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## Editorial.

THE recent addition of valuable works to the College Library and the repairs now going on, make a reference to its management opportune. The consulting department has for many years been a source of trouble to the Librarian, who complains with justice, that the books used are seldom replaced on the shelves; that the practice of strewing around the library until three-fourths may be found on the tables and chairs is not according to true ideas of taste, and is injurious to the books themselves; and that the rules laid down by the Senate are actually broken by the removal of many books from the room for indefinite periods of time. We are of the

opinion that until the income of the College warrants the appointment of a librarian whose time shall be largely, if not entirely, given to the duties of the position, no plan that looks for success to the honour of the student and to his interest in preserving College property, can be successful. Mild requests from the authorities, regulations placed to catch the eye of any offender, and threats from the Librarian, have been for the most part unheeded; and as little regard seems to be had for them now as ever.

A change in the mode of conducting it is surely desirable. What we would suggest is, that the room be closed except at the time when the

circulating library is open—half an hour daily; that a student be allowed to draw any book belonging to this department; that he retain it for a limited length of time, say one day; and that on returning it he be permitted to renew it if no other person has asked for it in the meantime. Such a method would not make the labour of the Librarian more difficult, while it would give the student all the advantages that come from access to such works without any of the discomforts apparently inseparable from a public room. A like system has been adopted in many other College libraries of this kind, and so far as our knowledge goes, is satisfactory. We are sure the students of the College would welcome a move by the Senate in this direction.

THERE are two points which seem obvious. In the first place, a student at the University should have a full license to pursue any course. The ministry will be more efficient if while theology is mastered, there is also a broad knowledge of science, and literature, and philosophy. The Arts' course is the season to secure that wide culture. The term is, however,

short enough. The graduate mourns when it is past, because he appears to himself to have learned so little. Therefore we think that it would be a step in the right direction not to hamper him with studies that are *peculiarly theological*.

On the other hand, the necessity of a thorough mastery of Hebrew is too plain to require proof. The question arises, How can they be united? How shall a student have full scope for his research at the University and at the same time be a fair expert in Hebrew when he is licensed? One plan is to begin Hebrew when he begins theology.

As matters are at present, one student commences his Divinity course with a prize in Hebrew, while another begins without knowing the letters. The result is therefore unfair both to the professor and to the class. The well-drilled must stand in line with the raw recruit. The swift must lessen their speed that the slow may keep pace with them. Such a state of matters places every party at a disadvantage. These remarks are not prompted by any spirit of faultfinding; but because we think that the defect can be obviated by the course which has been merely suggested.

WORLDLINGS IN THE CHURCH.—There are some illnesses for which a surgeon is called in, and the man gets rid of disease by an operation—like cutting out a cancer, or couching for cataract. There are other cases in which a physician is called in, and he restores the patient to health by purifying the blood. Worldliness in a church requires the physician rather than the surgeon. It is not got rid of by an operation—by discipline, cutting off members from the church roll—it must be removed by purifying the blood of the church.

WE all can set our daily deeds to the music of a grateful heart and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent as that of a singer, but perennial like the music of the spheres.—*Taylor*.

LET love that seeks to serve others decide your profession. Better to be the little fire in the humble cottage warming three or four, than the brilliant star in the firmament which gives no heat.

## Contributed and Selected Articles.

## MAGNIFY IT.

BY REV. JAMES HASTIE, LINDSAY, ONT.

MAGNIFY what? Magnify the Gospel ministry. Why? on what grounds? On the threefold ground of its origin, its dignity, its design.

Its *origin* is Divine. "No man taketh this honour unto himself, but he that was called of God, as was Aaron." Heb. v. 4.

The call, like the office itself, emanates from all three Persons in the Godhead. From the *Son*, who promised to the apostles, just before his departure, "Lo, I am with you always, even unto the end." Matt. xxviii. 19. And having ascended He gave as his inestimable legacy to the Church, "Some, apostles; and some, evangelists; and some, pastors and teachers." Eph. iv. 11. From the *Father*, too, who sent his own Son as the chief minister of the sanctuary, and the model preacher for all times and dispensations; and through Him gave to the Church to the end of time, "The ministry of reconciliation." From the *Holy Ghost*, too, it emanates, for He it is who calls to the office, who endows the candidate with all necessary equipment, guides and directs in the work, and blesses to good results all his labours.

The sacred office is thus traced direct up to the very footstool of the eternal throne; and to each Person of the Trinity owes equal honour and service; and by it each of these three adorable Persons is severally and equally glorified.

Such being its origin, what is the *dignity* of the Christian ministry, and its grandeur?

Its dignity is commensurate with the Divinity of its origin. No earthly honour or exaltation can for a moment compare with it. This it is which engaged the time and energies of the Lord of Glory Himself when on earth, and furnished Him with supremest delight; is charged with with the cure of immortal souls; is ordained for the renovation of the world, and its restoration to its original sinlessness; and is the channel of communication for God's grace and truth to man, and man's homage and devotion to God in return. In a word, its province encompasses the interests of all three worlds—heaven, earth, and hell; and is the direct medium of intercourse between man and his Maker.

Now, assuredly, it is of prime moment that both those who minister, and those ministered unto, should alike possess just and lofty conceptions of the dignity and importance of this Divine institution. It will elevate the standard of Christian consistency among the clergy themselves. It will brace up to higher aim and endeavour all young candidates for the office. It will do much toward elevating the people above those secular and mercenary notions of church-membership and church obligations which characterize so many. It will contribute much toward that charity, and unity, and harmony, so befitting Christ's mystical body. And it would be an unanswerable argument before the world on behalf of Christianity and its Divine Author.

"The moment that we permit ourselves to think lightly of the Christian ministry, our right hand is withered; nothing but imbecility and relaxation remains," says one. The Godly Venn writes: "One of the mistakes that I have cause to regret is, that from fear of pride, I never paid due regard to the numberless passages of Holy Writ, which so plainly point out, and extol, the high dignity of our office. Had I given but a little consideration to these passages, I indeed believe, I should have had much more comfort in my own soul, and more success both in public and in private addresses to my people." And speaking from the very precincts of the Judgment seat, a dying pastor exclaimed, "If ministers only saw (especially in their public exercises) the preciousness of Christ, they would not be able to refrain from clapping their hands with joy, and exclaiming, 'I am a minister of Christ, I am a minister of Christ.'"

Nor be surprised that men so speak and so feel when they have attained to just conceptions of this their great commission, for to a faithful and successful discharge of its duties, what are the qualifications needed in the incumbent? These twelve things he needs:—

"A father's tenderness: a shepherd's care;  
A leader's courage which the cross can bear;  
A ruler's awe: a watchman's wakeful eye;  
A pilot's skill, the helm in storms to ply;  
A fisher's patience; and a labourer's toil;  
A guide's dexterity, to disembroil;  
A prophet's inspiration from above;  
A teacher's knowledge: and a Saviour's love."

"I magnify mine office" (Rom. xi. 13). Yes, well said, peerless Paul; in so doing, you are magnifying God, the author and inspirer of your office.

Then as to the *design* of the Christian ministry, this may be very clearly gathered from the several names and

metaphors under which the work and the workmen are set forth in Holy Writ.

"A flock," the church is called: ministers, therefore, are under-shepherds, who are to provide for, and protect those under their care, to heal the sick, to strengthen the weakly, to recover the wandering, and keep from wandering those now withing the fold. "Christ's household or family:" ministers, therefore, as wise and faithful stewards, are to dispense the provisions of the house according to the necessities of each individual member. "A city:" as watchmen, ministers are to guard every avenue against every foe, and summon to the city's defence, when necessary, all within it. "Vineyard, or Husbandry:" as gardeners therein, ministers are to till the soil for the good seed, sow therein the good seed of the Word, and instrumentally carry forward the germination of a successful harvest. "A Building of God:" ministers are the workmen by whom tier upon tier is to be laid upon the chief corner-stone, and the apostolic foundations, until the whole body of the elect, "growing into an holy temple of the Lord, shall be builded together for a habitation of God through the Spirit." "A Kingdom:" ministers are members of Christ's cabinet, with Him to administer the affairs of the realm according to the king's good pleasure; and, as ambassadors to the disaffected and rebellious, to pray them in Christ's stead to be reconciled to God.

Archangels were exalted and honoured by such an office; how ineffably great the honour conferred on fallen man in God's appointing *him* to the great work! "Magnify the office," for its origin is Divine, its dignity is in keeping with its origin, and its design is the ultimate salvation of a lost world.

## MISSIONARY OBLIGATIONS.

BY THE REV. W. A. WILSON, M.A., ST. MARY'S.

THE Church of Christ must be missionary. Its Founder was Himself the greatest example of the missionary spirit. Those whom He chose and qualified to carry on as his agents the work He began, were filled with his spirit and appointed to be his witnesses "unto the uttermost parts of the earth." The seventy chosen and sent out to herald Christ's own visit to the towns and villages of Judea and Galilee were missionaries. His last command was, "Go ye into all the world and preach the Gospel to every creature," and with it was given the promise of his perpetual presence, "Lo, I am with you alway, even unto the end of the world." In obedience to his command the Apostles went forth preaching the Word everywhere. The members of the Church at Jerusalem became missionaries when scattered by persecution, proclaiming the Gospel wherever they were driven. Paul was a missionary, travelling during a brief ministry three times over a great portion of Asia and Europe, and so preaching that "all they that dwelt in Asia heard the word of the Lord Jesus." From the Thessalonians "sounded out the word of the Lord." If the Church is to be true to the spirit of its Founder, and to follow the example of its first preachers and members, it must be missionary.

One of the great purposes for which the Church has been established is that it might be a channel of richest blessing to the world. Christ came to be a blessing to the nations; and though in his bodily presence He has gone from the earth, his life is perpetuated among men in his Church, which is his body, indwelt by his Spirit. By the agency of his people He who came to seek and save the lost continues his gracious work.

