

KNOX COLLEGE MONTHLY.

VOL. II.

FEBRUARY, 1884.

No. 4.

Knox College Monthly.

Published in six numbers during the session by the Metaphysical and Literary Society.

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Editorial.

A CORRECT knowledge of the Hebrew language is an almost indispensable factor in the equipment of a thoroughly educated ministry, and at no time in the history of the church has such a knowledge been more necessary than at the present. Much of the destructive criticism that has gained favour in certain quarters during the past few years involves a familiar acquaintance with it. The faithful minister is often called upon to defend the integrity of the Holy Scriptures from the attacks made upon them and it should be his desire to qualify himself thoroughly for this duty. Without an accurate training in the Oriental languages, he is unable to use one of the most

powerful instruments at his disposal. Recognizing this fact many of our theological seminaries lay great stress upon this study and devote much of their time to it.

Now, is the attention given to the subject of Hebrew by Knox College students generally such as its importance demands? We say it is not. Listening to the "gingerly" way in which many handle Hebrew words we are reminded of a horse eating thistles or of an old woman sipping hot tea.

Where then does the blame lie? Largely in the students themselves who, as a rule, do not appreciate the value of the language, and consequently do not devote the necessary time to its acquisition.

A large number of those who take a university course think that their time can be better employed upon other subjects, and often ignore the Oriental course altogether.

Now we admit that a university course should be as liberal as possible, yet at the same time we hold that it should aim at preparing a man thoroughly to enter upon the study of the profession he has chosen. To a theological student a knowledge of Hebrew is as necessary as a knowledge of Greek; yet while a three years' course in the latter is demanded before he enters theology, one year is deemed sufficient for the former. What is the consequence? Men graduate without having that grasp of this language which enables them to use it with ease and pleasure. This state of things is not desirable and the sooner something is done to remedy it the better.

There are various suggestions which might be made.—Some have suggested that the language be taught in the College as it is in Princeton and elsewhere, so that men might begin to study it when they begin theology. However desirable this might be, in the present condition of the College it is not practicable.

In the case of those taking their preparatory training in Knox, why might not Hebrew be substituted for Latin so that the time spent on the latter would be devoted to the former? While making this suggestion we do not wish to disparage the value of Latin for a moment. Still, to the divinity student, Hebrew is of far more immediately practical importance than Latin, and, if it is impossible to obtain a fair knowledge of both, then we say sacrifice the Latin to the Hebrew. This however might be considered too radical a change at present.

There is left one other resource. Enforce the existing rule more strictly which requires students to study

Hebrew at least one year before entering theology. By making this compulsory it would not only stimulate men to put forth a little additional effort to acquire the language, it would also tend to give a higher idea of its importance.

WE are pleased to notice a very marked change in the arrangement of the College Library during the present session. The books are now arranged according to the subjects, which adds very materially to the convenience of those who desire literature in any particular department.

Several valuable additions have been made lately by friends of the College. There is still, however, a great lack in many directions. In English classics, for example, there is next to nothing, the subject of general literature is very scantily furnished, while in the department of Theology there is a lamentable scarcity of modern works.

Three years ago the Alumni Association of Knox College, passed the following resolution:—"That, as in the opinion of the Association, the library of the College is not in a satisfactory condition, a sum of \$12,000 be raised, \$2,000 to be applied to the College immediately, the remaining \$10,000 to be invested, and the interest to be applied annually to the purchase of new books on Theology and other subjects; and a committee be appointed to draw up a scheme of details with a view to the practical carrying out of the scheme." What has been done by this committee? Very little, up to the present time. The reason of this we do not presume to know. The movement is admirable and necessary and one that should commend itself to the judgment of every alumnus of the college.

The amount aimed at is not a very large sum, and yet, were it realized, it would enrich our library in a very few years. We hope to hear from this

committee before long and, what will be much better, to see some of the fruit of their efforts. Such a worthy object should not be allowed to fall through from a lack of sympathy. Were the alumni of the college to enter heartily into the scheme, the desired end would be gained in a very short time.

There is another suggestion we would make. In nearly every congregation there are less or more wealthy people who could very easily present the library with a volume or two every year. These books would not be missed by them and would add greatly to the value of the library.

Contributed and Selected Articles.

REV. ROBERT BURNS, D.D.

It is now upwards of fourteen years since the death of Dr. Burns occurred within the walls of old Knox College, in which he occupied the position of Professor of Apologetics and Church History. He had reached the patriarchal age of eighty years, having been born on the 13th February 1789, and died on the 19th August 1869. The greater part of his lengthened and laborious life was spent in Scotland: the last twenty-four years he spent in Canada—eleven years as pastor of Knox Church and thirteen as Professor in Knox College, Toronto. He was a native of Borrowstounness, usually called Boness, on the Frith of Forth. His father, Mr. John Burns, was Surveyor of Customs, and factor of one of the estates of the Duke of Hamilton. Of Mr. Burns' eight sons, four became ministers of the Established Church of Scotland. One was the Rev. James Burns, of Brechin; another was the Rev. William Burns, pastor of Kilsyth; another Dr. Geo. Burns of Corstorphine, and the fourth, the subject of this sketch.

Dr. Burns received his preliminary training in his native town. When less than thirteen years of age he commenced his college course in the University of Edinburgh, where the celebrated Dugald Stewart was one of his professors. At the age of sixteen

he entered the Divinity Hall; and in 1810 was licensed to preach by the Presbytery of Edinburgh. Next year, on the 19th July, when scarcely twenty-two years of age, he was ordained to the charge of what was afterwards known as St. George's Church, Paisley, of which he continued pastor for thirty-two years, till the Disruption in 1843, when he cast in his lot with the Free Church of Scotland.

During his pastorate in Paisley, his labours were most abundant in preaching, visiting, catechising, and giving attention to the sick and poor. But besides the duties more immediately connected with his own large congregation, he performed an amount of work of other kinds, equivalent to the life-work of several ordinary men. He had a strong physical constitution, a great capacity for work, and wonderful versatility; and he was never idle. The productions of his pen, as author and editor, were numerous and varied. He wrote a life of Dr. Stevenson McGill, a treatise on Pluralities, a vindication of Establishments, and a large number of pamphlets, letters, sermons, and addresses on such subjects as the Apocrypha, Voluntaryism, the Episcopal Liturgy, the Eldership, the Support of the Poor, the Garelock Heresy, and Roman Catholic Emancipation. He edited the Edinburgh

Christian Instructor, for the years 1838, 1839, and 1840; and contributed many valuable articles to this Monthly while it was edited by Dr. Andrew Thompson. He edited Woodrow's History of the Sufferings of the Church of Scotland, in four volumes, to which he contributed a life of the author, notes, and a preliminary dissertation. A magnificently bound copy of this work he had the honour of presenting in person to his late Majesty King William IV.; an interesting account of his interview with whom is contained in the memoir of his life, written by his son Dr. Robert F. Burns, of Halifax. In addition to all these labours he took an active part in promoting, in various ways, the work of Home and Foreign Missions; and, above all, of Colonial Missions in the British North American Provinces.

In the affairs of these Provinces he no doubt took a special interest from the fact that his younger brother, Dr. George Burns had, in 1817, occupied, for a time, the position of pastor of a congregation in St. John, New Brunswick, in which city he was the first settled minister of the Church of Scotland; and also from the reminiscences of a much earlier period, when his maternal uncle, Sir William Hamilton, Bart., took part with General Wolfe in the capture of Quebec. But there were other and weightier reasons. From various localities both in the eastern and western Provinces, there came to Scotland representations of the great need of Presbyterian ordinances; and earnest appeals for ministers and missionaries from the Church of Scotland, which had hitherto almost entirely neglected the spiritual interests of its members who had come to this side of the Atlantic. To meet these appeals the Glasgow Colonial Society was established in 1825, under the patronage of Earl Dalhousie, the Governor General of British North America. To Dr.

Burns belongs the credit of being mainly instrumental in originating this society, and of being, as its principal secretary during the fifteen years of its existence, the life and soul of its operations. With him were associated other distinguished men, such as Dr. Patrick McFarlan, Dr. David Welsh, Dr. John Muir, Dr. Scott, Dr. Henderson, and Principal McFarlan; but on him chiefly rested the burden and responsibility of the work.

Among the most valuable literary treasures in the Library of Knox College, Toronto, stand seven thick quarto volumes of manuscript letters and other documents, presented by Dr. Burns, and containing the correspondence of the Glasgow Colonial Society. Here we have letters from all parts of the Dominion, from ministers, elders, and laymen; from Governor General and Lieutenant Governors. Many of them are exceedingly interesting, and furnish valuable information regarding the ecclesiastical affairs of the Dominion. Many of them are addressed to Dr. Burns. Among other correspondents were the Rev. Messrs. Martin, McKenzie, Frazer, Rintoul and Clugston; Drs. Mathieson, Machar, and McGill; Professors Romanes and Campbell, and the Hon. William Morris. These letters vividly exhibit the controversies, rivalries, and occasionally the bitter personal animosities of former years. There are also, among the treasures of Knox College, two quarto volumes containing the original manuscript minutes of the Glasgow Colonial Society; and three octavo volumes containing printed reports of the Society, which were prepared by Dr. Burns, and read by him at the annual meetings. A mere cursory examination of these twelve volumes will show how great were the labour, care, and anxiety which Dr. Burns must have devoted to Colonial missions, and how extensive and minute must

have been his knowledge of the affairs of this country. It is not, perhaps, too much to say that long before he set foot on Canadian soil he knew more of the state of religion in all our Provinces, than did any one minister, or laymen who had resided in the country, for many years; and that to no one else are these provinces more indebted than to him, for the large number of ministers who came to them, from the Church of Scotland, between the years 1825 and 1840.

