in the Gospels.

To an exposition of the *moral evidence* of this truth the first part of this treatise is devoted. This consists of such reasoning as the following: Christ claimed to be the light of the world at a time and in circumstances when the claim might seem to be presumptuous; but His claims have been verified by the experience of eighteen centuries, during which no advance has been made on the principles He taught in religion or morals. In His personality there is something absolutely unique, the energising power of which has exercised the mightiest and best influence upon men in all their varied relations. So great has been this power that it is evidently supernatural. There is thus no need to discuss the question whether miracles are possible. Christ's life and teaching are miraculous, and thus the question of their possibility is settled. All this is clearly, conclusively and in a very interesting manner argued by the author.

In the second and remaining part of this work the *historical evidence* is adduced of the facts recorded in the Gospels. No one scarcely denies that about the year A.D. 180, the records contained in the Gospels were generally received as authentic by the Christian Church. Going back from this date to the time of Justin Martyr, and the Apostolic times, we have a chain of evidence reaching near to the time when the Epistles of Paul were written. A careful consideration of the evidence afforded by these is of the utmost importance. The chapter in which the evidence furnished by some of the Epistles of Paul is especially worthy of notice. There are four Epistles of Paul, the genuineness of which is scarcely questioned by any educated infidel. These are the Epistles to the Romans and Galatians, and the two Epistles to the Corinthians. It is admitted that these were written within twenty-eight years of the crucifixion; they have therefore the value of contemporaneous records. These Epistles present a vivid picture of the Apostle in the alternations of his

feelings; and his sincerity is stamped on their every page. These Epistles also exhibit the calm judgment by which the enthusiasm of the Apostle was controlled: this is seen in the sobriety with which he discusses the subject of supernatural gifts, respecting which enthusiasm might be expected to run riot. They moreover exhibit a spirit of forbearance, as, for example, in the directions he gives respecting the lawfulness of eating certain kinds of food, and the manner in which conscientious scruples are to be treated. Still further in these Epistles there is a large number of incidental allusions to matters of fact which are of special value, because they prove not only that the writer was firmly persuaded of the reality of the facts to which he alludes, but also that the reality of these facts was accepted by those to whom the Epistles were addressed. Once more it is quite evident that in the churches addressed in these Epistles the Apostle had not merely devoted friends but bitter enemies who questioned his Apostolical commission and whom he challenges to the refutation of his claims, of which he asserts that he had given the very best proofs.

Besides the Epistles to the Corinthians, Romans and Galatians, there are four other Epistles—those to the Thessalonians, Philippians and Philemon—the genuineness of which is admitted by the greater number of infidels. These eight Epistles, as is fully shown in this manual, furnish the best kind of historical evidence of the great facts of Christianity, including the incarnation, death and resurrection of Christ, and the miracles wrought by the Apostle himself in confirmation of his commission. Other important topics are discussed in a satisfactory manner in the second part of this manual, which, it may be added, reproduces, in a condensed yet clear and popular form, the substance of the best portions of the author's Bampton Lectures which constitute a valuable contribution to the literature of apologetics.

Knox College, Toronto.

WILLIAM GREGG.

MEMOIRS AND REMAINS OF REVEREND WALTER INGLIS, AFRICAN MISSIONARY AND CANADIAN PASTOR. By the REV. WILLIAM COCHRANE, D.D. Toronto: C. Blackett Robinson; Williamson & Co. Pp. 325, 1887.

The reading of the above "Memoirs, etc." will vividly recall to many not a little already known, while they reveal much, to most hitherto unknown, of a noble and somewhat notable type of our higher humanity, whose endowments and acquirements were neither few nor small. Possessed of a strong mind, a large and a loving heart, he had combined therewith a potent will, which not only set both to work but sustained them in it. Amid much that might seem to some diverse, that seeming was but the variegated aspects of the one true man, a man who with his whole being ever scorned duplicity and denounced sham, while he ever honored and exemplified in his whole life a conspicuous and conscientious integrity, ever true and trustworthy.

The book, with its very truthful and impressive photographic vignette is very neatly and attractively got up. It proves to be a compilation

rather than a continuous biography, constituting the writer more an editor than an author. It contains, besides Mr. Inglis' own correspondence, contributions more or less full from Dr. Cairns, Edinburgh, Dr. Waters, Newark, Rev. Messrs. Hamilton of Mothewell, Dickson of Galt, Thomson his companion, Hardie his successor in Ayr, and, though last, far from least, his brother of Toronto.