The Church has received light and knowledge for its own sake and for the sake of the world. It is to be both the possessor and reflector of the light. Dwelling ever in the presence of God, it is its high calling to be a medium of blessing to the strangers and aliens, proclaiming the way of access and of peace, inviting and persuading the wretched and perishing to seek God and be saved. The heralding of the Gospel is the great end of the Church's existence. True, its own life must be nourished; it must grow in knowledge, faith, love and purity. But it lives, not so much for its own sake, as for that of a perishing world. It lives, not to be nourished, but to serve God. It is nourished that it may live and labour for the welfare of men and the glory of God. And if it is to be true to its vocation it must be missionary.

The Lord gathers men into his Church visible, that He may accomplish a work in them as well as by them. The graces of the Christian character are to be cultivated. Holiness is to be promoted. God's children are to be conformed to the image of Him who is the first-born among many brethren. For this end God has established his ordinances and means of grace, and bestows the gift of his Holy Spirit. Upon the members of Christ's body He confers gifts which they are called to exercise for the common welfare. It is their duty to avail themselves of all the helps to holiness that God has bestowed. The sanctification of his Church is an object that lies near the heart of the Saviour. Now surely no one will doubt that an active living interest in the extension of Christ's kingdom is one of the most important means of promoting the Church's life. It is

as true of the Church as it is of the individual that "he that watereth shall be watered also himself." God has so ordained, that obedience to Christ's last command is followed by stronger faith, deeper piety, and more devoted love. As zeal for the salvation of men indicates life, so it tends to promote it. If the Church is to be true to its own interests it must be missionary.

But how sadly has this been forgotten. While many and self-denying efforts have been made that the body of Christ might be edified, and its spiritual welfare advanced, yet to what a great extent one of the chief means to that end has been ignored. Since the days of the apostles, only within the present century has the Church begun to realize its obligation to preach the Gospel to every creature. And even yet how little is done, compared with what the Church can and ought to do. It has not yet realized its obligation, even in its own interests, to evangelize the world.

It is seeking to promote its own health and well-being in many ways, but overlooking one of the most important. There is much earnest effort put forth that those within the kingdom may walk worthy of the Lord, and be fruitful in every good work, increasing in the knowledge of God. Large sums are expended in building churches, in supporting ordinances, in benevolent enterprises, and untiring energy is employed in training the young, and in comforting and building up saints in their most holy faith; and yet how far the Church is from being what it ought to be.

One reason why the results of so much effort are so unsatisfactory is found in the little heed that is given to Christ's command, "Go into all the world and preach the Gospel to every creature." How feeble are the efforts to send the Gospel into the regions beyond, compared with those to give it

efficacy at home! Our selfishness is manifest even in the way we attempt to promote our own spiritual life. It is possible to be concerned about our own safety, life and attainments, and to forget our duty to a perishing world. Judging from the relative importance given to the two great departments of the Church's work, one would not conclude that preaching the Gospel throughout the world was its chief work. We are more concerned about ourselves than about the nations whom God bids us teach.

But some may say, you must develop life within before much can be done for the heathen without. True, but souls should be taught to feel that from the day they are born into the kingdom, their life, however feeble, should be employed in doing something to extend the new-found blessings to others. A deep sense of this obligation will not lessen endeavours to grow in holiness, while it will stimulate to more vigorous efforts to save the perishing. All must deplore the lack of this, not only for the sake of the perishing multitudes, but for the sake of the Church itself. Without any doubt much of its work at home fails because so little interest is taken in the extension of Christ's kingdom throughout the world. The great law by which life and health are sustained is ignored. Christ's wishes are disregarded, his presence is not enjoyed, his Spirit is not so fully bestowed, and the life is feeble and languid. The Church is not faithful to its high calling, nor to its own interests, and it may well begin to make apology for its existence.

Since so much depends on the possession of the missionary spirit, the question, "How are we to develop it?" is vitally important. And there are few things that gratify a pastor's heart more than to see the people among whom he labours taking a deep interest in the spread of the Gospel.

But we cannot expect this joy unless we labour to produce a deep sense of the obligation. We must have *missionary zeal ourselves*. If we have no enthusiasm in the cause of missions we shall look for it in vain among the people to whom we minister. But if our minds are filled with a knowledge of what the Lord is doing in heathen lands, and our hearts impressed with a sense of the universal need of the Gospel, then out of the abundance of the heart the mouth will speak, and our people can hardly fail to catch something of our spirit. A word fitly spoken in private concerning the extension of Christ's kingdom will not be without fruit. And in our public ministrations the duty of extending the blessings of the Gospel should have the same prominence that it has in the Word of God. As teachers and expounders of God's truth we must bring it so to bear on the hearts and consciences of the people, that every one in the kingdom may have the deep, settled conviction that he ought to do what he can to fulfil the Church's great commission. It is not enough to preach one or two missionary sermons a year, and to hold an annual missionary meeting, attended often by a mere fraction of the congregation, thus spasmodically attempting to awaken an interest in missions. The whole tone and tenor of the preaching should be such that men cannot but feel that Christianity is an unselfish religion, always prompting to the part of the good Samaritan, teaching them to love their neighbours as themselves. Our preaching should allow no peace to the consciences of those who do little or nothing for the cause of Christ. Surely none will pursue the short-sighted policy of refraining from urging the people to give for missions, lest the resources for internal work should be diminished. Only get people to feel their obligations and their privileges in reference to assisting the

Lord's work, and while they remember the work abroad they will not forget that at home.

Much can be done by giving the missionary work of the Church its due place in the prayers of the sanctuary. How often the cry comes from the weary toilers in heathen lands, "Brethren, pray for us." And when we respond not only do answers to our prayers gladden their hearts, but the people at home take a deeper interest in the welfare of those for whom they pray.

We must give information concerning the needs of the heathen, the progress of the work, and the difficulties to be overcome. One reason why so many Christians are so little interested in the salvation of the heathen is, that they know so little about them and their wants. The religious press is doing much to supply this information, yet there are many whom it fails to reach. To produce the interest that knowledge always does, information must be given from the pulpit as well, and then the work of the Church will seem a more real thing. Missionary concerts are good; prayer-meetings monthly devoted to intelligence from mission-fields are good; but it is better to give more public recognition to the great work of the Church by calling attention to it from time to time on the Lord's day. Let the needs of men and the claims of Christ be clearly and earnestly presented. Let the Church realize that its life-work is preaching the Gospel to every creature, and, by the Divine blessing, more devoted wealth will flow into the treasury of the Lord; and devoted men and women will be found offering to go forth as labourers in the Lord's vineyard. Surely it is high time that the Church of Christ did something more than send five thousand missionaries and eight millions a year to carry the message of life to the benighted nations.

## CHRISTIAN CO-OPERATION.

BY J. C. SMITH, B.A.

It is a sign of the times that the sectarian bitterness, which was at no distant past esteemed a virtue, is dying out. We shall certainly waste no tears over its grave. While, however, a more peaceful and generous feeling is on the increase, it would be a great step in advance that such a spirit should take shape and form. It is well to agree: it is better to ally.

One word is premised to prevent a mistake. That the sects should join to gain a common end does not imply that they should throw overboard their distinctive beliefs. In a sea-fight many national flags may fly at topmasts of the same fleet. It is too obvious that each denomination should be loyal to its standards; yet, when they in common lament an awful disorder, and when they in common possess a truth whose power can blast even the rock, they may well seek that strength which results from union.

Although there be admission that no principle is at stake by an alliance of this nature, the next question arises as to whether it is feasible. In order to clear this matter, we allude briefly to an experiment which has been made in New Albion.

An earnest pastor and a thrifty banker are the joint authors of the scheme. The fact, which startled to thought, was the alarming number of the churchless. On a Sabbath morning, when the weather and the roads were so excellent and also so cruel as to forbid an excuse for absence, out of a population of 12,000 the scarcely decent number of 2,770 attended the services. These figures are not wholly fair. The aged, the infirm, the sick, the nurse, the night-watchman, those who because of private duties could only attend the services once a day, lessened the large fraction. After

every allowance which charity could make, it was concluded that 2,000 in a city of 12,000 were practically heathen.

It is not our pride to indulge in stale and cheap stigmas about the indolence of the Church; that odious task we gladly delegate to the bilious—to those whose tempers are sour and who, because they do not engage in the work with their own hands, are the ablest to downrun the present age, and to sing with gusto of the grand old times when zeal was the rule. There is ground rather to praise. The story of the Cross is conquering the world. The ministry is laborious. On the other hand it is well to realize the state of matters. It is in every city what it is in New Albion. There are who flourish within the pale of religion: their vaunt it is that they evade alike the eye and the arm of law; they outrage the quietness of our Sabbaths, they poison our innocence, they haunt our dens, they crowd our prisons, they lengthen the too long list of crime. While it is true that the Church is decreasing the vice which is around it, yet there appears to be a circumference of foulness beyond the range of its present influence. Custom alone can blunt the force of these facts.

Is it therefore a sound policy that the fastidious taste should stand at a clean and polite distance from those whose breaths and houses may be repulsive? Or is it sensible to curse and thunder against the plague without moving the finger to drive it from our borders? The answer need not be written. It is a law in the moral as in the material world, that the power which is to raise must be applied as low as the object which is to be raised. The leading Christians at New Albion endorsed this principle.

They were convened to discuss the subject. The upshot of the conference was an organization.