In the year 1844 Dr. Burns came to Canada and the United States, as a Deputy of the Free Church of Scotland, and, along with the late Principal Cunningham, gave to large audiences in many places a full exposition of the causes which led to the Disruption in Scotland in the previous year, and the position and prospects of the Free Church. On this occasion he met with a goodly number of the ministers sent out by the Glasgow Society, and also missed seeing not a few who had returned to Scotland, to occupy the pulpits and parishes left vacant by the Free Church Exodus. In 1845 he accepted a call to the pastoral charge of Knox Church, Toronto. In this city the first Presbyterian Church had been organized in 1810, by the Rev. John Beattie of the Dutch Reformed Church of the United States, which was the first Presbyterian Church to make systematic efforts to establish Presbyterianism in Upper Canada. The next Presbyterian congregation in Toronto was organized by the Rev. James Harris, who came from the Secession Church in Ireland. When Dr. Burns came to Toronto Mr. Harris retired from the active duties of the ministry; and his congregation united with adherents of the Free Church, who seceded from St. Andrew's, in forming Knox Church, to the pastoral charge of which Dr.

Burns was inducted on the 23rd May 1845. In Toronto, as in Paisley, his pastoral labours were most abundant; but his labours were not confined to Toronto, or to Upper Canada. Throughout all the Provinces as far as the Atlantic coast he made missionary tours, preaching the Gospel, and, in the Scriptural sense, confirming the churches. In all parts of the Dominion, the memory of his visits is gratefully retained, and one can scarcely name a locality, where there are not traces of his indefatigable evangelistic labours.

In the earlier years of his ministry in Knox Church, he added to his pastoral work the duties of Professor of Theology, until a permanent professor was appointed in the person of the late Principal Willis. With the establishment and prosperity of this institution he had much to do. So far back as 1829 he had suggested, in the report of the Glasgow Society, the necessity of such an institution; and when the Disruption took place in Canada in 1844, he among other things, took a very active part in providing for Knox College an excellent library. Many of its most valuable books were collected by him from friends in Scotland, or contributed from his own private library. In this connection it may be mentioned that there is an exceedingly interesting legend of the peregrinations of the splendid edition of the Paris Polyglot Bible, which now rests in the tower recess of Knox College Library. The legend, written by Dr. Burns himself, will be found in the July number of the *Missionary Record* of 1853. The Paris Polyglot was presented by Dr. Black of the Free Church College, Edinburgh.

In the year 1856 Dr. Burns was translated from Knox Church to Knox College as Professor of Apologetics and Church History; and the position of active, or Emeritus Professor

retained till his death. Through all parts of the Dominion, as well as in other parts of the world, there are ministers who enjoyed the benefits of his prelections, and who cherish lively recollections of his wonderful earnestness, activity, and zeal in endeavouring to prepare them for the work of the ministry; of the deep interest he took in every one of his students; and of the pleasure and profit they derived, when during the evenings spent beneath his hospitable roof, he poured forth the reminiscences of earlier years, which his amazingly retentive memory had preserved, and conversed with them on the varied departments of missionary and ministerial work.

In the General Assembly of 1870—the first Assembly after his death—a full minute respecting him, submitted by Prof. Young, was adopted, the following extracts from which indicate the high estimation in which he was held, and the great value of his services to the Church: “His unwearyed labours in preaching the Gospel in every part of the land, in mission stations, as well as in settled congregations, have contributed, in a high degree, to the prosperity of this Church, and have made the name of Burns a household word in thousands of families, a name which parents will mention to their children yet unborn, as that of one whom they account it among the privileges of their lives to have seen and heard. His duties, as Professor of Theology, were discharged with zeal and fidelity; he had a deep concern both for the Spiritual welfare of the young men under his care, and for their progress in their studies; to his exertions mainly the formation of the College Library was due; his preaching tours had much influence in calling forth an increased liberality on the part of the Church in sustain-

ing the College; and his unabated interest in the Institution, even after he became an Emeritus Professor, was shown by some of the latest acts of his life.” “As a man, Dr. Burns could not be known without being loved. He had a warm heart, and a large and genial nature. A man of great breadth of sympathy, he was notably one who did not look at his own things, but took a lively interest in the things of others. He was generous almost to a fault. His overflowing and manifestly sincere kindness, his wonderful vitality, his un-failing flow of conversation, and the rich information he was accustomed, in all companies, to pour forth, made him in society the most delightful of companions. And, without drawing aside too rudely the veil that covers the sanctity of private Christian character, the Assembly may say that those who were most intimate with the beloved father now deceased, appear to have been universally impressed with the feeling that, in the matter of personal religion, his last days were his best. His character became in a singular degree mellowed; along-side of the Spirit of power, which was always a predominant feature in it, came out conspicuously the gentler graces of the divine life, eminently among others, meekness, and humility; and no one could converse with him without feeling that, day by day, he was ripening apace for the change which both he himself and those who looked upon his marked and venerable form knew could not be far distant.”

His mortal remains lie interred in the Toronto Necropolis, where the spot is marked by a massive and costly monument of Aberdeen granite, erected by the kindness of friends and admirers; and where they await the morning of the resurrection.

A PLEA FOR PASTORAL VISITATION.

BY REV. D. M. BEATTIE, B.A., BLENHEIM AND OXFORD.

HAVING recently completed the visiting of the families in the two congregations under my care, I have found my mind during these past months specially directed to this subject of Pastoral Visitation. The conviction of the importance and necessity of this part of ministerial work has been deepened within me. Some ministers, it is true, may be naturally predisposed to the work of the Pastor, rather than to that of the Preacher. They may be of free, and hearty disposition, inclined to social intercourse, possessed of good conversational ability, and so they are inclined to neglect study and the careful preparation of sermons, and to aim more at dealing privately and personally with men. But on the other hand the tendency with very many ministers is to be reserved in manner, to shrink from direct personal intercourse with individuals, and so to give themselves up to study and to preaching, to the neglect of the Pastor's work.

And when we stand face to face with the difficulties of carrying on the work, especially in a country charge—the long drives—the bad roads—the uncertain weather—the apparent waste of precious time—and many others—the temptation is very strong to neglect this work, or to hurry it over in a careless and unsatisfactory manner.

And so I feel, and I am sure many of my brethren feel, the need of being stimulated to diligence in the discharge of pastoral duty. And I shall be satisfied, if by the writing of this short paper I may give such stimulus to myself and others. I can hope to present nothing new on this subject to the minds of those who have read carefully in the department of pastoral theology, and who have had even a

limited experience in actual pastoral work. But it is well for us to bear in mind that even duties and obligations which we acknowledge, and with which we are familiar, are apt to be neglected by us unless we repeatedly make them the subject of thought, and constantly stir ourselves up to their discharge.

I. *As ministers, therefore, we should seek to keep before us the true idea of pastoral visitation.*

The pastor's visit should be *more than a mere friendly call for social intercourse and general conversation.* We cannot hide from ourselves the fact that merely social visits will be most relished by many families. And it is no doubt true that such visits may be a means of good, both to minister and people. The minister needs recreation. And an hour spent in friendly social intercourse in the bosom of some of the families of the congregation, may give him just the recreation which he needs. And if the minister be careful to avoid useless and hurtful gossip, and seeks then, as at all times to be an example to the flock, he may do much good by the friendly intercourse of such social calls.

But surely the earnest minister will not let these calls pass as an apology for the visiting, which as a pastor, he should do. To make a friendly call, and spend a while in general conversation is surely not the true idea of the pastor's visit.

On the contrary, as ministers, *we should regularly and systematically visit our people in our special character as ministers of the Gospel, going into their homes as a messenger of God, and as we may have opportunity dealing privately and personally with families and individuals as to the concerns of the soul, and the*

interests of religion. Such is what we should aim at making our visits to the homes of our people. We should bear in mind that we go to them on a specially religious mission. Wherever we find those who are manifestly in the danger and misery of a lost and perishing condition, we should seek to drive the arrow of conviction deep into their hearts. We should seek to arouse the careless, to awake those who are asleep in sin, and to beware of healing slightly the soul that is wounded by conviction of sin. We should make the full free *personal* offer of salvation through Christ to everyone who will accept of it. We should warn *professing* Christians against a mere formal religion, and urge the true child of God, to growth in knowledge and in grace. We should instruct the young, and seek to win them to an early faith in the Saviour. We should seek to bring the comforts of the Gospel to the mourning and bereaved, minister wisely to the sick, and seek that the dying may be cheered with a good hope of heaven.

Very tenderly should we seek to do all this, so that those with whom we deal may not be repelled from us, but rather drawn towards us, assured that we are seeking their highest welfare. But we should do it with great fidelity, remembering that "the blood of souls may be required at our hand." Such I believe is the true idea of pastoral visiting. As ministers let us aim at it, and teach our people to look for and expect it at our hands.

II. *As ministers we should realize the need of pastoral visitation. The minister himself needs it.*

Ordinarily a minister will not be an edifying preacher unless he does a certain amount of pastoral work. He will be kept at a distance from his people. He will not be in living sympathy with them. He will not be familiar with their circumstances,

and wants, and failures, their sorrows and trials and cares, and without this knowledge of his people, and without this vital sympathy with them he will not be able to suit his pulpit ministrations to their circumstances and needs. The minister, therefore, needs to be among his people that he may know them better, love them more, and be able to suit his teaching to their wants.

But further, the people need such visiting. Even many who are *professing Christians need it.* I believe those who are in the full communion of the church, and who are able Sabbath by Sabbath to attend the means of grace should never make demands upon their minister for visits or calls. They should rather spend what time and effort they can in helping the minister to do the work for others, and thus leave him as free as possible to minister privately to the aged and infirm who cannot attend the public means of grace, to the careless who neglect them, and to the young whom he may wish to see in the full communion of the church. But as things are, we find that many church members do need the stimulus of an earnest pastoral visit. They need to be stirred up to better things.

But especially do the *multitude of those who are careless and indifferent in regard to religion need to be visited in their homes.* Many of these come not near the sanctuary. They shut themselves out from the public hearing of the Gospel. They are on the highway to perdition, and appear wholly heedless of the danger. O, should not the minister of Christ pity such, and seek, by earnest prayer and repeated visits and fervent appeals, to secure their conversion, and by the grace of God to lead them to repentance, and win them to faith. And further the young, the aged, the sick, the infirm and the dying, all need the most tender and faithful attention on

the part of the Gospel minister. Indeed the more we think of it the more does the great need of pastoral visitation of the right kind press itself upon us.

