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THE

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AND

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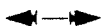
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TORONTO, DECEMBER, 1895.

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GENERAL.

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THE GREAT TEMPTATION AND ITS LESSONS,  
DOCTRINAL AND PRACTICAL.

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I. THE INCARNATION AND ITS IMPLICATIONS.

NONE for whom our exposition is designed will doubt that correct views of the *person* of Christ are necessary to a right apprehension and a full appreciation of the great temptation and its lessons. For this reason we devote an introductory chapter to a statement of the commonly received doctrine of the Christian church respecting the incarnation of deity in the person of Jesus of Nazareth. In accordance with the belief of the church universal, we assume,

(1) The fact of the incarnation, *i.e.*, the union of God with man in the person of Jesus Christ. It cannot be reasonably objected to the union of deity and humanity in a person, who is, therefore, both God and man in one person, possessing, at once, all divine and all human attributes, that such a union is incomprehensible. Such a union is not more mysterious, nor does our belief of it involve any greater subjection of mind, than does our belief of the existence of the God of the Jewish and Christian Scriptures. What mind, whether believing or skeptical, that has been elevated and purified by Christian influences, does not see

and admire the truth and beauty of the saying ascribed to an ancient heathen sage: "God is a circle whose centre is everywhere and its circumference nowhere"? Paradoxical and contradictory of itself and of axiomatic truth as the saying is, could there be a finer expression of the Scripture idea of the immensity of the divine essence? For the God of the Jewish and Christian Scriptures is not a being whose essence or substance is diffused through infinite space, so that each point of space is occupied by an infinitesimal portion of deity or of the divine essence; but a being who is wholly present everywhere throughout immensity, so that there is no point of infinite space where God is not present in the totality of His essence and perfections and power of action. If, when the mind has been freed from the weakness and folly of superstition, it readily accepts that greatest of mysteries—an existence which cannot be described with an approach to adequacy, except in terms contradictory of axiomatic truth—it accepts nothing that is more incomprehensible in believing, in accordance with Scripture, that "all the fulness of the Godhead" (Col. ii. 9) is personally united with humanity in Christ, or with an individual man, "the man Christ Jesus." Similar, if not deeper, mystery is involved in the relation of the Divine existence to infinite time.

In accordance with the common faith of the church universal, we assume,

(2) The doctrine of the Trinity, repelling the objection that it is incomprehensible, as we do in relation to the incarnation, and denying that, when expressed in proper terms, it involves even anything contradictory. For we cannot know anything of the constitution of the Godhead or the Divine essence, except as we are divinely informed of it. And, following the teaching of Scripture, which we receive as God's revelation of Himself, we believe that there exists in the Divine essence—the essence of the one only living and true God—such a distinction that we can say, "There are three persons in the Godhead." It is, however, in place to explain that the word "person" is used only because language cannot supply a better to express this mysterious and incomprehensible, but real, essential, and eternal distinction of Father, Son, and Holy Spirit, in the essence of the one God. The doctrine of the Trinity implies that none of these is without the other, that "these three are one God" (Shorter

Catechism, Ques. 6), and that the Son and the Holy Ghost are each all that the Father is, in all the essential attributes of deity, but yet so distinguished from the Father and each other as to be directly or immediately concerned in the divine works of creation, providence, and redemption in a way He is not. Or, otherwise expressed, they are so distinguished as to have a place or part in those works—and especially in the work of redemption—which the Father has not, as also a place or part distinct from each other.

Further, under this head, we believe, in accordance with the common faith of the church catholic, always and everywhere, that, in the incarnation of deity for our salvation, it is deity in the person of the Son, and not of the Father or of the Holy Ghost, that is united with humanity in the person of Jesus Christ. We believe that "the Father sent the Son to be the Saviour of the world" (I. John iv. 14), and that, by the almighty and mysterious operation of the Holy Ghost, the divine person of the Son was united with humanity in the womb of Mary, and came into the world by ordinary birth, and continued to be thus united in all the stages of human growth, and will continue to be thus united forever. In all this there is nothing more mysterious and incomprehensible than the existence of the God of the Jewish and Christian Scriptures.

Further, in accordance with the common faith of the church, we assume :

(3) That Deity and humanity are each perfect, complete, and entire in the person of Jesus Christ. We believe that in Jesus Christ "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and that He is as truly and completely human as He is divine, a man in whom nothing essentially human is wanting. We believe that, while He is as truly God as the Father is, He is as truly a man as any of us, possessed of all essential human faculties and feelings, and subject to all essential human limitations and infirmities. We need not say "without sin," which is no part of the essence of human nature. As a man, from the instant of His conception, He possessed "a true body and a reasonable (*i.e.*, rational) soul." As a man, He came into the world a helpless babe, needing the same parental care as all other infants, and, like them, the object of divine and angelic care and watchfulness, and needing the same provision

that others do for their bodily preservation, nourishment, and growth. And, as a man, like other children, He gradually emerged out of a state of infant unconsciousness. As in other children, there was in Him the dawn of intelligence and the gradual development of a capacity to be impressed and instructed. It was only as He grew in years that "He grew in wisdom," as He grew in stature, Luke ii. 32.

While in the person of Christ deity was united with humanity in all stages of its development and growth, in body and mind, from conception to full maturity, a special interest attaches to His human consciousness of His deity, and of the design of its incarnation in His person. The deity in the person of the Logos was always and equally conscious of the union with the humanity in all stages of its development. But the human consciousness of the indwelling in His person of the fulness of the Godhead was a gradual development. To attempt to describe the dawn and progress of this consciousness were to stray into the region of conjecture. But, as it is not mere conjecture to say both that the maturity of His body was gradually reached in the same way in which others reach bodily maturity, and that His mind was gradually informed and strengthened in the same way in which other human minds attain their full development; so neither is it mere conjecture to say that there must have been a time when the consciousness of His Deity and Messiahship first dawned in the mind of the man Christ Jesus. Nor is it mere conjecture to say that as His mind or reasonable soul grew in wisdom, and attained its full development and vigor, by its being exercised in the study of the Word, which, because it testifies of Him, is the highest and noblest of human studies; so it was in the study of the same Word that the consciousness of His Deity and Messiahship first dawned in His human soul and gradually ripened into full conviction. If we can be sure of anything, we may be sure that Christ's growth in wisdom, affirmed of His human soul, was simultaneous with His growing acquaintance with the Word of God, and that His study of the Word was the chief means of His growth in wisdom. And no less may we be sure that the more He studied the Word, the more clearly He saw that He was Himself the great personage to whom all the prophets had borne witness from the beginning, and who had been the hope of all the saints from the time of Adam to His



own ; and the more He learned the nature of the peculiar mission that He was born to fulfil.

Yet, once more, in accordance also with the common faith of the Christian church, we assume : (4) That, while the union of deity with humanity in the person of Jesus Christ did not deify His humanity, or did not impart any attribute of deity to His human nature either in body or in soul, not only was His humanity sinless, but His mind or rational soul was always perfectly free from everything of the nature of error. The subject of Christ's human knowledge is a very delicate one. But surely we can avoid losing our way in seeking to know the truth respecting it. We are sure that the humanity of Christ is possessed of nothing that is not essentially human, that, *e.g.*, it is not omniscient, any more than it is omnipotent or omnipresent. But, while the absence of omniscience implies ignorance, which Jesus, in one instance, affirms of Himself, Mark xiii. 32, we may be sure of two things in relation to this ignorance. We may be sure, first, that it was not sinful ignorance, or that at no time was He without the knowledge of anything which, at the time, He ought to know ; and, second, that He never erred in believing that He knew what He did not know, or in believing anything to be what it was not, or otherwise than it was. It is easy to raise questions impossible of solution, in connection with a subject which is necessarily so much above and beyond us. It may, for example, be asked, Was our Lord's human knowledge encyclopædic ? or was His mind stored with the perfect knowledge of all the sciences ? It is enough to say that the condition and attitude of His mind in relation to all such knowledge was just what it was right that it should be. But in relation to the knowledge that is most of all important—the knowledge of God, as conveyed to us in His word, we may, without hesitation, entertain the full persuasion that, having received the Holy Ghost without measure (John .ii. 34), He stood, in respect of His human knowledge and understanding of divine things, at the head of all the prophets, entirely above the possibility of error.

One matter has yet to be adverted to, under this head, *viz.*, the mutual operation of His deity and humanity on, and their mutual communication with, each other. We refer to this, not as a matter of speculation, but in view of our exposition in detail of the great temptation. And we have only to say here what, we

believe, cannot be questioned, granting the doctrine of the Christian church, viz. : That the union of the divine with the human in the person of Christ was not such that He needed not, as human, to acquire the knowledge that was necessary for His guidance and protection, by application of mind in the use of means, as other men. The bearing and importance of this observation will be seen in the course of our exposition. But, meantime, we assume as unquestionable that while, being God, it was impossible that He should fail in the work He had undertaken, and while, being God, His work of service and suffering was of infinite value, as available and sufficient for the salvation of us all, as it was necessary for the salvation of each of us, His deity did not divest His humanity of anything essentially human, in body or in soul. And, therefore, it did not exempt Him from the necessity of acquiring knowledge of persons and things by application of mind and experience, as others do; and, in particular, it did not exempt Him from the necessity of such watchfulness, consideration, and prayer as all men are called to in relation to temptation.

*Elora.*

JAMES MIDDLEMISS.

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“ I HEAR a man talking about Bright’s Disease : ‘ I should adopt such a method.’ I say, ‘ Very well, let us try it.’ In that sense, in that sense only, apply this argument to Christianity—Try it. Though any man who is arguing with me should show me that the grounds I have taken are unreal or false, or anything else—Try it. I believe I am justified in saying that, if tried in the right way, it never fails.”—*Sir Andrew Clark.*

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At a colored people’s meeting I have several times heard this prayer, “ Prop us on de leanin’ side.” It has struck me as a petition in which all ought to join.

## THE EARLY WORSHIP OF OUR CHURCH.

---

THE services of the church are at present in a transition state : we are fast leaving the ways of our fathers, and making many innovations. Many loyal churchmen are grieved, and would like to keep things as they were in their youth, but it is a vain wish ; the Church has rebelled against that barrenness, and must have something more than a sermon and preliminaries. On the other hand, many churchmen equally loyal to our doctrines and traditions are grieved over the turning away, not only from the bare services, but from the spirit of the early church, both in church architecture and in church services. We recognize that no return to the old way can be looked for ; people won't stand it ; there are so many counter attractions that people simply will not come to church, and we can scarcely blame them, and many sincerely loyal, and seeking to be true to our church principles and traditions, would like to know just how far they can go, and what they could introduce, and still remain true in all things. No help seems to be had from church courts, and, therefore, the thoughts of many are turned back to the older way, to discover what was the use and wont of the Church in her first days as a Reformed church. When we turn to that time, we see that the barrenness that has characterized the services of the Church for so long is itself an innovation brought in by sectaries and schismatics, who got their inspiration in English Brownism. It may, therefore, be interesting to some to look back at the early church and her services. The period with which we shall deal is the period from the Reformation to the Westminster Assembly : undoubtedly the period when the Church was purest Reformed, least tainted with independent or sectarian influences, and most healthy and aggressive, and in fullest sympathy with other branches of the Catholic Church Reformed.

The church buildings down to 1560 were built with chancels, in which the Holy Supper was celebrated. Each church was ordered to be provided with a bell, a pulpit, a basin for baptism, and a table (tables) for the communion. There were no permanent pews in the churches. Some of the wealthy and trade guilds had seats which stood in the church, but the poorer people

brought their stools with them. In St. Nicholas Church, Aberdeen, one of the oldest church seats, if not the oldest, in Scotland, still remains. It is the Baxter's (Baker's) seat. It is a good deal like the settles in Convocation Hall, only close backed, and beautifully carved.

The dress of the clergy is hard to get at. Black seems to have been worn, though many regarded it as the livery of Satan. Priest's gray was, perhaps, the clerical color. To judge from pictures of the time, gown and cassock were worn, the cassock being long. Different fashions prevailed, some wearing the continental cut, others the English. According to some authorities, the English academic gown, and hence our Toronto one, is the old Geneva pulpit robe. James VI. and Charles I. tried hard to regulate the dress of ministers, and sought to make it more like the English mode, but their success was limited. Ministers often preached with their hats on, an old Continental custom, and the men often listened with hats on, probably because of draughts. Ministers wore their robes during the sitting of the Assembly, a seemly custom. In 1611 the Synod of Fife enjoined ministers to attend meetings of the Exercise and Synodal Assemblies in black gowns and other habilzement prescribed in the Act of Parliament.