The following is a rough sketch of the scheme. A Board of Control was appointed; it was composed of the minister and three laymen from each of the Evangelical Churches. The Board then divided the city into as many sections as there were churches; and the oversight of a section was entrusted to a church. What now did each congregation do? A prudent yet energetic committee was selected to visit the section. It was their office to ascertain those families which were in connection with no church; to ascertain also what denomination the parents were disposed to favour, and to assure them that a cordial welcome awaited them from whatever pastor they should choose. To complete the business, the callers informed the pastor of the desire of their house to be under his care.

We have given a bare outline of the system. It bears a resemblance to the parochial system of Scotland. There is this difference: in Scotland a national Church occupied the ground; in Canada, rival bodies hold the field. We believe that this point of difference is not fatal to the scheme, although it is not seldom the asylum for a bigotry which will not yield. The answer is that the Churches may disagree on the smaller points, while they agree on the weightier matters of the law. The success of the New Albion alliance sanctions our confidence that the sects are outgrowing the taste for narrowness, and are willing to join hands to better the masses, even while they cannot see eye to eye on every point.

A parallel case is found in the Temperance cause. There are divisions in that department. One man declares it to be a deadly sin to touch

the cup. Another man, with an unruffled conscience, has wine on the table. Another man abstains from the use of wine, but keeps a supply in the cellar to please those who may be his guests. It was the custom for these parties to fight each other, and the barkeepers prayed that the feud would never cease. But their prayer, though sincere, was not answered. The hateful sound of angry wrangling is dying on the ear; and their mispent energies are gathering to effect certain changes in a traffic which darkens our country. The course seems sensible. A hope now dawns that if they will not kill, they will at all events maim the monster.

The scheme should be popular among the clergy. For when a pastor does what he ought to do within his parish, little or no time will remain for outside labour. Further, if he should overstep these limits, his is judged very often to be the emotion of a partisan. Those who are outside the Church regard the sects as at war with each other for the first place. The minister whose form is seen among the churchless classes is perhaps conceived to be stung and nettled to his zeal by mere keenness of competition. Such an impression could not stand if the denominations should co-operate.

We leave the subject to the reader, hopeful that it may secure that thought which it demands. A crusade against the irreligion which infests every locality may well become the Church militant. To reshape the heart and thereby to reform the conduct is her special office, her peculiar glory. And if so, a scheme, kindred to that which was followed by success in New Albion, would be launched with a God-speed from every citizen who mourns the heathenism at his very doors.

## POPULAR AMUSEMENTS.

BY THE REV. JOHN KNOX WRIGHT, LONDON.

THIS phrase, as the title of the paper which I now write, suggests immediately and specially dancing, card-playing and theatre-going. Of course it embraces many other things, such as horse-racing, lotteries, etc., which are highly esteemed by large masses of men; but these are not popular among professing Christians. Few, if any, professing Christians lift their voices in favour of them, or give countenance to them in any way. It is out of place, and perhaps dangerous, to warn Christians against things which they hate and shun by a kind of spiritual instinct.

This cannot be said of the three amusements mentioned together above. These are popular with many who call themselves by the name of Christ, and profess to follow Him. Mistake me not. I do not affirm, and am glad there is no need to affirm, that any Christian approves of these things carried to excess.

No Christian thinks of attending, let alone defending, those balls which are kept up till the hour when daylight affronts the revellers and drives them to hide their pale faces and haggard looks, and where all sorts of people, with all sorts of characters, in all sorts of costumes, are to be met.

No Christian defends card-playing, where there is staking of money and mixing with unprincipled men who call themselves sharps.

No Christian would knowingly attend a performance in a theatre which is immoral in character or tendency.

But it is an undeniable fact that many professing Christians delight in and defend their ideal dance, game of cards and theatre. One frequently hears from them such language as this:—"These amusements are right

enough in themselves, but they have been, and are, abused. Surely Christian people should not be debarred from enjoying them because the worldly and ungodly carry them to excess. We must have some amusement and recreation, and why should the best of the race be deprived of the best means of attaining these?" and so forth, and so on.

I read some time ago a letter from a young man, who said:—"Card-playing and dancing will never be stopped till there is something *more innocent* substituted in place of them. By stopping them you would illustrate the case of the man who swept and garnished his house and left it empty." This sounds badly at first, but the young man speaks more candidly than he intended. He declares that these things are not innocent, but he thinks that he must look to the lower regions for amusements of this kind, and prefers to play with one devil rather than with eight. He is quite right from his standpoint. Any of us would say the same. There can be little harm done by their talk, at any rate, if all professing Christians who favour these amusements speak as plainly and candidly as this young man.

I am sure that we have all been asked the question, again and again, "Do you think that the mere movement of the feet, and the crossing and recrossing of a room to the sound of the piano, well played, is wrong?" and also questions of a like nature concerning the other amusements. Now, it is beyond doubt to my mind that all such talk and questioning are the outcome of a conscience ill at ease; and the design of those who talk and question thus is to bring themselves to believe that there is

nothing inconsistent with Christianity in these things.

Again, the fact that these men speak of these amusements, not as they are but as they would like them to be, indicates that they engage in them without the consent of the Christian convictions which they have, or in opposition to the witness of their consciences. I have witnessed sometimes the nearest approach to the ideal dance, called a party select, in a private house. At one time I drew the distinction between the home dance and the ball-room dance, and saw no harm in the former, so that what I now say is not from blind prejudice. Having seen and judged impartially of this mild form of dancing, I firmly believe that such things are inconsistent with, and detrimental to, Christianity. A serpent is no less a serpent when coiled up on the rug at your fireside than when in the jungle or dark ravine. A dance is no less a dance, with its attendant evils, in your home than in the heated ball-room.

Many evils and dangers are common to the dance in each place, though in the home they are pleasantly disguised. Dancing at home, as well as anywhere else, increasingly forms the habit of dancing, and creates an appetite for it, so that soon in many cases a dance is hailed with delight wherever it is held, whatever its character. I have known cases in which the home-dance, designed to keep down desire for the amusement in other places, has created and fed it. In all places dancing is attended with physical, moral and spiritual danger. In some kinds of dancing the bodies of the dancers are brought into positions which are unseemly, and as hurtful to the physical health as they are debasing to the mind. It cannot be denied that there is often, if not always, an unhealthy excitement produced in the affections of the mind, and in the passions of the body.

In card-playing, men waste time, engage the mind with trifling things, and bring themselves into the caste of those who worship at many a demon shrine.

Theatre-going, besides involving a senseless waste of valuable time, and a spending of money for that which is not bread, and of labour for that which satisfieth not, demands a mixing with bad company, opens for the soul a gate that leads to the lowest hell in this life and that which is to come, and opens into the soul roads by which all kinds of evil influences are pleurably received. Some say that it would do good if Christians attended the drama very frequently and in large numbers, for thus the tone of it could be elevated. Such nonsense! It makes one think of what Spurgeon said once about pouring a bottle of lavender-water into a great sewer to improve its aroma. The leprosy of sin and uncleanness has too completely filled the modern theatre to admit of the cleansing of its walls, or the purifying of its atmosphere. The leprous thing must be rooted out, cast down and destroyed. Ten thousand men going into a district where pestilence holds sway will not purify the air, but run into the danger of falling victims themselves. As a matter of fact, professing Christians who attend theatres neither improve themselves nor the theatre. In any compromise between Christians and the world, the world comes out winner in the end. In this matter, *opposition*, not *compromise*, must be our watchword.

As soon as a habit of frequenting the theatre is formed in anyone—I care not how good the motives may be—all relish for the ways, and house, and services of God is lost. Professing Christians cannot call these amusement theirs, without real personal danger.

Besides, they cannot do so without

dangers to others round about. Supposing that these things were not hurtful to one man who calls himself a Christian, and thinks himself strong enough to stop at what he calls the right point, he cannot but know that they are hurtful to thousands who are weak; and surely Paul's case of refraining from meat which had been offered to idols, lest he should cause a brother to offend, comes in to guide such an one in his course, and lead him to abandon the things in which he thinks he can find pleasure without danger, for the reason that other conduct would tend to endanger some and confirm others in a course of frivolity and sin. Christians cannot engage in these amusements without danger to others as well as themselves.

Worldly men call these amusements their own property. They rightly scorn and jeer at a man who calls himself a Christian, and yet looks to the world for a share of its distinctive delights. Men who admire consistency do not like to see a professing Christian in the giddy mazes of the dance, or in the circles of the drama's devotees. There is no diversity of opinion among men who do not profess Christianity as to whether those who do profess it should engage in these amusements.

The Church of Christ has ever and strongly lifted up her voice against these things as social evils which no Church member should countenance in any way. In her best days the Church, in all her branches, has set her face against these things. Whenever and wherever any denomination has spoken of them at all, it has given no uncertain or wavering sound. Instances such as I proceed to give, can, I doubt not, be found in the history of every evangelical denomination. I take facts from the annals of the Presbyterian Church for two reasons: (1) Because many think that she has never formulated her views on this

question; (2) because I am better acquainted with what she has said and done than with the statements and acts of other denominations.

Twenty-five years ago the Presbytery of London presented an overture to a Synod of the Presbyterian Church in Canada, stating that some members in some congregations within the bounds were in the habit of conforming to the world in dancing, card-playing, and frequenting theatres, and describing these amusements as inconsistent with Christian character, and detrimental to spiritual improvement and the influence of Church members over the godless, and requesting that a deliverance should be given by the Synod on the subject. The Synod answered in these words: "We affectionately and earnestly call the attention of the members of the Church to the necessity of avoiding the appearance of evil in the way of conformity to the customs of an ungodly world, and enjoin sessions to act with caution, affection and faithfulness in dealing with any who seem to conduct themselves inconsistently in the matter referred to."

