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HOW BEST TO WORK THE PRESBYTERIAN
SYSTEM :

AS PROMOTING CO-OPERATION, AND FOSTERING ACTIVITY,
HARMONY, AND SPIRITUAL LIFE IN CONGREGATIONS.*

THAT there may be harmonious co-operation in all departments of a Church's work, and that the gifts and graces of each part of the body may be fully available for the edification of the whole, it is not sufficient that we have a good and Scriptural form of organization. A system cannot realize the advantages which may belong to it unless it be faithfully observed and acted on. Should we neglect to carry it out in practice, and rest satisfied with boasting of its Scriptural authority and theoretical completeness, its very excellence may become a snare to us. We know how the Jews trusted in their standing and privileges until "their house was left unto them desolate."

In order to the greatest efficiency of the Presbyterian system we do not propose any modification of its principles, or the introduction of any new machinery. Let the provisions and methods of our polity be legitimately applied, and its true spirit allowed

*Paper read in London on the 4th July, at the meeting of the Alliance of the Presbyterian Churches.

to pervade all its operations, and there will be no need of essential change. But we must carefully distinguish local and temporary features from what properly belongs to Presbyterianism; otherwise we may find ourselves contending for defects and abuses, while we refuse to employ methods which are sanctioned both by the principles of Presbyterianism and its history. Important functions of the Presbyterian system, have, in some places, it may be, fallen into disuse, and thus it may happen that the revival of true methods shall be regarded as innovation.

Presbyterianism is sometimes understood as embracing the doctrines of the Reformed Church as well as its polity. We do, of course, hold the maintenance and faithful preaching of the doctrines to be, above everything else, essential to the work of our Church. There is no charm in the form of Church government, so that of itself it should secure not only activity and harmony but also spiritual life. If the essential teachings of the Gospel are compromised there can be no compensation for so great a defect: and should forms of government, less Scriptural than ours, prove more faithful to evangelical doctrine they will bear better fruit. To deny this were to be not merely sectarian but utterly unchristian.

Assuming, however, that Presbyterianism is true to the Gospel, let us indicate some of the advantages of its polity, and also how that polity may be applied so as to yield the best results. All that is here necessary is carefully to study the history of our Church in its several branches, and to mark the procedure and the spirit which have accomplished most good. There is little need of experiment or suggestion of things entirely new.

The offices of elder and of deacon have been treated of, and we are now to speak, rather, of what may be effected in other ways, on the true lines of Presbyterianism; especially of action which grows out of the unity of the Church as illustrated in our system, and which looks beyond the congregation and the session or consistory.

Presbyteries, Synods, General Assemblies, etc., should seek above all to promote the *spiritual welfare* of the congregations connected with them. This statement looks like a truism and yet it is necessary to be made and insisted upon. Church courts

are expressly appointed for the highest benefit of all who are under their jurisdiction. They by no means discharge their whole duty in licensing preachers, settling ministers over congregations, hearing appeals, receiving reports, and attending to routine business generally. Some parts of this work are indeed sufficiently momentous, and no part of it should be spoken of with contempt, as if it were not the Lord's work, or had little to do with things spiritual. But Church courts should not be disproportionately occupied with matters of routine: they should give adequate prominence to those interests which have manifestly most intimate connexion with the life of the Church and devote sufficient time to the consideration of them. Presbyterianism does itself injustice when there is the slightest ground for alleging that it is more interested in the careful observance of certain forms, which may have only technical importance, than in the great things by which the body of Christ is directly edified.

An adequate sense of responsibility to the Lord on the part of Church courts would affect the spirit and temper in which all their work is done, and would go far to ensure the adoption of wise measures for promoting the interests of the brotherhood. Their deliberations would manifest the high estimate which they have of their duties and functions, and would ever be pervaded by the spirit of love. Everything would be done as if the Lord were present in these courts, and were heard saying to their members: "feed my sheep, feed my lambs." Indifference would disappear, as would pleasure in the mere gladiatorship of debate; and we should only see men of true pastoral and brotherly spirit earnestly consulting together for the glory of the Church's Head and the welfare of His kingdom—seeking only to know and follow the mind of the Spirit.

The constant prevalence of this entirely Christian temper in our Church courts would of itself be an immense gain, and its effects throughout the Church great and salutary. But presbyteries and synods have much work to do which has most intimate connexion with the Church's life, and with the progress of the Gospel in the world.

The Presbyterian Churches, like other Churches, are engaged in certain great departments of work, both home and foreign. The consideration of these should largely occupy our ecclesias-

tical bodies. Missions to the heathen, to the Jews, to Roman Catholics, to the neglected classes at home—especially in our cities; theological education, the better observance of the Lord's day, and other questions of public morals—matters such as these should much engage the attention of the Church; and we cannot overestimate the importance of having these great interests carefully considered and proper action taken in relation to them. No opinion need here be offered as to whether the missionary and educational schemes of a Church are better administered by boards or by committees, for in either case the courts of the Church should be equally concerned in them. A large part of the time of presbyteries, synods and assemblies should be devoted to such matters. The members of these bodies would thus be kept in full information regarding the Church's operations in all lands; their interest in this work would be widened and deepened; and, in mingling with the membership of their congregations, these office-bearers would propagate a spirit of zeal, till the whole body should be pervaded by it.

There will readily be opportunity of considering all these great branches of Church work, for they will be reported on annually, or as often as expedient in all our judicatories, from the Session upwards; but, quite apart from the passing of Annual Reports, these topics may be properly brought forward for purposes of consultation, and as subjects of prayer.

Presbyterian Churches require no new organization—no additional machinery, in order to deal effectively with these great matters of common interest, and to concentrate their power and resources in carrying on missions or any other department of their work. Under Congregationalism we certainly do find combination for missionary purposes, as well as for the expression of opinion upon important questions. The instincts of men and their good sense will, under any form of Church Government, to a greater or less extent, tend to union in common work. But Presbyterianism deems it an argument in its favor that when common work is to be done, common opinion expressed, or common testimony borne, no extemporized machinery is required: an adequate organ already exists in the courts of our Church, as provided in its very constitution. In addition to the Scriptural argument for Presbyterianism its practical adaptation to work, which

requires combination in action and counsel, must certainly be taken into account in its favor. How highly probable is it that the Head of the Church has appointed a form of administration under which the actual work of the Church can be most efficiently done—an administration which must in some measure be copied by Churches, not Presbyterian, when united action is desired. Any one acquainted with the history of Missionary Societies among our Congregational brethren, whether in Britain or America, knows the difficulties which have arisen from the want of such an executive as Presbyterianism possesses.

In some Presbyterian Churches it is common for Presbyteries to hold Conference for specially considering the work and interests of the Church, at home and abroad. Such topics as the State of Religion, The Religious Instruction of the Young, Home and Foreign Missions, are taken up and very fully discussed; and this may be done by presbyteries not only at the stated place of meeting but at such other places within their limits as they deem most suitable. The discussion may be carried on by the presbytery alone, or others may be invited to join in it. Very beneficial results, according to much testimony, has followed. Nor can we doubt that such discussions, carried on with intelligence and in the true Christian temper, in the presence, perhaps, of large numbers of our people, may be a powerful means of stimulating interest in the work of the Church, and of direct spiritual profit. No one leaves these meetings with jangled and irritated mind, but rather with the feeling that it was good to be there, and with strong purpose of more faithful and abundant service.

Our Church courts are certainly not stepping out of their true province in holding meetings for such purposes. Nothing more characterizes the Church in our time than the enhanced interest in the progress of the Redeemer's kingdom which we everywhere behold. In this fact we have an earnest call to our Church courts to use their opportunities, and to aid in developing this spirit of zeal. To us Presbyterians it will be a reproach if we employ not for this purpose the admirable machinery prepared to our hand in the organization of our Church. We may accomplish far more than vindication from the reproaches of those who stigmatize the business of our courts as dry and technical. We may demonstrate that an admirable channel is provided for our

constitution, in which the zeal and devotion of the Church, in its office-bearers and members, may readily and beneficently flow. The most effective vindication of our system will be found in its promotion of the piety of our people and in the facilities which it offers for extending the Kingdom of Christ.

But the Presbyterian Churches have often been charged with having no provision for the oversight of their congregations, such as we may find under Episcopacy. If it is so our system must indeed be seriously defective. For while we have in the minister and session, or consistory, provision for oversight of the congregation there should clearly be supervision of these office-bearers themselves; and both office-bearers and people should realize that they are part of a greater body which embraces them in its affection, and is solicitous for their welfare. It must be admitted that our Church has been sometimes remiss in the exercise of this Episcopal function. There is no reason why it should be so; and there is no need of adding anything to our Church Government in order to the most effective oversight. Adequate provision is made for it in the Presbytery; whose prerogative and duty it unquestionably is to oversee all its congregations. To some extent this duty is discharged in the ordinary business of the presbytery; for matters brought from all the congregations within its bounds will naturally fall to be considered and determined. There can hardly be imagined, therefore, a complete dereliction of Episcopal care on the part of any Presbyterian Church whose courts regularly meet. Much business will be transacted in which all the congregations are interested, and in which a measure of supervision is implied. But something further is evidently needed. In early days, in most Presbyterian Churches, the presbytery was wont regularly to visit its congregations, make careful and affectionate inquiry into their affairs, praise and blame as might be required, encourage and warn, and speak words suitable to the state of things revealed in the answers given to its questions. In some Presbyterian Churches this custom is retained to the present time, and in some it is being revived. Now, such visitation may be made a valuable instrument of good; and it provides for the very thing in which our system is often charged with defect. It is, of course, quite possible to conduct visitation unwisely, and to make it the

means of harm rather than benefit. It may be too inquisitorial, too minute; or wanting in appreciation of circumstances and in sympathy; but what part of our administration may not be imperfectly directed? Very strong reasons, it seems to us, may be given for having the interests—the whole condition—of each congregation in a presbytery separately and distinctly brought before the presbytery at suitable intervals. Why should a presbyterial visit not be held till there is something wrong—very often till the application of a remedy has become well nigh hopeless? This duty of inspection arises necessarily from the unity of congregations under our Church system, and we fail to act upon our principles unless we endeavor in some effective way, such as regular visitation, to provide for its discharge. The parity of the ministry is no barrier to the fullest exercise of Episcopal functions in the Church; and whatever measures are necessary for the welfare whether of minister or congregation should, within constitutional limits, be faithfully adopted. Till this is done—till the supervision of the entire Church, and every part of it, shall become a reality—we shall have to complain of weakness and inefficiency without any hope of remedy.

The question of Lay Agency is engaging the attention of all the Protestant Churches. This arises partly from the scarcity of ministers and partly from the conviction that such agency is peculiarly suited to certain kinds of work. Some classes can be more easily reached by such agency, which more readily gains their confidence.