There were two offices in the early church which have long been lost; though we, in Canada, have in some measure restored one of them. We refer to the offices of superintendent and reader. The dioceses were put under the charge of a superintendent, who stood in about the same relation to the parishes in it that our superintendents do to the mission parishes within their jurisdiction. Before any one could be excommunicated, it had to be reported to the superintendent of the diocese. The office of reader lingered much longer, and still exists, I believe, in some Continental churches. The reader was the minister's assistant, and when a minister couldn't be had for a parish a reader was appointed. These readers were generally either young men who hoped to enter the ministry, or parish schoolmasters, or Roman priests who had turned, and were probationers for the Reformed ministry. The reader's duty was to read the common prayers; he had not much liberty of free prayer, if any. When ministers were scarce, a minister would have charge of several parishes, which he would visit in rotation, and preach, but each parish would have a reader, who would conduct the daily and

Sunday services, *i.e.*, read the set prayers and lessons, and lead the singing. There would be no preaching, except when the minister came, except in exceptional cases where the reader was allowed to exhort the people.

The prayer book at first in use in our Church was King Edward's Book of Common Prayer, and the law passed in 1557 was that "the Common Prayers be read weekly, on Sunday and festival days, publicly in the parish kirks, with the lessons of the Old and New Testaments conform to the order of the Book of Common Prayers." There was formerly much argumentation as to what book is here referred to, but it has now been settled almost beyond dispute that it was Edward's book. If tradition is true, and the probabilities are it is, then Knox had a good deal to do with the compilation of Edward's Prayer Book. He was some time in England, and was one of Edward's chaplains, and most likely took a leading part in preparing the Book of Services, and it would be the most natural thing that this should be introduced into Scotland. In the United States some years ago, there was published an edition of what was called the original Prayer Book of the Presbyterian Church. I have no doubt but that it was the original, but it is simply Edward's book.

On Knox's return from the Continent in 1559, the Book of Geneva began to be used. Various modifications were made in it, and the Psalter completed, partly from English, partly from Continental, and partly from Scottish sources, between this time and 1564, when the Assembly "ordained that every minister, exhorter, and reader shall have one of the Psalm books lately printed in Edinburgh, and use the order contained therein in prayers, marriages, and ministration of the Sacraments." This was the law of the Church till 1645, and the prayers were read regularly during all that period. Some ministers would use the prayer book more closely than others, as free prayer was always allowed, yet during this time a liturgy was in regular use, and in some of the services, as excommunication, no deviation from it was allowed. It was with great reluctance on the part of many old-fashioned churchmen that, in obedience to the Westminster Assembly Directory, the liturgy was laid aside.

One great cause of weaning the people of Scotland from the use of the liturgy was the tyrannical and illegal attempt to foist Laud's liturgy upon the Church. Many seem to think the cause

of the riots was an attempt to force a liturgical service on the Church, but the Church was used to a liturgical service, and that very morning the reader at morning service in St. Giles had read the prayers. It was rather the discarding of the old prayer book, which had endeared itself to the people, and the putting in its place, in spite of church authority, a popish prayer book and service. Another and equally lamentable cause working against the liturgy was the growing influence of Brownist chilling narrowness and sectarianism.

The Book of Common Order (Edition 1611) opens with "A Table of the Mooveable Feastes for XXI. yeares to come." This table has seven columns, arranged under the following heads: (1) Yeere of God; (2) Sunday letter; (3) Golden number; (4) The Epact; (5) Lentron beginneth; (6) Pasche day; (7) Whitsunday. This shows plainly that our church was in union with the Continental Reformed in keeping the Christian year, at least in its main features. Following this is the Kalendar, a very full one, of seven columns, containing information as to sun and moon, and giving Golden number, Dominical letter, and Festiv Daies. Thus the Festiv Daies in January are Circumcision, Epiphany, and Conversion of Paul; in February, the Purification of Mary on the 2nd, and Matthew's day on the 23rd. A list of the Faires of Scotland is given, and then comes the main part of the book containing the services.

We shall now try briefly to describe an ordinary service. At an early hour, probably seven, or between seven and eight, the first or warning bell is rung, an hour later comes the second bell, and the people gather for the reader's service. He takes his place in the lectern, which became later, and extending to our own day, the precentor's place, he being the reader's successor. The service begins by the reader reading the prescribed prayers of confession and supplication, during which the people all reverently knelt; no hunkering in those days; a psalm sung by the whole congregation follows prayer. At the close of the psalm or portion, a metrical version of the Gloria is sung; this was always done. The reader now opens the Bible, and reads the lessons from the Old and New Testaments as prescribed, the lessons of to-day being the chapters following those of yesterday. The reader's service lasts about an hour; at the close of it a third bell is rung to warn the people that the sermon is to begin

During the singing of a psalm (this is called the gathering psalm) the minister enters, and goes up to the pulpit, where he kneels for a short time in silent prayer. The Gloria ended, the minister leads in prayer, which may be, if he prefers it, free or conceived prayer, though many read this prayer also. He then gives out his text and preaches a sermon, which, ended, the Thanksgiving is offered up, ending with the Lord's Prayer and Belief or Creed, another Psalm and Gloria is sung, and then the minister blesseth the people in the name of the Lord, and so demits them. The Creed, and perhaps the Lord's Prayer, might come in the reader's service instead of after the sermon.

In 1561 only 51 of the Psalms were turned into metrical paraphrases, or metaphrases, as they were sometimes called; but in 1564 the whole 150 were in use. There were thirty-two different metres or modes of arrangement, giving much more pleasing variety, and more scope for music to express the meaning of the Psalms, than the selection which our church unfortunately exchanged them for. It was the rule to sing the Gloria at the end of every Psalm or portion of Psalm sung in public worship, and there were metrical versions made to correspond with the metres of the Psalms, so that the Gloria could always be sung to the same tune as the Psalm. The common metre version is as follows:

GLORE to the FATHER, to the SONNE,  
And to the Holy GHOST,  
As it was in the beginning,  
Is now, and aye shall last.

In addition to the Psalms and conclusions there were, especially in later editions, a number of hymns; the edition of 1587 has ten, but some later editions had fourteen. These include metrical renderings of the Commandments and a prayer after them, the Magnificat, the Nunc Dimittis, the Creed, the Song of Moses, Veni Creator, etc. There were in use also, though not perhaps so much in public worship, a number of Godlie Songs and Ballades, religious songs set to popular tunes. The people had been accustomed to sing the tunes with song-words, and so many of the most popular tunes were taken and religious words set to them. These were very popular, and one cannot estimate the help given to the Reformation through them. One favorite was a religious rendering of "Who is at my window? who?

who?" and another was one set to the same tune as is Burns' "Scots, wha hae," "The daie of God now dawis."

Most people have the idea that standing was the posture employed in prayer in public worship, but, on the contrary, all knelt. All notices of the early Church worship point to this as the posture, although, peculiarly, it appears the Episcopalians in Scotland stood during public prayer. In 1595, the Presbytery of Glasgow orders all to "humble themselves on their knees in the kirk in the time of prayer." Would that the Church to-day had as much sense, or care and regard for what is scriptural, decent, and seemly: but no, the people give up standing and take to hunkering, and the Church looks idly on, and gives never a word of counsel. Twice a day the Covenanting army of 20,000 men encamped at Dunse Law, in 1639, "simultaneously knelt to prayers." In the order for the General Fast in Knox's Liturgy, the rubric orders the minister and all the people present at the service to humbly prostrate themselves for a while (advising about fifteen minutes) in silent prayer before God.

Besides the Sunday services, there were in towns, and even in villages, daily services for prayer and the reading of the Word. The readers read the prayers and Scripture lessons night and morning in the church, and in towns many of the churches were open at all times for private prayers. Week-day sermons were, in towns, generally preached twice a week. At these sermons the First Book of Discipline recommends that the common prayers which it enjoined on other days should not be read, lest the people should "think them no prayers which be made before and after sermon." This seems to mean that there was a danger that the people would regard extempore prayers as no prayers at all.

Another service, called the Exercise, was held in many towns every week, and was attended by all the ministers in the district, one of whom, in turn, preached the sermon, at the close of which there was, probably, a discussion on the subject. Aberdeen is, perhaps, the only place in Scotland where the Exercise still exists, and there it is held every Thursday, and has been held, almost without a break, since 1561. It sometimes came perilously near extinction, though, the preacher for the day often having to be hunted up on the morning of the service, he having forgotten all about it, and it was attended by only some sweetie



wives and beggars, who came to hear the marriages proclaimed, so that they would know where to go. Fortunately the revival of Reformed churchmanship came in time to preserve this link with the long past, and, by the efforts of Dr. Cooper, Minister of East St. Nicholas parish, the Exercise is now a regular service. There are several early notices of the Communion being administered at the service for the behoof of merchants and sailors who were to sail before Sunday.

The rubrics for the administration of baptism give no hint that any deviation from the set forms was to be allowed. Baptism must be public; private baptism is absolutely forbidden; the law of the church was plain and emphatic. The rubric in the Liturgy is express: "The infant that is to be baptized is to be brought to the church on the day appointed for common prayer and preaching." This was earnestly contended for by the Scots at Westminster against the English, by whom public baptism was almost unknown. The child was to be presented by the father and godfather, and the baptism took place as soon as possible after the child was born. There is no mention of the mother; often she would not be able to come. An English traveller in Scotland says the father, attended with witnesses, sometimes twelve or twenty, received the child from the midwife. Barrie's "Auld Licht Idylls" gives a good illustration of some of these customs lingering among that conservative people, among whom, especially the mothers, there was a record-breaking spirit, and where a mother got into disgrace by working on Sabbath morning to get a child, born late on Saturday, baptized at the service next day. The godfather was always present, down to quite late times. Whittinghame and Coverdale were godfathers to two of Knox's sons, and James Melville tells us he had the Earl of Mar for his godfather. This custom was common to all Reformed churches, and has much to recommend it; hence was opposed by the Brownists. It was abused, however, sometimes twelve and sixteen men standing up with the father. In 1622 the Session of Aberdeen forbade any more than four, at the most; and in the Glasgow Session records, as late as 1646, is an order that "those who had children baptized on Sunday shall have no more gossips than six." In later times these were regarded by some as additional sponsors, by others merely as witnesses.

The father and godfather being present, the minister asks them if they "present the child earnestly desiring that he may be engrafted into the mystical body of Christ." to which they answer, "Yea; we require the same." "The minister proceedeth," and reads an excellent address on the meaning of baptism and its obligations; then the father rehearses the Articles of his Faith (the parent, not the minister, repeated the Creed). The minister then read a quite lengthy exposition of the Creed, prayed for a blessing, and baptized the child by sprinkling, and again prayed, the last prayer being more a thanksgiving. The service took place generally after the sermon, and the child was held during baptism by the father. The prayer before the administration ends with the Lord's Prayer, a prayer which the early Reformers justly had a very high regard for and used in all their services. The Scots at Westminster made a noble fight for the retention of the Creed in the Rubrics for Baptism, but the narrow-minded Independents would have none of it, so the Scots, in their keen desire for union, gave way, more's the pity.

Knox's Liturgy advises that the Lord's Supper be celebrated once a month, or as often as expedient. The Reformers believed in frequent celebrations: to them the Holy Supper was the central rite, and a blessed means of grace. Calvin denounces annual celebrations as a thing of the devil. Some Scottish churches have returned to monthly celebrations. If the service was in an old-fashioned church, then the tables would be set in the chancel or choir, the people giving their tokens as they passed through the door of the rail; but the tables were generally set down the middle aisle, decently covered, and the people sat at these tables during the communion. The question of how to receive the communion nearly broke up the Westminster Assembly. The English had been accustomed to communicating in their pews, the elements being carried about. This mode was utterly alien to the Scots, who had been accustomed to communicating at a table, and saw so much of the symbolism of the sacrament in sitting at a table spread by the Lord for His guests, and they simply would not give in. As Henderson says: "We, sent from the Church of Scotland, are all of one mind on this point. We can hardly part from it—nay, I may add, we may not possibly part from it." The discussion waxed hot, and the whole bright vision—or, rather, mirage—of union and uniformity was in peril over

this question. At last a compromise was reached, and the Directory says "to sit at or about it." The pity is that the Independent custom has carried the day, and now the beautiful old custom has disappeared. I have seen it in a Covenanter church, but nowhere else. In Scotland, however, the book boards of the communicants' seats are covered with white linen cloths to represent the tables; but in Canada we have got down to naked nothing. The good old custom is gone, and it is, perhaps, hopeless to look for its restoration. We simply can't, at present, for the middle aisle has disappeared, and, worse than all, the church building itself has almost gone, for it is almost beyond courtesy to call the music halls now in vogue, churches. The tables were filled, perhaps, several times at first; perhaps only once at the one service. One notice seems to show that Knox celebrated the communion daily for a whole week, till all had received, and notices show that the communion was administered in some churches on successive Sundays till all had communicated. We read also of two celebrations on one Sunday—one early, at four or five, the next at eight or nine. The service was very simple; the minister might read the institution and give the exhortation (fence the tables) from the pulpit; then, coming to the tables, he reads the exhortation, beginning: "Dearly beloved in the Lord, forasmuch as we be now assembled to celebrate the Holy Communion of the Body and Blood of our Saviour Christ." The old Scottish custom is, after the fencing of the tables, to sing a psalm (we generally sing Par. xxxv.), and, during the singing of it, the minister and elders go out to the vestry and bring in the elements, which have been prepared beforehand. Having them on the table before the ordinary service begins is an English custom. The minister then offers the prayer of thanksgiving and blessing, at the close of which he takes a piece of bread from the paten, and, using the words of the sacred narrative, breaks it and hands it to those nearest him, each breaking off a little and handing to the next, until the piece is finished, when another piece is handed from the paten. In the same way the cup goes around, being replenished when empty. During the participation the minister either addresses the people or the reader reads some one of the histories of the Passion. While those who have partaken rise and others take their places, generally a psalm is sung, although sometimes,

here, the Passion story would be read. When the last company has partaken, the minister again ascends the pulpit, and, "after a short speech tending to thanksgiving, he doth again solemnly give thanks unto God, and prayeth as on other Sabbaths." The prayer ended, all join in singing a psalm of praise suitable to the occasion, and are dismissed with the blessing, before which none are to depart, unless in case of necessity.