Again, six years ago the Presbytery of Montreal, having been memorialized by a Kirk Session on the matter of amusements, agreed unanimously to "approve of the action of the said Session in the matter of promiscuous dancing, instruct them to warn and admonish any members of the Church who may be found indulging in such practices, and to intimate to the Church publicly the danger to spiritual religion of such conformity to the world, and call on them to aid and assist the Session to discountenance the same." No statements could be plainer than these. And I firmly believe that if we could have a general council of all the denominations beneath the sun, the deliverance would be much the same. And in God's holy Word we find ample authority

for such a deliverance. It says: "Be not conformed to the world"—"Love not the world, neither the things of the world." It says in substance again and again to the people of God, Ye should not engage in anything upon which ye cannot ask the blessing of God; ye should not enter a place into which ye cannot take Christ with you; ye should not enter a place nor engage in anything from which ye cannot go to the Bible and prayer; ye should not go where irreligious men would start to see you.

But some one asks: "Is it wrong for Christians to seek for pleasure or amusement of any kind?" Not at all. There are many things that are harmless, truly recreative, and at the same time elevating and edifying, and is it not so that,

"The Hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields  
O! walk the golden streets."

Let parents early teach their children—let us faithfully and constantly teach our people that true Christianity

supplies her own joys, that all her paths are pleasantness and peace, and that those who are her possessors need not go to the world to find that which will render life cheerful and happy. I really believe that those who have really tasted of the goodness of the Lord, and the rich joys and the unspeakable pleasures of true religion, will never seek nor wish to find anything satisfying in the husks of this world.

Let us urge our people to come out from among them, and to separate and touch not the unclean thing—uttering and re-uttering the old charges given by the Holy Ghost through the Apostle Paul: "Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if that be any praise, think of these things." And again: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

## THE SECRET OF THE HIGHEST EFFICIENCY IN THE WORK OF THE MINISTRY.

BY THE REV. C. H. COOKE, B.A., BALTIMORE, ONT.

The question of special importance to him who believes himself called to herald the Gospel is, How am I to attain the highest efficiency as a minister of Christ?

The work of the class-room will not suffice to give this. After the hold of the mind is stored with abundant material from Biblical and other study, and the engine is put into good shape for working smoothly and strongly by a thorough homiletical training, something more is necessary, if headway is to be made. This results from two

facts: first, that the Gospel is not to be thought of as abstract doctrine, but as the presentation, to men in desperate need, of the offer of a living Saviour, who is at once Sacrifice, Priest, and King; and secondly, that the need, in the peculiar work of the ministry, is to reach men's wills.

The truth itself has power. But we are warranted in holding that the preacher himself may have and ought to have power, without which, in some degree, his ministry will be a failure. It is not earnestness, though he who

has it cannot do his work in a lifeless way, and will be in earnest in his preaching; it is not eloquence, though, having it, the preacher presents the truth so as to move men; it is not courage, though the possession of it takes away the fear of man. It lies back of these and coordinate elements of effective "heralding," and of all effective work whose aim is the redemption of men. It is power which springs from a living affection of the man's nature. We have an example in the case of the Apostle Paul. At his conversion, the secret springs of his very being had evidently been touched and magnetized, so that his life-thought and life-work began to point in a new and fixed direction; and he himself, as a living personality, came under a new, an inspiring, an all-powerful influence, which constrained him to hurl himself with tremendous momentum against the strongholds of the great enemy, to rescue the captive and the perishing. And what was true of Paul is true of every really called minister of Christ, the difference between them being only one of degree.

How is this brought about? I have little hesitation in thinking that it is through the impartation, by the Divine Spirit, of some great truth, which lays hold of the mind and heart. The manner of this may be made clear by a simple illustration—from the way in which an army is often invested with tremendous power additional to the merely physical force of numbers. Let the soldiers lay hold of the thought that the national and regimental honour is in their keeping, and the inspiration received will result in deeds of valour. Napoleon understood this. When, pointing to the pyramids in Egypt, he thrilled his soldiers with the words, "Forty centuries are looking down upon you," he well knew that the thought that the honour of the French arms, not only in the eyes of their countrymen and of the world,

but of all history, depended upon them would endue his soldiers with tremendous power. So when an army of patriots fights, its movements become clothed with a power which makes it well nigh invincible, from the appreciation of those rights and liberties and privileges that make national and home life dear. The thought of what these things mean for man endues with power in defending them. Now it seems to me that power for the effective carrying on of spiritual work—power which we see such men as Whitfield and Moody wielding to a large extent, and thousands of others to a smaller extent—comes in much the same way, viz., through the impartation of some rich, deep, living spiritual truth. The Divine Spirit, in certain cases and in certain conditions, unfolds to the soul a truth which, so far as the man's own destiny is concerned, is the deepest and most soul-stirring of all truths; this truth fills his mind and heart, so that one dominant thought as to the only true and only possible end and aim of his life takes more or less complete possession of him, and causes him to bend all his energies to the one great end of bringing the world into subjection to Him who is Redeemer-King. "All spiritual discoveries," says Pres. Edwards, in speaking of Regeneration, "are transforming." Not only so; some spiritual discoveries have tremendous power to move the soul to *deus*. And when the truth I speak of is properly apprehended, in its personal application, and in its reach, this is the result. When the Spirit of God unfolds to a human soul capable of taking in the greatest truth of the redemption-mission of the Lord of Glory to a sin-cursed world, in its depth and fulness of meaning, so that the man feels it with living power, it fairly possesses him (as we see in the case of the Apostle Paul); lifts him, so to speak, out of himself; fires him with its inspiration; and stirs into

action the most tremendous energies of which he is capable, giving him a living power with living souls, such as he had not before dreamed of exercising.

This, of course, does not mean that a man becomes a mere fanatical enthusiast. It simply means that his whole life becomes dominated by a new and powerful principle. It doesn't prohibit common sense in the selection of modes of doing work. This may be seen in the case of all who have done a great spiritual work in the world.

This, then, is the mode, in general, in which the unfolding to the soul of the great truth involved in the mission and work of the Redeemer-King affects him to whom it is disclosed in its fulness. Let me now mention three special ways in which the unfolding of that truth affects the man, and so gives special power—and these also we see exemplified in every true minister of Christ, to a greater or less degree. The three are not exactly coordinate, but it will be well to name them separately. As I do not wish to trespass on valuable space, I shall content myself with the mere mention of them. First: Realized in its personal application, *i.e.*, as related to his own life and destiny, it influences the man to

be Christlike in nature and disposition; for when this truth is apprehended, he realizes his personal vital union with the Redeemer-King. But holiness of heart and life, and spirituality of tone enable the man to apprehend the greatness and reality of spiritual things, and give him tremendous power in spiritual work. Second: Realized in its reach, it gives him a love and longing for the redemption of souls. Third: When he lays out his life-work under the influence of the thought of what Christ's mission and work means, he has the consciousness that he is working out the great plans and purposes of God towards the human race.

To conclude: If spiritual power is received through the unfolding by the Spirit of God of the meaning of the mission and work of Christ, what is the necessity which lies upon every minister and every candidate for the ministry, if he is to do his life-work with the highest efficiency? Is it not to maintain such real communion with God, such watchfulness against every form of evil, such longing and striving to live with and to be like the Master, that the Holy Spirit will be ready and able, ever more and more fully, to take of the things of Christ and reveal them unto us?

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IF WE were more anxious to get at the practical side of great theological questions we should be less troubled by the difficulties which present themselves in those questions viewed theoretically. It has been said, for example, that all earnest Christians pray as if they were Calvinists, and preach as if they were Arminians; or, again, that they work as if everything depended on themselves, but they trust as if everything depended on God.—*S. S. Times.*

TWENTY-THREE years ago the first Protestant missionary entered Japan. On January 1, 1882, there were 136 missionaries, about 83 organized churches, having 3,811 adult church members, with 38 ordained pastors and 150 native preachers, colporteurs, etc. Last year \$16,000 worth of Testaments and parts of Testaments were sold to the Japanese people.

THE family is the nursery of the Church. If the nursery be neglected, what, in time, will become of the gardens and orchards?—*Gurnell.*

## Missionary Intelligence.

### MISSION WORK IN MANITOBA.

THE report which follows was read at a public meeting of the Knox College Students' Missionary Society by Mr. J. S. Mackay, B.A., who laboured under its auspices during the summer of 1882 in the Millford and Souris City field:—

The field to which your missionary was sent is a very large and important one, embracing in whole or in part twenty-one townships, each six miles square, and extending, on the north, to within six miles of Brandon, and, on the south, to within twenty miles of the United States' boundary line.

This field includes the fertile valley of the Little Souris for about twelve miles from its mouth, and also that of the Great Souris for over thirty miles from its junction with the Assiniboine. As you travel from Brandon to Millford, you have the Assiniboine River on your left hand, and the Brandon Hills which form an irregular S, in some places four hundred feet high, on your right.

About eight miles south of Millford, and almost parallel to the rivers Souris and Assiniboine, run the Tiger Hills, which rise in some places to a considerable height, and through which there are numerous beautiful lakes, of all sizes and shapes, frequented in the fall by flocks of wild fowl which prove very tempting to the sportsman.

There are very few settlers among these Hills as yet, but the land, which is of an excellent quality, is nearly all taken up. There is also plenty of timber for present purposes at least, and for stock-raising no better locality could be found.

In other parts of this field the soil

varies in fertility from the richest black loam with a clay subsoil to that which is nothing but sand. The Souris district is well watered and has a little above the average supply of timber. All the land worth having has been taken, and large tracts of it are under cultivation. During the past summer the crops were excellent, and the weather during harvest was all that could be desired. The inhabitants include people from all the older Provinces of Canada, as well as from the United States and many of the countries of Europe.

On one side of a stream may be found a Highlander without English enough to bid you the time of day in that language, on the other side of the same stream may be found a Welshman in a similar condition, while in another part are several French-Canadians who have not yet laid aside their native *patois*.