III. *As ministers we should not overlook the difficulties connected with the work of pastoral visiting.*

It is perhaps the hardest part of ministerial duty. *The minister on his part finds difficulties in the way of the work. One difficulty is the lack of time.* Time is precious to the minister. But to do the visiting in any ordinary congregation, entails a great expenditure of time. In a country charge especially, it requires hundreds of miles of driving. A great deal of time must necessarily be spent on the road. Sometimes we are tempted to think that much of it is almost wasted, and we are inclined to ask ourselves is there any adequate return for all the time and labour spent? The only way to meet this difficulty is to rigidly economise our time so that the waste may be felt as little as possible.

Another difficulty which a minister often feels is *an aversion to pointed and personal conversation with people about their souls.* Even the earnest pastor is apt at times to allow a foolish backwardness to keep him back from speaking to men. As Baxter says, "We are apt to be so modest that we blush to speak for Christ, and shrink from contradicting the Devil." We need a holy boldness for this work.

Another difficulty which the minister feels is *his felt unfitness for this work.* I am persuaded that most men will not be long engaged in this work without finding out how unfit they are for it. It is not easy to deal with people wisely and profitably in regard to spiritual concerns. It is hard to suit our manner and our conversation to the many, and widely different individuals with whom we are called upon to deal. It is not easy to be tender and yet faithful, firm and yet

not repel by harshness. Such a work must need much study and thought and prayer.

Then we find *difficulties in this work on the part of the people.*

The unwillingness of many to be approached in a serious conversation on the subject of religion, is one difficulty which we meet. Many are very shy of such conversation. And the only way we can meet such is to come face to face with them, and look them in the eye, and speak to them pointedly and lovingly on the most momentous of all concerns.

Another difficulty is that *many men have their minds so filled with other things* that you cannot get them to take serious thought for their souls. They are taken up with the things of the world. They grovel in the dust. And so the most powerful appeals made to them seem never to arouse one serious thought in their minds. In such cases there is need that the Divine Spirit should press home the conviction that "it shall profit a man but little if he gain the whole world and lose his own soul."

How earnest we should be in this work that these difficulties may be overcome.

IV. Lastly, as ministers, *we should think of the advantages of pastoral visiting.* We will find its advantages many and great.

It will *bring our people into closer and warmer attachment* to us, and constrain them to unite with us in Christian work, and lead them to minister more heartily and liberally to our comfort. It will *give us a knowledge of our people* which will bring us closer to them in loving sympathy and help us to suit our teaching to their wants, and prepare us to deal wisely with those who apply for admission to the full communion of the church.

It will *give us many opportunities of doing good* to our people which otherwise we would miss. I believe in

many cases it will be a hopeful means of the conversion of sinners. O, if we could but go to the unconverted, lovingly in the spirit of Christ and take them tenderly by the hand, and look pityingly into their eyes, and tell them of their awful danger, and point them to the only way of escape, and tell them of the glory and blessedness of heaven, methinks in many cases it would issue in their conversion.

It will also be a *sure way of promoting the piety of the saints*. In the home the pastor will have the chance of warning his people against doubtful practices and habits, and of stimulating them to the reading of the Word, to the exercise of prayer, to the duty of family worship, family discipline, and family instruction, and the bringing forth of all the graces and virtues of the Christian life. It will be a *channel of comfort to the mourning*, securing to them the sanctified use of affliction, so that their affliction may bring forth in them the peaceable fruit of righteousness.

It will afford a *chance to instruct the young*. The imparting of such instruction, devolves primarily upon the parent. But it is a great thing that the parent may have the pastor's visit to enforce and supplement the teaching of the home.

And last of all, it will *help to prepare the dying for their solemn change*. What a blessed thing if the pastor can dispel the gloom in any measure from the sick room, and lighten it up with the brightness of hope. If we can but show Jesus to the faith of the dying, as the resurrection and the life, so that even in the last struggle they may be able to exclaim, "O death where is thy sting? O grave where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ," then methinks we have secured a grand advantage by our visits to their homes.

Let us think specially of these advantages of pastoral work. And let us not weary in this form of well-doing, knowing that in due season we shall reap if we faint not.

IMAGINATION: ITS UTILITY.

BY J. C. SMITH, B.A.

IMAGINATION is one of the imperial faculties, and at first glance a study of its utilitarian side might appear to vulgarize it. The higher a power, however, the more needful is it of analysis, because when unguided it is more ruinous than a lower. Even reason and conscience require to be directed, or either or both of them will overstep proper limits. The question as to the culture of the imagination urges itself upon those who learn divine things; for theology and the ministry claim the whole round of talents—they levy every power. A well-rounded nature, if the rule,

would have rescued theology from many theories which are very one-sided and prurient even.

Imagination is at a discount, rather, with some persons, because it has been carried so far as to upset common sense. It has been overdone, and therefore incurs the penalty of all extremes. In common parlance, it is synonymous with fancy. The two faculties are, we allow, kindred, and yet there is a valuable distinction between them. A definition would only obscure the subject, and we will therefore resort to a concrete case to clear the matter. Two parties overlook a

splendid scenery; after a while, let us suppose that both close their eyes and recall it. One is of a powerful reproducing mind, and can see almost as graphically with the eyes shut as with them open: he can depict down to details even—this is imagination proper. The other is richly fanciful; he colours the reality; he creates in his fertility of mind, forms and relations and figures which do not exist. This is due to fancy proper. If an outstanding name be selected for each, Milton would be for the former, Shelley for the latter. Milton is stately and solid, and there is a feeling of reality while you read his "Paradise Lost." Shelley's fancy is playful and subtly inventive; the reader feels that there is no solid ground even while he most admires; his images are unreal and idealistic. The poetry of the two possesses much in common; still the difference is felt even while it cannot be stated, and he who has felt it can distinguish between pure imagination and pure fancy so far as it is possible. While the two faculties merge and shade into each other, we will in this essay use the term imagination as denoting the power to produce a scene with exact truth, without those additions which a frolicsome fancy would make to the picture.

The imagining faculty is indispensable in investigating the Scriptures. There are many passages which claim it in no mean degree. If examples be selected they are the Edenic picture, the account of the Creation, the law-giving at Sinai, the construction of the tabernacle, the triumph of Elijah on Mount Carmel, the pastoral of Ruth. chapters in the Prophecies which exceed in glory, the singular events which cluster around the birth of our Lord, His temptation, the home at Bethany, the marriage-feast at Cana, the transfiguration, the crucifixion, the resurrection, the ascension, the Apocalypse throughout. This feature of

the Scriptures does not weaken their veracity. A theory to the effect that high class poetry was not grounded on truth will be ridiculed by every thinker. Indeed, there is no little truth in the view of Emerson that the highest poetry and the highest philosophy are identical. It is the glory, not the blemish, of revelation that it is instinct in large passages with the very genius of poetry, and he who is wholly unpoetic may treat these passages in a finely cut Rabbinical style, but they will be virtual blanks to him, so far as feeling their right sense is concerned. There are other passages which demand the faculty but which are less palpably poetic. The Psalms are the splendidest of lyrics; they rise and they fall; the strains run along the whole diapason of the heart of man. It is, therefore, obvious that the only reliable interpreter is he whose soul-power is as great as the authors. There is less of imagery in the odes of David than in the prophecies, but there is more of scorn, of irony, of hatred of foes, of abysmal repentances, of unyielding heroism, of jubilant mirth, of sympathy, of song ringing with triumph, and it is clear that a just interpretation needs more than the cold and critical intellect. Some people will straighten out a single Psalm until it is as rigid as a proposition of geometry. It is enough to awake David from his grave!

The Parables are the birth of the occasion, and are, therefore, to be largely construed by the context. The most curious niceties have been founded upon the parallels. It sounds odd to say that literary taste, together with a thorough imagination, forms the safeguard against fanciful glosses. The parable of the Samaritan, if judged by the context, and if graphically pictured, would not have been so prolific of queer and far-fetched theories as it has been.

It is right, however, to remark the

singular absence, in the *Evangels* and in the *Acts*, of painting. The eventful tour of Paul and Barnabas, for example, after starting out from Antioch, lay through very rugged tracts. Travellers describe wild tracts of rock, uncut forests, rugged gorges, foamy cascades, the traffic of the road from Ephesus to the East, the splendid temples; yet these two travellers, who might, like Livingstone, have noted the peculiarities of the ground, were so absorbed in soul-winning and soul-building as to be blind to the landscapes. Then again the modern reader learns very little about the land and villages of Palestine from the four gospels. The biographers of the life of our Lord have stepped studiously over the ground, and have lent a charm to the history of His career. It is to these we resort to learn about the geography of Judæa.

A mind which can set the scenes of the verses will shun those views which are forced out of the passage. It is, under the Spirit, the truest guide. Indeed, it is quite likely that this power of the concrete would be of the utmost value even in points of stern logic. For, the person with this gift beyond the normal measure will detect a fallacy, an "ambiguous middle," as swiftly as he who is versed in the technics and rules. He does not think of the mere formulas, but of the realities, and thereby is rescued from statements that are too broad. And, therefore, it is that if the schools would lay greater stress upon *culturing* descriptive power in the young people, they would almost render needless the rules of deductive logic, which guard the reasoner against errors, and teach the debater to silence his opponents.

This is chiefly true with regard to figures of speech which are finely interwoven in the literature of the Scripture. A keen but unpoetic mind rather catches at a point in the simile

which will adorn his own utterances; a matter-of-fact mind skeletonizes them, and in many a Bible class are those views wrung and tortured out of a metaphor which will square with a system or with some darling hypothesis; heady persons will scorn drapery as irreconcilable with earnestness of purpose, and therefore each point in the picture must have a moral to it. The result has been a lurking scepticism in some that the Scriptures can teach whatever a man wants. Now, we assume that the poetic and literary element in Scripture is similar to what it is in the English classics, because both spring from human faculties; inspiration does not impair, but vivifies them, and therefore it is equally absurd for a *bald mechanical mind* to pretend to relish and understand the poems of David or of Isaiah or of John, as it would be for it to feign a mastery of Byron or Milton or Coleridge.