It would be incorrect to say that Presbyterianism has made no use of lay help in carrying on the work of the Church. The elder, if he be regarded as a layman, has certainly rendered the greatest service. All who have any knowledge of the Highlands of Scotland have heard of the "*men*." The "Church in the Desert" depended not a little upon lay agency. Many other instances might be adduced. But the conviction largely prevails that unordained members may be much more extensively employed and that the Presbyterian Church has vast reserves which may, and should be, more fully brought into the field. While the offices expressly instituted in the Church are duly respected, there is nothing, I think, in the Presbyterian system which forbids the larger employment of laymen, in both teaching and administra-

tion; and certainly there are no Churches richer than the Churches of this Alliance in members who are well qualified to bear their part in such work. In the new countries the catechist and lay preacher are well known, and without their aid many places would be almost destitute of Gospel ordinances. Both the old and the new countries should bring into use the talents entrusted to them.

It is admitted on all hands that Woman has an important sphere of service in the Church. Ever since the time of "those women who labored with the Apostle in the Gospel," much of the best Church work has been done by women. This work may be still further recognized and developed. But it should be developed in remembrance of the place which Scripture gives to woman, and in accordance with the spirit and true traditions of the Presbyterian system. This subject will be fully dealt with in another connexion, but, as having close relation to the efficiency of our Churches, it is here necessarily adverted to.

In the healthful exercise of all these functions and agencies, it will certainly be found that, in the working of the Presbyterian system, activity and harmony will be associated with increase of spiritual life. Based on New Testament principles our Presbyterianism in its essential features, will, we believe, prove enduring; and, whilst on the one hand still maintaining the rights and liberties of the Christian people, and on the other conserving the necessary authority of the Church, it will prove a mighty agency in evangelizing the world, and preparing for that higher condition of the kingdom of God which is yet to appear. May we not prove unfaithful to our trust!

Toronto.

WM. CAVEN.

SPENCER ON KANT.

THE short paper by Mr. Herbert Spencer, in the August number of the *Popular Science Monthly*, on "The Ethics of Kant," draws conclusions which are so far-reaching in themselves and in their implications that they should not be either accepted, or suffered to pass unchallenged, without careful examination. The field of discussion opened up is too wide to be traversed in a short article, but I may venture to call attention to one or two salient points.

Mr. Spencer's article opens with an allusion to Kant's saying in which he couples the conscience of man with the stars of heaven. The gist of the criticism is that the conscience of man, as inductively known in our day, has none of the universality of presence and unity of nature which Kant's saying tacitly assumes, and is therefore not entitled to the admiration and awe with which the great metaphysician regarded it. This position is fortified with quotations from Sir John Lubbock and many other authorities, designed to prove the rudimentary character of the ethical faculty in many savage tribes and its total absence in some. These are followed by illustrations of classes of facts which go to show that things in both the objective and subjective world are not what they appear, many things which are seemingly simple in structure proving, on scientific investigation to be complicated and derivative.

Two observations seem to suggest the sufficient answer to these statements. The first is that, however derived and however compounded, conscience, or the moral faculty, as it exists in Christian civilization, is a wonderful fact, and one in every way worthy of admiration. The other, that admitting its evolutionary character it is obvious that its origin is still unexplained. Evolution implies something to be evolved; development, a germ to be developed. It is otherwise inconceivable. That many tribes have but the very crudest notions of what is right and what is wrong is beyond question. That any existing human tribe is utterly destitute of the conception, or a power of forming the conception, of a right and a

wrong, is something we must refuse to believe until established by better evidence than the partial and fragmentary observations hitherto recorded. To evolve, or educate, a conscience in such a tribe, did it exist, by any process of civilization, would be as impossible as to convey to a man blind from birth a conception of colors.

Mr. Herbert Spencer's main assault is, however, directed against the following proposition, with which Kant opens his treatise on Ethics:—"Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a 'Good Will.'" This proposition Kant goes on to define as follows:

"A good will is good, not because of what it performs, or effects, nor by its aptness for the attainment of some proposed end, but simply by virtue of the volition, that is, it is good in itself, and considered by itself is to be esteemed higher than all that can be brought about by it in favor of any inclination, nay even of the sum total of all inclinations."

In reference to these propositions and the reasonings by which Kant supports them, Mr. Herbert Spencer observes that they are an inversion of the *a priori* method. All normal exact reasoning sets out with propositions of which the negations are inconceivable, and advances by successive dependent propositions each of which has the like character—that its negation is inconceivable. In the case in question, he avers, Kant proceeds in the inverted *a priori* method. That is to say, instead of setting out with a proposition of which the negation is inconceivable, he sets out with a proposition of which the affirmation is inconceivable, and then builds upon this a series of conclusions, the steps of which are in themselves valid.

How then does Spencer proceed to show that Kant's major premise above quoted is an inconceivable proposition? He first proposes to interpret definitely the meaning of the words "a Good Will." "Will implies the consciousness of some end to be achieved. Exclude from it every idea of purpose, and the conception of Will disappears. An end of some kind being necessarily implied by the conception of Will, the quality of the Will is determined by the quality of the end contemplated. Will

itself, considered apart from any distinguishing epithet, is not cognizable by Morality at all."

Now it is not the object of this brief paper to attempt to maintain the Kantian hypothesis in regard to the nature of the Will, or his system of Ethics founded upon that hypothesis. The writer wishes merely to point out that the argument which Mr. Herbert Spencer regards as demonstrative of the fallacy of Kant's reasonings, does not really grapple with the main question. It is evident on a moment's thought that if Kant's argument rests upon a proposition which Mr. Spencer regards as inconceivable, Mr. Spencer's rests no less manifestly upon a proposition which Kant would not accept as true. In other words, the conception of the Will which Spencer formulates and makes the basis of his argument is not Kant's conception at all. They are not, therefore, writing about the same, but different things. Kant's Will is an entity, Spencer's an accident. Kant may or may not be able to exclude from his conception of Will, the element of purpose, but he certainly would exclude from it the idea of a purpose. Herein lies the gist of the whole matter. Kant's Will has character, individuality, a power of self-direction and control. Spencer's Will is an automaton, or a blind impulse, a something which moves only as it is moved. Or it may be that while Kant is discoursing of the Will considered as a distinct entity, Spencer is speaking only of volition, the mere act of Will, or Will considered as an act, a forth-putting in presence of some determining and controlling object? Whatever may be the correct analysis of the two conceptions, it is, as I have said, obvious that they are fundamentally different. Hence Spencer's *reductio ad absurdum*, fails to be applicable and falls to the ground.

If I were disposed to go into the metaphysics of the question I might point out the difficulty in determining what Spencer means when he says "the quality of the Will is determined by the quality of the end contemplated." If he means simply that we have no other means of determining the quality of the Will, the remark is a truism, and does not bear on the argument. He probably means more. The question then arises, If in the presence of a given end the given Will is infallibly directed towards that end, must this not be by reason of some inherent quality or susceptibility in the Will, to which that end appeals?

And if so, does not the goodness (or badness), strictly speaking, inhere in that quality, or susceptibility, and not in the end to which it is directed ?

A similar failure to distinguish things that are different seems to mark the reasoning by which Mr. Herbert Spencer undertakes to show that Kant's assumed distinction between duty and inclination is untenable. Kant lays it down as a principle that "we find that the more a cultivated reason applies itself with deliberate purpose to the enjoyment of life and happiness, so much the more does the man fail of true satisfaction? To this Mr. Spencer represents an admonished man as answering:— "What then is meant by Kant's statement that the man who pursues happiness 'fails of true satisfaction?' All happiness is made up of satisfactions. The 'true satisfaction' which Kant offers as an alternative must be some kind of happiness; and if a truer satisfaction, must be a greater or better happiness; and better must mean on the average, or in the long run, greater. I this 'true satisfaction' does not mean greater happiness of self-distant if not proximate, in another life if not in this life—and if it does not mean greater happiness by achieving the happiness of others; then you propose to me as an end a smaller happiness instead of a greater, and I decline it."

This reasoning assumes the thing to be proved, viz., that the man is incapable of being dominated by any other controlling motive than that of love of happiness, in a manner which Mr. Spencer would be the first to condemn in an unscientific writer. The Kantian would distinguish between happiness as a result and happiness as an end. He might say, "By forgetting self and self-gratification and seeking only the good of others you will reach the highest satisfaction of which your nature is capable. But the moment you set that selfish satisfaction before you as an end, you, by the very terms of the proposition, forfeit it, and so will fail of it." Will Mr. Spencer maintain that this is a distinction without a difference? I presume so. And yet it is evident he can do so only by assuming the fundamental principle of the utilitarian system, that the man is incapable of being actuated by other than selfish motives. This may or may not be true, but as an argument it surely begs the question.

Toronto.

J. E. WELLS.

DR. SAMUEL JOHNSON AND HIS OPINIONS.

AMONG the numerous literary lights that shone in England with more or less brilliancy, during the eighteenth century, none occupies a more prominent place or shines with less undimmed effulgence than the great Dr. Samuel Johnson, "Brave old Samuel! Ultimus Romanorum!" as Carlyle calls him.

He was born at Lichfield, in Staffordshire on the 18th September, 1709, and was the son of Michael Johnson and Sarah Ford. They were well advanced in life when they married, and had only two children, the younger, Nathaniel, dying in his twenty-fifth year. From his father the great Samuel inherited a constitutional melancholy which "made him mad all his life, at least not sober."

On account of inherited disease the boy's eyes were very early in life much weakened and his face furrowed and scamed.

The father was a bookseller in Lichfield and earned a very precarious livelihood. However he did the very best he could for his boy and sent him early to school with the purpose of giving him a liberal education. His mother was a woman of distinguished understanding and excellent piety, and from her the famous son inherited his brilliant mental powers and drank in from her lips those early religious impressions which never forsook him, even to the end of his life.

He received his early education in his native town from a man named Hunter, of whom he has left the record: "He beat me very well," adding, "without that I should have done nothing." Hunter, when flogging the boys unmercifully would add, "And this I do to save you from the gallows." Notwithstanding his great severity this school attained quite a celebrity under him, and Johnson himself laid the foundation of a classical education that made him the best Latin scholar of his time.

Johnson's early life was sad in the extreme. He seemed born for misfortune. He was the prey of poverty, disease and insanity. His father died insolvent in 1731, when poor Johnson was

only twenty-two. From the threshold of that humble little-home, where his father lay dead, he looked out upon the cold, bleak world and wondered what fate the future had in store for him.

A short time before his father's death he had gone to Pembroke College, Oxford, but want of means prevented him from completing his academic course there and he never graduated at all.

In after years, when he had mounted the ladder of fame, he received the degree of M.A. and LL.D. as honorary distinctions. After this he became usher of a school in Bosworth, Leicestershire, but this proved only detestable drudgery and he gave it up and tried working for booksellers in Birmingham. Then he married a widow, Mrs. Porter, and with her he received £800 with which he commenced a school, but without success. So that, in 1737, we find him starting out for London, the happy hunting grounds of all adventurous literary characters, in company with the famous David Garrick, his friend and former pupil.

