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## Contributed.

### EVANGELISTIC SERVICES.

It is simply a desire to comply with the kind request of the editors of the MONTHLY, that induces me to put in writing a few thoughts on this interesting and practical theme. The time also seems opportune for inquiring into the nature of *Evangelistic Services*: the methods of conducting them, so as to secure the largest blessing; and the benefits which either accompany or flow from them.

(1) *The nature of "Evangelistic Services" as the expression is here employed.*—It is not intended to use the expression in a sense as wide as the mere words might warrant, or as equivalent to "*Evangelistic Work.*" The latter phrase is often, and properly, employed to include all the efforts made by the Protestant Churches to give the pure Gospel to those who either have no Gospel at all or who have it in a corrupted form. It includes such efforts as would aim at giving the simple Gospel to lands blinded by Popish

error, as France, Quebec, and the south of Ireland; at counteracting the evils of infidelity and rationalism, as in Germany; or at winning for Christ that vast heathendom that lies before the Church as a continual reproach. But we mean here simply those Gospel services, of a supplementary kind, that are held from time to time in many of our churches, either by the pastor and his session alone, or with such suitable aid as can be procured. They must of necessity be somewhat spasmodic in their actions, and partake of the nature of *special effort*. They are designed specially to reach the unsaved. Only the saving truths of the Gospel are made prominent. The hatefulness of sin; the necessity of repentance; the terrible danger of unbelief; the hopelessness of merely human effort; the urgent need of immediate and absolute surrender to Christ; the unspeakably tender love of Christ, and His infinite willingness to save; the majestic claims of God; the thought of eternity, and the pathos of the crucifixion, must be urged with all the earnestness that springs from hearts aflame with the desire of saving men. It is true that these are prominent features in all true preaching of Christ. Yet there are other elements also of great importance that enter into the ordinary Sabbath services which are mainly designed "for the perfecting of the saints," and "for the edifying of the body of Christ."

One danger that besets our churches is that of settling down to a comfortable routine. Hence the need for times of intenser action—a need which our best pastors are the first to acknowledge, and the most eager to meet and supply. The currents of the Church's life are in danger of running too much towards externals, and too little towards the deep burning love for the Person of Christ, and an intense longing for the salvation of men. We may be intellectually orthodox and yet be lacking in love, and when love is wanting all is wanting. Orthodoxy without love is but the gaunt skeleton out of which the life has fled. It is a cage in which no bird sings, an empty form without the living power.

Now, evangelistic services are well adapted to arrest this tendency to routine and formalism; to fan into a livelier glow the flame of Christian love; and to quicken into more vigorous action every pulsation of the Church's life. The sun's divergent rays may fail to supply the heat which a given purpose requires. But let

these rays be collected by a powerful lens, and heat sufficient may be obtained to melt down the most refractory elements. So evangelistic services act as the Church's burning-glass. They do not generate the heat. That resides in and comes from the Sun of Righteousness. But they bring this heat to a focus. They help to concentrate it on human hearts. And often beneath its concentrated and continuous power the hardest hearts yield, and are melted into tenderness and contrition.

(2) *Agencies and Methods employed in conducting Evangelistic Services.*—Under this heading we find scope enough to include the persons who lead and control the services, and the modes, general and detailed, by which the largest results are sought. Nor is it easy to overrate the importance of the inquiry here. If law is a unit and truth universal, then it is certain that appropriate tillage is just as essential in the spiritual husbandry as in the physical. The garnered results have an invariable relation to the culture of the soil and the character of the seed. As in nature, so in industry and art, will it be found that God exerts His Agency and gives His blessing in connection with the use of means. And why should it not be that, in the spiritual sphere, the wise and diligent use of means is essential to the ingathering of souls, and kindling into a livelier glow the graces of believers.

The facts of experience too are instructive on this point. The early apostles were, in a high degree, instrumental in adding souls to the Church. But in the means employed it is easy to see the principle of moral adaptation. They were, of course, filled with the spirit. This is the Supreme Agency. Even when we speak chiefly of human agency, the Power of God's Spirit, resting on all and blessing all, is assumed as indispensable and fundamental. But with unparalleled devotion, and intense moral earnestness, these early disciples preached to save souls. They lived and spoke as if under the shadow of the Cross. So the Wesleys, the Whitfields, and all the successful revivalists of modern times. They have dealt with the conscience and the heart, and have aimed at the direct and immediate salvation of men.

To what is the wonderful success of Moody and Sankey, on both sides of the Atlantic, largely due? They, doubtless, seek to be filled with the Spirit. They gladly yield themselves as channels through

which His power may flow. But while they depend on the Divine Agency, they know that God honors the wise adaptation of means to ends. Hence they press into their service all instrumentalities. The singing, preaching, prayer; the labor and co-operation of ministers and churches; the arrangements for dealing personally with inquiring souls; the personal testimony of the saved; and the shrewd sense and practical wisdom with which all these elements are arranged with a view to impressiveness and immediate results, are means which, in their hands, God has equally honored and blessed. The heat, light and fructifying power are in the sun; therefore give the glory to the sun. But the burning-glass also is important; and we are responsible for the degree of perfection attained in its construction, and for the angle at which we hold it to the light.

In most cases a great part of the work, in connection with these services, will presumably fall on the pastor of the congregation. In every case, if the richest blessings are to be secured for himself and flock, he must be deeply interested in their success. If the services are in connection with a single congregation, the pastor, with his session, is the moving spirit, both in originating and conducting them. Whatever outside assistance is secured has his cordial sanction and approval; and his earnest and only desire is for fruit.

But I have no objection to the "Evangelist," as a practically new element in our ministerial force. I assume, however, that the name indicates, not a new order in the church, but a special function of the ministerial office. Only good can result from our fixed batteries being supplemented by a flying artillery. In the carrying on of these services, such specialists—ministers of acknowledged piety, wisdom, and consecrated gifts—may largely contribute to the highest results. They may greatly assist and strengthen overwrought pastors in seasons of special effort of spiritual awakening or of revival power. Men whose evangelistic labors God has richly blessed should be recognized as having a special mission. A pastor, who, with lofty purposes, welcomes such an ally, need have no ear that his own influence should be weakened. He will thus enhance his claim upon the gratitude of his flock; and his strengthened claims will find a suitable response in their deepened affections.

The union of different denominations in a series of evangelistic

services, is an acknowledgement of our brotherhood in Christ, which God has often largely blessed. In every special effort of the kind we are advocating, the cry is not "Come to our Church" but "Come to our Christ." Christianity is before denominationalism; and when Christian workers are bound in a holy alliance, bent only on saving souls, superior claims to orthodox completeness may well be left in abeyance for a time. Such co-operation will never lessen our love for our own church, though it may enlarge our charity and enhance our estimate of sister denominations.

In the detailed arrangements for any service or series of services, no hard and fast rule should be laid down. No stereotyped order of service should be adopted. Even on this lower plane, it is true that "where the Spirit of the Lord is, there is liberty." The minister conducting the meeting should watch developments, and be free to follow where the Spirit leads. Some such order as this might be suggested as a guide. (1) Silent prayer for a few moments, followed by a half-minute audible prayer. (2) Singing while seated. (3) Singing while standing. (4) Short prayer. (5) Singing one or two verses. (6) Scripture Lesson. (7) Announcements and collection. (8) Silent prayer, while requests for prayer are read. (9) Sermon, thirty minutes. (10) Silent prayer, followed by short audible prayer. (11) After-meeting, giving opportunity for any to leave, while a verse is being sung.

In the after-meeting, much depends on the numerical strength and sanctified tact and zeal of devoted Christian workers. Individual work and inwrought prayer are the secret of success. Personal dealing with all the unsaved, and especially the convicted and the anxious, should be distinctly aimed at. A request for the anxious to stand, or for believers to stand, may facilitate the work, by letting Christians know better with whom to converse. Separate rooms for anxious inquirers, singly or in groups, should be used when possible; and every newly liberated soul should be encouraged to confess Christ. Excitement should neither be sought nor shunned. Let the Spirit have the right of way.

(3) *Blessings that accompany or flow from these Services.* There is not sufficient space now to enlarge. But we may rest assured that the continuous presentation of Gospel truth, night after night, with mighty earnestness is sure to result in much blessing. The

comparative stiffness and restraint of the ordinary Sabbath services are thrown aside. The reserve that so often prevents religious conversation is broken up. The unsaved are encouraged to speak more freely of their difficulties, and of their mental and spiritual attitude to the great salvation. The individual testimony of Christians is provided for in these meetings, and this is a fruitful means of blessing their own souls and the souls of others. The ingathering of many young people into the fold of Christ; bringing to the point of decision, others who have long looked wistfully forward to a Christian life; the awakening of some who have long lulled themselves to sleep in the cradle of a careless ease; the refreshing and strengthening of believers; the conscious elevation of the spiritual temperature in the hearts of both minister and people; the warmer glow and richer life beating throughout the church's heart and soul;—these are among the blessings which we may trustingly expect to crown this and every earnest effort to reach the unsaved and augment the volume of the Church's spiritual life.

*Stratford.*

PETER WRIGHT.

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### WESTERN SKETCHES.

To experience real Western life one must now go very far west until, indeed, the white peaks of the "Rockies" rise above the horizon. Eastern men, bringing eastern customs have settled all along the line of travel, till the railway-coach is exchanged for the old fashioned four-in-hand. There the traveller is at once conscious of a change. Before his coach starts in the early morning, he may, if his eyes are sufficiently wide open, see men riding about in heavy broad white hats, leathern *schaffs*, and immense spurs that look painfully suggestive of tearing open the side of an ordinary horse. These men are not communicative, but every word counts. They are accustomed to sit for hours in the saddle with nothing living in sight except the cattle or horses they are herding. Now and then also a *coyote* may canter across the prairie well out of range of the heavy Colt's revolver always carried at the broad leathern belt securely buckled round the body.

These men have a rough exterior, and the Eastern man expects to find in them an unlettered half-barbarous heathen. But if he be

fortunate enough to engage one of these men in conversation and is successful in "drawing him out," he is considerably surprised to find beneath that rough exterior a man fully his equal in culture and perhaps far in advance of him in practical knowledge. He is not answered rudely or boorishly as he may have expected, for these men are always polite, and though quick to notice the tone of superiority with which many at first address them, are too gentlemanly to show any resentment of it at the time. These men are the cowboys of the plain, than whom there are no men more misunderstood and maligned. In the sensational novel or newspaper report, almost the only means by which cowboy life has been described, he is pictured as a near approach to a fiend incarnate, reckless of his own life, regardless of the suffering of others, passionate and vindictive.

Most Eastern men have been content to accept these sensational descriptions as true, and almost shudder at the thought of meeting one of these man-monsters. It is with a shock of pleased surprise that he learns that the cultured gentleman he has been talking to for some time is a genuine cowboy. He may be more surprised to learn later that this same cowboy is a scion of some wealthy, often aristocratic, English or Scotch family, that he has harried at Eton or Rugby, and may have rushed along the bank cheering his college mates as they struggled to drive the light blue or the dark blue colors to the front in the yearly inter-University contest on the Thames.

The sensational novel cowboy is a thing of a vicious imagination, the real cowboy as he is met on our Canadian plains, at least is a splendid fellow, frank, manly, reserved certainly, but always courteous. He is not religious, he will probably tell you in Western Vernacular that, he doesn't go much on churches. But if he does go to church the preacher could not wish for a more attentive listener, nor will there be a more reverent worshipper present. He uses strong language, very strong sometimes, but never when any one is near to whom he thinks it is distasteful.

If you follow the cowboy to his home—the *Rancho*—he will give you a hearty welcome and treat you to the best at command. He expects you to use all he has as if it were your own. He may ask you to do so at first, afterwards you are expected to help yourself.

His quarters are not always the most comfortable. Around the ranche there are only men, so there are no superfluities. A box often does duty for a chair, a trunk may serve for two. His dishes are not numerous, his saucer almost invariably doing duty for a dessert-plate. His bed is very primitive, a few boards nailed up in a corner berth fashion, upon which is placed a straw mattress, and the grey blankets that he rolls round him at night. Every one smokes, and cigarettes are the greatest favorites. Some spend \$30 or \$40 a month in this article alone, an expensive luxury, but the average cowboy rarely thinks of saving money. Many of them are now taking up small ranges of their own, and this is having the effect of making them more careful and thoughtful for the immediate future. For anything beyond that it is difficult to rouse an interest. The one who speaks of spiritual matters to them will be listened to respectfully, but with a manner that says all too plainly that such matters are at present of little interest. It is often most painful to the missionary who cannot help being drawn towards such men to find that to any sort of religious life they are as a rule practically dead. This may be an outcome of their life which often demands that they work on, irrespective of the Sabbath day. Too often, the first day of the week is fixed upon as the day to commence any new enterprise or start upon any long journey. As the influences of the gospel are brought to bear on this Western life it will undoubtedly be felt among these men also. If such men could but be won for Christ what a power they would be to promote His cause :

*Fort Macleod, N.W.T.*

R. C. TIBB.

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#### THE INTERPRETATION OF MARK IV., 26-29.

THE Evangelists record three parables in which our Lord uses the operations of agriculture to illustrate the truths of His kingdom. In Matthew we find the parables of the sower and the tares, in Luke, that of the sower, and in Mark that of the sower, and that which is contained in the above-named section. They were all spoken, as it appears, at the same time, and by the sea-side. The order in which they were spoken is difficult to determine, indeed, cannot be settled. The meaning of that one which is common to

the three Evangelists, and of that which is peculiar to Luke, is given at least in outline by our Lord Himself, but there is great diversity of opinion among expositors with regard to the meaning of that which is peculiar to Mark. This is indicated by the titles which have been given to it, *e.g.*:—The seed growing secretly (Trench). The blade, the ear and the full corn (Bruce). The fruit-bearing earth (Goebell). However, therefore, our freedom might have been hampered by unanimity, such want of agreement forces us to differ from some eminent writers, unless we are contented to form no opinion regarding the interpretation of the parable.