The place which the faculty of imagination holds in the sphere of the pulpit is unquestionably very high. Our space is too short to investigate its influence in the matter of rhetoric, except to remark that a correct imagination is the surest cure for slovenly pictures, for gaudy and untasteful metaphors, for a species of high-flown and inflated oratory which palls upon a cultured audience. But we propose rather to examine the effect of this faculty, when well trained, upon the other intellectual and the moral faculties.

It would not be hard to prove that many truths of our faith cannot at least wield their proper sway unless upon a nature whose vision is almost eye-like. It is with diffidence that we instance the future, because it is easy to err on such a point, or to state a view of it in such a way as to create opposition. It is quite plain that a certain order of mind is inclined to indulge in painting what lies beyond death,

and it is a habit which works mischief in a way so subtle that it is very hard to remedy it. Who does not recoil from those unlicensed pictures of the fates beyond this life, pictures which though drawn perhaps from a laudable motive, shock and shame every sober thinker by their flashy allusions? This, however, though harmful and over-bold, is but one extreme—there is another. If to the outlook from the verge, the future is perfectly inane—if it is altogether unfiled with events and unpeopled with spirits whose powers and duties are at least kindred enough to those of the earth to enlist human sympathy, then, in this case, the future affects not otherwise than negatively, that is, by the secretion of destinies, which produces a blind awe. Our reverence, if called forth at all, is to be traced to the unbroken silence. There is clearly a middle ground. The imagination can conceive the future from the scanty materials furnished in the Scripture; it can conceive of new relationships and new duties and additional faculties, and new honours, of exemption from bodily infirmities, of the formation of other friendships, of the stimulus of a large field, of the worship of the Triune God. This exercise is simply indispensable if "the power of invisible things" is to be more than an empty shibboleth of sanctity—and this exercise is free from the charge of venturing beyond the light of the Scripture and likewise from that of being too vague and dreamy for the present state of the mind. This course will kindle unwonted energy which the church cannot afford to lessen, as it is not over-troubled with it.

It is also easy to show that imagination is necessary for those exalted affections which religion aims at drawing out. Cite the quality of sympathy! Imagination is the chief law through

which to excite it. Indolent appeals from general principles meet no response. If, for instance, a needy party is the object of a collection, it is a waste of time to laud or to analyze the virtue of benevolence; the facts of the case are to be told truthfully, the listener must be carried to the spot and graphically note the squalor and the ghastliness which sickens the humane spectator, and the effect will be that tight purses will be thrown open and there is an outflow of liberality, an effect which seems magical in quarters where givers are exceedingly close, but which is perfectly natural. The sympathies are awakened by imagining the circumstances, and generosity is the consequence.

If one dissects closely, he will discover that the three transcendent passions, love, reverence, enthusiasm, are grounded upon a high-wrought imagination. Love is meaningless without knowledge of a person, of another love, of actual scenes upon which it has come forth to the proof, and the larger this knowledge the larger is the charity. Reverence, which is the positive and splendorous form of humility, is the outgrowth of just ideas of superior excellence. The "Hymn at Chamouni" traces the uprising of a reverence of that awful power which resides behind the sublimities of nature. It is said of Pascal and Edwards and Chalmers, that there were stages in their history when their spirits were hushed to reverence by an abnormal grasp of the laws and onflow of everything; there fell upon them a sort of Elysian trance. Enthusiasm degrades into a senseless and unguided fanaticism, if unbased upon clear and energetic thoughts. The groundwork of these three kingly passions is an imagination which dreads not to roam over any region except that which God has enclosed from us—an imagination, too, which

can to some degree idealize the endless possibilities of our race.

It is obvious, therefore, that if the effect of a sermon upon a people is gauged by the effect of that sermon on the preacher—and who will deny that this is the main secret of effect? the speaker must train and educate the faculty of imagination, which seizes the distant and sees the unseen.

These remarks apply equally to the auditory, for the method of awaking the people is the same as that of empowering the preacher. Oratory, however, is the most relative of the arts, and, therefore, he who claims a title to it is bound to be on the alert to suit to the ability of the audience his mode of clearing and pressing a point. Truth is not harmed, for it is the same; we refer merely to the manner of expressing it. There is a class of minds which are impatient at poetry; they treat it with a cool smile, they love facts, and the nakeder the facts the better. Those minds who study the sterner sciences do not, as a rule, enjoy poetry. There are minds, also, so fixedly prosaic as to discount altogether all the finer and richer phases of things. The mechanics tend to fossilize the imagination, so that it falls into narrow routines. It is of no avail to find fault with Providence for creating people who are slavishly matter-of-fact! Instead of grumbling it is better to pity! They are not moved by the twilight cloud, brilliantly golden along the underside; by the great heights; by the careless, tumbling clouds; by the stillness of silvery moonlight; by the brook singing over the stones, to which no musician can beat time; by the cloud-shadows which fleck and checker the landscape; by the light flakes of frost that sometimes float and shine in the air even while no snow is falling; by the silence of the forest; by the ocean; by the lake sleeping among the hills and unstirred by the

breeze; by the storm; by the human face; by forms of grace; by the muffled cooing of the dove; by the vague, whispering sound of the wind through the pine grove; by the new-fallen snow; by the stealing and lengthening shadows of eventide. Who shall be jealous of those who are blind to the poetry of nature?

It seems singular to say that the imagination need not lie unused, even if the average audience was composed of such persons. For this faculty, if well cultured, does not show itself merely in the use of dazzling figures or of fine similes or of pictures sketched by words. If imagination be in the background, the audience will be quick to discern it from the tone of realness in the speaker. John Bright is perhaps the foremost orator in Britain, and his speeches do not sparkle with brilliant imagery; yet the reader, much more the hearer of them, feels that the orator thinks out everything in the concrete. The same is almost true of Burke. Rev. Dr. Ker, of Scotland, is a real poet; and as the reader runs along his sentences, he finds no glare, but he feels that they are instinct with the glow of imagination.

The overwhelming majority of audiences relish the imaginative, they claim it or else the sermon will soothe them into a sounder sleep than they enjoy during the worry of the week. The abstract, if persisted in, will kill interest, except in a scholastic of the middle ages, if alive.

The value of this talent to a speaker is patent, especially if his subject matter is chiefly spiritual. It stands to reason that he must throw it into a form that touches the heart. Those sacred orators who have earned a deathless fame are strikingly imaginative. Isaiah was or no one was. The peerless apostle to the Gentiles wrote letters of faultless logic, yet untainted with the least scholasticism or

pedantry. The orations of Chrysostom are slightly over-coloured. Colet was truly poetic. John Howe's description of Sinai when the law was thundered forth is famous. Jeremy Taylor has been styled the "Shakespeare of the pulpit." Whitefield could so describe a blind man walking towards the verge of a precipice that the stern Franklin came under the spell and rushed to check him lest he step beyond the edge and be hurled on the rocks far below. Bunyan is a classic example, of whom the critical Macaulay observes that he and Milton were the only two authors of English literature strictly imaginative. The French school of preachers is unique, there is a theatric element which displeases the fastidious critic. Massillon used to make people faint with the awfulness of his portraiture; Jonathan Edwards, the New England divine, whose ratiocination was almost a passion with him, used so to draw the future realities that they had a present horror or a present rapture. Bossuet's imagery was abundant and exquisite, although sometimes it inclined toward the sensuous. The lively brilliancy of the French mind caused the pulpit to adopt this fanciful style. Guthrie was the pictorial preacher, under the witchery of whose eloquence Dugald Stewart and Dr. Simpson used to sit with delight. Norman McLeod was freshly picturesque: when he spoke, the impression was not that he dwelt in heaven, but that he dwelt in the world with the rest of his kind; knew not only a meagre theology, but knew the habits and opinions and difficulties of his fellows; this is the secret of his power. He was a man even when inside of the gown. Hugh Miller, himself a poet, angrily shatters the shallow criticism which depreciated Chalmers' "Astronomical Discourses" as merely theological, instead of being the products of a towering imagination,

which revealed the "blazing poetry of the heavens." On the other side of the water there is a preacher sharing in no small measure the genius, the moral enthusiasm, the union of a high philosophic spirit with the richest poetry, which singles out the figure of Chalmers in Scotch history—Henry Ward Beecher, whose powers, in the judgment of some, have been mis-spent, since he has fallen from the pure orthodoxy which marked the earlier part of his career. But that system, which depreciates the talent of this man because he is astray upon certain points, is very poorly and slender. We mourn when he strikes off from the truth, and the harm is doubled because he possesses the shaping power of imagination. The catalogue would be lengthy if complete, but the names which have been cited serve to lend truth to the Arabian dictum, "he is the best creator who can turn the ear into an eye."

There should be the greatest guard lest the culture of this faculty injure the sturdy, practical sense or moral earnestness of the preacher. It would be in this case open to the censure that it cripples what are the mighty and essential elements of a sermon under the guiding power of the Divine Spirit; but practically there is little danger on this score. The methods for educating this faculty are reducible to what may be termed the *first-hand* and the *second-hand*; the direct and the indirect.

The latter course is to resort to those who have sketched, in whatever form, the sceneries of the earth. Stories of travel are excellent. Dean Stanley's descriptions of Palestine, while scrupulously exact, are graphic in the last degree; the reader is carried to the spot and witnesses what the author witnesses. Poets interpret nature, but in an endless variety of methods. The writings of Sir Walter Scott are very lifelike. His novels,

unlike either Thackeray's or Dickens' or Fielding's, enchant the reader by the splendid power of description. On the other hand, Byron is equally imaginative, but his description is more daring; Scott completes the picture, Byron dashes down the features that are most striking and trusts to the reader to finish it. "The Siege of Corinth" is a masterpiece in this respect. Wordsworth, again, is the lover of nature whose spirit revels and dreams in the hills and glades and foamy streams tumbling over the rocks, and the gaunt shadows of the night, and the loveliness of the forest. His poetry had to fight its way into popularity, it was at the first riddled with the stinging criticisms of Francis Jeffery, while Robertson and Coleridge championed its cause. It appears simple, to those who are ungifted, to feel its soft and pure glory. His "Ode to Immortality" sends shafts of penetrating light into the deepest regions ever voyaged by philosophy. His poems are the best antidote to a slavish and earthy materialism. They bring out to the light the fine spiritual aspect of man; they breathe reverence. Tennyson is characterized not so much by the genius of poetry as by a sympathy with humanity and by a grasp of the theories which are afloat in the world of thought, and these bodied forth in verses whose music and cadence are unsurpassed. The purely imaginative is not his special power; indeed, there is a strange shadowiness thrown over his writings which only suits certain orders of mind. These authors form the medium through which nature is revealed to raw and prosaic souls.