In Aberdeenshire, in many churches, the bread is cut into squares, and the patens are passed from one to the other along the covered book boards, each taking a piece. Some of the old people there, in quite modern times, used to partake of the communion fasting, and some of the older clergy used the mixed cup, and perhaps some could yet be found who use it.

A very ancient custom was for the minister, during the prayer of consecration, to take a paten and a chalice into his hands. This was given up, but Wright tells of a body of conservative seceders who hated innovations, who held firmly to this, even making it a test of communion that all should believe in the minister lifting the cup and paten. They were nicknamed Lifters.

At first there were no additional week-day sermons in connection with the communion, though there are early notices of a Saturday preparation. It was the practice to have on the Tuesday preceding a meeting for the reconciliation of offences. At it the people were permitted to point out what they thought amiss in the lives and conversation of the minister, readers, elders, and deacons, but in troublous times these became the scenes of violent strife and mutual recriminations, and so gradually disappeared. Preparatory services began, though, to be held quite early; the Thursday was the Fast, a day on which no food was partaken of till after the service, a custom which still lingers in the Highlands. It was the day of humiliation for sins. The Saturday was the day of preparation. Tradition connects the establishment of the Thanksgiving service on the Monday with the wonderful revival at the Kirk of Shotts.

There are other services I should have liked to touch on. Marriage, ordination, excommunication, absolution, etc., but my paper is already long enough. I hope that enough has been said to show that the church was not always chained to her present bare and unattractive services, but had a fullness and beauty all

her own. Blighting innovations came, especially from the influence of the Brownists. The church fought with great zeal against the innovators, who were extremely hot against what they called the three nocent ceremonies, viz., the use of the Lord's Prayer, the Gloria, and kneeling in the pulpit. The Creed came also in for their condemnation. These innovators were strongly suspected of schismatic tendency and a leaning to Independency. They seem to have been much the same in many of their views in regard to the Church as the Plymouthites of to-day, only worse, for they stuck within the Church, and corrupted her. Baillie speaks most strongly against the innovators. In his defence of the Gloria, the use of which he justifies by the Lord's Prayer conclusion, "We grant," he says, "that it is a part of the Liturgy, and mass book, too. But this proves it not to be any worse than the Lord's Prayer and the Belief, which are both in these evil books. True, the Brownists will teach you to scunder at both . . . I exhort you in the name of God, as you would not open the door to many and dangerous novelties, return to your former practice, and cheerfully join with me, your pastor, and the rest of the flock, to ascribe to the Father, Son, and Holy Ghost that eternal praise which is due unto His name." The author of "Scots Affairs" says that about 1640 learning began to be discountenanced; set forms of prayer were given up, such as used them not being considered spiritual; the Lord's Prayer, the Gloria, and Creed laid aside, and churches held in no more reverence than other houses. This is most likely true. We see much the same marks as ignorance bears in our own time, joined, as it generally is, with spiritual pride. But this can be said only of the sectarian innovators. The best men of the church were opposed, and sought to maintain Catholic use, and her assemblies testified with no uncertain sound, and at Westminster, in spite of all the opposition of Independency, our representatives fought a good fight, and kept the faith in regard to these matters as others, as we can see from the Directory and contemporary writings.

Such, then, was the use and wont of our mother church before, in the seventeenth century, by Brownism and sectarianism, by narrow-minded ignorance, bigotry, spiritual pride, and self-righteousness, she was stripped of her garments of beauty, and afterwards hardened to her shame by the rationalistic moderatism of

the eighteenth century. It is no wonder, then, that many of the leal sons of the Church earnestly desire and seek to see her delivered from the bondage of Egypt, and set down again in her own land of light and liberty. In the Scottish Church the Church Service Society (to be distinguished from the Church Society) has done good service, and has been followed by like organizations in the U.P. and Free churches. Here in Canada we have much need of some such society, for the Church has broken loose, and, unless care is taken, the danger is she will sell herself for nought (except popularity and to be in the swim) to an equally bad bondage. If any one who reads this thinks that there is need of some organization which shall seek to restore the worship of the church to some of its former beauty and fullness, and to improve the services along lines that shall be in keeping with Scripture, the traditions of the Catholic Church Reformed, and the doctrines of our church, the writer would like to hear from him.

Soli sapienti Deo per Iesum Christum gloria in perpetuum. Amen.

R. G. MURISON.

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## SOME YOUNG PEOPLE'S SOCIETIES.\*

### NUMBER ONE.

THE Editor has asked for a "straightforward history of the constitution, methods, and fortunes" of our Y.P.S.C.E. Here it is in a few words:

The surrounding conditions are those of an average Ontario town, with a stationary, if not a declining, population, and the usual exodus of the young men to the larger centres. The community is chiefly English and Methodist. Presbyterianism is in the minority, although of a sturdy type, and its young people are, most of them, carefully trained in the home and the Sabbath school.

The Y.P.S.C.E. was founded in 1889, and, so far as known, was the first in the town or county. As new to the young people and to the congregation, the first suggestions in regard to the formation of such a society were received with ample caution. The need of some organization to band the young people together for spiritual culture and Christian work was strongly felt. The repeated collapse of strong and flourishing young people's societies of the old literary and social type, so soon as the novelty had worn off, emphasized the necessity of a different basis, if there was to be permanence. These societies, besides, it was acknowledged, had not touched the deeper life of the young people. But would a society that made its prayer-meeting the main attraction draw? Would the pledge not prove a fetter? And the timid said—and almost all were timid on this point—"How shall we dare to speak in meeting?" It was only after many quiet conversations with the young people, one by one, that the idea began to take root.

The organization was accomplished during the absence of the pastor on a long holiday, chiefly through the zeal and tact of his efficient "supply." On his return four months afterwards, to his unmingled surprise and delight, the pastor found his young people *vocal*. It was as much a surprise to themselves as to him.

\*Under this heading a number of papers will be given containing the history of what may be regarded as representative Young People's Societies of various kinds, and in various communities. It is hoped that they may prove useful to those who are engaged in instituting and conducting such organizations.

Some of those who were surest that they were born dumb, and must always remain so, were already using their tongues with pleasure and profit.

The history of the society has been uneventful. It has had its ups and downs. At the present writing it is smaller than it has sometimes been. But it has never shown any sign of disintegration, and now, at the end of six years, is still a centre of life and inspiration and work.

The "model constitution" was adopted, at the outset, in its entirety, with one exception, viz., a quarterly, instead of a monthly, "consecration meeting," and this so placed as to fall upon the week preceding the Communion. The arrangement has been found excellent, and there has been no disposition to change it.

In the "pledge," at that early period in the history of Christian Endeavor, there was no specific obligation, as there now is, to attend the mid-week service. The new form of pledge has not been adopted, but a fair proportion of the Christian Endeavorers do, as a matter of fact, attend this service; but, as their own meeting is held on Monday evening, those especially who are at school find it impossible to take the two evenings. It is a question whether it might not be better to hold the Christian Endeavor meeting on Sabbath evening after service, so that every Endeavorer might be perfectly free to attend the mid-week prayer-meeting of the congregation. Any arrangement which tends to provoke a division of interests, as between the young people and the congregation at large, must, in the long run, prove to the injury of all.

The practical side of "Endeavor" has not been overlooked. The church is brightened by flowers, Sabbath by Sabbath, and these are taken by the Visiting Committee, after the evening service, to the homes of the sick and the infirm, rich and poor alike. A quite unpretending bouquet has frequently given genuine delight in homes already filled with flowers, because it came from the church, and represented loving remembrance. The Visiting Committee has proved to be one valuable outcome of the Christian Endeavor idea, as also the Social Committee, through whose exertions many pleasant evenings have been given to the young people and their friends, young and old, and very handsome sums contributed to various enterprises within the congregation.



The society was no sooner formed than the subject of missions came to the front. Five missionary meetings are usually placed on the programme each season, a mission field, or a missionary, being taken as a topic. The public library of the town has placed several missionary books, such as Dr. Paton, Mackay of Uganda, etc., on its shelves, in recognition of its Christian Endeavor readers, and the *Cyclopædia of Missions*, and the Schaff Herzog *Cyclopædia on its Books of Reference table*. The Fulton system of "two cents a week" for missions and benevolence has now had a year's trial and with success. The local union, which includes the four societies of the town, has done a little missionary work in supplying reading matter to vessels visiting the port.

The "fortunes" of almost any society will include failures as well as successes. Our society has proved no exception to the rule. It has been stronger in the study of the topic and the development of the missionary spirit than in the purely devotional element. Presbyterians, young and old, are they not apt to be slow of speech? Boys and girls at the "conscious" age fight shy, simply through shyness, of anything that threatens to bring them forward. But some progress has been made, and it is possible that a Junior Endeavor Society might solve the difficulty by accustoming the children to the sound of their own voices before the terrible age of self-consciousness arrives. It is certain that one of the reasons why fewer boys than girls are found among the Endeavorers is just this "stage-fright."

The presbytery in which our society is situated was one of the first to call its young people together. This was done in 1893, and in 1894 a Presbyterian Young People's Society was formed, with a simple and comprehensive constitution. It embraces all young people's societies recognized by Sessions and unites them for spiritual culture and work. This organization has now for two years been supporting a missionary in the Northwest, whose letters go the round of the various societies in the presbytery, and have thus done much to bind them more closely together.

The three Presbyterian conventions already held have demonstrated the wealth of resource at the command of our young people. The programme has been left almost entirely in their hands, and nothing could be more admirable than their treatment of the various topics, except, perhaps, the spirit of deep and

genuine consecration thus made evident. These gatherings have helped our young people also to recognize their strength. Presbyterianism has been given visibility; and this, in a section where it is in the minority, is of exceeding value. It is not improbable that such Presbyterial "rallies" may prove stepping-stones to an occasional great gathering over the whole Church. Why not? It is vain to cry, "Too many meetings! Too many organizations!" Presbyterianism has its choice: that the enthusiasm of its young people shall be given altogether to the various local, and county, and provincial, and national, and international organizations of a general character—and none of these are to be spoken against—; or that, in accordance with the spirit of Christian Endeavor, its own Church shall receive the first and chief share.

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#### THE OLD FRIENDS.

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Where are they scattered now,

The old, old friends?

One made his dwelling where the maples glow,  
 And mighty streams through solemn forests flow,  
 But never from that pine-crowned land of snow  
 A message sends.

Some meet we oft amid

Life's common ways;

But then, perchance, a word or smile declares  
 That warm hearts throb beneath their load of cares;  
 For love grows on, like wheat among the tares,  
 Till harvest days.

"But some are fallen asleep."

The words are sweet!

O, friends at rest beneath the blessed sod,  
 My feet still tread the weary road ye trod,  
 Ere yet your loving souls went back to God.

When shall we meet?

O, thou divinest Friend,

When shall it be

That I may know them in their garments white,  
 And see them with a new and clearer sight,  
 Mine old, familiar friends made fair and bright,

Like unto Thee?

—*Sunday Magazine.*

## DR. ANDERSON, OF GLASGOW.

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SOME weeks ago I saw in a paper a reminiscence of the late Rev. Dr. Anderson, of Glasgow, in which I felt much interest. That article recalled to my mind some events of a day in which I was favored by being admitted into his company, in the year 1854.