The story divides itself into two parts. Of the first part (vv. 26, 27 and 29) the sower is the subject; of the second (v. 28), the earth. It seems evident that, while either of these parts may be subordinate in importance to the other, neither of them may be held to be comparatively unimportant. The work of the sower and the work of the earth must both be attended to.

PART I.—*A man cast seed upon the earth.* The man is not said to *sow*, but to *cast*. This form of expression seems to imply carelessness upon the part of the sower, but probably it is chosen for the sake of harmony with the following description of his conduct. *He sleeps . . . . day.* The care of the sown seed does not fall upon him, and therefore his ordinary hours of rest and labor are not interfered with. *The seed . . . . how.* The sower's ignorance of the way in which the seed springs up and grows is mentioned not for its own sake, for it is not wonderful, but to furnish further proof that he does not help on the process. (He knows not, even though the sower.) *But when . . . . the harvest is come* (v. 29). But at length his energies are again put forth in connection with the seed. It has reached a point at which his interest, always felt, can show itself, and immediately he interferes to gather in the golden grain.

PART II.—*The earth . . . . of itself.* In the meantime the earth works. Of course it is assumed here that there is living seed in the earth, and that the ordinary influences, such as rain and sunshine, lend their aid. The earth, with these elements within it, *spontaneously* brings forth fruit. *First the blade . . . . ear.* The fruit of the earth is described. It brings forth the blade, but it has not yet exhausted its power. It brings forth, next, the ear, and,

indeed, its inherent fruitfulness carries on the process to the full corn in the ear.

The A. V. following the T. R. introduces the second part with the conjunction "for," but the R. V., with the principal MSS. omits this word and vindicates the independence of this part. Some MSS. read the nominative in the last part of v. 28 (full corn), but the Revisers have thought this reading so improbable that they have not even mentioned the corresponding translation in the margin.

How now shall we explain the figure? Who is the sower; who the reaper; what, the seed; what, the earth; what, the harvest? In the parable of the sower, the seed is the Word, the sower, by inference, primarily at least, the Lord, the ground, the heart; in the parable of the mustard seed (v. 31), the earth is the human race, and in that of the tares the harvest is the end of the world. It is natural to suppose, in the absence of any indication to the contrary, that the same symbols represent the same, or nearly the same, objects in this parable.

The sower accordingly would be, at least in the full sense of the term, the Lord Himself, and if the sower, then the reaper also. In the parable of the tares the reapers are the angels, but here it is otherwise, for the reaper and the sower are one and the same person. Trench hesitates and makes a sort of reservation in his adoption of this explanation, because the words "he knoweth not how" are not literally applicable to Christ. And this difficulty causes Arnot to consider him, who is both sower and reaper, human, and thus to explain the reaping of conversion. But Bruce remarks, well "if the harvest consist in conversions, one naturally wonders what is to be understood by the appearing of the blade," for, though when we are speaking of the seed, the blade is not fruit, yet it is, as the parable intimates, fruit of the earth. Bruce himself thinks that "the stress lies not on the person, but on the objective facts of the case." Possibly; but surely we can scarcely make the sower represent both Christ and other preachers of the Word, while identifying the reaper with the Church, or the individual which has enjoyed the preaching of the Word, as he does in the course of his exposition. Whatever, then, may be the secondary sense in the primary sense, Christ is both sower and reaper. The seed is of course the Word

of the Kingdom. The earth represents those who had obeyed (for the tense is the 2 aorist) His Word, for here it is assumed that the ground is good. The harvest is the end of the world. For a time, such, then, is the doctrine, Jesus Christ impressed his Word upon men's hearts; then he ceased, and so far as immediate agency (which does not exclude the work of the Spirit) is concerned, even He has as little to do with its development (*i.e.* the making of the impression it produced complete by extending it to all God's people, and deepening it to the utmost in all), as if he knew not the manner of the process, but when the consummation of the Kingdom has taken place, the time will have come for Him to interfere a second time in His own person, and that to gather together the citizens of the Kingdom and take them to Himself. A comparison of what is said *e.g.* in commendation of the unjust steward in Luke 16: 8, will show that it is not necessary to interpret the clause "He knoweth not how" more closely than has been done. Such then is the teaching of the first part. The second part adds that men, by their own efforts, unaided by the personal presence of the historic Messiah, without the pressure of any external force, are to produce those results which Christ is to find at the end. Not even at great crises does He appear, but to the very end the work of development belongs to the Church. It is at this point, I think, that many miss the true track of interpretation. Trench explains that earth is put for seed. Others assume the same thing, and accordingly treat this clause as subordinate, as a sort of parenthesis indeed. Bruce rightly recognizes its independence and makes it the kernel of the parable, but (as his title indicates) lays the stress upon the last part of the sentence, and, therefore (following apparently Weiss), considers the point of the parable to be the gradualness and progressiveness of the growth, and goes on to try to specify the stages of progress, and to lose himself, as I venture to think, in the attempt (To this interpretation he was, as he says, led by an experience which gave him an open eye for all texts which speak of the waiting on God, necessitated by the gradualness of Christian growth.) He, too, takes the earth to mean the seed. He does, indeed, speak of the earth's spontaneity, but the spontaneity of which he is thinking is seen when he says that the parable teaches that "growth in the kingdom proceeds spontaneously by fixed laws over which the subject has little or no control." But, according to the text, it is the

earth (*i.e.* "the subject") that is spontaneous. Perhaps, however, the sentence does really teach not only that the development to the very end is the work of the Church, but also that this development must be gradual and progressive. Yet, as Goebell remarks, we would, in that case, expect a  $\delta\epsilon$  to be added after *πρῶτον* in order that we might read "The earth beareth fruit of itself, first however, the blade, then the ear, then (and not till then) the full corn in the ear." It is, in fact, the earth's spontaneousness that is emphasized as the position of *αὐτοματῆ* at the beginning of the sentence abundantly shows (and that such spontaneousness may be ascribed to the earth, even the classical writers show when they apply this epithet to "the spontaneous bringing forth of the earth in the golden age.") (*Vide* Trench).

The teaching of the whole, then, is that while the personal work of the Lord is necessary at the beginning and the end, the development of the Church to the very end is the task of believers, apart from this immediate agency.

The application of the principle to the case of the individual is easy to make, and may be found well stated by Goebell in an excellent work on the parables, to which I cannot fully express my indebtedness. In a looser sense the sower may probably be taken to be the ordinary preacher, inasmuch as he is the representative of the Great Preacher and then the common interpretation, according to which the parable teaches the powerlessness of the preacher in the development of the Word once impressed upon the hearer, will follow.

Interpreted as above, this parable falls naturally into the place which it occupies in Mark. From that of the sower we learn that the reception, given to the Word of the Kingdom, depends upon the moral condition of the hearer; from this, that its development is the work of believers; from that of the mustard seed, that the success of believers in this work is to be very great.

The interpretation also shows well how beautifully the parable is constructed. According to none of the current interpretations does it deserve the reproach of Strauss, that it is "a thing without hands and feet," but some of them do seem to make it limp so badly that it can scarcely be said to be as "fitly framed together" as *e.g.* the parable of the sower or of the prodigal son, or, indeed, as any other of the parables of Jesus.

*Londesboro'.*

D. M. RAMSAY.

## DR. A. A. HODGE.

PRINCETON Seminary has lost one of its most honoured Professors, and the Presbyterian Church a valued and trusted theological leader. On the 11th Nov., Dr. Archibald Alexander Hodge was, after a few days' illness, called to his rest in the sixty-third year of his age. The end came very suddenly. He was, we learn, in excellent health, until within a few days of the close of his career. He preached on the preceding Sabbath with his accustomed power, but before another Sabbath came round his voice was silent. He was pursuing his work, in every department, with his usual vigour, and seemed to have the prospect of years of excellent labour in the Master's service before him, but the Head of the Church judged that his earthly work was finished, and that he was ready for higher service. The unexpected death of Dr. Hodge has brought sorrow to the hearts of many who had no personal acquaintance with him. They had learned from the study of his writings, and the testimony of students and friends to his character and work, to look up to him with reverence and affection, and they feel his removal as a personal loss.

Dr. Hodge is described, by those who knew him, as a preacher of more than ordinary popular power. He seems to have been endowed with a poetic gift which enabled him to invest abstract truth with living interest to his hearers; but, after all, he must— from the structure and bent of his mind, have been always essentially a theologian. No doubt the varied experience of his career did much to enrich his mind and to enable him to present the truth in such a manner as to reach the understandings and enlist the sympathies of those whom he addressed. His career was not that which he had chosen for himself, but, doubtless, every part of it contributed to his training and to his ultimate success in the work for which God designed him. After completing his theological studies, he deemed himself called to labour among the heathen, and in 1847 he went as a missionary to India. There he laboured for three years, when he was compelled by protracted sickness in his family to return to America, and abandon a work which, to the end of his life, continued dear to his heart. He was evidently chosen to labour in another sphere. For a number of years after

his return to the United States, he devoted himself with acceptance and success to the pastoral work in several important fields to which he was successively called. But his theological attainments and his aptitude to teach, soon pointed him out to the Church as specially fitted for another department of labour; and in 1864, he was chosen by the General Assembly as Professor of Didactic, Historical and Polemic Theology in the Western Theological Seminary at Allegheny, Pa. Here he continued to labour with marked ability and success until 1877, when, shortly before the death of his father, he was selected as his successor, and installed as Professor of Dogmatic and Polemic Theology in Princeton Seminary.

His father, Dr. Charles Hodge, may safely be regarded as the greatest theologian America has produced. Edwards may have equalled, and perhaps surpassed him in some things, but when all the elements which go to make a great divine are considered, he can scarcely be ranked as his equal. Dr. Alexander once said to a friend that Dr. Charles Hodge "was more than any man he knew like John Calvin, without his severity." There are few things which indicate the power and resources of Dr. A. A. Hodge more clearly than that he was able to step into the place of such an illustrious teacher and fill it with success.

When the *Presbyterian Review* was established, he became one of the Managing Editors, and although he afterwards retired and his place was filled by his colleague, Dr. F. L. Patton, he continued to contribute regularly to its pages. His work on the Atonement and his Commentary on the Confession of Faith are justly held in high esteem; and in the Life of his father his pen has given us the worthy record of a beautiful, and noble life. The work by which Dr. A. A. Hodge will probably be longest remembered is his *Outlines of Theology*. It has achieved a success such as few books of the kind ever attain. It has commended itself to all who cherish the doctrines of grace, embraced by the Reformed Churches, as a singularly clear and able exposition of the system of revealed truth. In its original form, it was prepared for the instruction of the congregation to which he then ministered, and its brief chapters were made the basis, he informs us, of a lecture delivered, otherwise extemporaneously, to his people every Sabbath evening. When he

had been fourteen years a Professor of Theology, the work was revised, enlarged and re-issued with all the changes and improvements suggested by his experience as a teacher. It was an admirable work at first, but in its improved form it leaves little to be desired as a text-book of theology. We are by no means prepared to admit that the use of a text-book is the best means of teaching theology, while we know that illustrious names can be quoted in support of that method of teaching. But certainly those who desire to employ such a manual, can find nothing better than the Outlines. It is alike admirable in its plan and in its execution.

His writings have scarcely the freshness, breadth and power which distinguish the products of his father's pen, but for terseness of statement, accuracy of definition, and the clearness with which the Scripture Evidence is arranged, in support of the positions maintained, he can scarcely be surpassed.

His theology in all its essential features is identical with his father's. When it varies, as it occasionally does, in its way of stating the truth, it is generally in the direction of modes prevalent among the older divines.

His theology is in substance that of the Creeds and Confessions of the Reformed Churches. He would have been the first to disclaim originality for the system which he taught. It was, however, no servile acceptance of the ideas of others. He had grappled with the great problems raised by divine revelation, examined them anew in the light of Scripture, philosophy and human experience, and the results were none the less his own that they coincided with the conclusions of great and good men, who had gone before and lighted up the way for him. Dr. Hodge came to his work well furnished, and he has left the impress of his individuality upon what he accomplished. His mind was singularly well-balanced and his theological knowledge was ample and accurate. He brought to his work also an earnest spirituality not less essential to a divine. *Pectus fecit theologum* may be a half truth, but it is a very important one. All who knew Dr. Hodge intimately bear testimony to the beauty, simplicity and depth of his Christian character. Nature and grace conspired to make him a theological leader, in whom the Church might safely repose as much confidence as she can ordinarily give to any human teacher. His removal, in

the midst of his usefulness, seems to us a calamity, but a higher wisdom judged differently. His work will endure. Others will take up the standard which has fallen from his hands and carry it forward. His writings will long exert an influence in favor of a strong, comprehensive and scriptural theology, fitted alike to exalt God and to bless mankind.

*Toronto.*

W. MACLAREN.

LAIID ASIDE.

Called aside!

From the glad working of thy busy life,  
From the world's ceaseless stir of care and strife,  
Into the shade and stillness of thy Heavenly Guide,  
For a brief space thou hast been called aside.

Laid aside!

May not the little cup of suffering be  
A loving cup of blessing given to thee?  
The cross of chastening sent thee from above  
By him who bore the cross, whose name is Love?

Called aside!