The memoirs are presented in thirteen chapters, each telling its own tale. Therein are set forth the boyhood and upbringing of Mr. Inglis, and how, on account of some frolicsome freaks, even the minister gave the mother the cheerless assurance that "her son was on the fair way to the gallows,"—then his leaving home at fourteen with his mother's kindly convoy and pious counsel "Now my dear bairn if you go astray you will bring down your old mother's grey hairs with sorrow to the grave," to enter upon a seven years' apprenticeship as a currier at the princely price of 37½ cents per week and board himself, how there his principles were severely tried and afterwards so signally triumphed over his somewhat reckless and irreligious companions—next, how he was moved and prepared to devote his life and energies as a missionary to Africa, under engagement with the London Missionary Society. As this constituted the grand specialty of his heart's desire and his life's devotion, it is much to be regretted that such a comparatively brief outline of his some ten years' labors there are given, and while some may have supposed that the living might have somewhat supplied the lack, yet the preface says that while no written record thereof had been kept "the widow and family have assisted me to the utmost of their ability." Suffice it to say that after laboring faithfully and hopefully for years, the prevalence and the power of Gospel truth aroused the ire of the worldly-minded Dutch Boers, until, by exposing their sins and protesting against their iniquities in connection with the enslavement of the natives, Mr. Inglis was summoned before their parliament, and what they could not meet by argument they, in the old-fashioned way, opposed by force, and being convicted of high treason he was banished the country with the injunction never to set foot therein again. While the conviction and condemnation were alike a manifestation of spite and a display of power, rather than even the shadow of regard either for law or justice, yet the issue could not be withstood.

With many sorrowful regrets Mr. Inglis left the scene of his wonted labors for the land of his birth, and there was received as a minister of the United Presbyterian Church. Thence in 1855 he came to Canada and here for well nigh thirty years he made full proof of his ministry, first amid many toils and privations in the county of Bruce and afterwards in Ayr, where he was much loved while he lived and not less lamented when he died. The remainder of the book is taken up with "Remains" in the shape of three lectures, an address and outlines of sermons, and while the former will be read with pleasure and profit, the latter were evidently never intended to see the light.

Toronto.

JOHN DUNBAR.

SYSTEM DER CHRISTLICHEN APOLOGETIK VON FRANZ DELITZSCH.
Leipzig, 1869.

This work of the celebrated commentator is well worth the attention of students of apologetics. Those who are not familiar with German will find even a brief synopsis of its contents interesting. Although first published eighteen years ago, it cannot be said to have altogether lost its importance. The author's purely original method will always be an instructive study, and the devotional spirit that pervades the whole enlists the sympathy while it disarms the prejudice of the reader.

The introduction treats of the necessity for apologetics; the object of apologetics; and the scientific plan. "We do not defend the confession of any particular church, nor do we defend the Christian faith in the whole realm of its contents, but only those essential truths the acknowledgment of which entitles one to call himself a Christian." As is natural in a Jewish Christian, Delitzsch finds these truths centre around the person and work of Christ and quoting I. Cor. iii. 11 he defines apologetics as "the science of the defence, or self-justification, of Christianity, as a new relationship between God and man, established through Christ."

In the first part of the work, resolving the idea into its constituent factors, he shows it to be in harmony with the religious-moral content of human consciousness and aspirations. It presents the truth denied in each opposing system of religion or philosophy and at the same time refutes the falsehood involved.

The factors of Christianity are: 1st. Primitive or essential Factors. (a) Personality of the relationship between God and man, (b) Creation of the world, (c) The guilt of sin and death as its penalty. 2nd. Central Factors, (a) The atonement, (b) The Church as the beginning of a new humanity, (c) Regeneration. 3rd. Chief Factor—The Trinity. This he proves by reference to human consciousness and aspirations: its consistency with other truths, and the hints contained in the traditional beliefs of the heathen. Throughout this first part the appeal is to the *testimonium animæ*.