Having been sent to Bridge-of-Allan to address a missionary meeting on the Sabbath evening, I learned that Dr. Anderson was to preach that day in Blairlogie, a village about two miles distant, in exchange with Mr. McLaren. Being intimate with those at the manse, I went over in the morning that I might hear Dr. Anderson. I had heard him only twice in Glasgow, and was deeply impressed with his simplicity and earnestness in addressing the congregation, and was very desirous to embrace this opportunity to hear him again. The little church was completely filled by an interested audience. His grave appearance seemed to convey a feeling of solemnity to the congregation, and the devotional services were peculiarly impressive. In prayer he seemed to feel himself in the immediate presence of God, and clothed his petitions in language simple as that of a child pleading with a father for some special favor, but with a poetic elegance I have not felt excelled; confessing sin, for which we have no excuse to present—sin that has rendered us very feeble before temptations to which we have often yielded; but through the loving kindness of our gracious Saviour we have forgiveness and restoration to His presence, so that we have Him with us when we, as pilgrims, pass on through the storms which overtake us by the way. May we be made to feel that we are sojourners, and that this world is only an inn in which we are to tarry for a night! Move us to be up early in the morning, and hasten on through the tempests and darkness, cheered by the light that shines from our Father's house, far up the mountain, where our souls at last shall find shelter from all that now makes us tremble.

He announced as his subject the parable of the lost piece of silver. Then pausing, with his eye turned toward the ceiling, said: "Friends, I was under a sore temptation this morning. I remembered that there stood a man here who preached doc-

trine that is dear to my heart. Mr. Pierie, who preached Christ would come in person and reign on this earth, was put out of the Relief, and, through the cowardice of the Secession, was not received. He preached that which I believe is the hope of the world. I was tempted to preach that doctrine to-day, but I had not asked the liberty of Mr. McLaren, so I thought it better to resist the temptation, and preach to you from this subject.

“In a parable it is often hard to know all the things to which reference may be made. Some may think that the woman here represents the church, and the *besom* represents the ministers of the church. I am not going to speak to you about these things; I am concerned about the silver. This lost piece of silver represents the lost soul. I wish to point out some respects in which it is like the lost soul, and some things in which it is not like the lost soul. It is like the lost soul because it is lost to its owner; it is lost to the world; it is lost to itself.

“It is not like the lost soul because it cannot do anything for itself; it cannot cry, ‘Lord, have mercy on me.’”

The aptness of the illustrations employed and the solemnity with which they were spoken had a very marked effect upon the hearers. We learned afterward that two young men were brought to Christ by means of that sermon that forenoon.

At the close of the service Dr. Anderson announced: “We meet again in the afternoon, when I will endeavor to give you something better prepared and a little better digested.”

We retired to the manse during the interval, where he made choice of a cup of coffee. While it was being prepared he asked whether there are any in the neighborhood of the name of Bald, saying: “The reason why I ask is: There was a young man, by name John Bald, who was from this part, who roomed with me one winter at the University in Glasgow. He was taken with consumption, and I was taken with smallpox. John was taken home to his father’s house; my sister came to nurse me in the city. In my sickness I had a dream, which I spoke out, and my sister took note, and afterward told the dream. By this I was able to recognize it as that which had been in my thought. The dream was in three separate parts, with a pause between, but the thought of the succeeding part was the continuation of the preceding dream. John and I agreed to go to the north to get a tree to put up in the back of the pulpit. We set out together in

the morning and travelled over Campsie hills by the shortest way to Stirling, thence on to Perth. I do not know whether I had seen a picture of Perth before, but what I saw in my dream was the Perth which I saw when I visited it some years after. We passed on to the north, and came to a great forest surrounded by a high wall, over which we got with much difficulty. I came to a tree, and said to John, 'I chaps this one.' He chose another. We were very tired by the cutting down of our trees. John asked me to help, but I said, 'Every man must bear his own burden.' We got our trees on our shoulders, and came to the wall, but had great difficulty in getting over. John again asked me for help, but I answered, 'Every man must bear his own burden.' We came on with our burdens, but felt them oppressively heavy. We got to Stirling bridge, when John said to me, 'You must go on alone, I am not able to go any farther.' I went on over the Kilsyth hills bearing my tree, until I came to a moss near to Glasgow, where the dream ended. Afterward enquiry was made, and it was found that the hour John said, 'I cannot go any farther,' was the hour in which he died." Then Dr. Anderson added: "I believe that the spirits of the dead often visit their friends as they pass to the spirit world."

He related another incident of his student days: "At the Christmas holidays, fourteen of us, when leaving the university, agreed, on our return journey, to meet at a bridge near to Kirkintulloch, that we might walk into the city together. There was snow on the ground. We amused ourselves by snowballing one another. I was so exhausted by my efforts in this that the rest required to carry me from Sighthill into the city. Ten years ago thirteen of these were dead. I am the only one of the fourteen now living." Then he added: "The race is not to the swift, nor the battle to the strong."

During the afternoon the doctor preached from the words: "For me to live is Christ, and to die is gain." The sermon was an elaborate production, which he closely read, but the hearers seemed not to be so deeply interested as they were by the morning sermon. After the public service the doctor, his son William, in delicate health, and the writer, went on our way toward Bridge-of-Allan, where I was sent to address a missionary meeting. The doctor asked the writer whether I had carefully re-read

the MS. of my address to-day. "For," said he, "when I was a young preacher I visited a congregation on a thanksgiving day; the minister asked me to preach for him. In the thought that I could easily recall a sermon which I had prepared, I promised to preach; but, as I was proceeding, my memory failed me, and I came down like a winged eagle; no, like a winged 'craw.'" His son said, "I thought, father, you always read your sermons when a young preacher." "Na, na, Willie, I had two readers, and two memoritors." Having made some enquiry regarding the methods of training for public speaking, he passed a high eulogium on the late Dr. Leifchild, and said this was the method he approved: "Begin low, speak slow, rise higher, catch fire, be self-possessed when most impressed." As we went on, the sun's rays burst through a rent in the cloud, and shone on the trees on the mountain side. He suddenly stood, and, raising his hands, said, "O, how beautiful!" Then said, "That is a mean saying of Mrs. Stowe—'Mount Blanc stands among the Alps as Christ among the angels.' She is not a dignified woman, that. There are three kinds of folk in America: the very good, the very bad, and the Stowes." He made reference to Dr. Wardlaw, who had recently died, and said: "That book which he had written on church government was ably answered by Dr. King." Then he asked whether I had read Dr. King on church government. My reply was, "All I have read of it was when on the railroad train." He replied, "You must read it somewhere else than there. It is a teetly book, and hard to answer. Dr. Wardlaw may be glad he is dead."

When near the end of our walk he expressed a prayer that I might be blessed in presenting the claims of the Gospel on those who have it to send it to those who have not yet got it. "I will not be at the meeting, but the Lord will guide you." This was our last parting in the body, but the influence of his words that day has not yet been exhausted.

R.H.M.

## CAPE BRETON.

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UNTIL last summer Cape Breton was to me little more than a name. I knew there was such a place, and had a vague idea that it was an island, but that was all. Now it is a very pleasant reality; and although a little more than two weeks spent on the island may not seem to be sufficient to enable me to speak with authority, I will try to give to the readers of *THE MONTHLY* some conception of its charms as they presented themselves to me. I do this all the more readily because I feel that, as Canadians, we do not appreciate our country as we should. We go into raptures over scenes we have witnessed in distant lands, whilst we overlook what is equally worthy of admiration in our own.

On the morning of the last Monday of July I left Toronto to spend a four weeks' vacation in the east. I had not planned my route very definitely, but had left the latter part especially to be determined by circumstances as they would arise. I spent two days in Boston, visiting the places of historic interest in that city; then took the boat for Yarmouth. Two days were spent in the Annapolis valley. We climbed, or, rather, rode to the top of Blomidon, and looked down on the happy valley immortalized by Longfellow. We sat under the willows and read *Evangeline* on the supposed site of Grand Pré. We walked over the meadows which stretched to the eastward, and stood on what we believed to be the very spot where the Acadian farmers embarked when carried from their homes. We were struck with the minuteness and accuracy with which the poet has described the scenery of a place which, we are told, he never visited, and we could not help wishing that he had been equally accurate in his account of the manner and spirit in which the Acadians were treated; for all are now aware that whether deceived by the authorities he consulted, or whether by an undue exercise of poetic license, Longfellow has done the English an injustice in his beautiful poem. More than a week was spent in Halifax, that delightful city by the sea. Then Mr. Gandier, of Fort Massey Church, and myself started for Cape Breton, and the remainder of our vacation was spent in sailing on its lakes, fish-

ing in its streams, exploring its beautiful glens, and, as one of our companions said, loafing in its hospitable manses. In attempting to describe the objects of interest in Cape Breton, perhaps the best plan would be to take the reader to the different places we visited. Space will not permit this, so I will be content with pointing out the more salient features which impress the visitor.

That which attracts the attention of all is the scenery. The island is divided into two parts by the Bras d'Or lakes, two arms of the sea which from the north-east thrust themselves into the land in a south-westerly direction. They run parallel to each other for about twenty miles, when they unite, forming the island of Boulardarie. When they unite they widen into an extensive lake with numerous bays, which stretch out in every direction. At the southern extremity of the lake it narrows into a channel only a few rods wide, which is now spanned by a handsome railway bridge. It again opens out into a still larger lake, which extends to within about a quarter of a mile of the south-western shore of the island. The narrow neck of land which divides the ocean from the lake is now cut through by St. Peter's canal. So that, as I have said, the island is divided into two parts and forms, in fact, two islands. Perhaps the most picturesque, if not the boldest, scenery is to be found in sailing on these lakes. There are two or three points which are specially attractive. One is after passing the Grand Narrows in going up the lakes. On either shore are well wooded hills which rise almost from the water. In front, lying on a slope which stretches back from the lake, is the village of Baddeck, which has been made famous by Dudley Warner in his "Baddeck and that Sort of Thing," and which is now each year becoming better known as a summer resort. Away to the north in the distant background are the mountains of Big Baddeck. To the right of the village is Whycocomagh Bay, an arm of the Bras d'Or, which extends for over twenty miles to the west. On the left is a bold promontory which juts out into the lake for a considerable distance. It is owned by Prof. Bell of telephone fame. He has erected on it a cottage, or rather castle, which commands a view of the whole surrounding country, and which can be seen for miles when steaming up the lake. I had often been told that Cape Breton, in many respects, resembled Scotland, and on the morning when we first beheld the scenes which I have described, I could hardly



convince myself that I was not there. It had been raining; the mist was on the mountains; the sun's rays were striving to pierce the still threatening clouds; and, as we looked on mountain, lake, and castle, we for the moment imagined we were approaching the domain of some "lord of the isles" whose ancestors had for generations held, if not undisputed, at least triumphant sway.

Another scene which cannot soon be forgotten is witnessed when we pass out of the lakes into the Atlantic at the northeast. After leaving Baddeck our boat passes round the southern point of Prof. Bell's mountain and enters the Big Bras d'Or, the larger of the two arms which I have mentioned. For twenty miles we steam up that golden arm with the well cultivated Island of Boulardarie on the right and the more rugged mainland on the left. We pass on the one side comfortable farm houses and fruitful orchards, and on the other lonely cottages. Suddenly the arm widens and we find we are on the Atlantic. Away to the north are the high mountains which guard all the northeastern coast. To the south is a bold headland, beyond which is the well-sheltered harbor of Sydney. The scene as we pass round this headland is, at times, inexpressibly grand. I am afraid, however, that on the day we beheld it all the passengers were not in a position to appreciate its grandeur. There was a stiff gale blowing from the ocean, and our little boat, which was evidently not built for rough waters, was tossed about in a manner which for the time being awoke other feelings than those of love for the beautiful.

If one wishes to explore the interior of the country there are so many routes which can be taken that it is no easy matter to choose between them. If time would permit, it would certainly not be wasted in taking them all. If Baddeck is made the headquarters, there are a number of delightful drives in every direction. One leads to the Middle River Valley, one of the most retired and peaceful spots to be conceived of. It is a valley about twelve miles long and six wide, enclosed on every side by well wooded hills, the only openings being one where the river enters the valley, and the other at the opposite end where it passes out after flowing the full length of the plain. If one should get wearied with the bustle and worry of the world, no better spot could be chosen in which to retire from its din and strife.

Another route is to take the boat to Whycomagh, a little village lying at the head of the bay, and then driving through Skye Glen, Hillsboro, Glendyer, past Glen Orra, through Strathlorne, until you reach the Margaree river. Each of the places which I have mentioned possesses some charm peculiar to itself. Hillsboro is a well cultivated region. There are farms there as fertile as any to be found in Ontario, whilst it retains its picturesque beauty. It is said of Burns that when he chose a farm he made a poet's, not a farmer's, choice. Had he lived in Hillsboro, he could have united the two. He could have found that which would have satisfied his poet's soul and also rewarded his labors as a farmer. Then in Strathlorne we have not only the mountains before and behind, but we at intervals get glimpses of the blue waters of the Gulf of St. Lawrence. Margaree is a river which is not only majestic as it winds in and out amongst the mountains and sweeps on its course to the sea, but its very name causes an electric current to pass up the arm of every fisherman who has whipped its waters. And permit me to say here that Cape Breton is a paradise for fishermen. I am not going to tell what marvellous success we had, although I could prove that "truth is stranger than fiction" by telling with a good conscience fish stories which would cast into the shade all the apocryphal tales which have done so much to shake men's confidence in their fellow men. There are many other places of interest to the lover of the beautiful which I would like to mention, but space will not permit. I understand that the grandest scenery is to be found in the north; there we witness scenes as rugged as any to be found in the Highlands of Scotland, but for variety and delightful combination of hill and plain, lake and river, it would be hard, either in America or the old land, to find anything which could excel the places I have mentioned.