In Garrick's mind the histrionic muse had already more than budded, and although the study of law in Lincoln's Inn was the ostensible object of his mission to the metropolis, yet he was weaving for himself a more romantic career. In his busy brain the orchestra, the footlights and the *dramatis personae* were being more attentively studied than lawyer's briefs and pleadings at the bar.

Johnson's London life was hard and miserable. He could scarcely keep the wolf from the door. In fact a literary life in those days was by no means a sinecure, but full of hardship and want.

For twenty-six long years he toiled, pen in hand. Very often, it is said, he and David Garrick, whose biography he afterwards wrote, were compelled to walk the streets of London all night, having no money to hire even the commonest shelter, and scarcely enough to buy a loaf of bread to keep themselves from starvation. This was, of course, before he became known to fame. Such miseries and want were by no means uncommon among raw literary adventurers of that period. When our hero became famous his society was very much sought after. His *Rasselas*,

his Rambler, his London and his dictionary plunged him into the vortex of an ever-increasing reputation. His brilliant conversational powers, his massive encyclopædic knowledge, his rich mine of wit and humor, his scathing satire,—all combined at once to make the great, swaggering, tea-drinking Samuel the idol of London clubs and literary life generally.

In 1767, he was honored by a visit from the King. Johnson was in the habit of going to the library at the Queen's house. When the King came to know this he ordered the librarian to inform him when Johnson next came. This was accordingly done. For the details of this very interesting meeting the reader is referred to Boswell, who has given a full account of it. It was gratifying to Johnson and he was very fond of referring to it. It was a bright spot in his memory—it pleased and fed his monarchical enthusiasm.

He died on Monday, the 13th of December, 1784, at the ripe age of seventy-five years. He died trusting in the propitiatory sacrifice of Christ and urging on others to do the same. As he opened a note on his death-bed which his servant brought to him he said, "An odd thought strikes me—we shall receive no letters in the grave." From Sir Joshua Reynolds he requested three things: To forgive him thirty pounds which he had borrowed from him; to read the Bible and never to use his pencil on Sunday. He showed the greatest anxiety for the religious improvement of his friends on all occasions and more especially toward the last. He was buried in that famous mausoleum where so many of England's illustrious and honored dead lie—Westminster Abbey. His funeral was attended by a large number of his friends and such members of the literary club as were then in town.

Some one remarked, in regard to the blank made by his death, "He has made a chasm which not only nothing can fill up but which nothing has a tendency to fill up. Johnson is dead; let us go to the next best—there is nobody! No man can be said to put you in mind of Johnson." He was not without enemies. One of these contemptible little foes was endeavoring to belittle his great name and fame at the table of Sir Joshua Reynolds when the Rev. Dr. Parr exclaimed "Aye, now that the old lion is dead, every ass thinks he may kick at him."

Johnson's pen was very prolific. He wrote much that will not live. He will always be best known as the author of the dictionary of the English language—about the first of its kind—entitling him to be considered the founder of English lexicography. This appeared in 1755, after eight years of solid labor. The work was of necessity imperfect because of three Teutonic languages—from which comes three-fifths of our English—he knew next to nothing. In 1759, he wrote *Rasselas*, a tale of Abyssinia. It was written during the evenings of a week to pay the expenses of his mother's funeral. This is one of the most touching episodes in the life of the great Samuel, and gives us an insight into his warm-hearted, loving nature which nothing else can furnish.

As Johnson was a great, a very great, man in English literature, so his biography, written by Boswell, is considered by all competent judges to be the greatest work of the kind in the English tongue or, indeed, in any other. "Homer is not more decidedly the first of heroic poets, Shakespeare is not more decidedly the first of dramatists, Demosthenes is not more decidedly the first of orators than Boswell is the first of biographers—he has no second." In 1763, Boswell and Johnson met for the first time, and thenceforward, "Bozzy" as he was familiarly called, was with the great doctor as his constant companion. He lived upon him as a parasite. He was a man of inferior parts but unbounded conceit. He was "one of the smallest men that ever lived." "A man of the meanest and feeblest intellect." Johnson described him as missing his only chance of immortality by not having been alive when Pope wrote his "Dunciad." He was "a bore and the laughing-stock of the whole of that brilliant society which has owed to him the greatest part of its fame." "Servile and impertinent, shallow and pedantic, a bigot and a sot, bloated with family pride, and eternally blustering about the dignity of a born gentleman, yet stooping to be a talebearer and an eaves-dropper and a common butt in the London taverns." "If he had not been a great fool he would never have been a great writer." "In the history of the human intellect no such a phenomenon as this book."

Doubtless, Boswell was a person of imperturbable conceit, and he has been very much ridiculed for it by Macaulay and to some extent by Carlyle, yet candor and justice compel us to remark

that whatever the man was personally, he has not stamped his egotism and vanity on this the best of all biographies. We have not only a picture but a photograph of the man and the times in which he lived. We have a history of the eighteenth century showing us very minutely the "life of man," how they talked, lived, acted, bought, sold, traded and a thousand other things that we like to know about. The great doctor and his friend are living realities. We know how he ate his dinner, with flushed face and veins swollen on his broad forehead. We know that he puffed, and grunted, and contradicted everybody, reviling as fools and barren rascals and blockheads all who dared to differ from his literary highness. We are familiar with his daily life, his fondness for hoarding up orange peeling, his swaggering gait along the street touching all the posts, his St. Vitus's dance, his scrofula, his enormous tea-drinking, his keen appetite for fish sauce and veal pie, the queer people he kept about him, blind old Mrs. Williams, who, in pouring out tea, put her finger in it to see that the cup was full, the cat called "Hodge," and the negro Frank. Everything and everybody about the great burly doctor are as real as life. We see them and know them as if we had lived with them. Whatever may be said about Boswell he had one grand idea, and that was the most unbounded admiration for Johnson, and he has bequeathed to us his life and times in a manner that cannot be excelled or even imitated.

Any account of our veteran *littérateur* would be manifestly incomplete without a reference to that distinguished literary club founded in 1763, of which he was *par excellence, facile princeps*. It included the names of some of England's most distinguished men. There was Sir Joshua Reynolds, the acknowledged head of the English school of painting, and a gentleman of high literary tastes. There was the well-known and strangely erratic Oliver Goldsmith, thought by some to be *non compos mentis*; —Horace Walpole said he was "an inspired idiot"—blundering, impulsive, vain and extravagant, clumsy in manner and undignified in presence, and always up to his ears in debt, for which he was several times in prison; of undoubted genius, a poet and novelist. The great statesman, Edmund Burke, was another member of this celebrated club; a college companion of Goldsmith's. Garrick the actor was another. These were some of

the most famous members of this very famous club, which exercised a very marked and enduring influence on the intellectual life of that age.

The attitude of Johnson towards Revealed Religion, is of the highest importance. The central point of his creed was Jesus Christ and Him crucified. He was an extreme High Churchman with a strong tendency towards bigotry. But this was rather the result of his zeal for monarchy, than of any intolerance towards those who differed from him. He was too tender-hearted to be intolerant. And yet, when on a visit to Scotland, he passed several months without joining in public worship, because the minister of the Kirk had not been ordained by bishops. It is more than amusing to read in this great man's diary that he once committed the sin of drinking coffee on Good Friday. "The way he estimated piety was singular. "Campbell," said he, "is a good man, a pious man. I am afraid he has not been in the inside of a church for many years, but he never passes a church without pulling off his hat ; this shows he has good principle."

There is no doubt, however, but that Dr. Johnson was a man of a deep religious nature. His "Prayers and Mediations" speak eloquently for him on this point. He lived in close intimacy with his Heavenly Father and had a living faith in a living Saviour. His religion was not an outside form, but was a thing of the heart and moulded his life and gave him a strong hope of Heaven. He was a Christian by conviction. He had passed through the quagmires of doubt. He was quite familiar with all the apologetic literature of his day. He had weighed in the balances the arguments of Hume and Bolingbroke, Tindal and Voltaire, and had found them wanting. His own remarks on Christian evidence are well worthy of attention and enhance very much the character of Johnson in the eyes of the Christian public. Boswell has conferred on the Christian world a lasting benefit by the record he has given of Johnson's opinion about Christianity. We wonder what the snarling, shallow-brained scepticism of our day would say about this man's religious belief. Here was the most profound philosopher and moralist of his day, a walking cyclopedia of knowledge, a man who had forgotten more than any nineteenth century infidel ever knew, yet he was, on conviction, a firm believer in the truths of revealed religion and

lived in them and for them, and died, firmly trusting in the Lamb of God that taketh away the sins of the world. If there had been any frauds or shams about our most Holy Faith, Dr. Johnson would have found them out and exposed them for he had a keen scent for impositions of all kinds.

I will close this article by a brief reference to some of the *bon-mots* of the great Samuel. They would make a very spicy and readable book by themselves. Here is one of them. When he had finished his dictionary he received a note from his publishers in these words: "Andrew Miller sends his compliments to Dr. Johnson, with the money in payment for the last sheet of his dictionary, and thanks God he is done with him." To this rude note Johnson replied, "Samuel Johnson sends his compliments to Andrew Miller; and is very glad to notice, as he does by his note, that Andrew Miller *has grace to thank God for anything.*"

He said of the old Romans: "A people that while they were poor robbed mankind, and when they got rich robbed one another."

Johnson never lost an opportunity of getting off a joke on the Scotch. Witness his definition of oats—"what they feed men on in Scotland and horses in England." During a dinner given by Boswell, at which were present Johnson, Goldsmith, and the Rev. John Ogilvie, a Scottish minister, the conversation turned on Scotland—Ogilvie observed that Scotland had many noble, wild prospects;" to which Johnson replied, "I believe, sir, you have many—Norway, too, has noble wild prospects and Lapland is remarkable for prodigious, noble, wild prospects. But, sir, let me tell you, the noblest prospect that a Scotchman ever sees is the high road that leads him to England."

Johnson's opinion of his contemporary, George Whitfield, was not very flattering. He would not allow much for his oratory. "His popularity is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a night-cap in the pulpit or preach from a tree."

These are given as examples of the remarkable power of repartee, caustic wit and hatred of any display of egotism and self-conceit, which belonged to him, and which he neglected no opportunity of exercising in sledge-hammer style.

In summing up the character and influence of this intellectual Samson we are not left in any doubt or ignorance of what he really was. Boswell has given us a magnificent portrait of him, and he has photographed himself also in his works. He had all the rough exterior of a bear, shaggy, gruff and formidable; but of a bear he only had the skin; for within him beat one of the most tender of hearts. He was above any meanness. No one, I think, has ever charged him with being dishonorable. He was not without failings; but even these "leaned to virtue's side." "His very weaknesses and prejudices had something in them of strength and greatness." He was the very soul of sympathy, generosity and honor.

His style of writing was massive and ponderous, just like his intellect, and so is devoid of that elasticity and fervor which would have made him a more popular writer. He was not an original writer, that is, he has not invented many new ideas. Yet he has given novel, forcible and elegant expression to many old ones. Every page breathes true genius and bristles with elevated thought—features which will always make him interesting as an author. His influence on his own age and on succeeding ages has been mighty for good and there are very few English prose writers of the last hundred years in whose style the influence of the great Dr. Samuel Johnson cannot be traced.