Oh! restful thought—He doeth all things well;  
Oh! blessed sense—with Him alone to dwell;  
So in the shadow of Thy cross to hide,  
We thank Thee Lord, to have been called aside.

DUNCAN MCCOLL.

The above verses appeared in the *Canada Presbyterian* shortly before their author's death. They will be prized by all who knew him.—*Ed. Monthly.*

## DR. KER IN THE CLASS-ROOM.

AS brief notices of Dr. Ker have appeared during the last few weeks in nearly all our periodicals, and as the volume of sermons he published a number of years ago has made him so well known to all the readers of the MONTHLY, I shall, in this paper, confine myself solely to a description of him as a teacher. When it became known a few weeks ago that Dr. Ker had been called home, of all those who mourned his departure, none did so more deeply than those who had listened to him in the class-room, and owed so much to the influence he had exerted on them there. A few years ago when the United Presbyterian College in Edinburgh was thoroughly equipped, Dr. Ker was invited to take the chair of Practical Training. He refused to accept the professorate, but consented to lecture from year to year, as his health would permit, and, although never strong physically, as long as it was possible for him to walk to the college, no professor was more faithful in the discharge of his duties, and it will, perhaps, be found, when the results of all our work is made known, that the influence which he exerted in the class-room, during the last few years, was as wide-spread in its effects, and as honoring to his Master as all the other work which he was permitted to do in the Lord's vineyard. As lecturer in Practical Training, the field over which he led the students was a very wide one, and gave him abundant opportunity to utilize the extensive information which, for so many years, he had been acquiring. To show what he meant by Practical Training, I have only to enumerate the subjects he brought before the students during the session of 1881-82. He lectured four days in the week, two of these being devoted to the study of the English Bible, and to listening to discourses by the students. The other two days were occupied with the delivery of lectures on the following subjects:— Church Establishments, in which he gave a brief outline of the history of the different branches of the Presbyterian Church in Scotland; The use *students* can make in the active ministry of the subjects studied in college; Instructions as to the manner in which sermons should be prepared. And during the last term he delivered fifteen lectures on the history of preaching in Germany since the Reformation.

It may be thought that in going over so much ground in a single session, he would not be able to deal with any one subject in the thorough manner its importance demanded. Such was not the case. Certainly he did not, except where it was absolutely necessary, go into minute details, but he possessed the power of seizing the salient points of a subject, and so presenting them that we were able to obtain a bird's-eye view of the whole field.

As a teacher, his methods were, in many respects, similar to those of Professor Young, of Toronto University. He had evidently carefully written out his lectures but he did not read them. He would enter the class-room a few minutes before the students, and write on the blackboard a full outline of the subject for the hour. He would then talk in an easy, familiar way, developing and illustrating the different points as they came up. When lecturing he adopted a conversational style which he never entirely dropped, even when he rose, as he often did, to an eloquence which at times was entrancing. Each student felt "he is speaking to me individually."

He possessed the rare power, both as a preacher and lecturer, of so standing in the background that the subject only was seen. This arose from the fact that he forgot himself, and thought only of the sentiment he was expressing at the time. He possessed a voice which, although not powerful, was full, clear and musical, and was the obedient servant of his will. His countenance was wonderfully expressive, and reflected the emotion which, for the time being, possessed him. And his language expressed the thought so clearly and appropriately, that you did not think of the words at all. Everything in connection with him was so moulded by the sentiment, and was in such perfect harmony with it, that just as you never notice the dress of a well-dressed person, so there was nothing to draw the attention away from the thought he wished to convey. This faculty of keeping himself in the background was seen, not only in the manner of his speech, but also in the use he made of the information he had acquired. There was, perhaps, no man in Scotland who had read more widely than Dr. Ker. For many years he had been laid aside from active work through ill health, and during those years he had read widely in almost every department of literature. He had also travelled all over Europe and the

greater part of America, and, like a magnet, his mind had drawn to itself what was precious and beautiful in what he had seen and read, so that there was no subject which came up on which he could not pour a whole flood of light. In reading his sermons one cannot but be struck with the original and striking manner in which he will illumine a whole paragraph with a single verse of Scripture. The same faculty was noticeable in his lectures. He would repeat a line of some Scottish ballad, or a verse from some German poet, or, in a few graphic words, describe some scene he had witnessed, in such a way as to fix indelibly on the memory the truth he wished to convey. And yet, he never paraded his learning. He never produced it except when necessary. He tapped the reservoirs of knowledge which he possessed only when needed to contribute to the volume of instruction he was imparting.

With the exception, perhaps, of the studies in the English Bible, —in which he would analyze some Bible character, or show how some book, such as Nehemiah or Job, or some Psalm, etc., might be treated in a series of lectures—no part of the course was more appreciated than his instructions on how sermons should be prepared. As to the structure of a sermon, his views were, in many respects, similar to Dr. Proudfoot's. He insisted on unity where possible, and dwelt on the desirability of making everything subservient to the development and illustration of the leading thought. He was accustomed to say:—"In the preparation and delivery of the sermon, do not go out of your way to gather flowers. If there are any in your path, do not pass them by unheeded. Show them to the people but do not break through the hedge and wander everywhere in search of them, for, if you do, in nine cases out of ten, you will lose your way and never get back. And if you are fortunate enough to get back yourself, the probabilities are you will not be able to bring your audience with you." He insisted also on the importance of so arranging the sermon that it could be easily remembered, the thoughts being so classified that one would naturally lead up to the other. As to the preparation for delivery, he advised the students to adopt the plan he followed himself, which was to write carefully the chief sermon of the day, and then commit not merely the leading thoughts, but every thought in every sentence, and then go to the pulpit and use the language which suggested itself at the

moment. He was strongly opposed to reading sermons, except in very exceptional cases, and also to the plan of memorizing the words. He had an admirable plan of showing the students the difference between his method and the memoriter one. Students are not permitted to read their sermons in the U. P. Hall, but are compelled to deliver them without "the paper," and, such being the case, to guard against mistakes, in nearly every instance every word is committed to memory. A class-room, where you feel you are to be criticised by the professor and students, is not the most comfortable place to preach in. And the student could scarcely ever forget himself. His attention would be centered on the words, and in nearly every case he would fall almost immediately into a monotonous tone of voice, his gestures, if he used any, were anything but graceful or appropriate, his eye and countenance would be utterly devoid of expression, a combination which made the whole performance very mechanical, and before he had spoken five minutes very few would be listening. Very often after he had spoken about ten minutes the Doctor would say: "We have hardly time to hear the whole sermon; will you kindly give us a full outline of the remainder. Don't leave anything out, but state the substance as briefly as you can." The student would begin to give the thought without any regard to the words he had written, and there would be a change at once. His language would not be so correct. His sentences would not be so smooth nor his words so well chosen. He would occasionally hesitate for the right word, but he would be natural; his voice would lose its monotony; his eye, which before was so vacant, would now beam with intelligence, and he would at once get hold of the students and carry them with him. It did not take much discernment to see at once that Dr. Ker's method was the more effective one. Other examples might be given of the manner in which he would draw from the students themselves illustrations of the truths he wished to enforce, but space will not permit.

His methods as a teacher, admirable as these were, did not constitute his chief merit. His personal influence was, after all, the important element in his work. He came into living contact with the students, and imparted something of himself to them. His exquisite humour, his keen appreciation of what was bright and

sparkling, his genial disposition, and his wonderful resources as a conversationalist made him the most charming of companions. All who met him were irresistibly drawn to him and he invariably used the power he possessed in doing them good. The feeling after spending an hour with him, either in his own house or in the class-room was—I have not only had a pleasant time, but he has done me permanent good. He lived himself in a pure moral atmosphere, and all those who came in contact with him felt its bracing effect. He was, even when dealing with the most trivial subjects, and those which did not seem in any degree directly connected with the religious life, always mindful of the injunction of Paul, and was striving “to please his neighbour for his good to edification.” The influence he exerted on the students was remarkable not only for its strength, but also for the variety of ways in which it manifested itself. He interested himself in all their college schemes, and they never thought of engaging in anything important, either in the way of amusement, mental improvement or Christian work, without consulting him, and he would enter into their plans with all the zest of a young man, and give direction to the movement what ever its nature might be.

His influence was also exerted in removing the doubts which would find their way into the minds of some of the students. He was in many ways admirably fitted to remove mental difficulties. Being a man of broad sympathies, he could understand the troubles of others; and being one who was always ready to give men credit for the good they possessed, no matter how widely their views differed from his own, the student felt—“He will take no one-sided, narrow, suspicious view of my case, but will give me all the help he can.” The result was that many a young man, whose mind had become to a certain extent unsettled by the unsound tendencies of the age, came to Dr. Ker in his helplessness, and was treated so skilfully and tenderly and sympathetically that he left the college with, perhaps, a far stronger grasp of the truth than if he had never doubted. The Doctor's readiness to discern and acknowledge what was good even in an opponent, was very noticeable in his lectures on the German preachers. In those lectures he had to deal with many with whose theological views he had no sympathy. Yet he never condemned a man for his teaching without

showing the circumstances in which he was placed and the adverse influences which surrounded him. When speaking of Schleiermacher, after pointing out how negative his teaching was, said: "But we must thank God for him. He certainly saw the light dimly, but his face was towards it; and the man is in a much more hopeful state and his teaching is more helpful if he is travelling in the right direction, even if his views are very defective, than the man who holds much more of the truth but is gradually getting away from it." There is a great truth in that statement, and one which, if we would only remember, would make us more charitable in our judgments of others than we often are.

This faculty of seeing whatever good there was in an opponent made him a sympathetic and therefore skilful counsellor to those who were in doubt.

His influence was most seen in the zeal for their work which he imparted to the students. No one who was influenced by right motives at all could leave his class-room without having an exalted conception of the sacredness and importance of the Christian Ministry. In every lecture almost he would urge the importance of preaching Christ, and Christ alone. He would say: "Gentlemen, in your preaching be natural; don't destroy or in any way mar your own individuality; God intends you to use it in His service; but above all, make the Cross the subject of your preaching. Preach Christ and Him crucified." And so earnestly and eloquently would he dwell on that thought that no one could go away without feeling what a glorious privilege it is to be permitted to preach the Gospel.

There are many other features of his teaching which I would like to mention, but this paper is already too long. I shall, therefore, close it with stating that, as a lecturer, he could not have chosen a subject more congenial to his tastes or for which he was better adapted than the one he did, as it was a subject which brought him into close contact with the students, and one which called into exercise the various gifts he possessed. He had not, perhaps, that comprehensive and powerful grasp of not only the outlines but also the minutest details of a subject which characterizes Dr. Flint. He had not the keen, critical analytic power, although that was not wanting, which Dr. Davidson possesses, but his many-sidedness, his poetic temperament, his vast stores of infor-

mation, his knowledge of human nature, and his living interest in the living world around him, gave him a power with men which very few possess. There was something in his nature which was closely allied to mysticism, but a vigorous intellect and healthy Christianity prevented him from taking that one-sided view of life, which mystics so often do. He held no narrow, distorted view of life, but believed and taught that all that is beautiful and innocent and of good report in this world of ours is the heritage of the Christian. Nature gave to him a rich mind and a large heart—wide culture developed the resources of the one, and the Gospel of Jesus Christ enlarged, enriched, purified the other. In fact his religion influenced his whole being and developed in him a noble manhood.

In the death of such a man it is true that the Christian world has sustained a great loss, but we are to remember that his work is not ended. He lives in the lives of those whose characters were moulded by his influence, and he has himself been called up higher where, with nobler powers freed from all the imperfections of earth, he is rendering a more perfect service than it was possible for him to do here.

*Toronto.*

JOHN NEIL.

### Missionary.

## FEMALE EDUCATION AND SOCIAL REFORM IN INDIA.

A GREAT deal of information in reference to the degradation of Indian women is in circulation, and while much of it is true of only a small sect or caste in some particular locality, yet on the whole no adequate idea can ever be conveyed by the pen alone of the condition of our Hindu Society. For example: What is more common than to read in some religious periodical that Indian women are all shut up within the walls of the Zenanas, that they cannot see the faces of their sisters' husbands, or the friends of their own brothers. This, I believe, is true of a few of the "upper ten" of Calcutta and North India. In the Bombay Presidency, and still more so in Madras, women have much more liberty. Time and again I have seen the face of the most secluded native lady of

Ahmednagar. Our houses are only about 30 feet apart, and she often walks unveiled through our door-yard. It is, however, noticeable that the higher the scale the more these purely native ladies affect seclusion. It is a mark of their rank, and to be seen frequently unveiled would lower their dignity considerably.

On the other hand, again, though there is a good deal of liberty granted to women here, still, the dense ignorance in which they are wrapped is indescribable. They simply know *nothing*. What passes for woman's lore is a collection of old tales, the more marvellous and incredible, the more readily believed and tenaciously clung to. I have before me the latest Report of the Director of Public Instruction, 1884-85. The Report shows that there are in this Presidency only 39,000 girls in school, *i.e.* one (1) girl to every 589 of the population. Of these, it is safe to say, from what I know of girls' schools that not more than 20 per cent. can read, and less than that number have attended any school for a full year, which means that, in the whole Presidency, with its population of twenty-two millions, or say eleven million women, only about 6,000 can read and write. About one-third of these are Christian girls and another one-third Parsee, so that perhaps not more than 2,000 Hindu girls can read and write, though the Hindus form 80 per cent. of the population.