Cape Breton has also material resources, which make it a valuable part of our Dominion. Nowhere are there richer coal fields than are to be found along the shores of the Gulf and in the district around Sydney. We spent a couple of hours in one of the mines, and were able to form some slight conception of the wealth that is stored up in the bosom of the earth. There are also plaster and marble mines which, when fully developed, will enrich the island. It has also many rich farming tracts. I have

spoken of Boulardarie and Hillsboro, but nearly every valley is fertile, and some of the mountains can be cultivated to the very summit. Take, for instance, Cape Mabou, which rises to a height of over eight hundred feet from the plain. To look at it from the bottom one would imagine it to be an unbroken forest, but when you reach its summit you find an extensive plain, with numerous farms. Then I can conceive of no better country for grazing purposes. There is upon the hillsides abundant pasturage for countless flocks and herds. The great difficulty is that there is no market within easy reach, the facilities for transporting the produce are not good, and the farmers have not encouragement to produce more than supplies their wants. However, matters are improving. There is a railway extending from the Gut of Canso to Sydney, another has just been opened from Sydney to Louisbourg, and another is being surveyed along the coast of the gulf. The people are deeply interested in the last, and when a party of us were driving through the country we were taken for railway magnates. No one seemed to suspect that we were ministers. The nearest approach to that was when I was taken for a Sabbath-school superintendent. As for the others—! It is hoped there will soon be a decided improvement in the direction of developing the resources of the country, and when that takes place Cape Breton will contribute very materially to the wealth of our Dominion.

The country has also an historic interest. Now that there is railway communication between Sydney and Louisbourg, no one should leave the island without spending at least a day in walking over the place where one hundred and fifty years ago stood the strongest fort in America. Louisbourg stood like a sentinel and guard on the extreme eastern shore of the French possessions. Its importance as the key to the whole country was such that millions of pounds were spent in making it impregnable. Nature also lent her assistance in giving it strength. For miles both north and south of the fort there is scarcely a spot where, even in calm weather, a landing can be easily effected. As for the harbor itself, although most accessible, we can see that it could be easily defended against the strongest fleet in time of war. Yet on two occasions that fort was taken from the French; first by the New Englanders, who, under Pepperell, came a raw, undisciplined army, and, with an audacity which has scarcely ever been

equalled, attacked, and, in an incredibly short time, took possession of the fort. This summer, with the consent of the Dominion Government, the New Englanders erected a handsome monument on the site of the fort to commemorate their victory. The fort was again ceded to the French, much to the disgust of those who had fought so hard to get possession of it. A few years after it was again besieged; this time by the regular British forces. In the meantime it had been more strongly fortified, and the description of the struggle which resulted in its coming into the possession of the British is one of the most thrilling to be found in all the literature which has been devoted to military exploits. It was there that Wolfe, the hero of Quebec, won his first laurels on American soil. We were fortunate in visiting the place after a storm, and saw it very much as Parkman did when visiting it before writing his graphic description of the sieges. We stood, book in hand, and were able, from Lighthouse Point, where the waves were dashing against the rocks and the spray rising to the very top of the cliffs, to locate the different points which were attacked by the besiegers. Then afterwards we went round to the site of the fort itself and traced the line of the old walls, and tried to locate the old streets. This was not so easy to do. After the fort for the second time came into the possession of the English they ordered it to be completely demolished, and this was done so thoroughly that all the houses are gone. Only slight depressions in the ground mark the streets, and only two of the bastions remain, and these are partially destroyed. We saw, however, the "casemets" where, during the terrible days of the siege, the women and children were huddled together to protect them from the bursting shells. We would have liked to have remained longer on a spot which brought the past so vividly before us, but a heavy downpour of rain obliged us to take shelter. Like every other place of historic interest, there are numerous relics which can be purchased. By paying a small sum you could get an anchor or a cannon ball, or one of the stones of the fort. We, however, were not in a position to charter a whole car, so we did not purchase.

The glory of old Louisbourg has departed, and there are very few traces of its former greatness. It is possible, however, that it may yet attain to even more than its former importance, not as a military stronghold, but as a commercial centre.

It and Sydney are nearer Ireland than any point south of the St. Lawrence, and it is nearly three hundred miles nearer than any other harbor in America which is accessible all the year round. It is for this reason advocated by some as the terminus of a railway which would connect with a fast line of steamers to Britain. If it should be so chosen, Louisbourg would have a future brighter than its past.

Now a word about the people of Cape Breton. Writers have spoken of the island in such a way as to lead one to believe that you have only to go there in order to be carried back into the last century, or, at least, the first decades of the present; that the people are so tenacious of old customs, so unprogressive, that you find there habits and manners which are to be found in no other part of America. There may be such places, but we did not see them. It is true that the people have not made the progress one would expect in developing the resources of the country, but this is due, as I have said, to the isolation and the poor facilities for conveying the results of their labor to market; but whilst this is true, nowhere will you find a more interesting people. With the exception of a number of colonies of French, the descendants chiefly of the old Acadians, the majority of the people are of Highland extraction, and while coming in contact with them I was continually reminded of Norman Macleod's "reminiscences of a Highland parish." They are the most hospitable people I ever met. Wherever we went we received a true Highland welcome. Highland manses are proverbial for hospitality, and certainly the Cape Breton ones are not behind. Ian MacLaren says that "no man can be as courteous as a Celt," and when leaving the mountains and glens of Scotland, those whose descendants inhabit Cape Breton did not leave their courtesy behind them. I am not in a position to say much regarding the general intelligence of the people, as we were only there for a short time; but we found this, that not only in Sydney and Baddeck, but also in the most remote valleys forty miles from a railroad, and a hundred from where even a weekly newspaper is published, we found families of the highest culture; maidens who had graduated in ladies' colleges, and who, for grace and refinement, could sit for the portrait of Scott's "Lady of the lake"; old gentlemen with courtly manners, who were not only familiar with what is going on in the busy world, but who had studied our best literature

and had thought deeply on the problems of the day. Then as to their religious life. A great many of the Highlanders are Roman Catholics; the majority are, however, Presbyterians, and we found that our church is more than holding her own. When visiting one of the coal mines we were told by the minister of the place that his congregation consisted entirely of miners; that they were regular in their church attendance; that as many men attended prayer meeting as women; and that they contributed liberally, not only to the support of the church, but also to the mission schemes. We found that interest in missions all through the island is deepening. This is not to be wondered at when we learn that some of our most devoted missionaries have come from Cape Breton. The Christian Endeavor Society has taken deep root in the churches, and is doing good work. The Sabbath is, as one would expect, strictly observed. I was told, since coming home, by a friend who had spent a summer on one of the boats which carries supplies to the numerous lighthouses on the coast, that one Sabbath morning two or three of the crew thought they would spend the day in fishing. They had not been ashore an hour when they returned, and when asked why they had come back so soon, they said that if they had not hurried away they would have caught more than fish, as the sturdy Highlanders, in sufficiently good English for them to understand, informed them that they would have no desecration of the Sabbath there. There is one difficulty in our church there. The majority of the people speak Gaelic, and, although with a few exceptions, they understand English, they insist in nearly every congregation on having a Gaelic service. Owing to this it is sometimes difficult to get all the pulpits supplied. When we were there, there were a number of vacancies. If any minister who can preach in Gaelic, and can preach well—for they will not tolerate poor preaching—will go to Cape Breton, he will get a warm welcome. He must remember, however, that he cannot turn the sermon he has preached in the morning into Gaelic and preach it over again. They will not have an English sermon warmed over in a Gaelic oven, but their spiritual food must be kneaded by Gaelic hands, baked over a Gaelic fire, before it will be acceptable to a Gaelic taste.

There are a great many other features of Cape Breton life to which I would like to refer; but I must close. As I said at

the beginning, the island is to me a very pleasant reality, and I know of no place where one can spend a more delightful vacation. Its scenery, its ocean breezes, and its people all combine to make it one of the most charming of summer resorts. If any one should be tempted to say that I have overdrawn the picture, all I can say is go and see for yourself, and I feel sure you will come back saying "one half has not been told."

JOHN NEIL.

*Toronto.*

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"THINK for a moment of the majesty of Jesus, of His simplicity, His sweetness and strength, His sympathy with the poor, and His love for all, the depth of His insight, the scope of His vision, of His sublime intellect, His unfaltering courage, His service of men and His mastery of souls, of the purity of His life, His exquisite tenderness for sinners; and think of Him with all this beauty of character living in the narrow circle of a provincial Jewish town, and yet being the most universal man that ever lived on the face of the earth . . . If you take the greatest men of all times, what were they compared with Jesus Christ? What was Tacitus? A Roman. What was Socrates? A Greek. What was Shakespeare? An Englishman. What was Goethe? A German. Christ was not one of these, yet He was more than they all—He was the Redeemer" (pp. 23, 24).—*Sir Andrew Clark.*

## MISSIONARY.

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### WORK IN THE PRESBYTERY OF CALGARY.

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THE Presbytery of Calgary has an extensive territory within its bounds. It has stations all the way from Swift Current on the east to Banff on the west, a distance of over 400 miles; while the exact extent of its jurisdiction from Fort MacLeod northwards cannot at present be stated, on account of the small success that has hitherto attended polar expeditions. It is said that one member of Presbytery travelled 360 miles by rail to attend the September meeting at Edmonton—how far he travelled by horse or foot not being mentioned. Of course he had to travel the same distance home again and in the same way, paying something, I suppose, to the railway company. Under such circumstances it is reasonable to believe that some day the Presbytery of Calgary will be divided. A number are of the opinion that it ought not to continue much longer undivided.

The country within the bounds of the presbytery is as varied as it is extensive. The eastern portion consists of monotonous prairie, sparsely settled with ranchers, where it is settled at all. The Edmonton district in the north contains a great deal of good farming land, and is well supplied with timber; while to the south and west of Calgary lie the foothills and mountains.

The work that has to be done is, like the territory, both varied and extensive. According to the Assembly report of last year there were within the bounds two self-sustaining congregations, two augmented congregations, nine mission congregations, and ten mission stations. When one remembers that it is possible for thirteen or fourteen preaching places, scattered along seventy or eighty miles of railway, to appear in the blue book under the unassuming guise of "one mission station," he can perhaps form some idea of the extent of the work.

Its variety is fairly well illustrated in the *Quarterly Leaflet* for October of this year, an interesting four page publication issued under the auspices of the presbytery. First comes a statement regarding the fine opportunities for work among the Swedes and



Germans, reference being made to the recent appointment of the Rev. G. F. Vetter, an ordained minister of the Reformed Lutheran Church, to labor among the German settlers. Next there is given an account of the Mormon mission, in the course of which we learn that "a very suitable church has been erected at St. Mary's, clear of all debt, and capable of accommodating comfortably from seventy-five to one-hundred persons," and that "it is estimated that there is in this field a total of not less than from 800 to 1,000 Mormons, and the number is constantly increasing." Following this we find the Sunday-school report, a summary of the Home Mission report, and notes from the report on the state of religion, which show that all the ordinary church agencies are in operation, though often under difficulties hard to realize in most parts of Ontario. The *Leaflet* ends with a short account of the mission congregation of Pine Creek and Davisburg.

As this congregation lies alongside of the field in which it was the writer's privilege to work last summer, I may be permitted to quote here the first paragraph of the account given in the *Leaflet*. "A few miles south of Calgary, and within view of the clear-cut, snow-capped Rockies, is situated the little hamlet of Pine Creek—the creek receiving its name from a few clusters of stunted evergreens which grow here and there along its banks. Pine Creek is not remarkable for anything in particular at present. Its greatness lies not in its past or present, but, like the woman's basket of eggs, largely in the future. It has a post-office, where mails arrive and depart twice a week, and combined with it a country store, also a blacksmith shop, and a Presbyterian church. These are its chief features. The church is a neat, commodious building, with seating capacity for 200 people, which is far more than sufficient for its present requirements. It has a red roof, white walls, and a debt of \$300, by way of embellishments. Services are held here every Sunday morning at 11 o'clock. During the summer months twenty-five or thirty people are considered an average congregation, but in winter the congregation, like quicksilver in a thermometer, materially shrinks. Davisburg, some ten miles southeast of Pine Creek, is situated near the junction of the Bow and High rivers. Davisburg is a good deal like Pine Creek, barring the country store and the blacksmith shop. Here there is a comfortable little

country church, which is well filled nearly every Sunday with a hearty and appreciative congregation."