In part second, taking the doctrine of the Trinity as the key to Christianity, our author shows that the history of the Church, as its development is recorded in Scripture, is the realizing of an ideal, having unity and self-consistency, and appeals throughout to the *testimonium fidei historice*. In this section he refutes rationalistic explanations of the origin of Christianity.

In the third part, which is comparatively brief, it is shown that the historical Christianity founded by the apostles is essentially the same as that deduced from Scripture and proved to be in harmony with man's nature. Here the argument confutes Naturalism which denies the work of the Holy Spirit in the history of the Church, and the appeal is, of course, to the *testimonium Spiritus Sancti*.

Delitzsch does not treat the question of the inspiration of Scripture because he does not ask for it any other position than that of a recognized exponent of Christianity; nor does he formally establish the necessity of Christianity and its claim to be the absolute religion, for if his argument is valid these follow. It seems to us, however, that his

weak point lies in his attempted proof of the doctrine of the Trinity. This, we humbly conceive, cannot be established, to the satisfaction of reason, apart from revelation. Yet if the proof fails here, one-half of the book is worthless as a defence of Christianity. To one who already accepts the Old Testament as the Word of God his exhibition of the harmony of historical Christianity with the faith of the prophets is convincing. As a book from a Jew to Jews we doubt if it will ever pass into oblivion.

St. John, N.B.

T. F. FOTHERINGHAM.

A HEBREW GRAMMAR. By REV. W. H. LOWE. Toronto: S. R. Briggs. Price, 90c. 1887.

This little book forms one of the "Theological Educator" series of which Mr. Briggs is the Toronto publisher. Its chief merit is that it condenses in a brief shape most that a beginner in Hebrew needs to know. The accompanying tables of paradigms, etc., answer also the ordinary needs of students.

The work, however, as a whole, is disappointing, and is scarcely what was to be expected from such an eminent Hebraist as Mr. Lowe. There is not enough syntax in it even for an elementary treatise, and what is given is usually hard to find, so that the book cannot be used to advantage, as far as the syntax is concerned, unless it is learned by heart, especially as some of the most important sections (78-83) are omitted from the table of contents, and there is no index. The paradigms do not contain the jussive and cohortative forms of the verbs, and these also are not indicated in the table of contents. The treatment of the forms of the language is throughout unscientific and out of accord with modern grammar. Almost the only feature of the book which betrays an advance on the teaching of the seventeenth century is the use of the terms "complete" and "incomplete" for the tenses which used to be called "preterite" and "future." It is not probable that these names will supersede the already well-established "perfect" and "imperfect," though they are doubtless more accurate. It may be urged often in defence of the obsolete definitions and elucidations that they are merely intended as practical rules, but this will hardly avail in such a statement as is made on p. 21, that "the construct of the verbal noun is only a shortened form of the absolute." In this case the statement is not true, and as a rule it is of no use. Another serious objection is the perpetuation of old rabbinical terms, mnemonic and otherwise, which only obstruct the light. There is no reason why Hebrew grammar should not be taught and learned in the way that has proved most successful in modern languages.

J. F. McCURRY.

Univ. College, Toronto.

EXPOSITORY DISCOURSES ON THE EPISTLE TO THE EPHESIANS. By REV. D. B. CAMERON, Acton. Toronto: James Bain & Son. Price, \$2.50. 1887.

This volume contains forty-six discourses originally preached by the author to his own congregation. Mr. CAMERON is well known throughout the Church as an able and faithful preacher, a man of substantial scholarship and withal of genuine modesty. Besides his work as pastor he has rendered valuable service to the Church in many ways. In the preparation of our Church Hymnal Mr. Cameron rendered valuable assistance, possessing as he did the qualifications of a master of the art of music and an enthusiast in its cultivation.

Those who have heard the author of this volume preach or who have enjoyed the privilege of his acquaintance, will need no assurance that these discourses contain sound doctrine, clearly and forcibly presented by one who thoroughly believes in the truths he proclaims, and who allows no mental idolence to prevent his working out patiently and laboriously the principles laid down by the sacred Writer whom he is expounding. The mode of construction employed in these sermons is what a recent writer in *THE MONTHLY* would call "doctrinal." All have very strong and robust frames. They belong to the vertebrate species. But there is far more in each discourse than the mere presentation of abstract truth, out of all relation to practice. Lessons for life and duty are carefully, and with not a little skill, derived from the doctrines delivered with no uncertain sound. The skeleton is seen to be one on which muscles and nerves grow and put forth their activities.