Here may be found men of nearly every profession and trade under the sun trying to farm—ministers of the Gospel, school teachers, Liverpool wool merchants, Edinburgh advocates, Toronto booksellers, grocers, millers, confectioners, discharged army officers, British vice-consuls, and jolly jack-tars, who have ploughed the blue sea from the coasts of "Merrie England" to those of jealous China and strange Japan, and have witnessed cannibal feasts on some of the islands of the South Sea.

In the homes of this district, presiding over the domestic arrangements of the household, is to be found just as great a variety. While in a great many cases the lone bachelor presides within as well as without,

and has everything just to his liking, in other cases it is different; and in some places may be found young ladies, educated in the high schools of Edinburgh and Glasgow, with volumes of French and German on their bookshelves and heaps of music piled up in the corners, lying there untouched on account of the absence of instruments—young ladies who have thought so much of the objects of their affections as to leave their native land to grace the homes of the North-West.

In another place may be found one whose life, previous to her departure to the North-West, was spent in one of our large American cities, where she had received a liberal education and had been the president of a young ladies' literary society. She is living here in perfect contentment, three miles from her nearest female neighbour. The sister of an English professor may be found presiding over another home, and as you take down the names of her family you are not a little surprised to find a veritable Andrew Fairbairn among the rest.

A large number of the people have been in the country now over three years, and are in tolerably easy circumstances, while many arrived only during the past year, and are still busily engaged in getting things settled.

The houses in this district are as varied in character as the people who occupy them. A considerable number have substantial frame houses, others have log buildings, with either a thatched or shingled roof, while a few live in houses made of sod, not very inviting in appearance, but often quite comfortable. Regarding the inside arrangements of these houses, there may be found every conceivable style. It would rejoice the heart of the æsthetic Oscar Wilde were he to take a trip through this country. Here he would find his ideas spring-

ing forth spontaneously out of the necessities of the people. He would find doors and partitions of cotton and of calico, of flannel and of canvas, and of paper, and of all these combined, presenting an appearance very much like Joseph's coat of many colours. He would find nail kegs and syrup kegs doing service for chairs, and salt barrels transformed into comfortable rocking-chairs. He would find floors made of the solid prairie with the grass taken off, which never required scrubbing, and he could have his meals served up in tin dishes instead of china ones.

Notwithstanding these things, however, the people, as a rule, are cheerful and contented and full of hope; they are disposed to make the best of their, as yet, rather straitened surroundings. In religious sentiment Presbyterianism largely predominates. In some parts the Episcopal Church is well represented, while in other parts the Methodists are numerous and active, but, taking the district as a whole, our own Church occupies the first place. In this district, there are sixty-four Presbyterian families, seventy-seven young men who claim connection with our Church, ninety-six communicants, and a Presbyterian population of three hundred and seventy-eight. Before your missionary took charge of this field last spring occasional services had been held in some parts of it by Presbyterians, but no regular work had been done. A Methodist minister has been residing in Millford since the summer of 1880. The Episcopalians have also had service at two points during the greater part of the past year.

Your missionary held regular fortnightly service at five stations. On one Sabbath he preached at Souris City, ten miles from Millford, his headquarters, at half-past ten o'clock a.m.; at Shields', eight miles from Souris City, at half-past two p.m.; and

at McPherson's, six miles from Shields' and eleven miles from Brandon, at half-past five p.m. On the next Sabbath he preached at McMillan's, twenty-two miles from Millford, at half-past ten a.m., and at Millford at four o'clock p.m.

He also visited all the families in the district once, and the greater part of them twice, reading and praying with them, distributing tracts, and speaking to them personally regarding the interests of their immortal souls, being fully persuaded that it is the duty of a missionary to preach not only in public, but also from house to house. In carrying on his work your missionary has been very much saddened at times to notice how rapidly even professing Christians become cold and indifferent regarding spiritual matters when left without a preached Gospel, and is strongly impressed with the necessity of supplying settlements, as far as possible, with the means of grace from the moment of their existence.

Mission work in this new country has many obstacles to contend against, and, in order to be successful, must be prosecuted with great tact and prudence.

Here, even amongst Presbyterians, there is the widest diversity in thought and feeling. From Scotland itself we have representatives of the Established Church, the United Presbyterian, and the Free Church, who have forgotten in some instances to leave behind them the bitter prejudices which exist in many places of the old land, and cannot understand that in this country we are all one. Then again there are a few Morrisonians who, although really Arminians in many points, yet have preferred to cast in their lot with us. Calvinistic Methodists also, from Wales, have their representatives here, and prefer our Church. Amongst the settlers from the older Provinces of Canada

there are many different phases of thought, arising from the different localities and the different circumstances in which they have been brought up. To fuse these diversities into one harmonious whole is no easy task, and demands many of the highest qualities both of heart and intellect. In addition to this there are obstacles of a local kind which retard the work to a greater or less extent.

As there are no churches yet, our meetings were often held in private houses. Sometimes the man who has the most suitable house for service is not very popular, and consequently his neighbours refuse to attend. An elderly lady excused herself from attending service because, in her opinion, preaching in a private house was a solemn burlesque on religion. Bachelors who have to do their own washing and ironing, and in consequence are not able to present as nice an appearance as they would like, often stay away on this account. In Souris City we held service in the store of Mr. Harrison, a Methodist, who generously placed it at our disposal. This proved a stumbling block to some, because they could not help looking around upon the goods and wondering what the prices were, and made this an excuse for remaining at home. Then again we have a sprinkling of sceptics, who are full of objections to the Bible.

One young man, who was brought up in the Presbyterian Church, but who spent several years in the California gold mines, where ideas of a very different character were instilled into his mind, rejected the Old Testament as an immoral book, but admitted that there were some good moral teachings in the New Testament. He thought Ham was altogether too severely punished for a very trivial offence, whereas David did not get half what he deserved, and Elisha must have been a monster when he cursed

the little children who merely said to him, "Go up, thou bald head," in consequence of which forty-two of them were destroyed by bears. This man, however, attended our meetings, and when subscriptions were taken up offered your missionary his last dollar, and when he refused to take it, pressed him, saying, "I have been breaking for a man, and will get some more in a day or two,"—and for next year his name appears for five dollars.

Another man, who was a member of the Presbyterian Church at one time, but who had sadly degenerated, had a great many difficulties to present, all of which he wanted thoroughly cleared up before he would take the first step in the Christian life. Much of the Bible he rejected as interpolations, and requested your missionary to explain clearly "How God's Sovereignty and man's free will could be in thorough harmony, how sin originated, what place the devil holds in the economy of nature," and other questions of a similar character.

Another man considered all ministers to be nothing but humbugs, more intent upon making money than saving souls, because a certain New York pastor gets such a large salary that he is able to purchase a farm annually in the neighbourhood of Whitby.

A large number have rather loose views regarding the Sabbath, and frequently do not hesitate to attend to things which we believe to be altogether out of harmony with the sanctity of that day. These obstacles to the work, however, are being gradually removed, and will, we trust, in a very short time be entirely overcome.

Several school-houses were built last summer, and others are in the course of erection. These will serve for preaching places until churches are erected.

The material progress of this field during the past year has been very

marked. A kind Providence has blessed the labours of the husbandman with a bountiful harvest. Hundreds of acres of the prairie have been prepared for next year's crop. A bridge now spans the Great Souris at Souris City, and another at Millford, costing \$3,000, is under contract. Last spring Souris City contained only a boarding house and a store. Now it has a saw and grist mill, four stores, a large number of private dwellings, a school-house, Methodist parsonage, hotel and blacksmith shop. Brick of an excellent quality is manufactured about a quarter of a mile from it, which will doubtless prove a source of wealth to it.

Millford, also, during the past year, has doubled its size, and now boasts of four stores, a shoe shop, blacksmith shop, hotel, registry office, Methodist church, school-house, saw and grist mill, and several private dwellings. The value of land has increased at a wonderful rate, so that men have been growing rich even while they slept.

Regarding its spiritual progress, little of a positive character can be said. Outwardly, at least, great progress has been made, and let us hope that this is an indication of some progress inwardly. The Gospel has been preached both *in* public and in private. The people have been visited, and over seven hundred tracts distributed. Before the end of the season *nearly* all—not *all*—who claimed to be Presbyterians, as well as many from other denominations, were induced to come out and hear the Gospel, and four made profession of faith in Christ for the first time. The Sacraments of Baptism and the Lord's Supper were administered on September 24th, by the Rev. Mr. Ferris, of Brandon. Steps have been taken in the direction of organization at each of the five stations, and a lot has been secured in Millford for the erection of a church next summer. The people in

this field contributed to the funds of our society nearly four hundred dollars, and have shown their desire to have Gospe' ordinances continued by subscribing for the current year over

seven hundred dollars. Notwithstanding their liberality, your missionary regrets that on account of the scarcity of men they have had no service since he left.

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### TRINIDAD.

WE have before us a copy of the Twelfth Annual Report of the Rev. K. J. Grant, of Trinidad, to the Eastern Section of the Foreign Mission Committee of our Church. We quote from it as follows :—

“The past year opened with an additional grant from the Messrs. Tennant of £50 sterling, and a new school house costing at least £60 more. This marked evidence of liberality and interest in our work led me to form the resolution to place schools at once within reach of all their estates in this district. We carried out our plan, and schools have been in operation throughout the year in Bonaventure, Concord, Point à Pierre, Hermitage, La Fortune, and Belle Vue.

“Whilst thankful for this extension of our work in the earlier part of the year, we did not cease to be anxiously concerned for an important section of our district, in which stands the great sugarrefinery of the Colonial Company. There we had no mission school, but the Lord has provided. As reported, Mr. and Mrs. Lubbock, who were here on a visit from London, spent a couple of hours one day in examining our principal school, and a few weeks later I had the great satisfaction of being informed that the directors of the company had doubled their contributions by granting us £60 sterling additional for school work at Petite Morne and Usine Ste. Madeleine, and at the same time receiving a cheque for the amount. Immediately suitable rooms were given to me on

both estates, and school work was commenced. We now think that existing schools, numbering eighteen in all, do fairly meet the wants of this mission district allotted to me. Our great work now is to secure their efficient working.