On the other hand these high class authors are rarely studied. These master-pieces are prized only by the few, or they are perused in an off-hand and desultory manner. The explanation is that the taste must be educated in order to value them.

This is the practical defect of the indirect method of disciplining the faculty of the imagination, a defect which the direct method does not share with it. The lowliest eye may gaze out upon a stretch of land; nothing intervenes the person and the object. He stands in the gallery, not of art, but of nature, its sights, its sounds, its shapes, its colours, its changes, crowding around him.

The lazy dream that a sympathy with nature in its phases is brought on by a passive state of mind. It is not. It is the result of study. It is the product of a brooding labour. Coach drivers see the beauties, but they are stale to them who drive daily over the road. The farmer looks from a height, and counts the fields that lie fallow and those that are yellow with growing grain. The lumberman cares only for the timber of the forest. The trader, with a greed for gold, steps past Niagara Falls without looking at the slight rainbow or hearing the thundering of the waters. The butcher counts the pounds of meat in a pasturage whitened with sheep. The poetry of the still lake nestled among the hills is lost to the councillor, whose eyes glisten at the chance of utilizing it for the water-works of the city. The dreary mathematician stands at the base of Mount Blanc, and is calculating its size. The student of acoustics hears the warbling of the woods, and he is counting how far that sound can carry. When the dusty swallow skims the surface of a lake the eager angler is longing to throw his fly and land a monster trout. In the flush and growth of spring the nursery-man is reckoning blossoms and the anticipated barrels of apples. In short, the raw and rude eye is not able to see the poetic phase of nature. This is the defect of the direct method.

There is one expedient which may be thrown out; it is sometimes prac-

tised in painting. The artist used to draw a rough sketch while he looked at a certain piece of landscape; he then trusted to his imagination to complete the picture when he was at a distance. This, if practised by speakers, would soon train a graphic imagination. A trip through Europe,

lectured upon when home is reached, is a capital school for drawing out the talent, and when it has reached a certain standard of strength and excellence, then it is likely the person will be in a state fit to relish and prize the writings of those seers of nature whose works shall never die.

Missionary Intelligence.

MISSIONARY OUTLOOK IN JAPAN.

JAPAN (the "sunrise kingdom" as the inhabitants love to call it) is a large island empire lying to the east of Asia. It contains a population of about 35,000,000. From 1637 until 1854, Japan was a nation of hermits, who secluded themselves entirely from the outside world. No Japanese was allowed to leave his country, or return to it after he left it, on pain of death. No foreigner dared to set his foot on Japanese soil. But all this has changed; and at the present time, no country is making such rapid progress as Japan. Time will not permit us to enter into details regarding the history of this progress and self-development. Suffice it to say, that the advancement made by the nation since the revolution in 1868, has never been paralleled in the history of the world. The question which interests us most at present is, has Christianity kept pace with this rapid material development? To answer this question rightly we must consider the present general condition of the country, and the current of public opinion. We are apt to suppose that because a nation is under heathenism, that therefore, it is very low in the scale of intelligence. But this is a great mistake; and especially so in regard to Japan. As a race the

Japanese are of the highest order. In intellectual capacity they rank second to none in the world. Indeed, the Rev. Joseph Cook, who has travelled through Japan and delivered a number of lectures, says: "that in intellectual acumen they are superior to the German, Briton, or American." They were an educated and cultured people before Western civilization dawned upon them, and are naturally clever, industrious, and frugal. Consequently, under the benign influence of Western civilization, they are making wonderful progress in all branches of art and science. Awakening from their long sleep, they have since 1868, the year of the great revolution, swept away almost every relic of barbarism except in religion alone. Their feudal system—that system of caste which holds the greater part of the people in bondage, leaving them without even a hope of improving their condition—has been entirely broken up. They have made the beginnings of constitutional government. The Emperor has promised, that in 1890 a parliament shall be convoked, composed of the representatives of the people. In the mean time representation is granted to towns and certain districts in municipal matters; and thus the people are being educated

in the principles of representative government. They have introduced the laws of civilized nations, (particularly the code Napoleon) and set in operation courts of justice corresponding to the different orders of our own. They have a common school system based on the American model; have introduced British and American textbooks; and have made education compulsory. Very rarely even the humblest servants cannot both read and write.

The public press is also a commanding power in Japan. There are over 300 newspapers circulating among them. Their post office system is regarded as one of the most efficient in the world. Railways, telephones, steamboats, dockyards, foundries, machine shops, are now in full operation, exhibiting all the activity of Western industry. About twenty-five years ago the government sent out a number of learned men to the United States to learn the American customs, inventions, and government; and as a result they have adopted a decimal currency, and a banking system, like that of the United States. Moreover, they keep the first day of the week as the lawful resting day of the empire. And, above all, to show the vast efforts they are making in the line of progress, the government has opened thirty well equipped colleges and normal schools, in which the philosophies and sciences of Europe and America are taught in all their native freshness. In the Imperial University at Tokiô, with its faculties of philosophy and literature, science and law, we might hear American and British professors lecturing in their own language to large classes of attentive and appreciative students. In the Imperial Medical College, the lectures are given in German, by German professors. In the Imperial Military College, French is used. In the Imperial College

of Engineering, the collection of engineering models is said to be the most complete in the world. These colleges are attended by thousands of the young men of Japan; and many of their graduates are taking the places of the foreign professors. A recent writer who was a professor in one of the Imperial Colleges says of the students: "their patriotism is great, and, impressed as they are with the necessity of foreign learning, their desire for the scientific advancement of their own country is proportionately intense." And, still further, to show the great advance made, woman has been raised from her degraded state under heathenism, and the government has established one or two colleges for the higher education of the young ladies of the Empire, and looks with favour upon those under the missionary societies: an example which our own country, with all its boasted civilization might follow. Such is the wonderful progress made by this truly wonderful people in the very short time of twenty-five years.

Now as to the question, whether Christianity has kept pace with this great material progress. The answer is *no*. Out of 35,000,000, there are as yet, only a few thousands of converts. But this is not owing to any internal weakness on the part of Christianity, or, that it is not adapted to meet the wants of the Japanese. It is only five or six years since it took root; and in that short period, we are glad to be able to say, that its progress has been no less marked, than that in the arts and sciences. Its influence is manifested, not so much in the number of converts made, as in the intense interest it is exciting in all parts of the community. Out of many reasons which might be given for this late development of Christianity, we shall mention only a few.

About three hundred years ago, Christianity gained a strong foothold

in Japan, under the zealously devoted missionary, Francis Xavier. It made such rapid progress that in about eighty years, it is reckoned 2,000,000 were converted to the Christian religion. But the "intriguing Jesuits," and "selfish Monks," plotted to overthrow the then existing government, and bring the empire under the power of the pope. This treason was followed by terrible persecutions and massacres, until Christianity was totally uprooted; and to show their bitter hatred and determined opposition to the Christian religion, the following inscription was set up: "as long as the sun warms the earth, let no Christian be so bold as to come to Japan; and let all know, that the king of Spain himself, or the Christian's god, or the great God of all, if he violate this command shall pay for it with his head." Ever since, the Japanese have regarded Christianity with suspicion; consequently, they have endeavoured to transplant Western civilization without its religion. Moreover, the disreputable behaviour, and the debaucheries of British and American seamen, and of many of the resident foreigners, bring the morality of Christian nations into disrepute, so that they regard Christian morality as inferior to their own.

Again, Buddhism, which is the prevailing religion, offers powerful opposition to the introduction of Christianity. The nation in its rapid advance has outgrown old Buddhism, and to meet the exigencies of the case, the priests have introduced a "Reformed Buddhism," tempered with many of the principles of Christianity. They have been of late manifesting unusual activity, and are awaking to the fact, that mere numbers do not furnish a sufficient safeguard against the ceaseless attacks, and indefatigable zeal of the missionaries.

Another hindrance to Christianity

is the imported unbeliefs of Europe and America. To use the words of Joseph Cook, "Nihilism, Socialism, Agnosticism, and positive Atheism, float into Japan on the waves of our literature." Teachers have been travelling through the country telling the people that the Bible is a dead book in civilized countries; that it is read only by girls and old women. Thus the minds of the people were prejudiced against Christianity before they knew anything about it. Before the Bible or any other religious book was allowed to be published, most of the leading sceptical and materialistic works of England and America, from Paine's "Age of Reason" up to John Stuart Mill's three "Essays on Religion," were translated into Japanese, and on sale all through the empire.

To understand how an Agnostic and Atheistic philosophy will influence the Japanese mind, we have only to compare these philosophies with the two prevailing religious systems found there, Confucianism and Buddhism. The philosophical outcome of the doctrines of Confucius is Agnosticism. Confucianism does not deny the great facts of theology, but it knows nothing about them. It regards them as beyond the reach of human experience, and, therefore, as not fit subjects for man to contemplate. On the other hand, the philosophical outcome of the doctrines of Buddha is blank Atheism. It is a system which denies the very being of a God, and denies to man the hope of immortality. It teaches that the highest happiness attainable is the *extinction* of all natural desires and affections; and the only heaven for man, the complete cessation of conscious existence, or, in other words, utter annihilation. Such being the philosophical outcome of these systems of religion, we can easily understand the power which the modern

materialistic philosophies of Europe and America will exercise over Japanese thought.