The condition of men is much better. In November last, no less than 837 candidates passed the Matriculation Examination of the Bombay University. This is the only university in the Presidency. In 1884, 840 passed. About 70 every year pass the B.A. examination. One would think with all this influx of Western knowledge, that improvement would be very marked in social life—that these men would long to have their wives know something too. Perhaps some of them do, but few show it. That so few desire improvement at home is largely due to the fact that education is not aimed at for its own sake, but *solely* because it is the only road to Government Service. There always was an official class in India. These hereditary officials have been obliged to learn English and pass certain university examinations or lose their ancestral privileges. They were not slow to understand the trend of affairs, and availed themselves of the education offered in Government schools and colleges. Such science and knowledge is, however, to many of

these young men, only something they have to know to *pass*. They do not believe in their hearts many of the simplest facts of chemistry, astronomy and geography even, simply because their shastras contradict them. I have a lad in my school now who hopes to pass the Matriculation examination this year, and yet insists that there are but four elements, that the earth is flat and the sun goes round it, according to the shastras. This young man is, outwardly, not quite devoid of intelligence. He does fairly well in his classes, passes in the school examinations creditably, yet . . . . *cui bono?* Government have hundreds of these men teaching in Vernacular and English schools, even serving in the post office, telegraph, public works and other departments. What can be expected from such reformers. But worse than all this, there are others who utterly reject the absurdities of the shastras in the class-room, and who do so from the heart, but who, at home, remind one more than anything else in the world of Rip Van Winkle's dog Wolf. The ladle of grandmother, or widow aunt, is weightier than Bacon's Philosophy, and more convincing than Galileo or La Place.

Just now there is a good deal of correspondence in the English newspapers in reference to Social Reform—a small minority zealously advocating the cause of reform and education of women, but it is a bell-the-cat policy. They all want government to legislate on the question, and make it punishable by law for anyone to give his daughter in marriage before a certain age, or to do anything to hinder his neighbor from delaying such marriage, etc., etc. No one wants to rake the nuts out of the fire. The other party, and they are by far the largest, ask the *tongue* reformers to speak for themselves, and to let others do the same. When Hindus want a change, they are able to make what change they need. They compare native with European society—retail all scandalous stories, current among natives, about European morals and social life, and ask with triumph if that is what these *Reformers* are seeking after. Do they want their ladies to dance in European dress? to smoke cigarettes, drink wine at table, and what is worse than all, in many a native's eyes, to sing in concerts, etc. Are these so-called accomplishments the aim of the Party of Progress?

It must be admitted that the tide just now is strongly against any change whatever. One native gentleman, a member of the

Governor's Council, and an able barrister, delivered two able lectures before the educated classes of Bombay, in which he tried to show that while *Reform* was wanted, they were going about it the wrong way. They must begin with Political Reform!! Must become a self-governing nation, with all these complex political institutions, before anything could be done socially and morally!! History was even tortured to bear this out, and, worse than all, the times of the Commonwealth in England, and the Reformation in Europe. These great events were made to turn on political causes! The lectures, as a whole, were worthy of the *bar*. The less appeared to many the better reason.

In Ahmednagar I have been trying hard for some months to enlist prominent natives in female education, and proposed to open an English school for girls, under the auspices of a society made up of the leaders of native community. The English judge was the president, but unfortunately went home on leave. We held meeting after meeting, and long speeches were made by several in pompous English, and still more florid Marathi in favor of the scheme. Strange to say, however, there was always a reason for holding either a committee meeting or another meeting of the whole society before anything could be *done*. The last meeting was held a week ago. One member, a subordinate judge, spoke five times, for from 10 to 30 minutes each time, now for and now against the scheme, according as the opinion of society seemed to waver in the *opposite* direction. At last he was overruled by the chairman, and agreed to a resolution that we should open the school two days after, viz., Sept. 1st. I left before the meeting broke up, but the next day got a note from the secretary saying that all the members of the society had done their best, but that no girls could be found that wished to learn English or proceed further with Marathi than the present schools taught! Several things passed through my mind, one of them was that I had been duped. A wink from the chairman had quieted the orator, but as soon as I had gone they agreed among themselves to do nothing. When every other excuse had failed, they fell back upon the want of girls to make a school, and, as they were the leaders of native society, and thought as they did, the excuse does not seem a very poor one.

They, however, no doubt flatter themselves that they have

exerted themselves in the cause of female education. Week after week the local papers have discussed the doings of the society and the editors have attended in person to watch the turn of affairs. These men hope, too, that they have made a good impression upon European society—they value such opinion highly—with some they have, too, but while I wonder that educated men can be so simple-minded as to think Europeans such perfect idiots as to be blinded by dumb show of this kind, I do sympathize with the wearers of the buskin, for they are in mortal dread of the ladle.

*Ahmednagar.*

J. SMITH.

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### GIVING FOR MISSIONS.

If "a praying pew makes a preaching pulpit," a giving minister will produce a giving people. Where there is no missionary spirit in the minister, there will be little liberality on the part of the people. Personal admiration may for a time lead to a good-natured response to appeals on behalf of church schemes, but soon the giving will become irksome, and though a minister may condemn closeness if he regards not the claims himself his talk will be worse than worthless.

But, given that a minister is interested in the mission work, it frequently happens that partial failure follows for a time his efforts to raise the standard of giving; a few thoughts on means and methods may be helpful.

We rarely, if ever, find a congregation in which every member gives the average; generally a few give well, the majority a mere pittance, the blame may lie on bad example, bad system, or bad training, but the results are bad—often all three are to blame. Experience shows that when a presbytery shows interest, congregations soon fall into line; when office-bearers set a good example the people soon cheerfully follow, and when a father encourages the children to contribute they share in the work with increasing interest as they grow in years.

We want more *general giving*. We may have made a mistake in speaking slightly of the "cents in the plate." Some families cannot afford to give five cents for each child, and the children lose

the lesson and the church some funds; if we reach out to the results the former is the greater loss. How many young men and women in all our congregations, especially in the country, are never asked to do anything? The father does all, and they miss the interest when, if they were invited to contribute, they might give five or ten cents a week, and thus receive direct benefit while rendering material assistance, for it is a fact that we become interested in anything which costs us money, and it is also true that we give for that in which we are interested. Now, twenty-five young men or women giving five cents a week would raise \$65 a year, a sum far in advance of what some congregations give for missions.

We require to note the *power of littles*. Dr. Chalmers showed profound wisdom when, in starting the sustentation fund, he depended more on the penny a week of the poor than on the greater annual sum of the rich, and the friends of our augmentation scheme may yet find that success lies in the power of littles rather than in *one* annual collection.

A congregation of 300 members which gives \$300 a year for missions, reaches the average of about *two cents a week*. What a small pittance for the world's evangelization, and yet if the children of such congregations were giving the one-half or *one* cent per week, what a large increase would be felt in our funds.

Another way of viewing this question is in the light of *systematic giving*. If giving for *the Lord* were pursued with the same systematic regularity as we attend to other duties and blessings, what a result would follow! One cent daily per member would be a small thing for the Gospel for perishing heathendom! Yet take a congregation of 400 members—about the size of some city churches—and *one cent daily* from each member would yield \$1,460 per annum, and if our Canadian Church, with say 120,000 members, gave *one cent each daily* the result would be \$438,000; yet some people think the Church is asking too much for missions. If in this connection we reckon the *families* of our Church as 72,000 (making no note of single persons), and take the average earnings at \$300 per family, the tithe of that alone would yield an income of \$2,160,000, or \$58,000 greater than the entire income of the Church last year. What are we to say of the large number whose income is very much greater than the minimum?

Note now the influence of *example*, and the need of adequate reports of congregational work. Proper reports have very great influence in the right direction. Christ says: "Let your light *so* shine before men that they may *see* your good works and glorify your Father which is in heaven." Every congregation should print a list of contributors. The Bible Society does it, others do it, why not the congregation? "Oh!" says some very worthy man, "you should not let thy left hand know what thy right hand doeth!" But where, we ask, do you find such an injunction in reference to church work? I fancy such a use of the passage was devised by some one whose right hand did *nothing*, and whose left helped in the same line. The part of the sermon in which this injunction is found relates to *alms-giving* to poor brethren, and we have little kindness and less love if we make capital out of a brother's need. But that is a different thing from church work in reference to which Christ says: "Let your light shine," etc. We have known of judicious printing of details resulting in a doubling of contributions to missions by setting people to think how small a *quarter* is for the schemes of the Church, and where the results are known by the report, frequent giving by envelope is fitted to increase contributors increase the interest, and increase the amount for missions.

Subscriptions by envelope should not be less frequent than once a month; envelopes should bear the contributor's name or number, with the name of the *month*, and thus it would serve the two-fold purpose of an account and reminder. In some fields it serves a good purpose to send round collectors once a month, carrying with them the *Record* for each family, but the districts *must* be small so that unnecessary burdens be not laid on willing shoulders. But these are, after all, educational plans. Our ideal of missionary giving will not be realized until *each Sabbath day* the offering for the *Lord's* cause embraces the field without as well as the work at home, and the Church shall have learned that its duty is "to send the Gospel to *every creature*." Let us pray that the time may soon come "when no one shall need to say to his brother: 'Know the Lord, for all shall know Him, from the least to the greatest.'"

Toronto.

W. BURNS.

## COLLEGE INTEREST IN MISSIONS.

THE coming of Christ divided the world's history into two great eras. We live in the Christian era, and in that sublime part of it that is called the age of missions. But in this age of missions, we are persuaded a new epoch has begun, viz., the epoch of *College Interest in Missions*. In the last twenty-five years the Church of Christ has been putting on her beautiful garments of holy zeal; but now—at this present time—sparkling as a new and precious gem upon her bosom is seen this movement among her colleges. To this movement, specially as it has arisen in the colleges of Britain and America, your attention is invited.

In dealing with the present movement we despise not the past—the day of small things. Indeed, we cannot forbear speaking of the noble band of five students, who, eighty years ago, met for prayer by a hay-stack near William's College, and who organized a missionary society whose object was "to effect in the persons of its members a mission or missions to the heathen." It is worth remembering that the constitution of the society was written in *ciphers*, and had a clause binding members to keep the existence of the society inviolably secret. For public opinion, both within and without the college, was so strong and bitter against missions to the heathen. Yet, these young students are blessed to-day as the originators under God of the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School. Neither do we forget that our own noble Duff, at St. Andrews, was the means of bringing into existence the Students' Missionary Society there, from which, besides himself, many noble young men went forth to the heathen. But such cases of the past were confined to one or two colleges only. They were but the dropping of a missionary spirit upon isolated colleges, while to-day we find, rather, missionary waves beating into every college hall and against the heart of every Christian student.

In sketching this great movement we shall look first at Britain. We have all heard more or less concerning that apostolic band of seven young men who left England for China last year. Five of them were Cambridge graduates, including the stroke of the Cam-

bridge eight and the captain of the Cambridge cricket eleven, while two were officers in the army. The event was unique in the history of missions. Young men of means, of high social standing, and of splend'ed hopes of fame at home, lifted out of their surroundings and moved to give their all to Christ and the Chinese. Before they left, and after, the impression their act and words made was marvellous. It is not too much to say that the noisy revels so common in the dingy rooms of Cambridge colleges, were changed into sounds of praise and prayer. Night after night from room to room prayer meetings went on. At one of these gatherings forty undergraduates devoted their lives to foreign service under Christ.

But such a power could not be confined to one university. Oxford courted the presence of these young men before they left for China. They came and told their own experience of the love of Jesus to over 1,000 students. The meeting is described as one of unparalleled interest. Part of the fruit has already strikingly appeared. When the report reached England of the cruel murder of Bishop Hannington, in Central Africa, with the cry, Who will take up his work? Fifty-three young men answered as with one voice, "Here am I, send me."

In Edinburgh the Christian students for some time before the Cambridge-Oxford movement had been praying for a season of refreshing. The answer came in the consent of Messrs. Studd and Stanley Smith to visit Edinburgh University. The Free Church hall was secured, and, almost against hope, it was crowded to the doors. The impression was tremendous. To hear these young men, as they stood forth in their rounded manliness, speak of Christ's tender love to sinners, and announce their joyous hope of reaching Inland China, to be spent for Christ there, convinced many a student that godliness was but true manliness sanctified. The result was that these young heroes were persuaded to come back. Their return brought out over 2,000 students to hear their simple words; and at the last meeting hundreds of young men testified to a new and blessed experience. But after the Cambridge men went away the work still continued. The prayer meeting on Wednesday evening went on with unabated fervor, while every Sabbath evening about 1,000 students listened to short Gospel addresses by Prof. Drummond and others. In the after-meeting it was a new

and beautiful sight to see professors dealing with students, and students with one another.

But the work did not stop within the colleges of Edinburgh. A deputation of Edinburgh students visited Glasgow, where seven or eight hundred under-graduates eagerly awaited them. It is reported that the work here rivalled in depth and reality the work that was going on in Edinburgh. Then Aberdeen University was visited. In Marischall College four hundred students greeted the deputation. Here the work of God was very marked, although the deputation were told before they came that the hearts of the students of Aberdeen were as hard as the granite of their city. Another visit was urgently called for. The Edinburgh students came up again, and at the close of the meeting one hundred and fifty students longed to know Christ, and many decided there and then to give themselves to Him. It was the same at St. Andrews. A second visit had to be made. Here, where the great Dr. Duff, sixty years before, had inspired his fellow-students with love for missions, many young men caught his spirit and dedicated their lives to missionary work.

Soon the vacation came, but the work did not cease. One hundred students determined to reach the young men *outside the universities*, and so deputations visited the whole of Scotland and some towns in England with singular success.

All this remarkable work was done in 1885. This year, however, the work still goes on. The meetings held every Sabbath evening in Edinburgh University are as full of interest as ever.