“The list of schools shows a roll of 828 pupils and a daily average of 564, being in excess of last year 202 and 147 respectively. Prominence is given to religious instruction, and we believe that few of our young people, who have attended school long enough to read fairly, will grow up in the Hindu religion. This department of our work, which brings us constantly in contact with the people, does much to disarm opposition, to soften down prejudices and to give us free access to the adult population.

“The Central School, in the hands of Mr. J. W. Corsbie (who received his education at Galt, Ont.), has grown in numbers, and we feel assured that the pupils have made good progress. The teacher, in a cheerful spirit, has diligently prosecuted his work, and his zeal in the Sabbath school has given entire satisfaction. Weekly he taught the children a new tune with the hymn attached in our Sabbath School Help. Recently the Governor, attended by a large number of ladies and gentlemen, visited and examined the school. There was also an unusual turnout of the parents and friends of the children. His Excellency expressed high satisfaction with the state of the school, and after giv-

ing counsel and encouragement in words fitly chosen, the visitors withdrew. This visit of the Governor has produced a most favourable impression amongst the Indian people, and its influence on the mission will doubtless be salutary.

"In addition to school work, religious instruction is given daily in estate hospitals and labourers' houses, in the Indian language, by the Asiatic helpers—eight being teachers and two catechists. These teachers assemble at San Fernando weekly, on Friday evening, and remain until noon Saturday, to be instructed and to give a detailed report of their week's work. With the assistance of these helpers services are regularly maintained every Sabbath at eleven stations, including the San Fernando church. Some of the larger hospitals are visited thrice weekly.

"The financial report shows considerable expenditure on buildings. This has been largely met by the gift of \$200 from an unnamed donor in connection with Knox Church, Galt. We could not have ventured on the

work at Bonaventure had it not been for aid rendered to Ramjilal by the Women's Foreign Missionary Society, Pictou, N.S. And during the year, when we were planning how to provide for helpers who came weekly for instruction, generous friends of former years, Miss Starke, of Toronto, and Miss Crooks, of Flamboro', came to our help.

"From the Colonial Government we have received £65 more than last year, and from proprietors £110 additional. To our roll of baptisms 78 have been added. Of these 43 are adults, and 35 children. The communion roll shows 113 in good standing.

"All the converts contribute. The conduct of the young men at the Central Church is worthy of the highest commendation. The burden of managing the outward things of the house of God no longer rests on me. They have fairly shouldered the responsibility, and are now preparing to effect repairs on the church estimated at \$300, which they themselves will pay, together with \$600 of my salary."

#### MISSIONARY SOCIETY.

THE public meeting of this Society held last month was successful beyond our expectations. The addresses delivered in Convocation Hall to the large audience that assembled, were in every instance carefully prepared, and glowed with the fervour of those who seem to believe that this is the missionary age of the history of the Church, and that in the work of her missions there lies a path to true nobility and greatness. We trust that the experiment thus well begun will be repeated in years to come.

The ordinary business meeting for the month of February was held on

the evening of the 14th. Mr. Thomas Wilson, who laboured during the Christmas vacation in the township of Strong, Parry Sound, gave a verbal report of his work. Since his departure from this field, at the beginning of the College session, a great obstacle to the success of the mission had appeared in the shape of a tavern, and some who had gone to the district in the hope of escaping the influence of strong drink are yielding again to the appetite they fondly hoped was lost. He was encouraged, however, by the warm welcome of many, and by their expressed intention to have a building erected for church purposes

before the arrival of next summer's missionary.

The Society commenced its work of preparation for the coming year, and decided to send out not less than seventeen missionaries. The following fields have already been chosen: in Muskoka and Parry Sound—Baysville for six months, Strong for six months, Commanda for four months, and Nipissing for four months; in Algoma—St. Joseph's Island for four and a-half months, Tarbutt for four and a-half months, and two fields on Manitoulin Island for four and a-half months each.

The pleasing announcement was made that Mr. R. Kilgour, of this city, to whom the College and students have been lately indebted for many favours, has stated his willingness to become responsible for the salary and expenses of an additional student missionary to the North-West.

The amended constitution of the Society calls for a monthly meeting, to be taken up entirely with devo-

tional exercises and missionary addresses. The first of these took place on the evening of the 22nd of February. The Rev. J. M. Douglas, late of Indore, India, had been asked to deliver the address. For more than two hours he held the attention of the students, while he spoke accurately and powerfully of the antiquity of that land, its civilization, its art, science, philosophy and literature, quoting several beautiful passages from its poets. His description of the character of the Hindoos showed clearly that he had gone beyond the surface in estimating them. Then with the India of the past he contrasted the India of to-day. Mr. Douglas spent less time than we expected in discussing the real part that Christianity plays in India, and the working of the Indore Mission. Still his words were eagerly listened to, and an appeal to students to devote themselves to Foreign Mission work produced, we doubt not, many serious thoughts on the subject.

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## Correspondence.

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*To the Editor of Knox College Monthly.*

I have read with a good deal of interest the thoughtful and candid article on "Faith Cures" in your last number. The fairness with which the writer treated the subject is refreshing, after reading the absurd articles which have been written against it. Whether faith-cures are probable or not, it can certain'y do us no harm to throw aside our prejudices and examine the matter for ourselves in the light of Scripture and Christian experience. To us, who are looking forward to the ministry, the question is specially interesting, for if we are permitted to

enter upon active service a considerable part of our time will be spent in intercessory prayer for the sick. If we are to wait upon God with expectation, as the Psalmist did, we must know what we are entitled to expect in answer to our prayers. Now, while I have not any sympathy with the theories put forward by some writers as a basis for the doctrine of faith-cures, nor with the practical working of the theory in some quarters, I fail to see anything in the nature of prayer, as understood by the majority of Christians, to render a faith-cure properly understood an improbability. Few Christians refuse

to admit the general principle that in the physical as well as in the moral sphere prayer may achieve results which transcend ordinary experience. Even when the Christian cannot see how his prayer can be answered in the track of ordinary experience, he is warranted in carrying his petition in humble submissive faith to God, who holds himself free to work without, above, or against means at his pleasure. It is one of the great advantages of prayer that it gives us access to infinite strength as well as infinite goodness. But how will the principle stated apply to cures of disease? If the sick man has sought medical skill, used ordinary means, and like the poor woman who "had suffered many things of many physicians," has been "nothing bettered," are his friends not warranted in carrying his case directly to the Great Physician with some probability that it may be consistent with his will to interpose his omnipotent arm and raise the sick to health, though in the ordinary course of nature there was no hope. Doubtless instances will occur to many where persons who were considered hopeless by eminent physicians and for whom believing prayer has been offered, have been restored to full health. We admit that the rationalist will find no difficulty in explaining these cases without recourse to the efficiency of prayer, but the reverent Christian will be slow to deny an extraordinary interposition of Providence working above, or perhaps against the means used. If this be admitted we have a faith-cure. We have faith reaching results otherwise apparently impossible. To this it is replied that we have no experience of persons in the last stages of consumption having been cured, and it is argued that if prayer is effective it ought to be as effective in con-

sumption as in low fevers or inflammations. This is favourite reasoning against faith-cures. It seems to me whatever force it has bears equally against the apostolic injunction found in James v. 14. The elders were to pray for the sick no matter what the disease was. Consumptives were no exception. And the promise is that the sick man shall be raised up. But I question whether consumptives in the last stage were raised up to health by the prayers of those early elders any more than at present. The promise "He shall be raised up" is not to be understood absolutely, but as limited by God's wise and loving purpose toward his children. What that purpose is, we should think, is pretty clear concerning a man in the last stages of consumption. Besides it does not follow that the prayer of faith which may be effective at one stage of a disease will be effective at another. That is contrary to analogy of prayer in the spiritual world. We have great encouragement to pray for the conversion of the godless, but the Bible reveals the fact that there is a stage of moral disease incurable. There is a moral condition into which if a man pass his friends have no encouragement to pray for him. But no one thinks of bringing this as an argument against the efficiency of prayer in the moral sphere, nor should it prevent us from praying for our friends; for who can tell when that condition of hopelessness is reached? It seems, therefore, from the nature of prayer that humble faith may take hold upon Divine power to effect the cure of disease, and we are commanded to do so, but whether it is consistent with his will to manifest this power in the instantaneous cure of disease at the touch of a modern elder's finger dipped in oil is not so clear.

I am not aware that the faith-cure writers expect all cures to be instantaneous.

On the doctrinal basis set forth in some of their tracts I do not see how they can expect it unless they hold the kindred doctrine of instantaneous sanctification. The Bible precedents would not encourage us to look for sudden recovery to perfect health. There is nothing in the passage in James to prove that the sick man was to be suddenly raised while the elders were anointing him with oil. And one very remarkable faith-cure experienced by Hezekiah was certainly not instantaneous, for he was directed to put a poultice of figs on the boil. But it was not the less a faith-cure. It was achieved by faith, and came not as a matter of ordinary providential efficiency accompanying the use of means. Such cures, I believe, are probable still. I believe that we are encouraged by the promises of God and the experience of his people to believe that faith is a real power in this world—a power which we may avail ourselves of with the utmost confidence of effecting something beyond the ordinary efficiency which accompanies the use of means. It is not often the ripe Christian weeps when the command comes, "Set thy house in order." His mind is more and more detached from the world, and he comes to realize that to depart and be with Christ is better. As we grow in grace our prayers become less specific. There is more resting on the Divine will and less dictating to God. Yet sometimes a Christian may have sufficient reasons for wishing to live. And I can understand how God might give his servant faith to wrestle and prevail in this hour. Again, we are sometimes called to stand by the bedside of those whom we have reason to fear are not converted. We would like

to see them not only converted, but raised up to health to give satisfactory evidence of their conversion; and in these circumstances I think that we ought, while acquiescing in the Divine will, not be faithless but believing, remembering that according to our faith it shall be to us.