The field which is usually spoken of as the Foothills mission, lies directly to the north and west of the one described above. It extends from a point two or three miles south of Calgary to one over thirty miles southwest. It is all in the foothills, as its name implies, but in the western portion the hills are somewhat higher and the trails a good deal rougher than in the eastern. The country, like most of that to the south of Calgary, seems to have been intended for ranching, not farming. Those who have depended on their crops have got poorer and poorer, while those who were in a position to go into stock-raising, and did so, have usually prospered fairly well. High winds and late frosts in the spring, summer drought, early frosts and hail in the fall along with an occasional snow storm, these, whether acting singly or in combination, usually prove more than a match for the farmer. There were four points in the field at which services were held—Glenmore, Red Deer Lake, Fish Creek Forks, and Millarville. Of two of these, Glenmore and Red Deer Lake, it might be said that they were a good deal like Davisburg, barring the post-office and the church. However, to make up for that in which they came short they each had a schoolhouse.

At Fish Creek Forks there is a small log church built a few years ago, and clear of debt. Here services were held every Sunday, the attendance ranging from six up to fifteen. It is needless to say that there were far more people in the community than that. All seemed pleased to have the missionary call, even Roman Catholics, and some with far less Christianity than they, being offended if they should be passed by. But many who welcomed the missionary in their homes never gave him a chance of welcoming them at the church.

At Millarville the services were held in a vacant log-house. There was only one room in the house, but it in the course of time had gathered a wonderful amount of rubbish. However, after a few hours' work of a non-spiritual kind, the missionary could sit down and view with considerable satisfaction the results of his efforts. The rough of the rubbish had been cleared out; boards for seats had been arranged on such supports as an old trunk and an older stove; while an abandoned washstand had been converted into a pulpit. Moreover, there was ample provision for

ventilation through the stovepipe hole in the roof and broken windows, although this last was not due to the missionary's efforts. The attendance at the services was from eight to fifteen, and I was considerably encouraged, as that was more than I had been led to expect. Most of the people in this district are nominally English Church, and good work was being done among them this last summer by the Rev. Webb-Peploe, an evangelical and able man, who held weekly services at a point about four miles from the house in which our own were held. Should he continue his work, it is the intention to leave this part of the field entirely to him another summer.

At Red Deer Lake, fortnightly services were held in the schoolhouse, English Church services being conducted on the alternate Sundays by the missionary in charge of the Sarcee Indian reserve. There were only three or four Presbyterian families in this neighborhood, but a number of others attended, our organist being English Church, and our choir-leader a Methodist. A union Sunday-school met here each week, the school teacher acting as superintendent, and for a part of the summer a Bible class met on Friday evenings, being taught by the missionary.

Glenmore was the most encouraging part of the field. There were not many families within reach of the schoolhouse, but all attended, and seemed really interested. There was a life and a heartiness about the meeting that certainly did the preacher good, whether the audience was helped or not. I was never so much impressed with the fact that the kind of preaching a congregation gets depends in no small degree upon itself. I several times made the discovery that a sermon that was positively poor in the morning or afternoon was really not bad in the evening at Glenmore. Some way or other the spirit of the singing seemed to infuse itself into the preaching. The difference in the spirit of the singing might be partially accounted for by the fact that sometimes in the morning the missionary was compelled, by sheer force of circumstances, to try to raise the tune himself. Be that as it may, the audience did me good. It was not all true blue Presbyterian either. Some evenings Methodists, Baptists, Anglicans, Roman Catholics, and Presbyterians were all represented, and that, too, in an audience of not more than twenty or thirty. The spirit of the people is shown by the fact that summer and winter, whether they have church services or not, they keep up a Sunday

school. There is a difference between life and death in the spiritual as well as in the natural world.

In the *Leaflet*, of which use has already been made, the following statement occurs: "The student field of Foothills is to be left vacant during the winter months, with occasional services from the Rev. E. G. Walker, of Pine Creek and Davisburg. This is a wide field, and difficult to work in winter months." It is not an over easy or specially encouraging field even in the summer months, and there are a good many like it in the west. The settlers are far apart, and in a ranching country may never be anything else. If all were as interested in spiritual things as a good many are in money and cattle, fair congregations could be gathered. As a matter of fact, only a few are interested and doing what they can to have the services maintained. What is the Church to do in such cases? Is she to turn the few faithful ones adrift because many are indifferent? Is this indifference not rather a call to truer sympathy with the work and workers? The encouraging fields, of which there are many, are not so hard to deal with.

My own short experience has firmly convinced me of this, that the men who are standing for Christ and the Church in our western fields, year in and year out, are worthy of the Church's heartiest sympathy and support. They are doing a work which is none the less noble because it has fewer encouragements and more difficulties than generally fall to the lot of a minister in the east. Their greatest trials are not long rides and hard work, but the spiritual deadness and indifference that too often prevail, together with the attendant lack of sympathy and encouragement. It is in the Church's power to lessen these trials. A Home Mission deficit, threatened or actual, is not a striking proof of general, hearty sympathy, but a Home Mission surplus would be. Let us remember that we are all one in Christ.

*Knox College.*

GEO LOGIE.

## GLIMPSES OF AN ALGOMA MISSION FIELD.

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THERE were several Knox students on board the train that afternoon in early April. One was leaving the old college for the last time, for he was on his way to a church and a home in a western city; a second was to spend a year and a half in the shadow of the snow-capped mountains of Vancouver, the farthest west missionary of our church in America; two others were to supply stations on the "boundless and beautiful" prairies; and still another was on his way to a field nearer, indeed, in miles, but more remote than any in the means of reaching it.

Evening was falling as we sped north through Muskoka, and night had settled down upon us before we arrived at North Bay. We beguiled the time with story and quiet talk, but with no song, for there were with us none of the sweet singers of the college Glee Club. Soon after leaving North Bay even the talk ceased, and many in the car settled back to rest. A few still sat gazing from the windows, for the moon had risen, and through hazy clouds she dimly showed the bare outlines of naked rocks, stretching back and far away as the eye could see.

A more dreary prospect than you may see on a moonlight night between North Bay and Sudbury, as the train bears you along, it is hard to imagine. The rocks stretch mile upon mile in their arid baldness; no forests of pine, nor groves of birch, nor clusters of poplars; all is lonely, dismal, dreary, and silent as the tomb. There is in these bleak hills none of the "mountain gloom" or "mountain glory" that, in loftier masses, upraise the soul, and bring it very near to the God whose mighty hand carved out the gorges and lifted to the clouds the dizzy mountain peaks. Nor has the great Creator here "heaved and smoothed the verdant swells" whose slopes are "sown with herbage."

The only sign of human life but served to make desolation seem more dreary. Close beside the track, miles away from any other home, a solitary cabin sent into the night a feeble ray from a little lamp, of which we caught a glimpse as the train sped by. On the line, gleaming white in the moonlight, were baby clothes,

showing that woman, too, lived in this desolate spot. And, if woman is there, and that woman a mother, there will be yearnings for what is true, and holy, and pure; yes, perhaps there is even there, in that humble home, the love of God for which "the wilderness and the solitary place shall be glad, and the desert shall rejoice and bloom as the rose."

When we reached Sudbury there was a hasty pressure of the hand, an earnest "God speed you," and the train was gone. It had unloaded here a crowd of river-drivers, already on their way to the drives, and already drunk. These hurried off to the hotels—for it was two o'clock in the morning—and so filled up those little houses that it was necessary to go to the third before being able to secure a room.

Next morning, on the train between Sudbury and Massey, a man, upon learning my destination, volunteered the comforting assurance that the ice, on which I expected to make fifty or sixty miles, would be gone, and I should have to wait till the boats could run. However, he proved a false prophet.

At Massey I left the railroad and boarded a lumber wagon for Spanish River. There were several others in the wagon, and as we wound and twisted our way up and down, and around knolls, and while a wheel would drop suddenly to the axle in a rut, or just as suddenly bump up against a log, it was amusing to hear two men gravely congratulating each other on having "the best road on the north shore." One could not avoid wondering what the bad roads were like, nor feeling grateful that we had not to travel over them. At Spanish River the stage-driver had a new vehicle to convey us to Little Current—a one-horse edition of the front bob of a pair of sleighs. It was innocent of either box or seat; but that did not matter, because, as the snow was already gone from the woods and hills, we had to walk at any rate. The ice on the Spanish was already giving away, but we crossed in safety. Two small lakes, still bound in icy fetters, gave us a brief rest, for we were able to ride there. The driver then had leisure to tell how all winter he drove a stage over this route fifty miles every day, storm and shine. His stage was completely covered and closed in, and there was a stove in it, so that passengers could sit and read their papers as comfortably as in a railroad car.

At La Cloche we came to the North Channel, and from there

to Little Current there were twelve miles of ice, where, of course, we rode. At Little Current I received a truly Christian welcome to the house of Rev. Mr. Wallace. He secured for me the services of a guide and dog-sled for my remaining trip of fifty miles on the ice. This guide, Jim May, is a notable character at almost every village on the North Shore. He was born on the Manitoulin fifty years ago. He is, I believe, married to an Indian woman, and lives very much an Indian life. He is one of the best runners and snow-shoers in Algoma, and on one occasion he ran a race with an Indian from Little Current to Sudbury, a distance of ninety miles, and back. Another time he carried the mail in the middle of winter, when the ice was deep with snow, the whole length of Georgian Bay, from Little Current to Penetang, and back again. However, I was told this was not remarkable, because another man made the same trip in winter to secure a marriage license!

Before setting out I watched the—to me—novel operation of putting mocassins on the dogs. The ice was so honey-combed by the spring sun that, without the mocassins, the feet of the dogs would soon be cut and bleeding. The ice was broken away at the Current, and Jim May's son undertook to row me and the baggage down to the solid ice, while Jim went over land with the dogs to meet us. Our boat was very leaky, and we had to put in boards on which to pile the baggage, while I mounted a seat and with a bailing can kept the vessel afloat.

It is remarkable what one pair of those dogs on the North Shore will draw. We had a box of eggs, a package of net-cord, a valise, and two men on the sleigh, and the dogs would gallop along as if with no load. Jim May, true to his instincts, would run for miles beside the sleigh. He seemed absolutely tireless. At Killarney the Indians prophesied rain, and, as the ice was already none too safe, Jim was anxious to return, especially since another dog-sleigh was available for the remainder of my journey. The next twenty-five miles were very much like the former, so far as travelling is concerned. We reached the mission field, the object of the journey, late in the evening, pretty well tired out.

This field is a lumbering village, situated on the North Shore about eighteen miles from Killarney. The village is entirely encircled by rocks, much higher and more rugged than those seen between Sudbury and Massey. Over these rocks a great fire

swept years ago, and they are but now beginning to be clothed with birch and poplar. I wish the lovers of the beautiful in nature who go to distant countries to find it would but spend a summer in Algoma, where they could enjoy some of the most bewitching scenery heart could wish. Some still and fairy evening in May, to float noiselessly in a canoe on the bosom of the river, while reflected in the deep and darkened water is every rock of black and gray and brown and red, surmounted by the dark masses of stately pines, or crowned by the green-tinted groups of poplars,—rocks colored again with the clinging lichens, or carpeted in their lower slopes with the greenest and softest mosses—this is joy to the lover of nature. So clear and perfect is the imaging, it is hard to realize that it is not the pure, transparent ether that floats between the eye and those reflections of rock and tree and moss.

As one goes farther up the river he finds no tame monotony of scenery, but an ever-changing beauty of sloping bank and precipitous rock, of swelling bay and expanding lake, of islands large and small, some but rocks heaving their bare heads above the water, and others of the softest green, seeming, in their mossy verdance, but to float upon the surface—veritable emeralds. In a lake far up the river we found one such islet; that is the last resting-place of an old Indian chief. There, far away from all human life, he lies, and yet to us the spot did not seem lonely. The grave was over-arched by a little grove of trees, and was marked by a rude cross, while creeping over all the islet were the fragrant, snow-white flowers of the trailing arbutus. It seemed as if the wild flowers loved the resting-place of him who once roamed the woods, and whose untutored mind had perhaps seen wondrous beauty, perhaps some faint glimmering of a creating spirit in those lovely blossoms.

In a lumbering village one finds a great variety of people. In most of these villages on the North Shore there are many French and half-breeds, while not a few Indians work in or about the mills. The half-breeds, with some exceptions, do not seem to be a very desirable class of people. As has been said so often, they seem to combine the vices of the white man with the faults of the red. With all their special evil habits they unite with the Indian and the Frenchman, and with many of the Englishmen, in the great vice of whiskey drinking. At this village they could



not procure liquor, but they made up for this when they got to Killarney. One man had the reputation of being able to get drunk fifteen minutes before reaching Killarney—merely from the anticipation.