Ashburn.

A. M. MCCLELLAND.

Missionary.

MISSION WORK IN THE HOME FIELD.*

IN considering this problem it is necessary at the outset clearly to distinguish two analogous but different problems: that of Church extension and that of town and city evangelization. A large part of our Christian energies have been expended on the first of these problems—Church extension. Our aim has been to build up self-supporting churches, to extend our denomination, to make it larger numerically and stronger financially. This is a worthy end if not too exclusively pursued; but it is not mission work. And it is mission work, not Church extension, that I propose to consider in this chapter. Nor is our question even how to get church-goers to go to church, though it involves that problem: it is how to get the Gospel into the hearts and lives of the non-church-goers. Getting them to go to church is one way, but it is not the only way. The two problems overlap each other; but they are not the same problem. Finally, the conditions in a rural community are so widely different from those in the cities and towns, that though the same principles apply, the same methods cannot be used. As the mission work is more difficult and most pressing in our towns, it is to that problem I address myself in these pages, leaving the principles here expounded to be applied by such methods as experience may indicate in the purely country parish.

The great difficulty in the way of mission work in the home field is the lack of a will to do it. Where there's a will there's a way. The problem is not so much to find a way as to create a will. The greatest difficulty lies inside the Church, not outside. A great deal of discussion on this subject is expended in inquiring how to do it without doing it. We want to do Christian work without taking up our cross and following

*From "*Parish Problems.*"

Christ ; and that is impossible. How can we do a mission work in the home field without self-denial? The answer is simply, It cannot be done. Foreign missionary work not only can but must be done by proxy. Home missionary work not only must not but cannot be done by proxy. There is no way in which we can carry the Gospel to our home heathen except by carrying it to them. We cannot sit in our slippered ease in our own homes, and worship in our luxurious religious club-houses, which we call churches, and have our Christian self-denial done for us by Bible women, to whom we pay the same monthly wages we pay our cooks and chambermaids. If Christianity were a system of philosophy we could hire teachers to propagate it. But it is not a system of philosophy : it is a life, and life is not a marketable article. Life is self-propagating. Only life begets life. You cannot hire a city missionary to carry it about for you. Religion has no middle-men. The power of Christianity is the power of a Divine Personality. Christ communicates it to his followers ; his followers must communicate it to others. " Lord, make us fishers of men." " Follow me, and I will make you fishers of men." " Nay, Lord, let me stay with my boat and my nets and still be a fisher of men." The minister preaches a home missionary sermon ; the church-member drops a nickel in the contribution plate and repeats, with a difference, Isaiah's proffer, " Here, Lord, am I ; send *him*." Christ asks for our services and we give him our sixpences. We not only try to buy substitutes, but we expect to get them very cheap. Christ has interpreted the meaning of " Follow me." He did not send the Gospel by a deputed missionary : he brought it himself. The difference between Christianity and all other religions is not ethical nor even theological : it is the incarnation. Christianity is truth in action ; truth embodied in a life. The Son of God brings the life to earth ; he does not send it. And then he bids us not only to receive it, but to carry it ourselves and by personal contact to others. Light and heat do not leap from torch to torch. The live torch must come in contact with the unkindled one in order to kindle it. While all piety remains in cultivated churches and impiety abides in the streets and the saloons, the piety will not be communicated. Either the churches must go out to the streets and the saloons, or the streets and saloons must be

brought into the churches. I lay emphasis with reiteration on this simple truth, because, simple as it is, it seems to me to be ignored not only in our action, but in much of our discussion. We cannot keep all our electricity in Leyden jars and have it light the world. The Church must be willing to lose its life in order to gain it. Whenever a Church really possesses the spirit of Christ, whenever its members are willing on the one hand to welcome to their own fellowship those not of their "set," and on the other hand to go out of their "set," in order to come in personal contact with the publicans and sinners, they can always find a way to accomplish their purpose. What surprised the Pharisees was that Christ went in unto the publicans and sinners and ate with them. He associated with them on terms of social equality though of spiritual inequality. Whenever his disciples are willing to do as he did, they can accomplish his deeds ; and never otherwise.

One other principle must be borne in mind in all mission work in home fields. The aim of society is not the individual ; it is the family. A regiment is not made up of individuals, but of companies ; a Christian society is not made up of individuals, but of households. The disintegration of Rome in the beginning of the Christian era, and of France in the close of the last century, was primarily due to causes which had disintegrated the household. The end of mission work must be the home. A Christian community can only be built of Christian homes. A mission hall with a leader singing, praying, speaking, and a perpetually shifting audience of tramps and vagabonds bear about the same relation to the spiritual edification of the community that a soup-house does to its permanent enrichment. Either may be a temporary necessity ; but it is well in either case if the charity does not pauperise. Soup-house mission work is the poorest of all mission work. Society is an aggregation of crystals ; the home is the crystal unit ; without that, the crystalization cannot go on. Mission work in home fields therefore involves a great variety of problems. It involves Christianizing the landlords into giving such accommodations as will make home life feasible ; it involves if not abolishing at least regulating the tenement house system ; it involves teaching girls how to keep house, and so to become home-makers ; it involves a resolute, determined,

united, undying, uncompromising hostility to everything that threatens the integrity of the home: bad tenements, bad food, bad scenery, open liquor shops, free divorces. A great city, or even a moderately sized but compact town, cannot be way-laid by a Salvation Army, or city missions, or Bible women among the poor. This ought ye to have done, but not to have left the other undone.

These two principles, I believe, must be recognized and applied in all mission work in home fields; personal contact is the power; Christian households are the end. Where a Church possesses richly the spirit indicated in the first statement and sees clearly the object indicated in the second it will always find methods open to it. In what follows I shall simply attempt to illustrate these principles in indicating some of the methods to which they will naturally if not inevitably lead.

First. The church which is possessed of a live missionary spirit will not attempt to establish a mission outside until it has exhausted its own church resources for missionary work. The aim should always be to make the home school a mission school, and the home church a mission church. It is not according to the law of God's kingdom that the rich saints should meet under one roof and the poor sinners under another. If I may quote from myself, we put all our dough in one pan, and all our yeast in another, and wonder that the dough does not rise. Geographical considerations sometimes compels such a division; merely social considerations never should be allowed to do so. The first step in mission work in the home field is to get the non-church-goer into the home church and the non-Sunday-school-goer into the home Sunday-school. Our Roman Catholic brethren teach us a lesson in this respect. They hold an early Mass for the servants and servant girls, and a later Mass for the masters and mistresses in the same church building. They have few or no mission chapels. On the mere ground of economy, it is an absurd waste to put from fifty thousand dollars to half a million in a church which is open only three hours in the week and full only for an hour and a half, and then to spend ten or twenty thousand more in building a chapel round the corner for "poor relations." The radical reform we really need, in many cases, is to put the church where it will be accessible to the poor,

and let the rich drive to it in their carriages ; but that day is so far off that it is idle to talk about it here. Without any such radical reform as that, we can make our churches a center of mission work where the rich and poor meet together, and recognize the Lord as maker of them both. Until very recently I have been inclined to suppose that the poor would not be welcomed in our rich churches ; but a recent experience seems to demonstrate the error of that supposition. The " Christian Union " sent a reporter around to different wealthy and aristocratic churches in New York City : he was dressed shabbily as a working-man out of employment might have been ; decent, but decidedly seedy. But he was everywhere welcomed and shown a good seat. The spirit of the churches is not lacking in that sort of negative hospitality which opens the door to one who knocks. But that is not enough. " Behold, I stand at the door and knock," says Christ. If we are to follow his example, we must not wait for home heathen to knock at our doors ; we must knock at theirs, and, if it be necessary, wait long and patiently for a " Come in."

Second. If we mean to make our churches home missionary churches, as every church ought to be, we must make the pews free. The question of the financial support of the church is a large question, doubtless discussed elsewhere in this volume. It must suffice to say here that we cannot expect the heathen to pay for their own conversion. The question is not whether the poor can afford to pay pew-rents, though in many cases they cannot. When the necessary expense of transportation, even in a street-car, of dress, in order to present a reputable appearance, and of pew-rent is taken into consideration, the church often becomes too expensive a luxury for the man who is earning only from eight hundred to a thousand dollars a year, to say nothing of the dollar-a-day man. The real question, however, is not one of pews, but one of character ; it is not whether the poor can afford to pay pew-rent, but whether the godless can be expected to do so. The question here discussed is not how to get poor and pious men into church, but how to get the Gospel into godless men. And the first step is to open our churches to the godless. Ho ! every one that thirsteth, come ye and buy wine and milk with thirty to three hundred dollars a year, is the modern

church version of Isaiah's invitation. If the church cannot see its way to abolish pew rents altogether, let it abolish them for the second service. To say our pews are "practically free," there is plenty of room, every one is welcome, is not enough. They must be actually and literally free. A number of years ago I was walking with my little boy in New York City. "Papa, is this *our* church?" he said, as we went by it. "Yes," I replied. "And whose church is that?" asked he, as we presently came upon another. "That is Dr. Hastings' church," I replied. "And whose is that?" he asked, pointing across the square. "That is Mr. Frothingham's." He thought a moment, then startled me with the question, "Papa, where is God's church?" Sure enough; where is it? The pewed church is the property of a private corporation. It may welcome strangers, but they are still strangers. It is not God's church. When the pews are free, the church is usually full. Dr. Muhlenberg's church never lacked a crowded congregation. This was not wholly due to the fame of the pastor; for it has had less famous pastors since, and has always been full. When Dr. Rainsford took the rectorship of St. George's in New York City, it was on condition that the pews should be free. The sparse congregation of wealthy worshippers has changed into a throng which fills the large church almost to its utmost capacity. Dr. Rainsford is, it is true, a most effective preacher; but not more eloquent than many a man who preaches to half-filled owned or rented pews. The Methodist churches throughout the country are, as a rule, the missionary churches of their vicinage; their pews are, as a rule, free. I recall three churches within my personal knowledge, two of which are wealthy and aristocratic, where evening congregations have been made measurably large, multiplied three or four fold, in one case by tenfold, without a change of pastor, since the pews were made free. Making the pews free did not alone accomplish it; but making the pews free, and the spirit in pastor and people which that change indicated, did accomplish it.