JOHN CAMPBELL.

*To the Editor of the Knox College Monthly.*

DEAR SIR,—In your February number a correspondent, in reviewing the bright aspect college life now presented, called attention to some of the many signs of progress to be seen amongst us. We would heartily endorse his sentiments, adding our congratulations to his upon the appearance of that crowning "mark of progress,"—the successful issue of a College journal from our midst.

It is not our purpose to dwell upon the great benefits to be derived from such a journal as the one you have given us, but, following rather the tenor of the closing remarks of your correspondent, through your valuable columns to call attention to a department which seems at present to be almost neglected.

Those of our friends who favour us with a visit during College term, are conducted, among other places of interest, to a large room upon the third flat, bearing upon its door the label "Museum." The name is suggestive, yet we doubt if many of our friends feel repaid for the labour of climbing two pairs of stairs to view the contents of this large room.

The attention of those interested in our College is now turned to matters of greater importance than the procuring of specimens for the museum, though it too may, in time, indirectly derive a benefit from the movement now on foot. But in the meantime can we do nothing to make this department more attrac-

tive, and more worthy of the name it bears? Surely we, as students loyal to our College, will not stand idly by while others work, if there is anything we can do. Shall we not rather manifest our interest in some practical way, if a sphere of labour be opened up to us? Here then, we consider, is a department in which we can find ample space in which to expend a portion of our energies.

Many of us are sent to fields of labour during the summer where specimens are easily procurable. We are aware that the labours of the missionary allow little time for botanical or geological expeditions. But it is not necessary to organize an expedition, or to go out thoroughly equipped with hammer and blowpipe, with magnifying lens and full botanical outfit. Let us, where we see a good mineral specimen, perhaps while upon one of our many "long tramps," perhaps in the cottage of one of our people, endeavour to obtain it, if possible, for our museum.

Many, we have no doubt, would cheerfully give what to us would be a very valuable specimen, feeling that they were thus doing something to aid in the proper equipment of our College.

Again, in many of our fields of labour some plant not known, or not common in our more southern climate, might catch the eye. By a very simple device such a specimen could be preserved with almost a natural appearance of freshness and vigour.

Many insects, too, are found in the northern and western parts of our Dominion, which are not met with here. These could be even more easily preserved and transported. Nor does the collector need to be a mineralogist, or botanist, or entomologist, to accomplish all this. All the necessary instruction could be obtained in a few minutes, and the necessary equipment could be readily carried in a small hand-satchel. The field for investigation opened up is practically boundless. We venture the opinion that not many who leave the College halls with a determination to return with some contribution to our museum, but will return with a new desire awakened within them to know more of those wonderful laws of Nature, whose working is exhibited in even the most insignificant object examined.

We need not further enumerate methods of enriching our collection. Many will doubtless occur to the minds of your readers. Let us each go from our halls with the determination that, when we return, it shall be with some contribution to our College. Friends of the College have liberally aided us in our collection of curiosities; let us endeavour to do our part, and we shall soon be able to point to a collection of natural specimens, which we may be proud to exhibit, and of many of which we shall in addition be able to give, if not the life-history, at least that portion in it with which we were connected.

R. C. TIBB.

SYRIA.—Dr. Matheny, who has been a missionary of the Reformed Presbyterian Church of the United States at Latakiah in Syria, has been deputed to establish a mission in or near Tarsus, the birth-place of the Great Apostle to the Gentiles.

CHINA.—China received its first Protestant missionary in 1807. Six long years of labour and anxiety rewarded him with only one convert. In 1843 the converts did not exceed ten. Now the number is considerably over 20,000.

## College Notes.

THE Hymnal is now used in worship in the dining-hall.

OUR friends in McMaster Hall generously offer to share their good things with us. Twice recently they have sent invitations to very instructive and inspiring addresses.

THE amounts given towards the endowment fund by the different places already canvassed may, in round numbers, be set down as follows:—Toronto \$34,000, Hamilton \$6,000, St. Catharines \$1,800, Stratford \$1,000, district about Perth \$3,000.

IT is highly probable that the old custom of permitting students, leaving for vacation, to carry with them a number of volumes from the library is at an end. Important works have been lost by this practice. The students are now able to provide their own books.

THE GLEE CLUB assisted the Bolton people in an entertainment in aid of their manse fund on the 29th January. The large audience of over five hundred, very attentive and appreciative, inspired the club to its best efforts. The boys liked the place so well that they determined to remain over night; and in the morning they did not leave until a magnificent four-story cake was sent along. As the train moved off one or two members were overheard humming "O let us away, etc.," but the refrain has been given with more unanimous and heartier expression about the halls since. The cake was discussed a few evenings afterward at a social meeting, and a letter of thanks returned to the kind donors.

OUR closing exercises this year take a new shape. The usual lecture will not be given; the remaining proceedings have been divided in two

parts. At four p.m., in Convocation Hall, the results of the examinations will be announced, the degrees conferred, and the more strictly academic portion of the proceedings finished. In the evening a second meeting will be held in Knox Church. The programme here will consist of an address to the graduating class by Prof. McLaren, the reading of the Valedictory by Mr. Jos. Builder, B.A., a response on behalf of the students by Mr. J. A. Jaffary B.A., and an address to the students by Dr. Cochran, Moderator of the General Assembly. The Glee Club will render several sacred selections.

THE forty-eighth public meeting of the Metaphysical and Literary Society was held in Convocation Hall on the evening of Friday, Feb. 23rd. The attendance was larger than ever before, occupying all available space on both floor and gallery. Rev. Principal Cavan occupied the chair. The programme opened with the "Sleigh-Rider's Serenade" by the Glee Club, which was rendered in good time and with excellent expression. The second selection was the "War Song." This was rewarded by an encore. Mr. W. S. McTavish read a carefully composed essay on "The Testimony of the Catecombs of Rome." Mr. J. J. Elliott read "The Maiden Martyr" with taste and feeling. The question was then debated "Resolved that trial by jury should be abolished." The affirmative was well supported by Messrs. T. Davidson, M.A., and R. S. McNair; yet the claims of the negative were so well presented by Messrs. Wm. Robertson, B.A., and W. A. Duncan, B.A., as to gain for it the decision. The meeting closed with the doxology and benediction.

## Personals.

MR. NEEDHAM is almost over his long illness, but has relinquished his studies for this session.

MR. J. S. MACKAY, B.A., has not yet returned to the College, but his friends will be glad to hear that he is improving in health.

REV. Messrs. Hogg and Cameron and Dr. Bryce have kindly consented to act as a Committee to examine essays competing for the prizes offered by the Literary Society.

MR. A. K. CASWELL, "83" Theology, has been licensed by the American Presbyterian Church, and is now labouring in Dakota. He

intends to return to "Knox" next year to complete his studies.

MR. A. B. MELDRUM has received a call to be the assistant of Rev. Dr. Scott, of St. John's Church, San Francisco. While his many friends will congratulate him, they will be sorry to lose him from "Knox." The halls will be duller after he goes.

FROM last accounts Mr. MacMillan was regaining his colour and vigour, and will probably be back to "Knox" within a week to attend the lectures. The doctor has forbidden him to write at the examination.

## Literary Notices.

*A Brief Outline of Presbyterian Faith and Practice.* By Rev. John Bain Scott, Leamington.

THIS work is a compendious form of the Symbolic Books. The expressed motive of the author is two-fold: both to dispel those strange notions which are prevalent about Presbyterianism, and to present to those who know not what to believe a short statement of what Presbyterians believe. We question the wisdom of his course. In the first place, if those "strange ideas" were very numerous, the likeliest mode of correcting them would be a direct appeal to the standards. In the second place, those who observe that each sect claims to have the true doctrine, and who are therefore in a quandary, will also get what light they need if they make a short cut to our Confession and Catechism. The

fear is, however, that their doubt is oftentimes a mask for infidelity. If they were keen to reach the truth, they would not despair because large bodies of men differ on certain points. Every baker advertises the cheapest and best bread; every baker cannot be right: do the hungry therefore enter no bakery? Yet this is the course of many of this class. What they need is not so much a creed, or a system, or a debate, as a thorough regeneration. But if there be those in genuine darkness, because opinions differ on religious points, we would refer them to the Confession and Catechism: the language is very plain; the statements are very explicit; there is no need that the crusts should be broken and soaked in hot milk for tender minds. But the appearance of revisions raises the suspicion that our standards are very obscure, and

this would only plunge the doubter into deeper doubt. It is plain, therefore, that the tractlet of Mr. Scott defeats in a measure his object.

What, now, of the contents? The order of the topics is not the most perfect. The Church's *doctrine* and the Church's *government* should have been entirely separate, but they are not. The statements as to the Church and those as to the Presbyterian form of worship, instead of being at opposite ends of the work, would have been much better if beside each other. They are cognate subjects.

If we enter into details, the same defect is still more glaring. At the very outset the mind is burdened with an apology for a confession. These five questions would have been in better place if either in the introduction or in the appendix. Then there follows an explanation of the Presbyterian form of government. The statements in this section are condensed and correct. There are two exceptions, however. After proving from Scripture the Presbyterian form of government, the question is asked, "Did not Presbyterianism have its origin at the Reformation?" Well, if it began with the Apostles it could hardly begin with the Reformers. The answer would have been in better form in an addendum. Immediately thereafter one can hardly keep the face straight when he reads the question, "What do you think is to be the future of Presbyterianism?" and then the answer, "That being apostolic, it will become the dominant, if not universal, form of church government," savours of a sectarianism that should be scouted from the earth. What is the proof-text for so glowing a hope? It is found in Luke xii. 32. What connection this text has with the future of Presbyterianism we leave our readers to surmise. The passage would have had the same force when

in the mouth of a Baptist or a Methodist who argues for his form of government.