In contrast with these, however, one will find some of the most intelligent, refined, and well-educated families that one could meet with in any part of Ontario. These are the missionary's stay and right hand support, next to God. Too much cannot be said in praise of those who strive, not only in summer, but in winter as well, to keep the Gospel lamp burning in those distant places. Sometimes, too, among the transient inhabitants, those who come from all parts of Ontario to remain only during the milling season, there are those who try to exert an influence for good among their companions, and who do all they can in their own way to help the cause of our Master; but it must be admitted that these are the exceptions.

There is a great work to be done among these employees of the lumber companies, and it must be largely accomplished by quiet, earnest, personal conversation and influence. Would that I had done more of such work during the summer. May God give to all others who need it as well greater zeal for His cause, more love for the souls of men, and that wisdom in winning souls that can come only from God.

A. W. M.

## A MISSION FIELD IN MUSKOKA.

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IT was the privilege of the writer of this brief article to labor during the past summer on a mission field in the northern part of Muskoka. The field of Franklin is well known, not only to the present members of the "Knox College Students' Missionary Society" but to many readers of our college magazine, whose interest in that society and in its work has not ceased, though they have graduated from our halls. It lies upon the northern shore of that portion of the inland waters known as The Lake of Bays. Though far to the north and at the very "entering in" of those vast pine forests which have scarcely yet echoed to the woodman's axe, it is, nevertheless, becoming thickly settled, and, like many other parts of Muskoka, is being recognized as a favorite summer resort.

The missionary's eye is not closed to the natural attractions of the place, but something more inviting and more life-inspiring than Nature's smile awaits the student on this mission field, and that is the warm, heart-revealing welcome which he receives from Christians, old and young, who have been looking forward to his arrival as they that watch for morning.

As this field may be regarded as a fair example of mission work in these outlying districts, we will describe it more in detail, adverting to each station separately.

There are in all six stations in Franklin, at four of which service was conducted each Sabbath. This, of course, could not be done were the stations not very close together, but the circumstances are such that their number cannot very well be reduced.

That our pen may trace our usual Sabbath route, we will first make mention of McCutcheon's station. Here, upon a promontory shooting far out into the waters of Ten Mile Bay, stands our little church. Ten or a dozen families have built their houses on the shores of this beautiful bay, and on Sunday morning may be seen coming across the water in their boats to the House of God. These people are not indifferent; they are Christian people, and are anxious to have service and avail themselves of Christian privileges when these are granted to them. This is a growing station, and though heretofore it has not been of much assist-

ance to our society, it promises better for the future. Three united with the church this summer on profession of faith, and baptism was administered to two. As we pursue our course we next come to Dwight. This is our main station, though the district is about equally divided between Baptists and Presbyterians. The Baptists, however, had no service this summer, except when Dr. Stewart, of Rochester, was in upon his holidays. On two of these Sabbaths union services were held, which were very largely attended. In some parts here the roads are so bad and vehicles so scarce that it is really surprising how some attend the services as regularly as they do.

It being a country place, our prayer meeting was not large, but ten or twelve were regularly there, while His presence is promised where there are but two or three. Here, also, for part of the season, but more especially in winter, are many young men engaged in the lumbering industry, whose surroundings make it very hard for them to live a Christian life or even enter the kingdom, and many of whom are not rejectors but only neglectful of that great salvation. Our love and sympathy must extend to these good-hearted, jolly, young fellows, and those of us who are higher in point of privilege have a grand and glorious work to do here in supplying them with the means of grace.

Our next halting place is Cain's Corners, named after one Mr. Cain, a Christian man whose remains now lie beside the place of worship. The surrounding country is a good farming district, and some of the earlier settlers are well to do. The attendance here was highly pleasing, and the people exceedingly kind.

The Portage, our last station, is a lumbering centre with three sawmills, giving work to a number of young men. The Methodists have a station here as well, but as yet there is no church, the school being utilized as such. They carry on a Sabbath school also, and good work is being done.

At another station, Octung, a week-night service was conducted fortnightly, and occasional service was given also at Haystack Bay, a place where, with few exceptions, public worship was a thing unknown.

It is spring time in all these fields, young men and women, boys and girls, waiting with open and contrite hearts to receive the Gospel seed; but the laborers are few.

The reader will notice that nothing has been said about that department of mission work—visiting. This scarcely requires to be mentioned in this article.

The people of eastern or northern Muskoka are but the people of southern Ontario who have journeyed northward. They have come from Christian homes and from Christian congregations, and work amongst them is similar to what it is in these more southern parts. The fields, of course, are greater in extent and more thinly settled.

In closing, we would like to mention two or three hindrances to the progress of Christian work in these new districts. First, the circumstances of the people are such that they can render only feeble assistance, financially, to that cause which we have reason to believe they support with their prayers, and which lies very near to their hearts; second, owing to the absence of public service during the greater part of the year, the majority sink into an attitude of spiritual indifference and inactivity; and, third, the existence in these small places of different denominations whose spirit sometimes, we are ashamed to say, is one of rivalry, is a serious drawback to missionary success. This last circumstance might certainly be, to a large extent, obviated by a hearty and duly considered co-operation on the part, at least, of Methodists and Presbyterians. Such a question, we believe, was to be considered at a recent meeting of Presbytery in Barrie, but up to date the writer has not heard the issue. Upon the whole, after a brief experience, we are encouraged by the thought that the Students' Missionary Society is engaged in a great work, and though that work may be very imperfectly accomplished, we can but hope and pray that through it the truth may be brought home to some, that they may "become servants to God, have their fruit unto holiness, and the end everlasting life."

W. A. CAMPBELL.

*Knox College.*

## BIBLE STUDY.

### "HE EMPTIED HIMSELF."

(Phil. ii. 17, R.V.)

*"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."*—II. Cor. viii. 8.

HE WAS RICH.	HE BECAME POOR.	THROUGH HIS POVERTY WE ARE RICH.
1. Daily God's delight, Pro. viii. 30.	Despised and rejected of men, Isa. liii. 3.	The Lord delighteth in thee, Is. lxii. 4. ; Ps. cxlix. 4.
2. Rejoicing always before God, Pro. viii. 30.	The man of sorrows, Isa. liii. 3.	We have his joy fulfilled in ourselves, John xvii. 13, 15, 11.
3. The brightness of the Father's glory, Heb. i. 3.	Made himself of no reputation. He emptied himself, Phil. ii. 6-8.	The glory which thou gavest me, I have given them, John xvii. 22.
4. The express image of his Father's person, Heb. i. 3 ; also Rev. i. 16.	His visage marred more than any man, Isa. lii. 14. Then did they spit in his face, Matt. xxvi. 67.	When he shall appear we shall be like him, I. John iii., 2 ; also Phil. iii. 21 ; I. Cor. xv. 49.
5. Thousands, thousands ministered unto him. Dan. vii. 10.	I am among you as he that serveth, Luke xxii. 7 ; also John xiii. 15 ; Matt. xx. 28.	Matt. xx. 26, 28 ; Phil. ii. 5, 7 ; also Heb. i. 14.
6. The man that is my fellow, saith the Lord of hosts, Zech. xiii. 7.	A friend of publicans and sinners, Matt. xi. 19 ; also Matt. ix. 10 ; Luke xv. 2.	Truly our fellowship is with the Father, and with his Son Jesus Christ, I. John i. 3 ; also John xv. 14, 15.
If I were hungry I would not tell thee ; for the world is mine and the fulness thereof, Ps. l. 12.	He hungered, Matt. iv. 2. Certain women ministered unto him of their substance, Luke viii. 3.	My God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19.
7. By him were all things created, Col. i. 16.		I shall not want, Ps. xxiii. 1., also Rev. vii. 16.
8. He sendeth the springs into the valleys, Ps. civ. 10.	Jesus saith, I thirst. They filled a sponge with vinegar and put it to his mouth, John xviii. 28, 29.	Whosoever drinketh of the water that I shall give him shall never thirst, John iv. 14 ; vii. 37.
9. The everlasting God, the LORD, the Creator, fainteth not, neither is weary, Isa. xl. 28.	Jesus being wearied with his journey, John, iv. 6 ; Mark iv. 38.	Come unto me, I will give you rest, Matt. xi. 28.
10. The earth is the Lord's, and the fulness thereof, Ps. xxiv. 1.	The Son of man hath nowhere to lay his head, Matt. viii. 30.	If a son, then an heir of God through Christ, Gal. iv. 7 ; also Matt. v. 5.

HE WAS RICH.	HE BECAME POOR.	THROUGH HIS POVERTY WE ARE RICH.
11. In him was life, John i. 4. The Prince of life, Acts iii. 15.	They crucified him, John xviv. 18. I lay down my life for the sheep, John x. 15.	I give unto them eternal life, John x. 28 ; also Ro. v. 10, II. Cor. v. 14.
12. God's beloved Son, Luke iii. 22 ; Eph. i. 6 ; Col. i. 13.	Son of man, Matt. viii. 30.	Sons of God, I. John iii. 1.
13. In the beginning was the Word, John i. 1.	The Word was made flesh, John i. 14.	God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 4, 5 ; also Heb. ii. 14-18.
14. The Strength of Israel, I. Sam. 15, 29.	Then the band, and the captain, and officers of the Jews took Jesus and bound him, John xviii. 12.	In the Lord JEHOVAH is everlasting strength, Isa. xxvi. 4. I can do all things through Christ which strengtheneth me, Phil. iv. 13.
15. He doeth according to his will in the armies of heaven and among the inhabitants of the earth, Dan. ii. 20.	I came down from heaven not to do mine own will, John iv. 38.	Teach me to do thy will, Ps. cxliii. 10 ; also Matt. xii. 50.
16. Wisdom and might are his, Dan. ii. 20.	Jesus increased in wisdom, Luke ii. 52.	But of him are ye in Christ Jesus, who of God is made unto us wisdom, I. Cor. i. 30 ; Col. ii. 3 ; Jam. i. 5.
17. He spake, and it was done, Ps. xxxiii. 9. Upholding all things by the word of his power, Heb. i. 3 ; also Ps. ciii. 20, 21.	He went down with them, and came to Nazareth, and was subject unto them, Luke ii. 51.	To make the Gentiles obedient, by word and deed, Ro. xv. 18 ; also Heb. v. 8, 9.
18. Is. vi. 1-5 ; with John xii. 41.	They laughed him to scorn, Matt. ix. 24.	When he shall appear we shall be like him, for we shall see him as he is, I. John iii. 1, 2 ; also II. Cor. iii. 18.
19. He knew no sin, II. Cor. v. 21.	Made sin for us, II. Cor. v. 21.	The righteousness of God in him, II. Cor. v. 21.

## OUR COLLEGE.

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D. JOHNSTON is back to work and is quite recovered from his recent illness.

REV. W. G. W. FORTUNE, B.A., late of Elkhorn, Man., was a caller last week.

G. A. BELL, B.A., will represent us at the annual Conversat. at Victoria College.

WE are glad to hear Rev. R. A. Mitchell has reached the scene of his labors in safety.

J. J. PATERSON was our representative to the annual dinner of the dental students and reported having a very enjoyable evening.

THE Literary Society have appointed T. A. Bell, B.A., and G. B. Wilson, M.A., LL.B., to represent them in a debate with the students of the Presbyterian College of Montreal.

THE librarian is very busy just now trying to restore order after the recent improvements. The additional accommodation in the library gives room for about three thousand volumes.

SEVERAL of the boys are remaining out for the winter. Menzies and Russell are in British Columbia; Elmhurst, at Petrel, Man.; and McKay has taken charge of a mission in Detroit.

WE were pleased to see R. Martin again. His eighteen months' illness has changed his appearance considerably. We hope to see him with us, in good health, at the beginning of the year.

THE ranks of the "benedicts" are being augmented from time to time, and from present indications the graduating class of '96 are not going to fail in furnishing their share of the number to cross the line.

AFTER several meetings and considerable discussion, it has been decided to hold an "At Home" next term. The affair will be under the auspices of the Literary Society, whose executive will take it in charge.

THE thanks of the students are due Dr. Proodfoot for placing in their hands his pamphlet, "Outlines of Lectures on Church Government." This kindness and thoughtfulness on his part saves the students considerable labor and is very much appreciated by them.

E. W. MACKAY, B.A., and E. B. Horne, M.A., will, on the evening of December 6th, support the negative of the following resolution against representatives from Queen's University: Resolved "That war is a necessary means to the advancement of civilization."