Third. Merely opening the doors, however, is not enough. The church that means to do a missionary work in its home field must go out into the highways and hedges and compel the people to come in; and that word *compel*, which is our Lord's, indicates that this requires patience, persistent effort under

various discouragement. It is not true that the heart of man resists all enticement to goodness ; but it is true that it does not seek for it as for hid treasure. Open a liquor shop, and the customers will swarm in ; open a school, a reading-room, or a church, and they must be brought in. Dr. Strong, of Cincinnati, in a church in the most discouraging location in that most discouraging of cities, with open liquor shops and theaters all about him, brought his Sabbath evening congregation up from twenty-five to two hundred and fifty by making the seats free and organizing a force of young men who went out half an hour or so before service and invited the loungers on the streets to come with them to their church. Neither free pews without an invitation nor an invitation to a mission would have had any such success. This is one method, but it is only one of many. I know a clergyman who, going to a manufacturing town, within a week or two after his arrival overtook a small boy wheeling a heavy wheel-barrow-load along the sidewalk and stopped at the curbstone. He put his ministerial dignity in his pocket, took the wheel-barrow from the boy, wheeled it home for him, invited him to the church Sunday-school, and—to make a long story short—in three months' time had his church well filled with working people and his Sunday-school with their children. There is no one method of compelling them to come in. The church chimes ring many tunes ; but they all say, Come, and welcome.

The best of all ways, however, to get a family into church is to get the children into Sunday-school ; the quickest way to get the Gospel into old hearts is to get it into the hearts of the children. All permanent mission work in the home field has been connected with, and most of it has grown out of mission work among the children. This opens the whole subject of Sunday-school work, a subject too large to be entered on here. It must suffice to say that if the family is the unit and the Christian home is the end of Christian missions, the nearer we can get to the cradle in our work the quicker we shall get that work accomplished. "A little child shall lead them."

These suggestions may seem somewhat commonplace to my readers ; but the truth is that there are no novel methods for carrying the Gospel to our home heathen. What we need is

not new methods, but newness of spirit. When that spirit is in the heart of the pastor and his people ; when they have the heart of Him who came to seek as well as to save that which was lost ; when they regard the church as a missionary organization, and no church a true Church of Christ that has not a missionary spirit in it ; when they count their wealth not by the dollar in the treasury, but by the souls in the congregation and the spiritual life in the church,—when the church ceases to be a social organization with the lecture platform at one end and a social concert at the other, and becomes a worshiping and working organization, in which the spirit of a living and life-giving Christ is again incarnate, the will to do will find a way to do, and the church will no longer be perplexed by the problem of its mission work in the home field.

New York.

LYMAN ABBOTT.

LETTER FROM NEEMUCH.

I HAVE been at Indore lately staying with Miss Rodger and the doctors. The rains had well broken there ; and, besides the companionship of the ladies, I enjoyed very much the pleasantly cool air. Here at Neemuch it was hot and close, and not a blade of grass to be seen. There we had the most delightful freshness of air, and, in every direction, beautiful green fields. In front of Miss Rodger's bungalow is the Residency Compound, looking like an English park with its velvety turf and fine trees. It is only about two weeks ago since we had our first rain in Neemuch, and, though it rained almost incessantly for a week, we have not had more than half the average fall. The cold weather crops are probably saved, but the wells are not supplied to last till next rainy season. Sometimes, though, we have heavy showers late in August and September, as we hope to have this year.

I suppose you know that Miss Beatty and Miss Oliver are taking charge of the girls' school, formerly under Miss Ross' care. I spent an hour in it one day, and though I could not understand much of the lessons, as the greater number of girls speak Mahratti, still I could see that many of them were diligent, and could answer readily questions put to them by their teacher.

The school-room is really a fine one. It is the same house in which Miss McGregor used to teach. Most of the work is done in the upper story, consisting of two large rooms which can be thrown into one by opening a door between them. The floor is covered with good bamboo matting, and the furnishings necessary for a school are very complete. Seeing such nice desks and blackboards has made me anxious to have the same for our girls' school in Neemuch.

About fifty girls were present the day I was there, and Miss Oliver writes me that now they have about sixty. In fact, I suppose, it is only the want of a sufficient number of Christian teachers that limits the attendance. There are many girls

now anxious to learn reading and writing, and particularly sewing. The school is well worth all the time and attention given to it, but I should think Miss Beatty and Miss Oliver must find it rather a tax to look after it, as well as their medical work.

We all (Miss Rodger, Miss Beatty, Miss Oliver and I) spent a day at Oojein, which station, in the meantime, is in Mr. Wilson's charge. A branch line of railway now connects Oojein with the main line, and a well-built station (indeed all the railway stations in India are good buildings) stands beside one of the city gates, and near the travellers' dāk bungalow. Mr. Wilson had his room in the bungalow, and as the only other room was occupied we put up in the station. Here were two fine big dressing-rooms off the waiting-room, with bath rooms attached, so we had a most comfortable night there. Being an out of the way place we had no station noises, worth speaking of, to disturb us. Here we spent Monday night. Mr. Wilson had not fared so well as we did, for about three o'clock in the morning a sahib appeared whose servants at once roused Mr. Wilson and asked for his room for their master. Dāk bungalow accommodation is provided only for twenty-four hours' rest, and as Mr. Wilson had had possession for some days, the first new-comer was entitled to his room. The gentleman who had turned him out afterwards apologized for doing so at that hour. He had not understood that the room was occupied.

On Tuesday morning about seven o'clock, an elephant was in waiting to take us to a famous old palace, built—as pretty nearly everything in India seems to have been—by Akbar. This was my first ride on an elephant, so I must tell you my experience. The animal was covered with a red cloth over which was placed the howdah, like a big cot, in which we sat back to back as in an Irish jaunting car, feet hanging over the sides and resting on a footboard. At a sign from the driver the elephant got down on its knees, and a ladder was placed against its side that we might mount. We all got into position, and, I suppose, another signal was given to our "horse." I did not see it, though, and had I not been well fastened in, would have gone over its tail as it was rising. They say that the motion of an elephant when going fast is very rough. The motion of this animal was not unpleasant; it was very much like the motion of a little boat on a

choppy sea. The first three or four miles we went on a good road running parallel with the city wall, though at some distance from it. Then we struck out into jungle, and here the elephant's gait seemed even smoother than when on an even path. I didn't like the look of a swift and, apparently, rather deep river we had to cross before reaching the palace, but our "boat" went over beautifully, and we ascended a steep rough bank at the opposite side with the utmost ease and grace.

I can't tell you much about the palace. Every native we asked had the same story to tell us. "*Purana makâm nai*"—it's an old building. That is enough for them. When in Kashmir, I remember, we once asked a man how far back he knew the history of the country. Just as far back as he could remember, he said, about eight or nine years.

The chief part of the palace was built on a height near a curve in the river, and, evidently a part of the stream had been turned from its course to run among a number of little buildings that looked like mausoleums. The level from which these tomb-like chambers rise is covered with a stone flooring, and when we were there the water was running freely over it. There are remains of a wall which had enclosed a large piece of land around the palace, and at one part, near a gateway, had evidently been a tower, probably a watch-tower. The palace had been very strongly built, and is well-preserved. Several rents in a high wall which closely surrounds it seemed to have been the result of shocks of earth-quake. Tradition says that the old city of Oojein which has been buried for many years, was destroyed by earthquakes, and even yet, I believe, occasional shocks are felt there. In the ground story of the building is a large central room from which all the others open, or rather into which all the other rooms lead, for it is entirely surrounded by them. A second story, reached by a long, narrow stairway, has four or five rooms on one side, giving on a walled court. From this court, you reach by another stairway, the flat roof, from which a wide view of the country is obtained.

Two things rather hindered our power of (in imagination) peopling the palace with grim-faced old Mohammedan warriors, and dark-eyed, jewel-bedecked, purdah-shrined women. One was a noisy picnic party of men and children; and the other

was—our tiffin basket. In one of these disadvantages, however, the law of compensation worked, and we mounted for our cityward ride quite contented to have missed so much of the romance of the situation.

We returned from the palace by another road which led us much nearer the city, and from which we could see the many dome-shaped mounds, monuments of the lost Oojein. In one of these mounds has been found the door of a temple which is believed by the people to be the entrance to an underground passage to Benares. Some digging has been done of late years in these mounds, and occasionally, things of value are found. Any one, on the payment of a rupee, is entitled to explore and keep whatever he may find in one cubic yard of ground.

After riding some miles in the country we again crossed the river and entered the city. Our way was along a narrow street which runs the entire length of the town, and on which are all the principal shops. In appearance it is like any other street in a purely native city, very narrow, and not too clean, with high houses on either side, in the verandahs of which all business is done. The street is at present being metalled, and we came across a common nineteenth century steam-roller, which, however, looked a very small and insignificant affair from the top of our elephant. We rode along on a level with the second stories of the houses, and saw, far below us, the men in their verandah shops, weighing out seers (a seer is about two pounds) of food grains or of ghee, (clarified butter that always is very dirty butter) or little parcels of spices or opium; measuring yards of bright colored cloths; counting money, carefully trying each coin to see that it was good; cutting hair and trimming beards, and doing other tonsorial duties, the public performance of which would not be considered "good form" with us. In one establishment we saw a process of brewing going on that would make a teetotaler of the greatest lover of his "glass." As it was about noon many had stretched out and were sleeping as soundly as though in the quietest and most secluded room. Flies and smells were as bad as usual, I have no doubt, but we missed much from our elevation. Oojein, I believe is a notoriously filthy place, though I don't understand how one Indian town can be more notorious than another in this respect.

Much of the town is in ruins. Houses are to be seen in all stages of decay, and nothing being done to prevent it. Indore has, of late years, since the Malwa-Rajputana railway has been built, drained away much of the wealth of Oojein. Many of the active merchants have gone to the better business centre, and none have taken their place. The population is said to have fallen from one hundred and fifty thousand (150,000) to fifty thousand (50,000) and unless a change takes place, such as it is hoped the new railway may work, Oojein may soon be only a little village, instead of one of the most influential as it is the most sacred city of Central India.

The mission school and dispensary are on this long street through which we passed, and in the very heart of the best part of the city. A melancholy interest attaches to these rooms, as here Mr. Murray began his work which opened up so cheerfully and ended so soon. The school is doing very well under the care of a Mr. Fitch, a teacher from Ceylon. The dispensary, too, is much valued by the people. Sabbath services are well attended, and Mr. Fitch is an excellent S. S. superintendent and teacher, and seems to have much influence with the boys. A Mohammedan, who had promised to help Mr. Murray with mission buildings, pays the entire rent of the dispensary school-room, in return for which he gets what medical attendance he may require.

We left Oojein about midnight on Tuesday, reaching the main line of railway about half past one a.m.

We had rather a comical experience in leaving Oojein station. A Raja of some degree appeared on the platform with his wife and servants, and as there were only one first and one second-class compartment on the train, we ladies having one, and Mr. Wilson and another gentleman the other, the question was where to put the Raja's wife, so that she might not be exposed to the vulgar gaze. We offered a share of our compartment, but I suppose the Raja thought it would be rather *infra. dig.* to allow his purdah lady to be the companion of four bare-faced English women. Rather in fun, Mr. Wilson offered a seat in his end of the car, the Raja himself having a place in it, and the offer was accepted! and the lady was carefully taken out of the curtained box in which she had been carried to the station, and deposited in the car. We

were justly indignant, and insisted that propriety demanded that she should go with us, and in the end she was brought into our car. We decided that she was wise to keep so closely behind her veil, for she was anything but a beauty. Her jewels, though, were very fine. Some of the ladies talked to her, and we found that she was a bride, only two months married; that she was wife number eleven, four of which number were in their graves, the other six at home. The Raja had recently tried to poison an obnoxious son, but having failed, thought it necessary to expiate his sin by visiting holy cities, Oojein among them, so he had combined business and pleasure, by marrying again, and making a honeymoon tour of it. She was told that a man should only have one wife at a time, but when anything was said she didn't want to hear, she just smiled, and didn't understand.