But this mission wave did not stop within Great Britain. It struck against the gates of Dublin University with such divine force that some six weeks ago at a meeting of students, after a request for men for the Foreign work, the professors were all crowded off the platform to make room for forty-two young men who came forward and said, "We will go." And here, let us not forget a special feature of this college interest in missions, viz., that medical colleges are being stirred in regard to Foreign Mission work. Dr. Charteris writes:—"We have had the phenomenon in the Divinity Hall of a deputation of medical students coming up to tell divinity students of the remarkable work of grace in the university." Now, every ward in the

great hospital of Edinburgh is visited by scores of medical students, who read and pray with the poor sufferers. Does this not point to a blessed time when many, as of old, shall go "preaching the Gospel and healing everywhere?"

Some may ask here, What of the colleges of Germany? Of these we cannot speak particularly, but there are cheering signs even in cold Germany. Lectureships on missions are here and there being introduced into the universities. This is a significant sign, it means that students are eager to know about the work of God abroad. Again, in connection with the great universities, such as Berlin and Bonn, missionary societies, like tender plants, are springing up and flourishing. Moreover, great activity is manifested in the production of a scholarly missionary literature, as the work of Dr. Christlieb shows, while a good beginning has been made for the establishment of a "Central Missionary Library" for all Europe at Halle.

We turn now to the United States. And here the first fact we point to is the organization of the Inter-Seminary Missionary Alliance, at New Brunswick, N. J., in 1880. Truly, the idea of holding such a convention seems like a gracious inspiration. There two hundred and forty students from thirty-two theological colleges of the various evangelical denominations assembled. No one asked to what denomination a stranger brother belonged. They had only one aim: to instruct themselves as to the needs of the heathen. These meetings have grown in interest year by year. The Alliance now represents over sixty seminaries. A few weeks ago it met at Oberlin, and was singularly successful. At one of the last meetings a paper was sent around among the delegates with these words: "We, the undersigned, are willing and desirous, God permitting, to enter the foreign missionary field." When the paper came back to the chairman it was found that eighty-one names were appended to it. Again, think of what took place at Mr. Moody's Summer College at Mt. Hermon in August last. Two hundred and fifty students met there for deeper consecration. At the close of the session ninety-five of these signified their desire to go to the heathen.

Now, although it would be of deep interest to speak of this work of grace in particular colleges, this general view of what is going on in American colleges must suffice.

We cannot, however, pass from this land without referring to the marvellous movement at present going on in the medical colleges, particularly of Chicago and New York. Annual Missionary Conventions are held where the claims of the foreign field are pressed on the attention of medical students, and such is the interest shown that the attendance has increased from *fifteen* at the first convention to *eight hundred* at the last. This wondrous interest has led the authorities of the medical colleges of Chicago and New York to grant free tuition to all students who intend to work in the foreign field. And it is to be noted also, that at present in New York a scheme is on foot to organize a mission for medical missionaries on the same plan as the China Inland Mission, under whose auspices Christian medical graduates will go to China and be willing to depend upon the Chinese largely for support.

But we come now to our own land—Canada. What of the colleges here? Two years ago an alliance of the theological students of Canada, similar to the one spoken of in the United States, held its first meeting in this city. About one hundred students took part in the exercises. The one thought was—How best to warm our hearts on missions? As a result of this meeting, it cannot be doubted that the colleges of this city, at least, were affected with holier aspirations. A few weeks ago the Alliance convened for its second session, in Montreal. Ten theological colleges were represented by over one hundred students. For three consecutive days discussions on missionary topics went on, each hour showing the need of a more thorough consecration and intensifying a growing fervency for God's glory in the whole world. The last devotional meeting was deeply impressive, as fifty students bowed before God, eagerly willing to know and do His will regarding Foreign Missions. Are not such meetings a gauge of the missionary spirit of Canadian colleges?

Permit me at this point to particularize and speak of Knox College. This college has always been a missionary college. The honored past is well worth recounting. The Missionary Society was organized towards the close of the session of 1844-45, forty-one years ago. From the dusty volumes that record the past work of the Society we learn how intensely earnest our predecessors were, and become convinced how little, after all, we are doing now,

considering our numbers and privileges. French missions, shortly after the inception of the Society, were taken up and prosecuted with energy until 1866. In 1847 City Missions were begun by the Society, and it can thus claim to be the leader of this excellent movement in this city. To it also is due the honor of turning the attention of our Church to missions in what was then called the Red River Settlement. In stating, then, the present condition of our work we do not forget the past.

During the last ten years the Society has occupied more than fifty mission fields, and sent out some seventy-five missionaries. This year during the summer months seventeen young men, under our Society, were scattered as far west as Buffalo Lake, N.W.T., and as far north as Lake Nipissing; and at the present time twenty-five students are doing mission work directly under the Society in this city and beyond it.

But we sincerely believe that our Society this session is about to enter upon a new era. A scheme is under way that contemplates the sending out and support of a Foreign Missionary by the Society and the graduates of the college. The Society feels the greatness of the undertaking, but it likewise feels the incalculable gain to itself and to the college if this scheme be carried out. Hence, the initiative has been taken. After a quiet canvass one evening it was found that the members of this Society had signified their intention of giving six hundred dollars towards the inception of this scheme. We know it is only a little. For giving even out of our slender means is greatly less than giving *ourselves* to God in the foreign field. Knox College students in the past have never *spoken* much about their future doings. Yet a Wilkie, a Smith, a Builder, a Mackay, a Gibson, a Jamieson, a Wright and a Wilson are to-day toiling in the heathen world. We would hope to imitate them, and let our future deeds speak for us rather than our present words. Inscribed on our college seal are the words—*verbum dat lucem*. That the students of Knox College may be ever true to this motto, and that many may test the power of that Word to give light to the dark places of the earth is our best hope.

From this hurried sketch is it not plain that such is the interest shown in foreign missions by the colleges of Europe and America

that we may well mark off a new epoch in the mission era? The significance of this fact is momentous. It is so far a strong, quietly-running stream; not many days hence it will be a torrent so deep and rapid that no sand-bar of indifference can check it. The Church of Christ must rise to the occasion and open her heart widely in furnishing sufficient means to meet this demand. Again, in view of this movement every student must become a missionary, whether he goes to the foreign field or not, and every minister being thus a missionary, every member of his Church is likely to have a missionary spirit, and when this comes the evangelization of the world is not far distant.

JOHN MCGILLIVRAY.

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#### MISSION WORK AMONG LUMBERMEN.\*

NOT to have seen Northern Ontario in these days of rapid communication and widespread desire for tourist notoriety is to admit one's self to be behind the age. And as in Europe the old saying is "all roads lead to Rome," so in Canada, by a slight change in the figure, we can say all tourist migration leads northward to what may fittingly be termed, "The highlands of Ontario." And this evening we purpose to take a pen-and-ink excursion from Convocation Hall, Knox College, to where primeval forests stand in their still original splendor—revisiting scenes familiar to many present, not altogether unknown to any.

Until recently the districts of Muskoka, Parry Sound, and Algoma, were looked upon as almost impregnable fastnesses, open only to the hardy lumbermen, hunters, Indians, and members of the Knox College Students' Missionary Society.

But within fifteen years or so numerous towns and hamlets have sprung up. At attractive points summer resorts have been established, and settlers have poured in with astonishing rapidity. As a consequence railroads have penetrated beyond their rocky southern barriers, and upon their larger lakes steamboats have become a necessity. The construction, however, of such enterprises—completed at great cost—can only be accounted for by the fact that the

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\* Paper read at the public meeting of the Missionary Society, November 26th.

successful prosecution of the lumbering trade was *the* imperative factor in determining their establishment.

Within the limits of the wide area embraced by the term "Northern Ontario," there are many congregations and missions that have direct presbyterial supervision. With these this paper will not deal, unless to mention their once connection with our Society, as it is neither a eulogy on, nor a critique of Presbytery Home Mission work. Speaking generally, the aim of the writer in these pages had been to give some idea of the work undertaken by the various College Mission Associations among Ontario lumbermen. It is to be regretted that information from two sister societies Montreal Presbyterian College, and Queen's College, Kingston, has not been received in time to be embodied in this report, hence the paper will lack provincial completeness, as the Ottawa valley and adjacent territory must be omitted. But so far as our own Society work is concerned, a brief synopsis will be given, and according to the following plan: The names and geographical location of the several fields will be noted, followed by stating some general features as discovered by experience in the work.

The term "Highlands of Ontario," used in the opening sentence of the report, will be conceded an appropriate designation for Northern Ontario, when it is stated that many of its lakes are over four hundred feet above the level of Lake Superior, the highest lake of the great St. Lawrence system. From the Muskoka district radiate the various lake and river systems of the Province: The French, Maganettewan, Muskoka and Muskosh rivers to the west; the Petewawa and Ottawa to the east. These rivers are natural channels of transport for the unmanufactured produce of the immense pine forests which constitute the wealth of an otherwise unproductive portion of Ontario. It might, at this point, be of interest to note the etymology of the word "Muskoka." The origin of the name is, as is the case with all names originating from Indian sources, couched in mystery and the subject of different opinions. Some assert it is derived from the Indian word "Mus-quo-tah," signifying "red ground," probably owing to its rusty iron and ochre-colored sediments which may be seen in the soils of many of the fields, and along the banks of some of its streams. Others hold that its meaning is that of "clear-sky-land," a signification which

would appear to have some reasonable accuracy ; but as still better might be accepted the derivation given in some topographical notices published by the Quebec Historical Society in 1831. " This river is called the Muskoka after the Missasaga chief who used to hunt in some part of its neighborhood." This chief's name is elsewhere given as " Mesqua-Okee " ; and thus connecting the beautiful and widely known district of the present, with the romantic and receding past, we again resume our narrative.

The flourishing town of Gravenhurst is generally known as the gateway to the Muskoka district, and although in late years it has been a distributing centre in the way of general business, yet it owes its position to the lumber trade. At the foot of the slope, which is surmounted by the town, can be counted some sixteen mills, all of them in active operation during the mill season. Necessarily there is a large trade in the manufacture and shipment of lumber and timber, and the number of men employed in the various departments of the work, forms no unimportant part of the population. Church work here has outgrown the mission stage, and is prosecuted with vigor, Presbyterians, Methodists, and Anglicans, each enjoying neat and commodious edifices. About seven miles to the south of Gravenhurst lies the mission field of Morrison, etc., which for some time has been under the care of our Society. From this neighborhood the heaviest timber has all been exported, but the remainder furnishes ample stock for numerous shingle mills, which give employment to many of the people. Since commencing work here gratifying signs of progress have been seen, and last summer, during the incumbency of an active member of our Association, a neat church was erected for Divine worship.

Northward from Gravenhurst, by way of Lake Muskoka and Indian river, we come to Port Carling. This, of all the villages on the lakes, is the most central. It is a point of call for all steamers plying on lakes Muskoka, Rosseau, and Joseph, and assumes the character of a *watering-place*. The village has three saw-mills, three stores, three large summer boarding houses, and three churches. Last spring this mission passed from the list of Society Missions, and entered Barrie Presbytery as a regular charge. Early in the summer it secured the services of a regularly ordained pastor, but is now vacant.

From Port Carling to Port Cockburn is a pleasant trip of some two hours, and through scenery strikingly beautiful; but as our search is for lumbermen, the beauties of the waterscape must remain unrecorded. Arriving at Port Cockburn, we begin an overland trip (the lumbermen would call it a portage) of eighteen miles, which brings us to Parry Sound, on the shores of the Georgian bay. This town is an important lumber centre, the fact being abundantly proved by the sight of the now well-known mill characteristic—piles of lumber skirting the shores of the bay. This is shipped from here by vessel, and mostly carried to ports on both shores of lakes Huron and Erie. Another member of our society spent last summer in this pretty village, assisting the Rev. A. Hudson, and gives emphatic testimony to the high degree of pleasure he experienced in the prosecution of his mission work.

But as few travellers have the privilege of sunlight at every stage of their journey, so too must we yield to the inevitable, and permit the sable goddess to assert her supremacy, while our vessel steadily ploughs her way still northward, in the direction of Byng Inlet. This point is reached shortly after daybreak, and as we steam up one of the finest natural harbors on the North Shore, we are again convinced of the ubiquity of mankind in general, and lumbermen in particular. Mills! Lumber, Lumber! Mills! and as a consequence, a member of the Knox College Students' Missionary Society. A right hearty welcome does he give us, and in his company we "do" the village, which more correctly is two villages, one on either side of the Inlet. In the course of our acquisition of the Byng Inlet local geography, we receive many warm greetings, such as only the typical Canadian lumberman can give. And no small sense of pleasure, might I say pride, takes possession of us as we note the respect and affection shown our student companion by those to whom he ministers in spiritual things. While the lumber trade continues, Byng Inlet will always be an interesting field of labor, and many evidences of spiritual progress are apparent.

But onward is the word. Soon, French River is reached, and Algoma district begins. The religious complexion of the settlement at the mouth of this river is mainly Roman Catholic, and the people receive occasional supply from the priest stationed at Byng Inlet. From here the coast-line trends westward, and in the dis-

tance can be seen the Killarney mountains. Naturally, Manitoulin Island ought to be visited, but time is limited, and patience may become so. Accordingly I will only halt long enough at Little Current to remind you, my fellow travellers, that in the last issue of KNOX COLLEGE MONTHLY can be found a good account of our Society's work on this island. Proceeding still westward we reach Blind River, and connected stations. This field is somewhat extended in length, and a portion of it is an agricultural district, but at Blind River, and Serpent River, we find lumber, and *piles* of it. This field has been supplied by our Society for several summers, and always with encouraging success. Beyond this last visited field lies the district of Bruce Mines, divided into North and South, which our Society handed over to the Saugeen Presbytery last year, thus exemplifying the fact that in the outlying Northern districts the Knox College Students' Missionary Society has been, as it is now, the pioneer of Presbyterianism. Long may its zeal in mission work continue, and may the sowing which has been in progress since its inception in 1845, grow up and bring forth fruit an hundred fold to the glory of the Lord of the harvest.