It would be absurd and unfair to give the readers of *THE MONTHLY* a specimen brick and ask them from this to judge this volume. It can be confidently recommended to those who wish to possess a far more than average specimen of the kind of preaching that is being done in the pulpits of our Church.

The arrangement of the discourses is clear and logical. The style is that of a careful, painstaking writer. No slipshod English, no slovenly constructions are allowed to stand. This volume furnishes young preachers and students an illustration of what can be attained to in the way of logical arrangement and neat expression of truth by honest hard work; and this attainment can be made in no other way. Terse, emphatic writing is the result of the greatest pains. But the game in this case is well worth the candle.

Why have we not more volumes of sermons such as Mr. Cameron has given us. It is certain that there are many preachers in our Canadian Church whose sermons, if printed, would be read with interest and profit by very many. The audience thus reached from the pulpit would be many times greater than those sitting before the preacher.

THE MASTER'S MEMORIAL. A Manual on the Lord's Supper for Class and Private Study. By the REV. THOMAS MACADAM, Minister of St. Andrew's Church, Strathroy, Ont. Strathroy: Evans Bros. Toronto: James Bain. Price, 10 cents. 1887.

Ministers will find this a most useful little work. Of all the manuals on the Lord's Supper this is the most concise and comprehensive we

have seen. The author, recognizing the necessity for simplicity, condensation and precision of statement, must have spent a considerable amount of labor in its preparation. The many hearty recommendations given by theological professors and pastors testify that the book is not only doctrinally sound but also of practical value. We would suggest that the H.M. committee send a supply of these manuals to every mission field in the Church. It is just the book to put into the hands of intending communicants. The literary style is excellent. The mechanical part of the work is very creditable; the cover is strong paper and is quite neat. We hope the manual may have a large circulation.

Here and Away.

GREETING!

THE University students are now passing under the harrow. The fragments will be gathered up in a few weeks.

THERE was a great demonstration on the occasion of the visit of the Governor-General to Toronto. It was a field-night for the small boy.

THE class of '87 is scattered widely over the Dominion. G. A. Francis was the first one called; he will be settled at Rodney, in the Presbytery of London, very soon. There are a number of other calls being prepared and will be presented as soon as the men will be licensed. We shall keep track of them all and report regularly.

WE regret that everything was so hurried in getting out this the first number of the new magazine. It is the intention to publish regularly on the first day of the month. But it will take a few weeks to get things into shape. In the meantime contributors are expected to have their articles ready in good time. It is of importance that all subscribers forward their subscriptions early. Those who do not wish to become subscribers are asked either to return this number or hand it to some one who will subscribe.

WE are hearing good accounts of the success of the missionary tour through Western Ontario, by Goforth, McKenzie, McGillivray and Webster. The ministers everywhere are taking hold and giving great assistance. In next issue we hope to give a full programme of the work. The following places will be visited during May:—Belmont, Yarmouth, St. Thomas, Port Stanley, Westminster, Glencoe, Wendigo, Mosa, Komoka, Hyde Park, Strathroy, Sarnia, Burns' Church, Point Edward, Ailsa Craig, London, Stratford, St. Marys.

C. W. GORDON, '87, has been threatened for some time with an attack of brain fever. After college closed he went to Unionville to supply for Rev. Mr. McIntosh. Within a week he had to return to Toronto and remained here two weeks. He is improving slowly and will not be able to do much work this summer. The students are all

very sorry and sympathise very much with Charlie and hope he may recover very soon. He left for his home, Harrington, on Friday, 6th inst.

In last issue reference was made to several marriages then on the *tapis*. So many have asked for particulars that we cannot refuse to gratify their pardonable curiosity. The first was that of T. Davidson of the class of '83. Mr. Davidson, after spending several years at Medicine Hat, Manitoba, took a post-graduate year in Edinburgh and there met his fate. On his return to Canada he was settled near Mount Forest. A few weeks ago he re-visited Scotland and was married on April 19th. Another was that of John Ross, '85, of Dundalk, to Miss Phæbe McGregor, of the same place, on Wednesday, April 20th. Much joy to these and to several others soon to follow.