It is some time since I told you anything about our Neemuch station. During the past cold season we spent some weeks in the district. At present, work is confined to the schools and to preaching in the camp, and in villages near the camp. We have two boys' schools in the camp, one in Old Neemuch and one in Jawad, a town about ten miles from here. The number of pupils is increasing, and the teachers generally give satisfaction. The daily average attendance in the largest school is a hundred and thirty (130); in the school for Chumars fifty (50); and in Old Neemuch thirty (30). Mr. Wilson has been trying for the last year to get a Christian head-master for the big school, but it is only within the last week that he has engaged one. The new man has not yet come, but we hope he may be as good as his credentials. Of the five teachers at present in this school three are Christian and one of these spends his whole time in giving Bible instruction to the different classes. The teachers in all the other schools are Christians.

Some missionaries disapprove of carrying on school work unless the entire teaching staff be Christian. It is certainly better, even when the missionary in charge spends much of his time in the school, that the majority, if not all, of the teachers should be Christians. It is, of course, the difficulty of getting a sufficient number of proper men that makes it necessary in many schools to employ heathen masters. The recent disturbances among the students of the Madras Christian College on the

application of one of their number for baptism, has brought forward prominently the question of the value of educational mission work. There are missionaries who would dispense altogether with schools in which any secular instruction is given, and confine themselves to purely evangelistic work. Others feel that much is gained when the youth of the land, the men of the next generation, are being taught secular subjects in such a way as to overthrow many of their absurd ideas about the works and exploits of their gods, and are receiving daily Bible instruction, and feeling the influence of a Christian missionary in their midst. Many of those whose names stand highest among the great and successful missionaries of India,—Ziegenbald, Swartz, Duff, Wilson, etc.,—gave most of their time and strength to school and college work, and some of the most prominent and earnest Christians in the country were led to Christ during their college days. The history of missions in India would seem to lead to the conclusion that a certain amount of secular instruction removes much prejudice, and brings boys, who might otherwise know little or nothing of the Christian religion, into contact with Bible truth; for, of course, in all such schools the Bible is taught daily. No one questions that the first and highest work of the missionary is the preaching of the Gospel. The question is, how best to do it. It is not right to speak of evangelistic work and school work as though they were quite separate. A true missionary evangelizes in his daily teaching.

The girls' school in Neemuch (for so far as I know the mission school is the only one in the place for girls) seems to have passed its most critical stage, and is now a recognized institution. There are still many, of course, who will not allow their daughters to come to it for fear of the Christian teaching received, and many also who object on *principle* to educating girls in any other branches than dinner cooking and pot washing. For nearly a year we had only five or six pupils, but now the average daily attendance is twenty-one (21). Within the last few months two Brahman girls have come, so in the eyes of the people the character of the school is much improved. It is curious to see the respect paid these two little ones by the other girls, and the easy, dignified way in which they receive it, as "to the manner born."

The eldest girls are reading in the third book, and one of these, a very clever girl, now earns one rupee a month by teaching, part of the time the lowest class. Roukama (Rukama), the little teacher, has been a pupil only about a year and a half, and when she came to us she didn't know the alphabet. Now she reads well in the third book, writes very correctly from dictation, is well up in the Bible catechism we use, knows something of geography and arithmetic, and is a very fair seamstress. Her family belong to the cowherd caste, which has, of necessity been granted a good position. People must have milk and they must not take it from the hands of a very vulgar caste. The eldest of the girls left school lately to go to her husband's home in Ajmere. I believe her husband's people are very proud of their scholarly daughter, and encourage her to keep up her reading and writing. I gave her a copy of Luke's Gospel and of "Peep of Day," and she promised to read them in her new home. For some months we had two schools for girls in different parts of the bazar, but the teacher in the second was not at all successful in gathering pupils or as an instructor, so her school was closed a few weeks ago. I find it much better to have all the school-work in one building. One can give much more time and attention to it, and the results are more satisfactory.

The attendance of children at Sabbath School is encouraging, though Mr. Wilson has not yet been able to persuade the boys in the higher classes, or the Parsee boys to attend. The Parsees are a difficult class to reach with Bible instruction. They seem to be so devoted to money making as to have no time or thought for anything else. This indifference to religion in general is only equalled by their determination to allow none of their people to become Christians. Among the first converts of the Free Church Mission in Bombay were three Parsees who were attending the Mission College. When it became known that they had asked to be baptized there was intense excitement among the Parsees and two of the youths took refuge in the Mission house. The Mission house was attacked by a mob, but not being able to accomplish anything in this way they took the matter to law. So great was the excitement that orders were given to the military to be ready in case of need. These two boys both became honored ministers of the Church. The

third was never again heard of. Physically the Parsees are a fine race. The Parsee women, too, are treated with a respect, and allowed a freedom, granted to no other women in the country.

The Sabbath attendance in all the other schools is very good. All of the girls (except one, a girl whose father has seen much of life among English soldiers in India) attend regularly.

Mr. Wilson is trying just now to get a better house for the boys' school. The three rooms at present occupied are much too small, and there is no playground. The Government School Inspector, who lately visited Neemuch to examine the Cantonment school, at Mr. Wilson's request examined our's also. His report is encouraging, but he condemns the school building (it is also our church). It has no playground and has poor ventilation.

The attendance at the preaching services on Sabbath is generally good. The Wednesday evening prayer-meeting is not so popular. Instead of public preaching every evening in the bazar as formerly, only one night is given to it in the camp, and one in O. Neemuch, and the workers spend their evenings in going from house to house and talking quietly with the people. We intend to have them spend one evening every month or six weeks in our bungalow, when they will tell what work they have done, and discuss methods, etc., and so stimulate one another to good works.

May the spirit of God, who is working so powerfully among Christians at home, and leading so many to give themselves to mission work among the heathen, work among us and cause the seed sown to bring forth an *abundant* harvest.

MARGARET CAVEN WILSON.

Neemuch, Central India, Aug. 16.

LEAVES FROM A MISSIONARY'S DIARY.

THE Chinese Government spent 12,000,000 taels, about \$13,000,000, in the attempt to repair the breach in the Yellow River banks. It has been in vain. The recent freshets have swept all away. The breach is worse than last year. This means hard times for the Honanese. The unrestrained waters will cover the same and perhaps larger region than that which was devastated last autumn. Besides, the treasury will feel this heavy drain. It may be that the officials will regard the possibility of closing the breach as hopeless and will leave the people to their fate. Up to the present the Government has supplied food enough for the poor people to keep body and soul together. But now, it is feared, this will soon cease. If so, there will be terrible loss of life this winter.

Mr. Paton, who has just returned, was unable to enter Honan on account of a rebellion which was in progress in Shantung, on the borders of Honan. He met a Honan merchant from the region where we propose to locate. Mr. Paton informed this Chinaman of our intention to enter the province, who said he believed the people would gladly welcome a medical man, because now the sick had to be taken in boat to Tientsin, several hundred miles away.

We are steadily getting hold of the Chinese language. That phrase so familiar to Canadian eyes, "at the language yet" can be applied to your humble servants some years yet with safety. I hope to be "studying the language yet," till our return to Canada.

We are well; are enduring the heat, though we have no cause for complaint. The heat has been steady, yet it has not gone above 90 in the shade. At Pekin it has reached 107 in the shade.

Chefu, North China, Aug. 6.

J. GOFORTH.

Open Letters.

PRINCIPAL CAVEN'S APPEAL ON BEHALF OF THE LIBRARY.

IT has been my business on several occasions during the past year to call attention of the readers of the MONTHLY to matters relating to the Library. Now that steps are being taken to raise a considerable sum for present expenditure, it is but fitting that further reference should be made to the subject. On Opening Day the Principal made a direct appeal for funds, putting the case so clearly that I feel constrained to give the text of his short address that friends throughout the country may realize the importance of the work undertaken and give all possible assistance :—

"A good library is a necessary part of a theological college. The library of such an institution should contain the principal works in all departments of science and literature, but, especially, it should be well supplied in the departments of theology. Anyone but moderately acquainted with the condition of the libraries of the principal theological schools and who has inspected the library of Knox College, knows how much it suffers by comparison. Whilst it comprises many valuable and some rare books, it is utterly deficient in the works to which, in the teaching of every branch of theology, reference must constantly be made, and which it should be possible for our students to consult. Not merely does the library fail to stimulate to special lines of advanced study and to supply facilities for thorough research ; it is sadly wanting in works which adequately represent the present state of any single department of theological study. Our library contains a considerable number of volumes, but many of them are duplicates or triplicates, and a great proportion of them are inferior editions and in very imperfect preservation. Having conferred with my colleagues and others who are kindly taking an interest in our college library and having the sanction of the College Board, I wish to make a direct appeal on behalf of the library to the friends who have favored us with their presence and to the Church which has this college under its care. We desire, if God shall permit, to raise at once a sum not less than \$5,000, the greater part of which should be expended almost immediately in the purchase of books and in rebinding. There are two things which make such an appeal specially appropriate at present. The first is that the accom-

modation of the library has just been increased ; shelving for four or five thousand volumes has been added during the summer. The work is satisfactorily done, in harmony with the design of the room, and much improves its appearance ; but it will not be creditable to us, in face of our wants, should these shelves remain long empty. The other reason for immediate action is that certain friends of the college have signified special interest in this matter, and will subscribe liberally if it is proceeded with at once. We hope without delay to prosecute this matter in the city and throughout the Church, and we ask those who may think favorably of our work—who regard it as the Master's work—to help as they properly can. Some years ago the alumni of the college of their own accord raised on behalf of the library above \$1,100, and more would have been obtained at that time had it not been judged inexpedient to canvass for the library when the endowment scheme was just being launched. I am pleased to say that, at their meeting last evening, the alumni unanimously expressed their sympathy with the movement on behalf of the library, resolved to raise \$2,000 of the amount aimed at and appointed a committee, of which the Rev. R. P. McKay, M.A., is convener, to carry this resolution into effect. This action should go far towards securing success. May the Divine blessing rest upon all that we undertake for the welfare of this college and for the advancement of His kingdom."

No one who knows the condition of the library will think that Principal Caven has exaggerated its wants or asked for too large a fund. Five thousand dollars could be spent very profitably within a year. It will require that sum to supply the present needs. Now that the work is begun friends should do their utmost to make it a success. I am quite sure the students will do their share. Already several have contributed.

J. A. MACDONALD.

The Library, Knox College.

A NEW MOVE IN MISSIONS.