But, notwithstanding these hindrances, we believe that Christianity has a glorious future in Japan. If it has its hindrances, so, also, it has its encouragements. It is only ten years ago since missionary work really began. True, missionaries were there before that, but they were not allowed either to preach or to publish any part of the Bible in the Japanese language. All they could do was just to study the language—which is very difficult—observe the customs and nature of the people, and wait in faith until a door would be opened for them. At last, in 1874, liberty was granted to them to proceed with their work, and since that time the progress made by Christianity has been as marvellous as that made in the arts and sciences. We read of missionary strongholds springing up all over the country; of progress which even surprises the most sanguine, and cheers the hearts of those engaged in the work. There is even an intense desire to hear what the missionary has to say, though not for the sake of Christianity at all. So prosperous are some of the missions, that converts are being made by scores and the work is progressing so rapidly that the missionaries find themselves unable to keep pace with it. The Rev. Dr. Davis, one of the missionaries there says: "We have not men ready to fill one in ten of the calls that come from all parts of the Empire to send some one to tell them of Christ, and offering to pay part of all the expenses of any one who will come." The different missionary societies have already colleges and schools established for the training of native workers. In the training school at Kioto, under the charge of the American Board of Missions, there are one hundred and fifty students. The Presbyterian Church, which is now the

strongest Protestant body in Japan, has a theological training school at Tokiô, in which there are between thirty and forty young men under training for the ministry—as many as we have in the theological department of Knox College. The Empire appears to be thoroughly aroused, and from all parts is heard the Macedonian cry, "Come over and help us." Even the Emperor and Government officials are looking upon Christianity with a friendly eye. The native press is also helping on the good work, and sometimes contains lengthy and able articles in its favour. Christianity is manifesting its influence everywhere, and is spreading over the land like a rising tide.

Our encouragement, however, to hope for the speedy conversion of Japan is not so much in the numbers who are being daily added to the church as in the great influence Christianity is exercising intellectually among all classes of the community. The Japanese are too much in earnest to be long enthralled by the shackles of infidelity. The national conscience has been too thoroughly aroused to find rest in a cold and cheerless Atheism. Buddhism and Agnosticism can never satisfy the natural longing for immortality, which is only quickened by mental development. Let Christianity, therefore, be true to her trust; let her come forward with her hope of a glorious immortality, and she shall assuredly win the day. Thus, what from one point of view appear to be hindrances, may be looked upon from another standpoint as encouragements. The Japanese are now beginning to see that Christianity is as necessary to their future greatness as the arts and sciences, and that they cannot have "the tree of western civilization" without its "roots" also. This change of feeling towards Christianity is owing largely to the able men who are leading forward this religious

movement. The Church has evidently taken into account the intellectual character of the Japanese, and has accordingly sent out able and well-trained men to do her work.. We venture to predict that before another twenty-five years pass away, Japan will be as much Christian as our own Ontario. And just think what a gain for Christianity! A nation of 35,000,000 of people! And also think what a mighty influence they will be able to wield over the millions of Asia still in heathen darkness! The fame of Japanese advancement is already spreading to the other countries of Asia. A writer from Japan (Mr. Loomis) says: "A very few months ago, there were very few Coreans willing to leave their own country; now there are over 700 young men who have applied for leave to come to Japan for purposes of study."

Such is the progress Christianity has made in Japan during the last ten years. If the hindrances are great, the encouragements are still greater. Although we regret that a low and vile literature of the Ingersolian type has been largely distributed among them; yet, because the philosophy of Mill, Bain, and Spencer; and the science of Huxley, Darwin, and Tyndall, and others of equal or lesser note, have been introduced into their country and studied in their colleges, the church has no reason to become discouraged, if she on her part, follow up her work with vigour and zeal. Is it any weakness to the church at home, because we study these works? It is simply disgusting to listen to the plaintive cry occasionally heard about the godless professors, and the godless philosophies taught in our colleges. We believe that instead of being a weakness, these works if properly used become a source of strength. The Japanese being an intellectual and highly cultured people devour these works with avidity; and their cultured

minds must be fed with scientific discovery and progress, if we are to cultivate and preserve their intelligence to the church: and to counter-balance the chilling effects which these works studied by themselves, may have over the religious sentiments of the soul, let Christianity bring forward her forces. We claim that our religion is not only of divine origin, but that it also commends itself to reason, to conscience, to man's moral and spiritual nature, to everything that is high and noble in man. Let the church, therefore, see to it, that the men whom she sends out to Japan are able to present these claims with power; and there is no reason to fear the results. Our missionaries there are not dealing with men like the Aborigines of Australia, or the cannibals of Feejee, or the savages of the South Sea Islands; but with a race of the highest intellectual order; "of the most refined culture; animated by a strong love of knowledge; endowed with a wonderful capacity of imitation; with deep feelings of self-respect; and with sentiments of personal honour." The Japanese are a people who possess all the shrewdness and enterprise of the Americans, together with the brilliancy and polish of the French. Therefore, our missionaries must be men and women of like power and intelligence; carefully trained, thoroughly in earnest, deeply convinced of the power of the truth they proclaim, and able to show the adaptability of Christianity to the necessities of the nation now so earnestly seeking light. We are glad to be able to say that the missionaries in Japan have manifested such power; and are not only preaching the doctrines of Christianity, but also exemplifying its highest precepts: for a pleasing and encouraging feature of the work in Japan, is the perfect harmony and goodwill, which obtains among the different denominations

prosecuting it; so that the Japanese have been compelled more than once to exclaim, "behold how these Christians love one another."

In Japan, perhaps more than any other place in the world, the missionaries, if they are to be successful, must "become all things to all men." They must for the occasion step aside from their revered creeds; come down from the platform of their polished systems of theology; and take their stand side by side with those whom they seek to bless, and endeavour to raise them up to a true and proper standard. But while doing this, we do not for a moment mean to insinuate that they are to forsake their theology, or deny any one of the doctrines taught in the Word. Indeed, we have no sympathy with those who are so frightened about orthodoxy, that they cannot themselves, nor endure to see others step aside even for a moment into other fields of thought to take an independent view. We cannot be strong or true Christians; we cannot enter into full sympathy with the wants of the world, or even with those of the church, until we can view matters in a free and unbiassed spirit. We hear a great deal about the unfairness of scientific men; and we know that many of the leaders of thought are very unfair in their criticisms of Christianity. Many of them almost entirely disregard its claims, and speak of it as if it were a hindrance to the advancement of the world. But are not some of the leaders in the church taking the same ground regarding philosophy. If we are to bring the two to dwell together in peace and harmony we must recognize the truth taught in all the different systems of religion and philosophy. Truth has a common foundation wherever found. The God of revelation cannot contradict the God of nature. If we would only recognize this fact, and endeavour to bring

Christianity and philosophy into their proper relationship, not as antagonists, but as companions, we should then bring to our assistance two of the mightiest instruments for evangelizing the world. Now this is what is being done in Japan. The Japanese have science, and they are beginning to see that Christianity as presented to them is not antagonistic to progress, as they formerly supposed; and they are giving it their earnest consideration.

But though the prospects are bright, yet the church is by no means out of danger. The least inadvertent step by the missionaries might kindle the flames. The people have not yet liberated themselves from their old faiths. Many of the severe laws against Christianity have not been repealed. The liberty to proclaim the Gospel as yet only amounts to toleration. But if the missionaries proceed as they have done, with caution and prudence, then certainly a bountiful harvest is in store for them.

Again we say, let our missionaries bring forward the *claim* of Christianity with all its power and deep earnestness; show its adaptability to the necessities of fallen humanity; how it is the divine panacea for alleviating woe, and raising humanity to true moral greatness and grandeur; then, if it is divine, as we claim it is, its superiority will assert itself in the mind, and Japan will speedily come under its divine influence.

Who cannot see in this great movement the hand of an overruling Providence? Christ has laid hold of Japan, and Christ will have Japan in spite of all the powers of darkness. Let the church there but present herself in the character designed for her by her great Head, "Fair as the moon, clear as the sun, and terrible as an army with banners," and victory shall crown her efforts.

MISSION NOTES.

PUBLIC MISSIONARY MEETING.

The second public meeting in connection with the Students' Missionary Society was held on the evening of Thursday, January 24th.

Owing to the coldness of the night the hall was not crowded, but there must have been between one and two hundred persons present.

The Rev. J. Smith, of Erskine Church, occupied the chair. Suitable selections were rendered by the Glee Club, in their usual excellent style.

A paper was read by Mr. T. Wilson, first year theology, giving a sketch of his labours in the North-west during the past summer.

An interesting paper was read by Mr. John MacGillivray, who laboured at Byng Inlet, in Parry Sound District.

We give the following quotation from the report:

"Byng Inlet and the timber limit for miles up the river, with the exception of Chew plot, are exclusively the property of the Georgian Bay Consolidated Lumber Co., under the presidency of Arthur Dodge, Esq., of New York, the son of the late lamented Christian philanthropist, Hon. W. E. Dodge.

This field, perhaps, we need hardly say, is not a typical mission field of Muskoka or Parry Sound District. Small gardens we saw there, but, a field of grain could only be seen on farms forty or fifty miles away. It is a lumbering district out and out, so that in summer no mission work need be carried on outside of the village. This, to some, may seem an easy field to work; that depends on what they mean by *easy*. If they mean, that it saves long lonely tramps over muddy roads and rough corduroys we agree, but if they mean that less trouble and discouragement are experi-

enced in dealing with individual souls we must take issue, for, give us men comparatively alone, apart, in agricultural districts in double preference to ones hardened by evil associations into callousness and mocking apathy to religious sensitiveness. Here lies the main barrier to Christian progress, we presume, in all lumbering districts. It was so, at least, in Byng Inlet.