The Evening Telegram, published in Toronto, has considerable enterprise. For several months it has been giving, in its Saturday edition, descriptive and historical sketches of the different ministers and churches in Toronto. These have been, on the whole, creditable and quite interesting—except the illustrations. A wood-cut appears at the head of each article with the name of some Toronto preacher appended, and reminds one of the school-boy's picture with the necessary explanatory note "this is a man." Were the cut found in the advertising columns it would pass for a "Before-Taking" representation of a patent medicine patient. The face usually wears the most woe-begone, Mondayish, dyspeptic, *Globe*-criminal look imaginable. These worthy brethren have doubtless many a time longed for some power to gie the giftie to the artist that he might see them as they are. We can assure them, however, that they have the sympathy of their congregations and are as much respected by the public as if this thing had not been done. It is one of the crosses of greatness.

Two of our exchanges, the *Canada School Journal* and the *Educational Weekly*, having come to years of discretion and grown weary of separate existence resolved, with the consent of parents and guardians, to cleave to each other and walk "the long path" to journalistic success together. The twain therefore became one, and the name of the one is *The Educational Journal*. Since the union, so happily consummated a few weeks ago, *THE MONTHLY* has received two calls and welcomed the *Journal* with open arms. We are much pleased with our new friend. The character and style suit us well. The guardian of the late *Canada School Journal* (J. E. Wells, M.A.) has adopted the *Journal*, and feeds it so well that it is likely soon to be one of the plumpest and most rosy-faced of the journalistic family. The firm that dressed the *Weekly* so fashionably (Grip Printing and Publishing Co., Toronto,) have taken the measure of the *Journal*, and its dress, from top to toe, is the neatest and tastiest of the season. We give a line introducing our new companion to all our friends and all the teachers in Canada, and all interested in educational work, and hope they may soon learn to love each other for each other's sakes. *THE MONTHLY* shakes hands with the *Journal* and swears eternal friendship.

Publishers' Department.

THE KNOX COLLEGE MONTHLY and PRESBYTERIAN MAGAZINE will be published on the first day of each month throughout the year, and will be sent to all old subscribers, it being assumed that the subscription is to be continued, unless notification is given. THE MONTHLY will be sent to all graduates of the College, and to a number of ministers and laymen who are not now subscribers, in the hope that they may become interested in the magazine and assist in extending its circulation and increasing its usefulness.

The annual subscription has been fixed at ONE DOLLAR, in order that the journal may have as large a circulation as possible. It can be made a success only by all the ministers, students and others who are interested in the magazine assisting very materially in extending the circulation. All graduates and students of the College, members of the Alumni Association and ministers are regarded as agents, and authorized to receive and forward subscriptions.

The publishers would call attention to the advertising pages and solicit for the firms represented the patronage particularly of ministers and students. These firms are in every case thoroughly reliable and are the best in their respective lines. In ordering goods a favor would be conferred on both the advertiser and THE MONTHLY by mentioning the name of this magazine.

The following is a partial list of those who have expressed sympathy with THE MONTHLY, and from whom contributions may be expected :

- REV. PRINCIPAL CAVEN, D.D., Knox College, Toronto.
- REV. PROFESSOR MACLAREN, D.D., Knox College, Toronto.
- REV. PROFESSOR GREGG, D.D., Knox College, Toronto.
- REV. J. J. A. PROUDFOOT, D.D., London, Ont.
- REV. R. Y. THOMSON, M.A., B.D., Hensali.
- REV. R. H. ABRAHAM, M.A., Burlington.
- REV. W. D. ARMSTRONG, M.A., Ph.D., Ottawa.
- REV. JOHN BURTON, B.D., Toronto.
- REV. F. R. BEATTIE, D.D., Brantford.
- REV. A. B. BAIRD, B.D., Edmonton, N.W.T.
- REV. PROFESSOR BRYCE, LL.D., Winnipeg, Man.
- REV. GEORGE BRUCE, B.A., St. John, N.B.
- REV. JOSEPH BUILDER, B.A., Mhow, India.
- REV. WM. BURNS, Toronto.
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- REV. JOHN CAMPBELL, M.A., Ph.D., Collingwood.
- REV. E. COCKBURN, M.A., Uxbridge.
- REV. J. A. R. DICKSON, B.D., Galt.

- REV. REV. DONALD FRASER, D.D., London, England.
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