THE recent meeting of the Foreign Mission Committee was one of great importance and will be far-reaching in its results. Not only was the vexed question of the Indian mission brought nearer a settlement and three new missionaries appointed, two to India and one to China ; but a new move was made which, we venture to believe, is the first of a number of most important changes soon to be made in our methods of foreign mission work. The request of Mr. Donald MacGillivray to be appointed missionary to Honan, China, at a salary of five hundred dollars a year without the usual allowance for outfit, was considered and granted, and arrangements have been made for his ordination and

departure at an early date. The offer itself is deserving of commendation, and, on the part of one neither ignorant nor impulsive, is an earnest of great success in the foreign field. But the acceptance of the offer by our Foreign Mission Committee involves a principle which may yet work a revolution. What the outcome will be I am not now concerned to predict.

One thing seems abundantly evident—and the Committee is aware of it—that our policy must be somewhat modified if our Church is to bear worthily her part in the evangelization of heathendom. The great fields are white and crowds of laborers are ready. The lack of funds necessary to meet the expense of transportation and support is the chief obstacle. Two things, if possible, must be done,—funds must be increased and expenses must be diminished. If both of these things are not done it is perfectly certain that our Church will not only lag far behind but will lose from her ranks many of the workers whose services she at present most urgently needs. To our certain knowledge there are in Knox College, the hospital training school and the two medical schools in Toronto, a considerable number of earnest young men and women diligently fitting themselves for efficient foreign service; who desire to go to heathen lands, who must go, whose desire is a passion, a fire shut up in their bones, and who are, at the same time, loyal children of their Church earnestly desirous of serving under her blue banner.

What is to be done? These people have no choice in the matter. They are bound to go abroad. If not under one organization then under another. If not at large salaries then at small. The one settled fact is that they are going. They say to our Committee, "Other missionaries live in China on small salaries. So can we. We are Presbyterians; we love our Church. Will you send us? If not we must turn to some other, because, in obedience to Christ's call, we must go." Will our Church compel her own children to turn to strangers? We think not. No committee on earth would dare to remain deaf to Donald MacGillivray's appeal. It may be unprecedented; it may be revolutionary. What though it be? Use and wont are not always right. Send the man and as many more like him as you can find.

We are not advocating the reduction of missionary salaries. No missionary receives adequate remuneration. What we claim is that if living in China is, to-day, no more expensive than living in Algoma, in view of the facts above stated, the burden is laid upon our Committee to revise past methods and open up some way by which such well-furnished and devoted missionaries as Donald MacGillivray may be saved to the service of the Church.

A. J. M.

Editorial.

A NEW DEPARTURE.

THIS issue of the MONTHLY completes another volume and closes another magazine-year. November number will mark a long step in advance of any previous position and begin a year of brighter prospects. As reported elsewhere in this issue the conductors of the MONTHLY have made satisfactory arrangements with a responsible and enterprising publisher, Mr. D. T. McAinsh, who will hereafter have charge of the publication of the magazine and relieve the management of all but strictly editorial work. This places the MONTHLY on a good financial basis and ensures a much better publication.

It is a matter for congratulation that the way is now open for the establishment of a first-class Presbyterian review. It is not creditable to a Church like ours that it was left to an ever-changing college society to attempt the publication of a monthly magazine. That a periodical, published under such unfavorable circumstances, has lived to complete its eighth volume seems to indicate the readiness of the public to support a good magazine. It was not without fear of failure that the MONTHLY was published, first during the college session, and afterwards throughout the year. The steady progress made and the many tokens of appreciation on the part of intelligent readers has encouraged the management to attempt greater things. No one is more conscious of the imperfections of the MONTHLY than are its conductors, nor—considering the difficulties besetting its publication—is any more astonished at its success. We accept that success as the response of the Presbyterian public to our desire to make the MONTHLY a representative Presbyterian magazine.

Now that the publication is under the charge of an enterprising publisher of considerable experience and excellent business connection, there is every reason to believe that, with the co-operation of the friends of the enterprise, the circulation will be doubled during the present year. The prospect of this increasing circulation lays on the editorial management the burden of increasing excellence. Nor are they unmindful of their responsibility and the importance of their work. Every

effort will be put forth during the coming year to make the magazine indispensable to every intelligent Presbyterian in Canada. The standard will be raised and no article will be admitted that is deficient in literary merit. Articles by Canadians will still have preference; but writers in other countries will be drawn on more than ever. The managing editor has arranged to spend the coming winter in Britain in the interests of the magazine, and contributions may be expected from some of the best writers in the mother Churches. We can, therefore, confidently promise for 1888-89 a periodical in every way superior to that of past years; and believing that the Church will appreciate our best efforts and support liberally a worthy enterprise the MONTHLY takes this new departure.

THE NEW MOVE IN FOREIGN MISSIONS.

ELSEWHERE in this number will be found an open letter touching the action of the Foreign Mission Committee in accepting the offer of Mr. Donald MacGillivray to go to Honan on a yearly salary of five hundred dollars. This is an important question, perhaps the most important at present before the friends of missions, and, now that it is raised, must be fully and fairly discussed. Extremists on either side may settle the question without much trouble. It may be that, as our correspondent suggests, some will hold too strongly by use and wont; and it is quite likely that others will be biassed by sentiment or fail to distinguish between things that differ. Competent authorities differ so widely and so decidedly that one is inclined to think that the most satisfactory position is on the middle ground. The question is so important, the interests involved so great, and the principle so apparently revolutionary in its workings that we do not feel prepared to endorse all that is said in the open letter. One would require fuller reports of the Committee's action than those already published to warrant the expression of any decided opinion. We give space to this letter and call attention to the subject that some of those who have studied the question in all its bearings may feel free to discuss it in next month's issue. It will be a very simple matter for many who are not acquainted with the circumstances of the case to misunderstand and misinterpret the Committee's action in accepting Mr. MacGillivray's offer. It is no indication of a disposition to employ underpaid missionaries. Such a policy would be disgraceful and suicidal. "A scandalous maintenance makes a scandalous ministry" in all latitudes. The Foreign Mission Committee will

not be untrue to the historic position of the Presbyterian Church. Neither is it a confession that the amount stipulated in this offer is sufficient for the support of any missionary in any field or even in China. There are men and men; there are fields and fields; and while accepting this generous offer the Committee may have felt quite certain that the salary was inadequate. That they should have accepted it no one questions. They could scarcely do otherwise.

The question of celibate missionaries is involved in this one. Many intelligent and experienced missionaries are very strongly opposed to this new move inasmuch as it seems to render the establishment of a Christian home in a heathen land practically impossible. Of course it will be said that in the present case the missionary, being supported by St. James Square church, will be given a much larger salary than he asked for. But we are not discussing this individual case. It is the principle involved which indirectly touches foreign mission work at every point. The offer was accepted as made; that the salary was increased independent of the committee, does not affect principle. We do not enter a field that must be rather strange to all except missionary specialists. In November MONTHLY several open letters representing different aspects of the subject may be given.

Reviews.

A SHORT HISTORY OF CHRISTIAN MISSIONS FROM ABRAHAM AND PAUL TO CAREY, LIVINGSTONE AND DUFF. By GEO. SMITH, LL.D., F.R.G.S. Toronto: Upper Canada Tract Society.

THE DAWN OF THE MODERN MISSION. By REV. WM. FLEMING STEVENSON, D.D. Toronto: Upper Canada Tract Society.

Dr. Smith was the first who held the Duff Missionary Lectureship in Edinburgh, Glasgow and Aberdeen, Dr. Stevenson the second. Dr. Smith's work is a hand book for Bible classes, and is the best history available. (*Brown's* is now found only in the libraries of old ministers). In his introduction he discusses the question, What is a Missionary? And then in three parts he traces the growth of the missionary stream through Judaic Preparation, from B.C. 2000 to A.D. 70, through Latin Preparation, A.D. 70 to 1786, to English Speaking Universal Evangelization, 1784 to 1886.

Dr. Stevenson's book, a posthumous publication, comprises his lectures delivered in connection with the Duff Lectureship. The subject is the first contact of Christianity with heathen religions. The author traces the origin of some of the more important Protestant Missions, dividing his work into the Dawn of the Modern Missions; The True Conception of the Mission; Struggling but Prevailing; the Conquest of India. The book is a valuable addition to our scanty list of historical works on Missions.

PRINCETONIANA, CHARLES AND A. A. HODGE: WITH CLASS AND TABLE TALK OF HODGE THE YOUNGER. By REV. C. A. SALMOND, M.A. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: Willard Tract Depository, 1888.

Mr. Salmond signs himself a Scottish Princetonian and writes *con amore* of the two men who, perhaps more than any others, have influenced modern theological thought in America, and have made Princeton and Princeton theology known throughout Christendom.

This volume is divided into two parts. The first is biographical and gives, within the limits of about one hundred pages, a brief sketch of the lives of the older and the younger Hodge and a delineation of the character of each. In this section there is little that is not already known. The Lives profess to be but a condensation and rearrangement of matter previously contributed by the author to various magazines and of "The Life of Charles Hodge." This work, however, is well done, and one reads with delight and obtains an insight into the personal characteristics of the men who have made orthodox theology in America a thing of which no thoughtful person will speak flippantly

or slightly. Excellent portraits of both father and son and of Dr. McCosh, of Princeton College, add much to the value of the book.

The second part, the class and table talk, is a collection of "Hodgiana," or *colloquia* of Dr. A. A. Hodge, fresh and racy sayings jotted down at the time they were uttered, in Mr. Salmond's old Princeton note-book and published here for the first time. "They are a few of the sparks struck out in the class-room in the course of discussion on the theological topic of the day." If these are "sparks," favored indeed were the men who sat around the fire and warmed themselves. To give specimen pages of these pithy paragraphs, did space admit, were an easy matter, as they might be chosen at random. They range over the whole field of theological truth, and some of the sayings are admirable definitions of important doctrines. Old Princetonians will welcome this memento of the men they will never forget. Others, who never sat at the feet of the Hodges, will be interested in its presentation in the concrete of some of the elements of influence in that old stronghold of truth.

ROBERT ELSMERE: A novel. By Mrs. Humphrey Ward.