Out of the 100 families in the field not more than forty are Protestants, the rest being French Canadian and Indians who are almost to a unit Roman Catholics, strictly under the government of a wandering French Jesuit missionary. The early history of Canada is justly illumined with the names of self-sacrificing Jesuits, and we are honest in ascribing to this order of the Roman Catholic Church, a high place in aiming at ameliorating the condition of the uneducated masses, but, we must also be equally honest in stating how cruelly inadequate the teachings of this order are to *stem*, not to say *purge*, the darksome stream of immorality and foulness that so copiously flows from its votaries in Byng Inlet,—unmistakable evidence to even a superficial thinker that the Gospel panacea is misapplied because used to check the torrent, instead of, to cleanse the fountain head, *the heart, the soul*.

But you ask what was attempted by the missionary. Practically nothing; for two reasons: firstly, very few could understand English; secondly, owing to the vigilance of their *pseudo*-spiritual guide, French tracts distributed in their homes would be certain to gender sectarian strifes neither conducive to the peace of the community, nor helpful to your missionary's real work. However, this was done. French tracts were freely given

to, and thankfully received by, the young French Canadians who were at the boarding houses, for here your missionary felt he was not on dangerous ground.

Now, as to our work proper. The field had been irregularly worked for three or four years before our arrival by two earnest young men, who also taught in the Public School. Your missionary began to build on the foundation laid, the sure foundation, for Christ was faithfully preached by these young servants.

On Sabbath, two services were regularly held, one at each village with: encouraging attendance, 130 souls on an average listening to the tidings of salvation, that, let us hope, became to many "glad tidings of great joy." A Sabbath School and Bible Class were conducted every week at both villages—the Sabbath School with deep and increasing interest, there being not a single Protestant family unrepresented, but not so with the Bible Classes, the delightful breezes of the river, the bands of questionable comradeship, and the inability to read, acting as enticements or excuses to keep many of the young people away. Yet, these classes had a cheering side, viz.: that those enrolled attended regularly. How vividly was impressed on the heart of your missionary, the high God-given privileges we enjoy in our "goodly heritage." You may know when he tells you that the simplest Bible questions brought only a blank stare, at first, from some of these poor, illiterate young people.

Two prayer meetings were held weekly, one at each village with an average attendance of fifteen and seventeen, respectively—numbers that were highly encouraging; if compared with the ratios in our own city, found by comparing prayer meeting attendance with the number of families in church connection.

Each Protestant family was visited

four times, *i. e.*, once a month, exclusive of calls on the sick. The glad welcome accorded your missionary on these visits, happily facilitated the reading of the Word, the offering of prayer, tract distribution and personal dealing with individual souls; feeble endeavours they often were, but endeavours at least, to act on the sincere conviction that the *pulpit hours* are but a mere fraction of a true missionary's *sowing days*.

Besides the young men who had permanent work at the mills, and whose interest in the truth we aimed at awakening by chats with them after hours, our work brought us into contact with another class of young men, the *River Drivers*—a floating population truly—for separate companies of these men reached the Inlet almost fortnightly during the first two months of summer, and as soon as their *drives* were made they were paid and disbanded or returned to the woods, but, in either case, remained about our village one, two, or at most, three weeks at a time. We must confess that our labours amongst these were unsatisfactory, but, perhaps, necessarily; so, inasmuch as they stayed only a little while with us, and what is sadder to state, a toughening hide of coarse recklessness, and feverish levity seemed to have covered their souls and blunted their finer sensibilities, and what wonder, breathing the deadly miasma of profanity that poisons too often the moral atmosphere of our Canadian lumbering districts. And here, pardon us, if guilty of a digression while we earnestly appeal to the warm missionary hearts of the friends who have honoured us with their presence this evening to notice the wide door of Christian activity that here lies before you and us. Only think of the manly young fellows who go from loving hearths, forced often by grim necessity to move amidst the rankest

foulnesses, and who, by good Christian literature might be steadied and braced in the dizzy whirl of camp life, and we know that many willing hands and hearts will cheerfully respond to the call of the distributing Committee of our Society for sound religious magazines and papers to supply the needs of such places.

But to return. There was another class of men to be dealt with, for, in the month of June, some seventy-five Germans were brought to the Inlet, many of them from the slums of Detroit. Very few of these could understand English, but your missionary was enabled to place in their hands many German tracts and papers. Systematic sieges were made upon their citadel—the garret of the boarding-house—Sabbath afternoons, with success; for, on these occasions, instead of repulsion, a hearty reception was the invariable rule. Indeed, the eagerness shewn by these poor Germans to read the tracts that so surely reminded them of their dear fatherland, was a fine antidote to discouragements elsewhere. Let us hope that more than their *father's land* was brought to their minds, viz., their *father's God*.

Rev. James Robertson, Superintendent of Presbyterian Missions in the North-west, was present, and the claims of that great and promising country were plainly laid before the students and friends. He dwelt much on the need of faithful energetic men to devote themselves to moulding the moral and religious character of the people in that wide field. The demand is urgent, on account of the rapid growth of wealth, and also on account of the equally rapid progress of immorality and vice in many quarters. He was exceedingly anxious that the present should not be allowed to pass without the wants of that section of our Home Mission being met. He believed that if the work in the North-west was rightly

prosecuted it would shortly be a source of strength to the cause of Foreign Missions.

An excellent paper on Japan was read by Mr. A. Blair, B.A., of second year theology. It appears in this issue of THE MONTHLY, and well merits a careful reading.

The Foreign Mission field was represented by Rev. Dr. Wardrobe, who addressed the students, directing their attention to the extent and claims of the field, the difficulties and self-denials to be met, and the encouragements and rewards of the foreign missionary.

The following extract from a letter of Rev. Mr. Robertson, of Eromanga, will be of interest to the readers of THE MONTHLY. It is dated Jan. 16, 1884:

“Important as are my missionary meetings, they are not so much so as this Book—my work proper. I have sent off to Mr. Robinson, of Toronto, St. Matthew, and hope by the time they have printed that and corrected their own and my mistakes, to have Mark also ready. Luke and John are almost ready.

“Our news from the New Hebrides is good. While, on the one hand, sixty-three of the Eromangans have died this year from some sickness taken to the island by vessels, including three of my teachers, on the other hand, two new heathen districts have been opened up, and teachers settled at these, and they report the heathen as very anxious for the Word. Twelve casks of arrow-root have been prepared by our Christian Eromangans for the printing—or towards the printing—of the four Gospels. This has been done by our poor people in our absence!

“There had been no hurricanes last summer, and the health of the mission families had been good.

“Rev. Mr. Murray, who had just gone down, was in poor health—

thought to be in consumption. This is very sad. We met him in Sydney on his way from Scotland to the mission field. Mrs. Robertson and my-

self considered Mr. and Mrs. Murray would make excellent missionaries. He was very highly educated, and quite young."

Correspondence.

MATCH GAMES.

To the Editor of the Knox College Monthly:

SIR,—Much attention has been given to the above subject since the session began. In fact, it has been the topic of continual conversation among students. Now that the battles are fought and over we can, I hope, calmly look at the results, and endeavour to weigh bad and good, and thus gather lessons for future conduct.

The propriety of continuing match-games will be considered by some as not a question for debate. We all know the object of such games as football, cricket, etc., is to afford recreation and to maintain physical health and strength. When these games are judiciously engaged in, no doubt they meet the desired object.

But this laudable end is lost sight of and frustrated when the great aim becomes to carry the palm of victory away from every opposing team at the match games. This desire to be "champions," with all its accompanying glory of loud cheers from spectators, and of long paragraphs of compliments in the sporting column, gives a stimulus to the game, and causes the players to be regular at their practice.

My contention is that this stimulus is not needed, and, more, is leading to disastrous results.

The ordinary game is exciting enough. The match game is too violent. Every member of the team, in his eagerness to win the day, exerts himself to the utmost of his strength,

runs with all his speed, and frequently, by a trip from an opponent, comes dashing to the ground, jarring his whole frame, breaking bones, and even endangering his life.

The man who dies fighting for home and country, or who burns at the stake for his faith, or who perishes to save a fellow creature is considered a hero or martyr; but what praise can be given to the man who falls and dies in the attempt to walk a tight-rope, or even to kick a ball between two poles?

In a recent number of THE MONTHLY Dr. Ferguson says: "Violent exercise is not necessary for the production of either mental or physical greatness."

Dr. McCosh and several other Presidents of Colleges have spoken against the present tendency of overdoing Athletics, as interfering with the work of the college and the well-being of the students themselves.

Beside the danger to bodily health there is often an undue expenditure of time. Moral conduct and religious feeling are imperilled.

Such facts are more clearly seen in rural districts among the labouring classes than in our cities among university and theological students. A number of young men leave their homes and their work in one village and betake themselves to another, in which the match game is to be played. When the match is over they resort to the hotel, where the rest of the day is spent in idleness and carousing.

There are some special reasons which should debar the student of a theological college from the match

games. There are the unpleasant associations of gambling, the ring, and the kennel. Everything not subsidiary to study, and therefore match games which greatly interfere with study should be avoided.

The main object of a *theological* training must be to attain by study, meditation, and prayer, a knowledge, deep and experimental, of saving truth, so that the student may eventually be able to declare what he himself really knows. To attain this end

the candidate for the ministry must seek not publicity, but retirement. I think, therefore, the theological student should avoid the match game; while he may and should encourage out-door exercise judiciously maintained. I also think it would be a blessing to both country and city if match games were abandoned.

Yours, etc.,

J. L. CAMPBELL.

Knox College.

College Notes.

AT a meeting of the College Football Association the other evening, the following officers were appointed: Mr. J. C. Smith, President; Mr. A. Haig, Vice-President; Mr. J. Robertson, Secretary-Treasurer; Mr. J. McD. Duncan, Curator; Mr. W. F. Mustard, Councillor. The next season promises to be one of great interest, and there is plenty of material for the pastime—indeed, nocturnal revels are keeping some of the players in good kicking physique, even during the winter.

THE circular skating rink that used to figure behind the college, and which was so attractive to the small boys of the locality, is obsolete. Those gentlemen who indulge in that recreation resort to the more fashionable grounds of Spadina Avenue. It is an excellent change; for one defect of college life is that it shows only one side of life—but the rink shows both sides of life united very agreeably and pleasantly as they skate together round the snow walls.