A synopsis of the Presbyterian faith is presented in the following five pages. The main doctrines are given; but the proof-texts are not so copious as they are in the larger Confession. The reader is surprised to find a slice of Arminianism in the treatment of election. It is true that one view gains clearness when in contrast with another. But if the Arminian doctrine be inserted at all, it should be in a footnote; and, besides, it is fairer to Arminians to give a larger summary of their doctrine. False conceptions arise from partial statements of any position; and the danger is only partly guarded against by the direction at the foot of the page, to "see the first five points of Arminianism."

The chief error of the section upon doctrine is that it mingles assertion and defence together. It conveys the idea that the writer is a pleader, that he is endeavouring to remove prejudice. For example: the question, "Do you not believe that Christ died to make salvation possible for all mankind, but confers it only on those who, believing on Him, seek forgiveness?" is out of order. The book would be endless if it told what Presbyterians do not believe. Again, the question "How do you explain the universal call of the Gospel with the limited atonement?" raises a hope that is only doomed to fall; the virtual answer is that it is not explainable. This mistake is most palpable in the treatment of the subject of Baptism. This topic occupies five pages out of fifteen. The question will at once suggest itself, "Is this subject so fundamental to Presbyterianism that it should cover one-third of a Confession?" Now, although the statement of the doctrine is clear, it is cumbered with arguments and

references. The reader is treated with a round of arguments and an array of evidences, and a *finale* of exegetics. This mars the work; it is the reverse of that conciseness which is a necessity in a Confession.

Our criticism is already long. Fair play is due to the author. It is probably correct that a large number who are Presbyterians are unable to give a reason for their faith. It is equally true that not a few who fight against our standards are fighting against their own fancies. But the author has, in our opinion, fallen short of his aim. Every point which he has raised is of value. And the succession of the questions will not strain the mind to follow. But if the desire of the reader is to discover what a portion of the Church believes, he will lay down the tractlet without receiving any very orderly system. It is far from us to say that the work does not show signs of study. It is too plain that the author has not written with his eye merely upon the larger Confession; he has amassed the opinions of the Early Fathers, and he has spent time upon the exegesis of texts. It is, however, just because he has introduced much extraneous matter that his work is unsuited to reach his end. And, yet, if his time had been limited to the Larger Catechism, his labour would have been of no avail, for the original is plain to any one who reads it with care. To put our main objections in a nutshell, we would refer both him who has strange ideas, and him who lacks any ideas, to the standards, where they will get what they want; if, thereafter, they are uninformed, their dullness is well nigh hopeless.

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*Studies in the Acts. Studies in Matthew.* By Rev. J. Cynddylan Jones.

We have coupled these two works together because the remarks which

apply to the one will largely apply to the other. The author has selected certain passages in each of the books, and has made them the basis of exposition. He has chosen fifteen passages from the Acts, and seventeen from the Gospel. It is hardly fair to grumble because one does not get more than is given; but the author's method of treating his subject whets the desire of the reader that he had discussed those portions which have been omitted.

In the first book, for example, no allusion is made to the ascent of our Saviour, or to the sermon of Peter at Pentecost, or to Peter's defence of his healing the lame man at the gate, or to the address of Stephen, or to Herod's last days, or to Paul's mission to the Gentiles. The author is silent on these passages. But he has struck the keynote of the book. The reader catches the purpose and the anxieties of the Church in a critical period.

These studies are specially designed for students and young ministers. Although the style is very clear and terse, yet these sermons are not calculated to interest the people.

The feature of these volumes which struck us the most was their *suggestiveness*. Each text is so opened up as to show its wealth of meaning. There is in consequence a certain freshness throughout the work. The reader cannot say what will come next; and as he is carried from truth to truth he wonders that he did not see them before. It is this feature which will most commend the production to the daily student of the Bible. Side thoughts and phases of truth occur to him as he passes through the chapters. And we have observed that, while the richness of the text is shown, there is no violence done to it in order to get out the sense. Many an expositor imports into the original what is not there, and the result is that those who

hear are carried away with human fancies. Interesting views are sometimes procured at the expense of contortions of Scripture. The author, however, is free from that charge. The effect upon the reader is a wish to discover the deeper meaning of the Scriptures. There are places where he is startled at the first reading. For example, in his thirteenth sermon in the second volume the author is directing young ministers not to preach *above* nor to preach *beneath*, but to preach *to*, the people; and in order to emphasise his advice he alludes to the mistake which Paul made on Mars Hill. Paul erred. "He had the weakness to consult the educational advantages of his hearers." They say that slight danger is but spice to a voyage, and perhaps it is true in the world of books. The reader must be on the lookout not to swallow what he has not well bitten. We strongly commend these two volumes to the reader, confident that they will both settle and enrich his faith.

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*A Study; with critical and explanatory notes of Alfred Tennyson's poem, "The Princess."* By S. E. Dawson. Montreal: Dawson Bros., 1882.

THE publication by a Canadian author of a critical and explanatory review of a standard poem is an event worthy of note. The annotation of a few books, selected by the Educational Department for use in our schools, is all that has hitherto been attempted. This little book seeks a wider field, and is intended for students and readers of Tennyson in general. It does not contain the poem, the author no doubt considering that a desire for an explanation of a book must necessarily follow the possession and reading of it.

This "Study of the Princess" is somewhat after the model of an article on the same poem in the *Edinburgh*

*Review* for 1849, which, however, it does not follow.

Few poems have received the same amount of adverse criticism. The explanation is that it contains so many passages unsurpassed in beauty and poetic art, in English verse, that the reviewers could not leave it to ignominious silence and death. The subject has been ridiculed, as has also Tennyson's treatment of it; and the poem declared to be incongruous and without unity of plan. Mr. Dawson has kept these charges in view throughout his whole work, and has striven to show that they are without the slightest foundation. While we cannot say that he has fully accomplished his object, his book is the best defence of "The Princess" that we have met. Indeed its defenders have been few, and this addition to the number is specially welcome on that account.

Mr. Dawson's admiration for Tennyson reaches a climax in "The Princess," as may be judged from such a statement as the following:—"In literary form, at least, it stands out unsurpassed in perfect finish by anything in modern literature. In that respect the 'Princess' is to Tennyson's other works what the 'Elegy' is to Gray's." Few persons, we think, will be surprised if we do not agree with all our author's opinions. He is right, however, when he maintains that there is a definite plan in the poem, and a subject or central idea running through the whole. That subject is evidently the question of the higher education of women, and the poem is an attempt to treat the commonplace but practical theme in a poetic manner. The critics who hold that this subject lacks the importance and interest necessary for a long and great poem are undoubtedly correct. "The Princess" is beautiful poetry, but it is not a great poem. The passages which give it beauty do not spring from the subject itself, but depend

upon incidental matters. These accessories constantly overshadow the subject, and obscure both it and the plan. The result is that they can only be traced throughout by a care and attention which few people are prepared to give. The opening statement of the book, that "The 'Princess' has been and continues to be singularly underrated" finds its explanation in what has just been said. The poem is not understood. Mr. Dawson's book is intended to remove this haziness which certainly hangs over the poem. By a careful analysis he has shown the intent and relationship of all its parts. Even the songs which close each canto are shown to have a meaning and relation to the subject which enhances what in itself seemed superlatively beautiful.

The book makes no pretensions to a severe or even careful literary style. Designed at first as a paper for a social literary club, though no doubt revised for publication, it bears the marks of its first writing, from which it is always difficult to free a work. Some illustrations of the relative spheres of men and women are to say the least inelegant, and are not justified by necessity.

This "Study" of the poem is followed by a large number of well selected notes. In compiling these Mr. Dawson has avoided two very common faults. He has not burdened them with explanations of what every one possessing common intelligence can readily understand. Indeed he has erred on the other side, and left unexplained some of the more familiar allusions which, however, young people will hardly have read extensively enough to meet. Again, as a rule, they are brief and to the point. The note on Canto I., line 34, "Proxy wedded with a bootless calf," is an exception. Its proper place is in the body of the book, for which the higher education

of women has the most prominent place in the poem, other rights are advanced; and this one, of perfect freedom of choice in such a matter, Ida claims. The whole plot, in fact, hangs on this betrothal, and the long discussion of its character should have been given a more prominent place.

What we have said as to place, applies, though less strongly, to the remarks on the song beginning "Tears idle tears," Canto IV., line 12.

The long note on Canto II., line 68, as to whether or not Rhodope built the third pyramid, seems entirely useless and out of place anywhere.

Slight objection might be taken to a few more; but, as a whole, the notes are very good. They close with a list of the changes and omissions in the last edition: Prof. Hadley's remarks on the versification; Tennyson viewed as a word painter; Robertson's remarks on Tennyson as an interpreter of the age; and the bibliography of "The Princess."

We echo most heartily the hope of the author that this Study of the Princess may be followed by other monographs on Tennyson's poems. We believe that the success of the present work will be such as to encourage Mr. Dawson and others to prepare them.

As this poem deals with a live question among our educationalists, would it not be well to place it on the curriculum of our schools and colleges. It is certainly worthy of careful study in spite of some weak and prosy parts, which prevent us comparing it in its entirety with such a perfect work as Gray's "Elegy."

We cannot close our notice without complimenting the publishers upon the neat appearance and excellent workmanship of the book. It is certainly superior to ordinary American publications, and compares favourably with what is considered good English work.

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