Having thus coasted along the North shore of one of our vast Canadian Mediterraneans, we will forego the pleasures and excitements to be enjoyed by venturing on even a *Superior* one, and begin our homeward trip by crossing to the South shore. Here is to be found one of the most important, if not most important, of our numerous Society fields, Waubaushene. The field is composed of four stations:—Waubaushene, Port Severn, Sturgeon Bay, and Fesserton, each of them important lumbering villages. The mill property in these villages is almost all in the hands of Presbyterians. In Waubaushene, about half of the population is French Roman Catholic; in Port Severn, one-third; the remaining villages being decidedly Protestant. Of the Protestant population, the Presbyterian church has at least an equal share. Notwithstanding some difficulties, which by the way are peculiar to all mission work among lumbermen, this field is in a highly prosperous condition. Well-conducted Sunday Schools are carried on at each of the stations, and while from easily understood circumstances they have been constructed on a union basis, yet in each case it is a matter of satisfaction to know that the Superintendents are members of our

church in good standing. The Lesson Leaves and Teachers' helps also, are in the main of the Westminster persuasion. In Fesserton and Sturgeon Bay, the libraries last summer were increased by 80 and 75 volumes, respectively. Sabbath services and prayer-meetings, especially the latter, were well attended during the six months of the Missionary's stay, and in one of the stations a weekly prayer-meeting will be continued during the winter, conducted by a worthy Presbyterian elder. The liberality of our Canadian lumbermen bids fair to become proverbial, and in this important grace the friends in the Waubaushene district are not lacking, upwards of \$480.00 being raised for mission purposes last summer. Of this \$36.00 was the amount of plate collections one Sunday in September, in aid of Foreign Missions, the balance being the contribution to our Society. From appearances, the field will contribute for winter supply at the rate of three dollars per Sabbath. In this district there is a growing desire in favor of securing the services of a regular pastor, or ordained missionary, and through the generosity of A. M. Dodge, Esq., President of the Company controlling Waubaushene and Port Severn mills, this desire promises shortly to issue in action. When such step is taken, the Society, while parting regretfully with its mission, will say to the new congregation, God-speed.

Thus has been given the location of those fields in which the work done is properly termed "Mission work among lumbermen." But this work has its difficulties, some of which must be noted in the closing pages of this report. Circumstances bring together men of different nationalities, creeds, dispositions and morals. And as in nature, continuous sunshine would become monotonous were it not for the relieving shadow, so in missionary work can be found sunlights and shadows. One of the difficulties almost universally met with is the proneness of both old and young to take the Sabbath for a day of amusement. Hunting, boating, and fishing are all indulged in. True, this evil is much more observable among the Roman Catholics, but such is the force of example, especially long-continued example, that young men, Protestants, away from the restraining influence of a religious home and the oversight of a regular pastor, are too often found in the ranks of those who do not remember to keep holy the Sabbath day. But not by the votaries

of Rome alone is the universal example of Sabbath-breaking set. Too often do visitors, who, when restrained by religious environment, are models of propriety, throw off the mask on reaching the woods and islands of the north, and fritter away each Lord's day in unholy exercises, all unmindful of the great responsibility ever attaching to them, and forgetting that the personal influence which grows out of one's very self is the most potent of formative influences. Were a proper regard for Divine institutions clearly manifested by many who seek rest and relaxation in the north, mission work among lumbermen would be less a burden, and more a blessed privilege than it is now.

Again, and especially in that department of lumbering known as "camp work," the missionary almost despairs of reaching the consciences of those who have spent any considerable time in the woods. Coarse recklessness and unbecoming levity seem to have enveloped their souls and blunted their moral sensibilities, and what wonder, when we consider the impurity and profanity with which the camp atmosphere of our lumbering districts is laden. Might we not here earnestly appeal to the warm missionary spirit evidenced by this meeting to-night, and ask our friends to enter the wide door that here lies before you and us. Sunday-school libraries that have been discarded, as also sound religious magazines and papers, will do much to remove the deadly vapors that now exist, and as light and purity are thus fostered, darkness and foulness will gradually vanish.

A last, and by no means least, difficulty is found in the unsatisfactory nature of pastoral work. From six in the morning till six in the evening fathers and sons are engaged in mill work, and it is almost impossible to get the family together. "Take the evening," it may be said. But if the field is made up of three or four stations or more, as many of them are, and if the missionary conducts three or four weekly meetings, the necessity of retaining as his own the remaining two evenings is at once seen, and the suggestion becomes impracticable.

With all these hindrances, however, there is much joy in the work, and in past years the blessing of God has rested upon it. As we finish our somewhat hurried trip, and return to Convocation Hall, some may say: "It must be rough work." It may be so—in not a

few cases it is necessarily so—but beneath many a rough external the Omniscient One sees motives and hopes as pure as any, and on the day when He shall call to Himself that multitude which no man can number, many of us may be satisfied to stand side by side with some of our Canadian lumbermen.

R. J. M. GLASSFORD.

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POINTE AUX TREMBLES.

A LITTLE less than a year ago Knox College Missionary Society held one of its public meetings. Papers were read on the different missions of our church, and one could not help feeling that the spirit that pervaded the Society was one of deep earnestness and consecration. The wants and wail of China were enthusiastically dwelt upon, the hardships and destitution of the North-west most feelingly brought forward, and a few remarks were made on Roman Catholicism.

The meeting was indeed an enjoyable one, the missionary spirit strong, but how was it that among all, was found not one plea for the mission that lies so close to our hands, if not to our hearts? How was it that in travelling from the North-west to China our Lower Province, with its waste of miles, was not once thought of? Is it that we cry "hush" to the wail of oppression that rises at our very homes, that we may the better catch the cry of anguish from over the sea? Is it that we turn our backs on the poor slaves beside us, that we may peer across the wide prairies in search of wanderers? Is it indeed true that we send the Balm of Gilead and the Fruit of Life far out to the prairies, and across the wide sea, while at our doors are thousands dying daily, ignorant of the truth, oppressed by falsehood and tyranny of the most debasing kind? Is it that we do not know, or that we do not care? Is it known in the fair western Province, where all may have an open Bible who wish, that not 500 miles from them are those who dare not open that Book, even that they may for themselves judge whether it be right or wrong?

In the pulpits of Montreal, the clergy of the Church of Rome, have again and again forbidden the Bible to their people, urging

them to burn all copies that might be left with them, and threatening severe punishment to those who did not comply with this injunction. Is it known that in this Province there are districts where the Word is never heard; that there are Christian men and women who for forty years have never had an opportunity of sitting down at the Lord's table? And this in Protestant Canada. . . . This in a Christianized country.

Much may be done to break the yoke, to scatter the truth by colporteurs, by evangelists, and by consecrated men, who will give up their time and energies to this work in its various departments, but the most comprehensive, the most effective, and the most thorough, though, perhaps the slowest means, are the schools. To them we must look for the evangelization of this Province. We need not expect to wrest from the old and case-hardened the lessons of superstition and deceit they have accepted so long, that they have become to them the most precious beliefs; but we may, and do expect, that the presenting of the truth in its simplicity and purity, together with a liberal secular education, will fit the young to examine the doctrines presented to them, and strengthen them to refuse the false and embrace the true.

At present four of our denominations have mission schools in connection with their several churches; the Baptists having, I think, the oldest of all, and a very successful one at Grande Ligne, the Episcopalians and Methodists each one in the City of Montreal, and our own special care at Pointe aux Trembles. Much may be said for and against this division of effort in a cause so much at one with all denominations, but whatsoever the arguments may be, which are now brought against it, it cannot alter the fact that this division exists, and as naught can be gained at this hour by such criticism, had we not better drop the discussion, and, accepting things as they are, do what we can to make the school we deem most deserving, as successful as possible? Assuredly there is room and work for all, let us, therefore, see what is needed for our little corner, and then devise means for meeting these wants.

We may, with profit and interest, glance back to the origin, and glean a little of the history of the schools which are at present situated at Pointe aux Trembles.

As far back as the thirties of this century we must go, and we

find at that date individuals only interested in this work. Some Swiss Missionaries came out and worked away quietly until the interest increased, and the French-Canadian Missionary Society was formed in '39. This society was purely undenominational, and pledged itself to preserve this spirit in all its work. A school for boys was opened at Belle Riviere, where it remained until '46, when it was thought best to remove the school to a more central place, and increase the accommodation. Accordingly the farm at Pointe aux Trembles was bought, and the red-brick building, which still stands as the boys' school, was erected. The attendance that year was thirty-six French-Canadians and five English pupils. In the meantime, Mrs. Tanner, the wife of one of the missionaries, had asked, and received permission to open a school for girls in Montreal. As her attendance soon reached twenty, it was decided to remove the girls' school also to Pointe aux Trembles. They there got possession of a small house on the river bank, where they remained till '52, when they were again forced to build to provide accommodation for their pupils. The stone building, which is still the girls' building, was built. Necessarily these years were years of hard work and privations, but the workers had strong hands and brave loving hearts. On one occasion the funds and food sank very low, and the principal, as was his wont, set out for Montreal to tell his story to the friends, sure of their help. But money was not forthcoming, and while he waited the anxious ones at home saw the ugly wolf come very near their fold. The flour barrels were empty, and everything else was gone. Finally pupils and scholars went down to the shore, and while the boys took their nets and went a fishing the others stood on the shore and prayed for food. Soon the boys returned with nets heavily laden with fish, and they all went back to the houses to sup with joy on fried fish and cakes made of the barrel scrapings mixed with water. Next day the principal arrived with provisions and funds.

But days of such privations are past. The buildings stand as they were, bare and comfortless enough it is true, with many drawbacks, but still guided by hearts strong and brave, who persist in saying that all they really need is more room.

The subjects taught are French and English in all their branches, Latin, Greek, mathematics and writing.

They all take great delight in the singing exercises, and it is a treat to listen to the singing of their French hymns, if one has regard only to the heartiness and earnestness, and forgets for the time that there are such things as perfect time and modulation in singing. The girls always seem to enjoy the hour on Friday which is devoted to sewing, when all are expected to flourish the needle, however imperfectly at first, while one reads aloud some interesting book, chosen by themselves, subject to approval by higher authority. Boys and girls take all their classes together, and this is found to be quite satisfactory. The boys are prepared to enter McGill, and the girls to obtain an elementary diploma.

The largest class is, almost invariably, the first or lowest, in which there were one year as many as 65. Of these 65 many could neither read nor write in either language. The earnestness with which these pupils, young men and women often, apply themselves to their work is most touching, while most inspiring. One feels as though we cannot do enough to make the rough places smooth for these poor wanderers, who often grow weary in their efforts to gain what was given to us so long ago. Had I time and space I would tell you of young men and women, who have been almost in tears, so discouraged have they become over a lesson, which would prove mere play to our little brothers and sisters not ten years old. They would talk of giving up, and would go away quite sad at heart, but gaining fresh courage they begin again and toil away for the six months, mourning only that the time is so short.

The Bible lesson is always prominent. The first hour of each day is devoted to it, and notes are taken by each pupil. The first months are devoted to the study of Bible history, the remainder of the time to the teachings of the Gospels, and the refutation of errors. It is one of the greatest treats to listen to the ready answers that are given to any question that may be put to them regarding any of the passages or subjects they have taken up. Their knowledge of the Bible, as a history or as a guide-book, at the close of the session, would put our English children to shame.

So much for the working of the school.

The attendance this year is large, larger than the buildings can be said to accommodate with safety, as far as health is concerned.

There are 44 girls and about 90 boys, two-thirds of whom are Roman Catholics, or from Roman Catholic homes.

Many of those who attended last year are again present, and some are there for the fourth winter. Amongst the pupils are children of former pupils, and not long ago an old pupil remarked to one of the present teachers that soon one of her grand-children would be in attendance.

When we quietly and calmly think of the number that pass through that school yearly, gaining, at the very least, a glimpse into a world open to them which is much fairer and better than their own small, circumscribed space, and in many cases winning a distinct knowledge of and love for the truth; when we in imagination follow them to their homes and try to limit and estimate their influence, then it is that we feel that we must be up and doing.

When we learn that, year after year, two hundred hungry ones are turned from our door, back again to ignorance and falsehood; that two hundred are yearly denied the privilege of hearing and knowing the truth; when we know that year by year souls are called away, ere they have known or seen the light; while we hear the bitter cry of one of our girls when she saw, and knew the truth, "Why did I not hear this sooner that I might have told my mother before she died," why did I not know this only two years sooner? With that cry wringing in our ears, can we quietly sit with folded hands? Who will come to the rescue? The doors of our school must be thrown open ere another year comes round. Will you not, my brothers, take up the cause of the benighted ones of this fair Canada? Will you not individually come, and with you bring those whom you can gather to face the difficulty which lies before us?

To enlarge the present buildings would require \$18,000. To build new buildings, nearer the city, would cost \$25,000 or \$50,000.

Why should a building fund not be set on foot, so that when the knotty question of *what* and *where* has been decided, there shall be funds enough on hand, or the promise of enough, to warrant the Board in proceeding with building at once?