J. T. HALL, who represented the Missionary Society in the Okanagan Valley, B.C., this summer, had many an interesting experience. The impressions made on J. T.'s mind were by no means of a passing nature, for even at this date, though all are busy with lectures, we frequently hear him inquiring, "Have you seen my horse?"

POST-GRADUATE CONFERENCE—It is hoped that the alumni generally will keep in mind the conference to be held next month, and that as many as possible will try and arrange to be present. In regard to the programme published last month, we may add that the subject of Dr. Armstrong's paper will be "The Christian Ministry and Modern Thought."

WE notice with pleasure the following item from the west: "Married, on November 12th, at the residence of the bride's sister, Virden, Man., Lizzie, youngest daughter of the late W. J. Huston, of Bayfield, Ont., to Rev. W. G. W. Fortune, B.A., late of Elkhorn. The ceremony was performed by the Rev. Jas. Robertson, D.D., moderator of the General Assembly." We wish Mr. and Mrs. Fortune every prosperity.

THE seminary work in connection with systematic theology promises to be very interesting this session. The open discussions, after the subject has been introduced, are very entertaining, and a frank expression of opinion on the various subjects brought up will, we feel sure, be productive of much good. We take this opportunity of thanking Dr. McLaren for his gift to each of the senior students of a copy of his pamphlet on "The Unity of the Church and Church Unions."

ON Saturday, November 9th, our football team met their first defeat in three years. Our record was the best possible, and we hoped this year would add another victory to the present long list; but such was not to be. The score—four to one in favor of 'Varsity—by no means represented the game, and we do not detract from the victory by saying Knox played in hard luck. The game was hard and fast, and, although our boys struggled right to the call of time, it was of no avail; they met a better team, and were vanquished. 'Varsity played the School of Pedagogy in the final match, defeating the Peds. and capturing the cup, valued at seventy-five dollars, presented by the President and Faculty of Toronto University.



DR. LYLE'S LECTURE.

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The members of the executive of our Library Society have proved themselves to be men of literary enterprise. They have arranged for a series of lectures by eminent men in our church, to be delivered during the college term. The first fruits of this enterprise were manifested a fortnight ago, in the form of a lecture on "Personality and Its Implications," by Dr. Lyle, of Hamilton; and if the first is in any way indicative of the remaining lectures, this course will be eminently successful. The college was well represented at this lecture, and we were pleased to note in the audience several distinguished scholars. It was anything but a popular lecture. Indeed, a popular lecture on this subject would be all but impossible. We went expecting a thorough and searching enquiry into this subject, and we were in no way disappointed.

After giving us his definition of personality, and sufficiently emphasizing its spiritual character, the lecturer reviewed the position taken by Kant on the subject. He pointed out that Kant's position was inconsistent, and traced this inconsistency to his definition of knowledge and his doctrine of the thing in itself. He then emphasized the unity and individuality of self, at the same time holding, with Professor A. Seth, against the Hegelians, that every self has an exclusive aspect to other selves; that "one self is absolutely impervious to every other self." In treating of the many implications of personality, the lecturer held that personality involves self-knowledge. At this point he argued with our most erudite philosophers that position which an unsophisticated mind finds difficulty in comprehending, viz., that the self can know itself as object. Spencer's doctrine of self was then dealt with and criticized in a masterly manner, much after that fashion of treatment which we find in Professor Watson's recently published volume. In conclusion, Dr. Lyle emphasized the fact that a proper conception of personality lends dignity to human nature, and demonstrated that a great part of the social evils of the present age is due to a lack of recognition of the rights involved in personality.

## LITERATURE.

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THE ENGLISH BIBLE: A SKETCH OF ITS HISTORY. *By Rev. Geo. Milligan, B.D. Pages 137. Price 30 cents. Anson D. F. Randolph Co., New York and London.*

A want, felt by many of the readers of the English Bible, both lay and clerical, is met by this little book. Text books have been written for the more advanced Bible students which deal with the writers and contents of the original Scriptures, but no such book was supplied the ordinary reader, which might be called an introduction to a study of the English Bible, until the issue of Mr. Milligan's book. In it a clear, concise statement is given of the various translations of the Scriptures, beginning with the paraphrases of Caedmon, A.D. 680, tracing the development under the Venerable Bede, King Alfred, Wycliffe, Tindale, Miles Coverdale, etc., ending with the authorized version of our own day.

In several places the versions are compared showing development in rendering into English the original. A careful reading of this book, noting the toils and self-denials of the translators, will cause the reader to realize, more fully than ever, "how precious is the legacy bequeathed to us, and how great our corresponding responsibility." F.

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WE have received a prospectus of a work shortly to be published by the Rev. Edward Softley, B.D., entitled "Some Elements of Theism as Related to Old Testament Criticism and to the Theodicy of Lux Mundi." It will be remembered that an outline of several of the chapters of this work appeared in THE MONTHLY some time ago. We quote from the prospectus:

"The design of this work is to maintain the authenticity, historical veracity, and plenary inspiration of the Old Testament Scriptures against the attacks of modern rationalism.

"The positive argument for Biblical theism from the unified elements of natural and revealed religion is put in contrast with the hypothesis of evolution, and theodicy of Lux Mundi, as such contrast arises in the order of enquiry. It will be seen, from the condensed outline of the general argument, that all the living issues of the present day are included therein; their *gravity* is self-evident.

"If an adequate response to this prospectus is obtained, the work will be published in two demi octavo volumes. The first volume will be ready early in next year. The price will be \$1.25 per volume, payable on delivery."

*The Missionary Review of the World* for December contains some very interesting and instructive articles on Palestine and the work for the evangelization of the Jews. Besides the comprehensive notes and statistics on these subjects in the Field of Survey, H. H. Jessup, D. D., of Beirut, contributes an article on "The Jews of Palestine," written in his usual powerful style, and dealing with the present situation and prospects and the duty of Christendom toward them. Rev. Thomas Laurie, for many years a missionary in the East, writes on "The Beginnings of the Education of Women in Syria," a very readable chapter in the early history of missions. A. H. McKenney, Ph.D., describes the beliefs and worship of the Druses, an important but comparatively little known sect in Syria, who are at present at war with a neighboring sect near Damascus. Other articles of interest in this issue of the *Review* are an illustrated sketch of "John Nevius, the modern apostle to China," by the Editor-in-chief, "The Founder's Week Convention of the London Missionary Society," by Rev. James Douglass, of London; "The Causes of the Riots in China," by Rev. H. M. Woods; and "The Mountain Whites of America," by Rev. W. T. Wilds. The various departments of the *Review* are always filled with interesting and valuable material respecting missionary life and labor in all parts of the world.

This issue also contains a comprehensive and valuable index for the year.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

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PRACTICAL CHRISTIAN SOCIOLOGY. By *Rev. Wilbur F. Crafts, Ph.D.*  
*Introduction by Joseph Cook, LL.D. Funk & Wagnalls Co.*

The author has collected into this volume the lectures delivered by him before Princeton Theological Seminary and Marietta College, and, at the same time, has given his readers valuable and voluminous side-lights on his lectures in the form of appendices. He treats his subject from the standpoints of the church, of the family and education, of capital and labor, of citizenship.

Dr. Crafts has made a wide study of the social questions with which he deals, and brings forward a large array of important facts. On the basis of these facts he builds up his discussion of the problems, and one cannot but feel, as he reads the author's calm, sober words, that he is sincerely desirous to be just and impartial. His is one of the very first ventures into the department of Christian sociology, as ordinarily understood to-day; or, to use his own words, "the book is but the blazing of a trail into a virgin forest which others will more fully explore"; but he has done his work well, and Christians generally will feel grateful for the broad outlook he has given them upon present-day problems.

One cannot but be struck with the tone of conviction that runs through these lectures, that Christianity must have a large part in the solution of these great social questions. The highest social science is that which is pervaded by the principles of Jesus Christ. Christian church must join Christian church; then the evils that assail us will be doomed and the world be conquered for Christ.

Timid Christians, especially, should read this book; it will enable them to face the world's problems more hopefully and confidently.

W. G. W.

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Two very important facts in connection with the new era of magazines are illustrated in the December *Cosmopolitan*. Its fiction is by Stevenson, the last story written before his death, "Ouida," Sarah Grand, Zangwill, and the beginning of James Lane Allen's new Kentucky realistic story, "Butterflies." Probably no stronger array of fiction has ever been presented in any magazine; money could not buy better. Nor has any magazine ever had a larger number of really distinguished artists engaged upon the illustration of a single number. The reader might be puzzled to know how such a number can be made at the price of ten cents. But the magazine itself affords the solution. It contains 139 pages of advertising, which, as the publishers announce, is from \$4,000 to \$8,000 more net cash advertising than was ever before printed in any magazine, of any kind, and in any country. It breaks the world's record in the publishing business. Moreover, the cost of the artists and authors who appear in this number is divided amongst 400,000 copies, bringing the cost per copy proportionately low. *The Cosmopolitan* thinks that the ten cent magazine, bringing, as it does, the best in art and literature into all classes, is an educational movement second in importance only to that of the public schools.

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THE PROPHESYING OF WOMEN: *A Popular and Practical Exposition of the Bible Doctrine.* By Rev. G. F. Wilkin. Fleming H. Revell Company, Chicago, New York, Toronto. Price \$1.50.

"The object of this book is to present in popular form the doctrine of Scripture as to women's prophesying and to show the practical adaptations and value of the doctrine."

This is a timely volume. It is of the utmost importance that we should be scriptural in our ideas on this subject. For ages woman was not given the place she ought to have had according to the Word of God. Now the tendency is to swing away to the opposite extreme. The author cites the different passages of Scripture bearing on this question and critically examines them.

He may be called a Liberal-Conservative on this question. He accords woman an important place in public teaching. He believes in her right of speech, but also in the duty of silence in some relations. He does not believe that a woman should occupy the position of a minister in the Church, but would give her liberty to speak in other capacities. Nor does he believe that a woman should exercise the franchise. Many will think that he puts too many limitations upon woman. As a matter of fact, women are occupying many positions which this author would deny her. If this book cause a more thorough investigation of woman's rights and duties and help keep to scriptural ideas on the subject, it will do good. It cannot help but stimulate intelligent inquiry on this great subject and, perhaps, check the radicalism in some quarters. P.S.

THE UNSHAKEN FOUNDATIONS OF THE OLD TESTAMENT. *Inaugural Address of the Rev. William Deas Kerswill, M.A., B.D., as Professor of Hebrew and Church History in Lincoln University, Pa.*

Professor Kerswill is known to many of our readers as a B.A. of Toronto University, a B.D. of Knox College, and an occasional contributor to THE MONTHLY. On this account we have the greater pleasure in bearing testimony to the wide learning, sound reasoning, and literary merit which characterize this address. Three questions are examined in detail: (1) The supernatural in the Old Testament. (2) The historical in the Old Testament. (3) The Messianic in the Old Testament. Professor Kerswill's standpoint in regard to all of these matters is that of the Princeton school, and his conclusions in regard to some points are different from those to which, perhaps, a majority of the profoundest Bible students of our day have come. Whether one is convinced on all points by the reasoning or not, he must admit the skill and force with which the arguments are presented. That Professor Kerswill knows how to maintain a proper temper towards those who differ from him is manifested by the fact that he speaks of the "thoughtful, scholarly, earnest, and sometimes reverent school of Biblical investigation, represented by such men as Wellhausen and Stade in Germany, Kuenen in Holland, Vernes in France, and Robertson Smith in England." On the other hand, when one remembers the illustrious and revered names of men who, rightly or wrongly, have held the dual authorship of Isaiah, one is disappointed to find such an expression as—"Even if sufficient sophistry could ever be invented to persuade the Christian church to accept the authorship of a second Isaiah, etc."

In conclusion, we may express our confidence that Professor Kerswill's students will find in their instructor one who is thoroughly impressed with the great importance of the issues with which he has to deal and thoroughly competent to lead the way in an earnest and searching examination of them.

H.

JEWELLED WALLS.  

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Somewhere, it must be so,  
Beyond the flow  
Of ocean-tide  
Which doth the scene divide,

There is a city known  
And built alone  
By One who dwells  
Within its citadels.

He went with measuring line  
And skill divine,  
From all apart,  
And built with wondrous art

The walls of flashing hue,  
And no one knew  
But Him the cost,  
What seas of love were crossed

To gather precious stones,  
And gold for thrones,  
And jewels rare  
For walls upbuilt with care

Of jasper deeply laid,  
And height arrayed  
With amethyst  
By golden sunlight kissed.

Four-square the city lies,  
With palaces ;  
It seemeth far  
Beyond the last lone star.

And yet it may be near ;  
Its atmosphere  
May touch the dome  
Circled above our home.


And just beyond our sight,  
In stainless white,  
Our loved may be,  
And, veiled, we fail to see.

The mystery is great ;  
And we must wait,  
For faith is best,  
Till we shall know the rest.

—*Dwight Williams.*

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