OUR librarian has earned the praise of a reform in both the Central and Consulting Libraries. Instead of rickety tables, scattered through the room, there is a long, central table. Several volumes which, after wicked treatment, were growing rather tattered, were rebound, so that the devo-

rous readers could not spoil them, even if they would. There are also the two new Encyclopædias gracing the shelves.

MR. TIBB took the pains to remodel the Central Library. He has divided the cases into sections—each section holding a department, e. g., literature, apologetics, sermons, etc. Then each shelf in that section is numbered, and lying along the shelves are little pads of leaflets, so that when a book is taken out, the schedule is filled out, indicating the section and shelf to which it belongs.

ONE of our students, Mr. Seymour, has for some time been giving instruction to a large class on the principles of music. The work is a good one, and Mr. Seymour deserves much praise. Not only are the students being made acquainted with the principles of music, but they are culturing and strengthening their voices, and as they use the authorized hymnal, they are becoming acquainted with the music of the Church. We are glad to see that the taste of the students is reaching out in this direction.

WE notice that more attention has been given to elocution this year than in previous years. In the former part of the session, Mr. Taverner instructed. While we cannot say, as some kind

friend has been good enough to say, that the lectures were increasingly well attended, we do say they were well attended. The Board, no doubt, did well in providing us with this instruction, and we are thankful for it. But we are inclined to think that what we require in the college is not chiefly principles of interpretation of passages, but the fundamental principles of elocution, along with voice culture. Practice is required to give the voice power. Practice is required to give the actions spontaneity. Dr. Hamilton is at present giving lectures on gesture. It is highly important to know the principles of gesture, and to have practised them so well that they are natural and graceful.

THE Glee Club, under the able leadership of Mr. H. Guest Collins, is progressing well, and adds a pleasing element to college life. Nor is its reputation confined within the college walls. Invitations are frequently received from churches in towns and villages in the vicinity of Toronto, asking that the Club favour them with concerts. Four concerts have been given this year already, one in Milton, one in Weston, and two in the city. Ten or twelve other invitations the

Club has been obliged to decline. Our friends, the members of the club, have reason to congratulate themselves on their renown, and on the way in which they are sought after.

FOR the past few years the Glee Club has confined its energies in the College to the rendition of two or three glees at the public debates and missionary meetings. Encouraged with their success at the 'publics,' and by the desire of their friends, the Club has decided this year to make a departure out of the old way, and give a concert in Convocation Hall. The evening of the 26th is fixed upon as the time. For some time past, the sound of preparation has been heard, and it is confidently expected that the Club will grace the part of the programme it fills. Miss Nora Clench, now well known in Toronto, will be present to fill in two numbers of the programme with her violin. The committee is securing the services of an excellent vocalist, but as arrangements are not yet complete, we forbear mentioning the name. We are glad to see the Club undertaking this concert, and we wish it every success.

Personals.

REV. DR. HAMILTON, of the city, is at present delivering to the students a series of lectures on elocution. He is dealing principally with attitude and gesture in the delivery of sermons, indicating at the same time the essential elements of an orator. His system embraces no less than sixty gestures. Although we have seen ministers get the entire number, and even more, into the delivery of one discourse, Dr. Hamilton does not deem this at all necessary. The class is

progressing very favourably under his instructions.

PROFESSOR, at opening of lecture: "You will notice, gentlemen, our subject falls into three general heads, a, b, and c. Student, somewhat perplexed: "And are we at sea now? Professor: "Yes, I believe we have arrived at that stage." Lecture proceeds, and student wades in, realizing HOWARD it is to comprehend those divisions.

ERSKINE pulpit was occupied by

one of our students on the morning of the Sabbath in which the building was burned down. Another student, of a somewhat metaphysical turn of mind, has ever since been trying to solve whether the fire originated from the vehemence and burning eloquence of his friend, or from the dryness and combustible nature of the material he delivered.

STARTLING DISCOVERY.—On a recent Sunday, a student filling the pul-

pit at Port Perry, discovered what appeared to him to be a condensed copy of the *Codex Alexandrinus*. Curious to know what it really was, he brought it with him and investigated. He was somewhat crest-fallen when Mr. R. McIntyre, first year theology, inquired of him if he had seen anything of a manuscript sermon on the "Witch of Endor," which he had unfortunately left in the pulpit the Sabbath before.

Poetry.

THY WILL BE DONE.

ANNA WARING (1850).

Father, I know that all my life
 Is portioned out for me,
 And the changes that are sure to come,
 I do not fear to see ;
 But I ask Thee for a present mind,
 Intent on pleasing Thee.

I ask Thee for a thoughtful love,
 Through constant watching wise,
 To meet the glad with joyful smiles,
 And to wipe the weeping eyes ;
 And a heart, at leisure from itself,
 To soothe and sympathize.

I would not have the restless will
 That hurries to and fro,
 Seeking for some great thing to do,
 A secret thing to know ;
 I would be treated as a child,
 And guided where I go.

Wherever in the world I am,
 In whatsoever estate,
 I have a fellowship with men
 To keep and cultivate ;
 And a work of lowly love to do,
 For the Lord on whom I wait.

So I ask Thee for the daily strength,
 To none that ask denied,
 And a mind to blend with outward strife,
 While keeping at Thy side ;
 Content to fill a little space,
 If Thou be glorified.

And if some things I do not ask,
 In my cup of blessing be,
 I would have my spirit filled the more
 With grateful love to Thee ;
 And careful, less to serve Thee much,
 Than to please Thee perfectly.

There are briars besetting every path,
 That call for patient care ;
 There is a cross in every lot,
 And an earnest need for prayer ;
 But a lowly heart that leans on Thee,
 Is happy anywhere.

In a service which Thy will appoints,
 There are no bonds for me ;
 For my inmost heart is taught the truth,
 That makes Thy children free ;
 And a life of self-renouncing love
 Is a life of liberty.

Literary Notices.

A Class-Book History of England.
 By David Morris, B.A., London,
 Eng.

ONCE histories were so few that myths were unchecked; now histories are so plentiful that legends are vanishing. The press will be the safeguard against errors. We must judge of the value of a history by its purpose. "It has been compiled for pupils preparing for the Oxford and Cambridge Local Examinations, the London University Matriculation, and for the higher classes of Elementary Schools." (*Preface.*) The purpose therefore will prepare us for what to expect. Some who have sailed nicely through examinations by memorizing the index of histories, will expect a large-sized index! They will be disappointed. Mr. Morris has not slavishly compiled a list of events; he has not pandered to the laziness of those students whose highest talent is memory.

On the other hand there is a wide chasm between this history and others. The explanation is the difference of the object in view. There is not here the antithetical brilliancy

of Macaulay, nor the polished stateliness of Gibbon, nor the undercurrent of sympathy of Greene, nor the tragic bolt-like composition of Carlyle, nor the rapid versatility of McCarthy. Why? Because the author knew that what grinding, hurrying students wanted was the greatest amount in the smallest space.

We think that a knowledge of public life is a necessary qualification for the art of history-writing. Gibbon traces no small measure of his success to the fact that he was in a campaign. Macaulay sat in the Parliament, and his history sold like a fascinating novel. McCarthy knows what occurs behind the scenes in political life. Greene shattered his strength in striving to reform the dense and criminal haunts of suburban London before he began his unfinished "History of the English People." There are exceptions: Scott is one and Carlyle is another; but, so far as a history is concerned, a cultured man of the world who has an insight into human nature is the likeliest to produce a history that will charm while it informs.

It would be the grossest injustice to assign this volume to either of these classes; it stands midway between. It neither is a stale collection of little events which merely float upon the surface of the on-moving current; nor is it a novel-like description of the career of a great people. Those events which the author selects are arranged in such an order as to convey a general knowledge. Every artist knows that the happy relation of parts is of importance tenfold greater than the particulars themselves. It is so in music, it is so in novels, it is so in sculpture, it is so in history.

There is scarcely a department where a teacher has a grander scope for the play of every power—of analysis, of imagination, of satire, of comprehension, of eloquence—than in that of history. It is a scandal, however, that too often it is a flimsy slipshod performance. The teacher conducts the class into a catacomb of dead men's bones, and then wonders that the scholars loathe that close sepulchral region and long for the free air! The teacher discusses a date, or a letter, or a circumstance which is trifling, until the learners regard him as either a prodigy or one who whiles away the time with a dainty show of erudition. Pedagogues deserve the extremest respect, but they are faulty at some points. We remember a teacher who thrashed the urchins to get by heart the years when the kings were born and died, when glass and gunpowder and printing were invented. Above all, he insisted upon a minute knowledge of every war, when fought, the number of the slain, the number of cannon taken, etc., etc.; and how the sullen spiteful instructor counted it a poor day when some youngster did not fall a victim to his rage! He forgot that a distant war affects a country about as much as a scuffle which has

blackened the eye of a ruffian injures his general organism. Indeed, the farther a country goes the chief objection to war is that it loosens and jeopardises that amity between the nations which is delicate yet necessary.

This method is a disgrace to history. It is a grouping of national affairs as the old-fashioned photographer made every person stand straight, look ahead, drop a curl over the brow—this stiff likeness is not lifelike, it is rather death where the body is laid out according to rule. The fewer those who pawn off old and worn-out stories upon a class that claims a broader knowledge, the better for both parties. Who cares whether a date be astray or whether a name be mis-spelt? One pedant says a great personage was born 90, A.D., another, 91 A.D., another 92 A.D., another 93 A.D., and the controversy waxes so warm that we doubt after awhile whether the person was really born at all!

This work is a foreign product; it supplies what is needed, however. High-school teachers will find it a magazine of information. It will furnish them with what will equip them for their position. Then it will smooth the rough and stony road of our plodders through the examinations. The author travels from the Saxon to the Hanoverian period; there are six maps, numerous woodcuts (not pictures!); the transitions from period to period are clearly worked out; genealogical tables decorate the pages here and there; there is an epitome of the age at the close of every section. Altogether the production is worthy; and if it's introduced into Canada, we desire for it a large sale, if for no other reason than that it should sting into effort some native Canadian, who is too diffident to attempt a history of our Dominion.

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