Thirty thousand dollars seem a large amount, when there are so many other demands. True, but this thirty thousand can be obtained by small contributions. Surely we Presbyterians need

never fear the result of small things. Our history is one long commentary on the potency of mites. One glimpse at the Annals of the Disruption will dispel all doubts. The same God reigns.

There are in our Church in Canada 820 congregations, and 130,000 members. Let us place things in this form :—

2,000 persons contributing 1 cent a week for 1 year, or 52 cents in the year would give \$1,040.	
2,000 " " 5 " " " " " " " \$2.60 " " " 5,200.	
2,000 " " 10 " " " " " " " 5.20 " " " 10,400.	
1,000 " " 25 " " " " " " " 13.00 " " " 13,000.	
1,000 " " 50 " " " " " " " 26.00 " " " 26,000.	
<hr/>	
8,000 persons in 1 year would give .....	\$55,640.

That is, if one-fourth of the members contributed in the proportion above, we would have almost enough to build two schools. Is it not worth while trying if only as an experiment? God gives us a limited income, and not being a hard Task-master, only asks of us a little. Shall we refuse and hear at the last reckoning "I was hungry and ye took me not in," or receive the blessing, "Inasmuch as ye have done to one of the least of these, ye have done it unto me?" God give us grace and strength to meet this question fairly.

*Montreal.*

HELEN CAMERON PARKER.

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Correspondence.

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STUDENTS' VACATION.

*To the Editors of the Knox College Monthly :*

WHILE the majority of our students render important services, during vacation as missionaries in different parts of our country there are many others who, for four or six months of the year, in the freedom of home life, may have found themselves relaxing into a state of unhealthy oblivion as regards the interests of our college societies. It has occurred to me that the MONTHLY might offer some practical suggestions as to how students, who do not go to mission fields, could profitably devote a portion of their leisure time to the interests of our Missionary Society. Every student having the ministry in view, at whatever stage of his course, ought to feel deeply that the words "Go ye into all the world and preach the

Gospel to every creature," came from an authority whose commands must be obeyed. I ask the question, how can students best serve the interests of our Missionary Society during vacation ?

In the first place the student should manifest such a spirit of zeal in mission work that the interest of his friends shall be awakened. Perhaps some one may remember occasions when he has wound the attention of his friends up to the highest pitch as he related in eloquent terms one of the college stories. Is there any reason why a student should fail to hold the attention of his friends while he tells them of the needs of fellow creatures living without the light of Bible teaching, and of precious souls that have been brought to Christ ? Then, having aroused the interest and warmed the heart, the road to the pocket is a short one. With extension of work in view efforts to raise funds cannot be too strong. If the people have anything to give for missions, I venture to say they will give it at the solicitation of the boy in whose work and career they are interested more readily than to anyone else.

I merely suggest one other way a student could aid the Society. At the request of the Society or for his own profit he could acquire an amount of knowledge of mission work done in different parts of the world, and so be prepared to read papers or give short addresses during the session. All the students would thus be real missionaries. From a historical point of view the acquiring of such information would be of the greatest importance to the student himself. An acquaintance with the history and geography of countries where mission work is being carried on, and a study of the customs, manners and religious systems of the people, would be not only valuable but a delightful pastime. Students could do these and many other things for the Society, and still find abundance of time for healthful outdoor recreation. The thought that we are co-workers in the cause of Missions is a grand one, but it becomes still grander when we remember we are workers together with Christ in building up his Kingdom.

*Knox College.*

J. N. ELLIOTT.

## THE MISSIONARY SOCIETY'S MEETINGS.

*To the Editors of the Knox College Monthly.*

SIRS,—We are congratulating ourselves and are being congratulated on the increased interest manifested by students of this College in mission work, home and foreign. The officers of the Missionary Society, doubtless, anticipate that this awakening to a sense of the needs of the world's spiritually destitute, will prepare us for putting forth more energetic efforts to make the ordinary meetings of that Society more attractive and profitable. May this anticipation be abundantly realized! But there are certain conditions which must be fulfilled before the meetings of our Missionary Society will accomplish all that they ought to accomplish in the way of rendering its members intelligently enthusiastic about missions.

Of course all must recognize that the *sine qua non* of successful meetings of a Missionary Society, is a sincere desire on the part of its members, to find out what has been done, what is being done, and what remains to be done by them and their fellow-Christians in order to the fulfillment of the command to "preach the Gospel to every creature." But when this has been recognized, it is evident that a great deal of prudence must be exercised in the conduct of the meetings, that business may be despatched with such celerity and definiteness of aim as to make even busy men feel that in attending them their time is not being frittered away.

I am afraid that most of us can say that we have absolutely wasted many an hour in Missionary Society meetings. An ordinary meeting of our Society, has two main matters to attend to: (1) the transaction of business connected with the working of the Society's fields; (2) the reception of missionary intelligence. The first of these matters is taken up usually in connection with reports read by missionaries employed by the Society. These reports very often might be divided into two parts. In the first, we should have a statement of facts essential in order to an intelligent dealing with the field by the Society. In the second, we should find descriptions of scenery, personal reminiscences, a few passable jokes, etc. It would be a great boon to some, at least, if this second part were cut out with remorseless shears before the report is read

to the Society. Which of us has not been bored beyond endurance by listening to many of these reports? What right has a man to waste three-quarters of an hour out of the short life of himself and his auditors, when ten minutes would suffice to state all the essential facts about the field and his work? The cardinal virtues of a missionary's report are brevity and conciseness. Let even eloquence be sacrificed to these.

It may be said that it is advantageous to have laid before the Society, as fully as possible, the character of the fields occupied. But when it is remembered that there are a dozen fields in—say—Muskoka, that are similar in all leading features, it can be seen that an account of these common characteristics, might be left out of missionaries' special reports, and the task of giving a general account of Muskoka mission work assigned to some member of the Society. In this way, wearisome repetition would be avoided and time economized. It might be a good plan for the Society to compel every missionary to submit his report to a committee, with the understanding that such committee shall order only the parts of the report that are essential for the purposes of the Society, to be read before the latter body.

I have put down hurriedly some things that have occurred to me about the working of our Missionary Society. It seems to me, that some of your valuable space might be very well occupied in the discussion of improved methods of conducting the business of a Society second to none in importance and in influence upon the life of Knox College students.

J. MCD. DUNCAN.

## Editorials.

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### POINTE AUX TREMBLES.

WITH great pleasure we publish in this issue an article bearing on the needs of the schools at Pointe Aux Trembles. The writer is one thoroughly competent to speak on this subject, having been for some time a faithful teacher there. It is surely a sad fact that two hundred pupils are turned away from this place for want of accommodation; and even the accommodation available is of a poor kind, as a visit to the place will show. Very near our schools is a large convent that lifts its substantial walls high above our small comfortable buildings. We are ready to say that no one is competent to speak with authority on the noble work, done by the schools at Point Aux Trembles and by Colporteurs, who have not spent some time in Quebec. In Ontario the claims of Rome are put forward with jesuitical prudence and mildness; but in Quebec there is no garb—the mask is thrown off and the real thing stalks about.

But this for the present. More must be said on this great work of our church. Meanwhile we invite every reader of the MONTHLY to a careful reading of the excellent article of Mrs. Parker.

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### THE CANADIAN INTER-SEMINARY MISSIONARY ALLIANCE.

THE second annual convention of this Alliance met in Montreal, on October 28th, and continued in session for three days. All the evangelical colleges of Montreal, Victoria, Queen's, McMaster, Wycliffe and Knox were represented. The papers and addresses on missionary subjects were good and produced a warm interest in foreign work. Were we to compare the first meeting of the Alliance, we would certainly say that at the second meeting the discussions were livelier, and more generally participated in. There was no flagging. Each day added deeper interest right up to the last meeting, which was one not to be forgotten by any who attended it. To the Convention Committee and the students of Montreal is largely due the grand success of the Alliance. Their untiring labor was only equalled by their hospitality.

Now, as the meeting is over, the eager question should be, How can we make our Alliance more successful? We offer a suggestion or two. The receptions given to the Alliance in the different churches of Montreal were admittedly cold. How did it come that at Oberlin, at the closing meeting of the American Alliance, three thousand persons crowded one of the spacious churches there? Is it an impossible thing for the Canadian Alliance to make equal interest? Surely not; if we set to work. The Alliance must be "talked up" in the college papers, among the students, in the city where the meeting is to be held—everywhere. Might it not, also, be written up by the dailies, and especially by the religious press?

Herein we believe lies the grand influence the Alliance of our American brethren has upon the public mind.

Again, we would suggest to the Convention Committee of '87 that they open immediate correspondence with every college not yet represented, and strive to get them into the Alliance. We cannot understand how any college, moved with missionary zeal, can afford to keep out of this inspiring organization. We find the American Alliance has a special committee for this one purpose. Why may not we? With a view to get the outside colleges interested, might not copies of the report of the recent meeting be circulated among them? One more suggestion: Could we not report the progress of the Convention Committee in their work, as they meet from time to time in all our college papers? This would keep our minds on the Alliance and deepen our interest in it. Let every college resolve to make the meeting at Kingston next year the most successful yet held. We bespeak for Knox a hearty response to this request.

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#### ORIENTAL LANGUAGES IN UNIVERSITY COLLEGE.

STUDENTS of University College are to be congratuated upon the increased facilities now afforded them for obtaining a knowledge of Hebrew and other Oriental languages. The recently-appointed lecturer brings to the discharge of his duties ripe scholarship and wisely-directed enthusiasm. When this appointment was made last year, considerable discussion was evoked as to the wisdom of giving such prominence to the Orientals Department as was involved in the appointment of a second lecturer. At that time the *'Varsity* took the position that no additional lectureship in Orientals should have been established until the Department of Modern Languages had been more thoroughly equipped. Under its then management, the journal referred to seemed to be a monomaniac on the subject of undue clerical influence on the administration of the affairs of Toronto University and of University College. It discovered several lurking Ethiopians, and these always had their ebon throats encircled with a white tie. The editors saw fit to antagonize theological colleges and to raise the cry that the interests of our secular University were imperilled by the presence on the senate of too great a number of the representatives of affiliated divinity halls. This year the attitude of the *'Varsity* is changed. There is now no antagonism to theological colleges. We congratulate the management on the wisdom of this change of front. But further, it is not the Modern Languages Department that is now set over against Orientals. It is now asserted that instead of making provision for additional instruction in Orientals the authorities of the University College ought to have established a lectureship in Political Economy. The advantage of having provision made for adequate instruction in both these departments being admitted, the *'Varsity's* position is that the claims of the latter should take precedence of the claims of the former. The arguments by which this position is sought to be maintained are mainly two. First, it is asserted that the teaching of Hebrew and kindred languages is properly the work

of theological colleges. This assertion is not supported by duly rendered reasons. For a complete exposure of the error contained in it we must be content to refer our readers to Dr. McCurdy's letters to the *Mail*. In these letters is vindicated the claim of the Oriental languages to a place in the curricula of secular colleges on a footing of equality with Latin and Greek. The grounds of this vindication are, in brief, that as a means of mental training, as a key to an important literature, as furnishing us with new illustrations of the development of human thought, as placing us at a new point of view in reference to human life, a knowledge of the languages of the East is as important a factor in true culture as familiarity with the two languages, acquaintance with which, according to Ruskin, differentiates the educated from the uneducated man. The *Varsity* further argues that the number of students benefitted by the equipment of the Oriental Department is small compared with the number who would avail themselves of the opportunity of attending lectures in Political Economy, and that therefore, in making appointments to the staff of University College, the authorities should deem it more important that instruction should be given by competent teachers in the latter subject, than that Orientals should be efficiently taught. We may accept the premise of this argument as true without thereby committing ourselves to the conclusion. For, if it is true that a knowledge of the principles of Political Science can be quite easily obtained from the study of books, while it would be almost impossible for the ordinary man to acquire a knowledge of, say, Hebrew in a similar way, it is clear that there is a special need for lecturers in Orientals which does not exist in the case of Political Economy. And that the above supposition is true cannot, we think, be denied. Any one who has attempted to master a language knows how essential to success is the assistance of a living teacher. On the other hand, it is not at all difficult to obtain from books a knowledge of Political Science sufficient for all useful purposes. We maintain, therefore, against the *Varsity* that in allowing Orientals to take precedence of Political Economy in the appointment of lecturers in University College, the authorities acted wisely. At the same time, we hope with the *Varsity* that a lectureship in the important Department of Political Science will soon be established.

The advantage of obtaining a thorough knowledge of Hebrew cannot be too strongly urged upon the undergraduates of Toronto University who have the ministry in view. While those who do not contemplate a theological course, will be all the better fitted for life's work by breathing for a while in the atmosphere of child-like simplicity and intense moral earnestness which pervades the writings of Old Testament poets and seers. To the student of language and his is a most fascinating pursuit—the study of Shemitic tongues opens up a field of boundless extent and entrancing interest.

## Review Department.

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HISTORY OF INTERPRETATION.—F. W. Farrar, D. D., F. R. S. New York : E. P. Dutton & Co. Toronto: Rowsell & Hutchison.

This volume, which is the Bampton Lectures for 1885, exhibits, in thought and expression, the characteristic excellencies and defects of the celebrated author. It is not a History of Interpretation, but a series of lectures on the chief epochs of Biblical Science. The titles of the series are the following. Success and Failure of Exegesis, Rabbinic Exegesis, Alexanderian Exegesis, Patristic Exegesis, Scholastic Exegesis, The Reformers, Post-Reformation Epoch, Modern Exegesis. In addition to the learned foot-notes to the several lectures there is appended a body of more extended notes, and a Bibliography of General Exegesis, which is quite interesting, and which will prove valuable to any writer who shall attempt a complete History of Interpretation.

The author's point of view is pretty clearly set forth in his preface. In enunciating the main principles of exegesis he is at one with all good writers on the subject. "We may therefore assume," he says, "that all exegesis must be unsound which is not based on the literal, grammatical, historical, contextual sense of the sacred writers." This is entirely satisfactory, but it is accompanied by a great deal of vehement and unnecessary protest against the "verbal dictation" theory of Inspiration, which is supposed to have largely vitiated the interpretation of Scripture in the past. In repudiating this theory we are told that "to us, as to the holy men of old, the Spirit still utters the living oracles of God"; a statement which is either a mere common place or a very serious error, but which the connection, we fear, determines to be the latter.

The view which accepts Scripture, in *contents* and *form*, as the infallible production of the Holy Ghost is regarded (with Tholuck) as not earlier than the 17th century; and it is, we are told, "a mere a priori theory to assume that in their written words the personality of the writers was obliterated by a supernatural ecstasy." It is vexatious to be so often called to correct the mistake here involved. What theologian maintains that the infallibility of Scripture implies the obliteration of the personality of the inspired penman? But Scripture itself declares that "holy men of God spake as they were moved (*φερόμενοι*) by the Holy Ghost," and that the Spirit of God spake "through" them. We all recognize a human element as well as a divine in Scripture, but we cannot for a moment admit that any analysis of ours can distinguish and separate these elements, so that we can say of the one—"this is sacred and above criticism," and of the other,—“about this there may well be differences of opinion.” To argue that the existence of Various Readings is inconsistent with the common view of inspiration is a mistake which the merest tyro should not commit.

It is a pleasure to add that, rash as are many of Farrar's utterances on Inspiration his general attitude towards Scripture is by no means that of

the purely negative school. Scripture conveys to him a message from God, and he listens for the heavenly voice reverently and lovingly. His evangelical sympathies often lift him above the murky atmosphere of his theory, and deliver him from its perplexing results.

We should have been glad had Farrar contented himself with the exposition of his own views of Inspiration, and with censure of the mechanical theory, but we are obliged to charge him with allowing his opinions to bias his presentation of the history of Exposition. Luther has, of course, said rash things about the *words* of Scripture as about many things besides, but to represent him as holding that Inspiration (in the sense in question) still continues, seems without any proper warrant. Whilst eardently denouncing those who confound *Exegesis* with *Eisegesis* our eloquent author can hardly be surpassed in the matter of reading his own opinions and theories into the Word of God; and what is worse, perhaps, he deliberately classes other sources of religious knowledge with the Scriptures. He allows, *e.g.*, that in spite of their false theories of interpretation most readers of the Bible have caught the meaning of its essential truths, but this has happened not because these truths were so plainly written as to be unmistakable, or because the Holy Spirit has been teaching them to human hearts, but because they are written in the Nature and Experience and on the Heart of man.

We are pleased to find that though Calvin "is not an attractive figure in the history" of his times, and though the "mass of mankind revolt against the ruthless rigidity of his 'horrible decree,'" Farrar agrees with all competent critics in holding him to be "the greatest exegete and theologian of the Reformation." His commentaries are pronounced far more profound than those of Zwingli, more thorough and scientific than those of Luther.

We need scarcely say, in conclusion, that this volume, containing as it does much eloquent writing, much sympathetic appreciation of fine characters and of service rendered to sacred scholarship, throwing many valuable side lights on Scripture, and heaping up beautiful quotations from a wide range of reading in authors ancient and modern, will, notwithstanding its seriously defective views, amply repay perusal on the part of those who will not be dazzled by its rhetoric and its too confident assertions, but will take their opinions on Inspiration and other important doctrines from the Word of God itself.

W. CAVEN.

PSYCHOLOGY.—The Cognitive Powers, by James McCosh, D.D., LL.D., Litt. D. New York: Charles Scribner's Sons, 1886.

This is the latest production of the able President of Princeton College, and it contains the ripe fruit of upwards of thirty years of study in the department of Mental Science. This volume treats of the Cognitive Powers only, but another is promised soon covering the Motive Powers. When this comes to hand we will have in two neat volumes a clear and satisfactory presentation of the doctrine of Natural Realism. The volume before us is more concise than some previous works of President McCosh, and on this account it will be more useful for the work of the College class room.

The division of the subject by our author differs from that which we often find in books on Mental Science. Instead of classifying the cognitive powers under Sense, Understanding and Reason, Dr. McCosh takes the following division:—I. The Simple Cognitive or Presentative Powers II. The Reproductive or Representative. III. The Comparative Powers. Some may prefer the old division, still our opinion is that, though no classification is perhaps free from objection, the order of treatment suggested by Dr. McCosh is as satisfactory as any we have yet seen on the basis of Natural Realism.

We cannot give any outline of the treatise. The style is clear, simple and forcible; the arrangement of details careful and systematic; the illustrations, drawn from the history of philosophy, are rich and varied. So far as we are aware there is no book on Mental Science which will better serve as a preliminary text book in academic work than this. The Natural Realism it unfolds is after all perhaps as near the true philosophy as anything we will ever reach. The book contains about 250 pages, and is in the best style of Scribner's Sons.

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F. R. BEATTIE.

THE ART GALLERY of the English Language, by A. H. Morrison, English Master, Brantford Collegiate Institute. Toronto: Williamson & Co., 1886.

This is a handsome volume of nearly 300 pages from the pen of a Canadian author, who has made "English" a special study. The conception of the treatise is quite unique, and the way in which the conception is wrought out and illustrated is often admirable. This conception consists in the analogy between language and the fine arts. The four fine arts—Architecture, Sculpture, Painting and Music—are taken up in order, and the analogy already referred to is presented with much taste and skill. The chapters on Sculpture and Painting are particularly fine, and illustrative quotations show that Mr. Morrison has a wide acquaintance with the best English writers. The whole treatise reveals an appreciation, which rises almost to devotion, for the purest and the best of our heritage in both Poetry and Prose. In the Pantheon of languages Mr. Morrison worships at the shrine of English. It is needless to add that the literary style of the treatise is almost faultless. It reminds one of Ruskin, of whom Mr. Morrison is evidently a great admirer, and from whom he frequently draws his inspiration. We commend the book to our readers, as one from which they cannot fail to gather much that is useful and inspiring. We hope that we may soon see something more from this promising author. The mechanical work of the volume is good.

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F. R. BEATTIE.

THE SCEPTIC'S CREED by Nevison Loraine, Vicar of Grove Park, West London. Standard Publishing Co., Toronto. Price, 60 cents.

In these days when difficulties of belief, old and often answered objections arranged in modern attire, find place in the pages of current literature,

we require large and learned apologetical treatises discussing elaborately all form of unbelief. Such treatises abound. What is often wanted is a book in which men disturbed by sceptical questions may find the many phases of scepticism treated by one who is master of the subject and is able to translate the language of the higher metaphysics into the vernacular of those who have little time and less taste for pure speculation. *The Sceptic's Creed* is a little book of less than 200 pages. In it the author asks respecting the Sceptic's creed, two questions: Can it be reasonably held? Is it worth the holding? These questions are carefully considered and satisfactorily answered. While he vigorously maintains the theistic position, the distinguished writers in science and philosophy who are even hostile to Christainity are treated with invariable respect. The style is exceedingly readable, indeed fascinating.

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REASONABLE APPREHENSIONS AND REASSURING HINTS, by Rev. Henry Footman, M.A. Standard Publishing Co., Toronto. Price, \$1.25.

This book comprises a series of papers by Rev. Henry Footman designed to attract attention to the nature of modern unbelief and to meet some of its fundamental assumptions. Mr. Footman is a clear, vigorous and honest writer, and in the book before us shews himself capable of looking unbelief squarely in the face and of answering its strongest argnments. He is always fair to his opponents, and often puts their case better than they put it themselves. The style is simple, clear, often eloquent. Altogether the book is to be commended to those who desire a concise statement of the anti-theistic positon as well as of the arguments in favor of Theism. The *Spectator* says, "It would be hard to sum up the modern argument *against* divine design in creation more forcibly than Mr. Footman manages it. Nor do we think it would be possible to meet the force of that statement more powerfully and wisely than Mr. Footman meets it."

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PICTURES AND EMBLEMS BY ALEXANDER MACLAREN, D.D. Toronto: John Young & Co., pp 296. Price, \$1.50.

This is a volume of illustrations judiciously selected from the sermons of the great Manchester preacher. Those who have read MacLaren's sermons know that for freshness of thought and refined and delicate beauty they hold a high place amongst our *Christian Classics*. Their author stands in the forefront of English preachers, and in some respects has few equals and no superiors in Britain. This selection of Pictures and Emblems has been made with reference to their force and suggestiveness as well as to their beauty and elegance. It abounds in "the rapid flashing metaphor." Young preachers may here learn from a master where to seek illustrations and how to use them effectively. A complete alphabetical index of the contents is appended. The book is well got up, uniform in size with the latest edition of the author's sermons.

We have on our table this month a few books requiring brief notice :—  
*The Young Men and the Churches* : Why some of them are outside, and Why they ought to come in. By Washington Gladden, D.D. [Pp 70. Price, cloth, 50c., paper, 15c. Toronto, James Bain & Son, 1886.]

Whatever Washington Gladden writes is well written and worth reading. This little book deserves a reading by all who are interested in the subject dealt with. Of course there is little that is new in it, but familiar ideas are well presented, and in concise form. Many ministers and elders would be profited by reading this book ; and it would do good if read by intelligent young men who are outside the church, but who ought to come in. *Sam P. Jones' Toronto Sermons*. [Toronto : William Briggs, paper, 25c.] The majority of our readers know the merits and demerits of Sam Jones' sermons. The eight in this volume are a fair specimen of those delivered in Toronto.

We have received several valuable books which are now in the hands of reviewers. Notices of them will appear in our next issue.

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### Here and Away.

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VACATION begins on December 17th.

THIS has been a pleasant term, but has past all too quickly.

REV. DR. MACLAREN preached in Ann Arbor, Michigan, on Sabbath, December 12th, and lectured there on Monday.

By an oversight the name of J. H. Simpson did not appear in the list of grads. of '86 in the last number of the MONTHLY. We hear reports of excellent work done by Mr. Simpson at Brucefield where he was settled some months ago.

FOR the benefit of those of our subscribers who wish to have this volume of the MONTHLY bound when complete we will publish a Table of Contents in the April number.

THE students of Theology feel the death of Dr. Hodge as that of a personal friend. We never heard him, but had expected to, as arrangements were being made by Principal Caven to have him present with us at the College Closing in April. Until the close of the present session, and it may be for longer, Prof. F. L. Patton, D.D., will occupy the chair in Theology in Princeton made vacant by the death of Dr. Hodge.

ON the day on which the November MONTHLY was issued word was brought to us of the death of D. S. McPherson, one of the graduates of '86. Being in poor health Mr. McPherson left Canada for Scotland early in the summer. The change was not beneficial, and he gradually sank until his death in Edinburgh, on November 20th. He was a diligent student, a faithful friend, a devout Christian, reserved, unassuming, conscientious.

DR. PROUDFOOT has finished his lectures on Homiletics for this session; and the students are preparing for examination. We all regret that instruction in this department is confined to one term; but we have not space to discuss this question here. We would suggest, however, to Dr. Proudfoot, the advisability of having his lectures published. We have read a good many books on Homiletics, but know of none in which the subject is treated so systematically as in Dr. Proudfoot's lectures. All his old students, and many more besides, would be glad to have them in permanent form.

THE fifth public meeting of the Missionary Society was held in Convocation Hall on the evening of Friday, November 26th. J. K. Macdonald, Esq., presided. The following was the programme: Opening Exercises; Inaugural Address, "College Interest in Missions," J. McGillivray, President; Anthem, "I will lift up mine eyes." College Choir; Paper, "Mission Work among Lumbermen," R. J. M. Glassford; Quartette, "Go ye into all the world"; Paper, "Mission Work among Western Men," W. P. McKenzie; Hymn, "Let there be light"; Address, Rev. P. Wright, B.D.; Missionary Hymn. The meeting was, perhaps, the best ever held by the Society. The hall was crowded to the doors. The papers and addresses were all good. The papers read by Messrs. McGillivray and Glassford appear elsewhere in this issue. This Society will hold another public meeting next term.

THE Literary "Publics" are evidently growing in popularity. Notwithstanding the great political meeting in the Pavilion, and the unusually large number of other attractions, Convocation Hall was crowded on Friday evening last. The Glee Club sang well, as did also the Trio, Messrs. Gordon, McLeod, and Hamilton. A. R. Barron's essay on "Thomas De Quincey" was well prepared and interesting. One of the best things on the programme was Prof. Neff's reading of "Maud Muller"; it was, perhaps, the best reading ever given in the Hall. Messrs. J. G. Shearer and Dobbin, and Messrs. Martin and McKinnon debated the question of "Superstition vs. Infidelity." Principal Sheraton of Wycliffe College presided.

IT is gratifying to know that the Endowment Fund is increasing. The amount subscribed at present is \$196,705.52; of this amount \$131,464.91 have been paid. Here is an opportunity for some one to immortalize himself by giving the last contribution that will bring the subscriptions up to the \$200,000.00. We will be disappointed if this suggestion is not acted on before the end of this year. The Agent of the Fund is Rev. Wm. Burns, Toronto. Of course after the \$200,000 has been subscribed an additional sum will be required to make up for 10 per cent. shrinkage. Like Oliver Twist, Mr. Burns will be asking for "more." He'll want "another Ten Thousand."