A NOVEL, to be entitled to review in the KNOX COLLEGE MONTHLY, must be religious, and such is Robert Elsmere. It should also be well written, as this novel is. The characters are well drawn, with a firm hand, and the interest is sustained throughout its almost 700 pages. Robert Elsmere, the son of a Church of England rector and a lively intellectual Irishwoman, becomes himself a clergyman, after a pleasant Oxford career in which he makes two warm friends, whose lives and dicta make much impression on his life. He finds his fate in Westmoreland, where he carries off the saint and lady bountiful of a country parish, the lovely daughter of an orthodox low Churchman, whom the author characterizes as narrow-minded and puritanical. But in justice to Mrs. Ward it must be confessed that Catherine Leyburn, though inheriting to the full her father's views, remains the heroine of the story, and that no shadow of reproach is allowed to rest upon her. Her mother and two sisters, one of whom is a distinguished artist on the violin, are subordinate characters, and do not affect the moral one way or the other. This moral is wrought out through five sceptics, unitarian, deistic, agnostic, secularist and atheistic. Of these, three are described in such a way as to repel, and it is the intention of the author that they should repel. The atheistic literary Squire Wendover, who gives Elsmere his father's living, and feeds him with literature destructive to his faith, is the hard, selfish, rude, unhappy creature that results from a total eclipse of faith. His secularist friend, Madame de Netteville, whose thoughts are of the earth earthy, makes a splendid foil to Catherine's purity, and in Mrs. Ward's description of her may be seen a good woman's hatred of another product of infidelity. Langham, the Oxford don, is not a favorite with his creator: he is a useless creature save for critical purposes, and all that criticism which constitutes his mental life is negation. Unstable as water, he cannot, does not care to, excel. But Henry Grey, the gentle scholar and worthier don, is the author's beau-ideal. He believes in God, practices benevolence, speaks little spiritual epigrams, but on philosophic grounds such as those of Hume, he rejects miracles in toto

and thus of necessity denies the Christ. The other good sceptic is Murray Edwardes, a Unitarian minister carrying on an earnest and successful mission among free-thinking artisans in an humble part of the city of London. He is amiable, clever, devoted, but a Unitarian impossibility. Elsmere begins by being orthodox and earnest in his Murewell rectory, doing much good to souls, minds and bodies, with the help of his devoted wife. Then he slides into Sunday cricket and Sunday evening telling of stories that point no Christian moral, with other similar interferences with the sanctity of the day. But his turning point comes when he begins preparing material for a book on the upbuilding of France on the ruins into which the barbarian invasions had thrown the Roman Gallia. "History depends on testimony" the sceptic Langham sapiently remarks, and this testimony Elsmere soon weighs, at first alone, afterwards with the grim, iconoclastic aid of the Squire, Roger Wendover. He reads monkish chronicles and of course finds miracles. These he cannot believe on the testimony of the chroniclers: of what greater value is the testimony of the New Testament writers? By his so-called historical criticism, he comes to Mrs. Ward's pet belief or negation, at which Henry Grey arrived through Hume's exploded argument, namely, that there is no miracle and, therefore, no inspiration and no Christ. Yet Elsmere clings to the man Jesus, spite of the inconsistency, which his wife points out, of believing in the goodness of a man who deceived, and persistently deceived, the people. The rector gives up his parish like an honest man, and, while his wife's heart is breaking, joins the cheery little Unitarian in his London work, builds a lot of rough infidel workmen into a New Brotherhood that respects Christ and individually imitate Him, and then, overworked, goes to Algeria to die firm in his new creed.

There is nothing dangerous in the book to a balanced mind. Mrs. Humphrey Ward naturally does not believe in miracles any more than Matthew Arnold, but she wants to save Jesus. Has she saved Him? Most certainly not. The weakness of the book is there: no miracle, no Christ! And what then? She tells us what most unmistakably. *Then* Langham, the selfish critical egotist, Madame de Netteville, the soulless, repulsive woman, Roger Wendover, the disagreeable cynic on the verge of lunacy. Elsmere and Edwardes and Grey are not the legitimate offspring of negations. They are in their best features the creations of Christianity and miracle. Mrs. Ward deserves thanks for having shown the darkness of infidelity and, at the same time, the beauty of Christian character in Catherine Elsmere.

There is no new argument against miracles. Hume's old objection that no testimony can override that of experience is dwelt on, and the character of the evangelists as witnesses is assailed. If Hume be right there never was a conqueror of the whole civilized world, or a barbarian invasion of Europe, a black swan or a white crow. If the few evangelists with the unanimous testimony of friends and foes, heathen and Jewish, for centuries, be not worthy of credence, no history can be believed. Take away miracle and you not only make Christ a false witness, but you destroy him. Mrs. Ward pretends that historical criticism is fatal to miracle. Historical criticism shows that there are many

spurious miracles on record, as history tells there have been many false Christs. As well assert that there are no genuine coins in existence because some can be proved counterfeit. The inference is absurd. Given the supernatural God and miracle is possible; given His benevolence towards His creatures and it is probable; given His revelation of Himself to man and miracle is absolutely necessary. Real existence is greater than thought. The student of Robert Elsmere will find that the negation of miracle belongs to thought and cannot be given a place in real existence. Jesus Christ, as a concept of the Jewish mind in the first century, is, to anyone that knows what the Jews were then, a miracle.

Montreal.

JOHN CAMPBELL.

Here and Away.

THE pibroch sounded and the clans have gathered. "Down the woody valley and up the windy hill" the call was heard and the leal and loyal hearted answered. They came from the four winds of heaven; some of them veterans, grown gray in faithful service, some sanguine youths in shining armor, and some raw recruits eager to wear their fathers' tartan but dreading the sergeant's eye.

THERE is a real pleasure in welcoming the students back to the college halls. All summer long solemn silence reigned in the sanctum of this department, broken only by the knock of the postman and now and then the footfall of a stray parson. During the first week of October there is music in the thud of heavy trunks on the hall floor, and some harmony in the hoary old ditties of the "time befo' de wah."

THERE are so many interesting things to hear—about fields and people and sermons and presents and whatnot—that we wish for once to be all ears. Comedy and tragedy are strangely mingled in a young man's experience in a mission field. No, it would not do to betray confidences even to the elect readers of these notes.

THE annual meeting of the Alumni Association adds greatly to the interest of the College Opening. For weeks previous the working members of the Executive Committee lie awake nights devising, and spend days carrying out plans. If members knew of half the trouble involved in providing for this annual "feast and flow," two hundred billets would be required for their accommodation. But we cannot complain. The Association has already become a power and many who held aloof from it at first are now active in its support.

CLASS ROOM No. 1 was well filled on Tuesday evening when the president, Rev. H. McQuarrie, Wingham, took the chair. Several of

our most loyal graduates were absent inducting Mr. Hunter over Erskine congregation. But many of the proved friends of Knox were on hand: Dr. Proudfoot as enthusiastic as ever; Fletcher of Hamilton; Somerville of Owen Sound; Pettigrew of Glen Morris; Tait of Berlin; Eastman of Oshawa; the Mackays; Fraser of Bowmanville; Ramsay of Londesboro; Wardrope and Malcolm of Teeswater; Cameron, Wilson, Burns and Freeman of Toronto; Ratcliffe of St. Catharines; and a score of others from far and near who *make it convenient* to be present at the Alumni meetings. It is a fact that Knox might suffer were it not for a comparatively small number of her graduates to whom falls the work and the worry. But every man of that number counts his time well spent and his service a labor of love.

THE first business of importance was the election of officers for the ensuing year. With great unanimity the following excellent committee was chosen:—President, Rev. D. H. Fletcher; Vice-President, Rev. R. Pettigrew; Secretary-Treasurer, Rev. G. E. Freeman; Executive Committee, Revs. J. MacKay, W. G. Wallace, R. M. Craig, J. M. Cameron, S. H. Eastman, and Messrs. Martin and Clark. Rev. W. Burns, Toronto, was appointed Treasurer of what one of the city dailies called the "Go Forth" fund. A better committee than that elected could scarcely be desired.

THE library ball was set rolling in this meeting. The graduates have already done considerable for the library and are ready to do more. A statement of its condition and needs was given, and \$5,000 was mentioned as the sum required for present expenditure. The Alumni have no millionaires among their number, but with determination and enthusiasm they undertook to raise \$2,000. A committee, consisting of Revs. R. P. Mackay, Principal Caven, J. Mackay, G. E. Freeman, J. Mc. D. Duncan, and the librarian, was appointed to arrange for a somewhat systematic canvass for this purpose. Present indications give us hope. It should surely be the business of every graduate of Knox to lend a hand.

THE Association had its annual round at THE MONTHLY. A mass of "figures that cannot lie" revealed the present position of the magazine and the progress made during the eighteen months that it has been under the Association's care. Abundant testimony was borne to its growing usefulness and the determination expressed to support it more liberally than ever. An offer from Mr. D. T. McAinsh, bookseller, Toronto, agreeing to relieve the present management of all but strictly editorial work, on terms most favorable to the Association, was submitted and thoroughly discussed. The offer was accepted by the Association and afterwards by the Literary and Metaphysical Society. The arrangements have since been completed and the November number will be the first under the new auspices. THE MONTHLY will retain the same connection with the college as previously, but the present management are relieved of business drudgery. *All subscriptions, for past and current years, will, from this date, be paid to the publisher, Presbyterian Book Room, corner Toronto and Adelaide streets,*

Toronto. He will arrange for the collection of all unpaid subscriptions. Subscribers to the MONTHLY will be given any other good magazines on most favorable terms. Club lists will be published at an early date. The mechanical part of the magazine work will be better than ever, and it will be the purpose of the editors to make the literary part much more satisfactory.

THE Alumni re-appointed Messrs. Mackay and Fraser associate editors and substituted the name of Rev. W. G. Wallace for that of Dr. Beattie. We are very sorry indeed to lose Dr. Beattie, but his removal to Columbia made the change necessary. He has always been one of our most faithful friends and supporters, and in the future we may get even more help from him than in the past. The honor conferred upon one of our staff in his appointment is very gratifying to the MONTHLY. Dr. Beattie will be greatly missed around Knox College, and his articles in the MONTHLY will always be read. Mr. Wallace would make a good substitute for any man. The Association re-appointed the present managing editor, granting him six months leave of absence to visit Britain in the interests of the magazine. Until his return in April next, all matter for publication may be sent to J. McD. Duncan, Knox College, who will act as chairman of the editorial committee. The conducting of the MONTHLY during the college session will lay a very heavy burden on the associate editors, each of whom has already enough work. The managing editor, therefore, requests the many friends of the magazine to give the committee all possible assistance, good articles, ready for the printer, are specially desired. All matter should be in the hands of the editors before the middle of the month previous to publication. If contributors will show due consideration the absence of the editor will not be apparent in the MONTHLY.

A GOOD move was made by Rev. R. P. Mackay at the Alumni meeting on Wednesday afternoon, in the matter of preserving a biographical sketch of all students and graduates of Knox College. In Princeton and other American colleges a record is kept of the students of all past years, and is filled up from time to time. There can be no doubt that such a book would be both interesting and valuable. Knox College is nearly half a century old, and her graduates are to be found in every quarter of the globe. A brief history of each would save some names from oblivion and be a snatch at immortality for us all. A committee, consisting of the editorial staff of the MONTHLY, was appointed to prepare a scheme to be submitted to next meeting of the Association.

It was but fitting that mention should be made of the appointment of D. MacGillivray, an alumnus of '88, as missionary to Honan, China. It was well known that Mr. MacGillivray had years ago expressed his earnest desire to go to the foreign field and had asked our Foreign Mission Committee to appoint him. Lack of funds seemed to indicate that he would be compelled to apply to the American Church. When the way was opened up and he was appointed to serve our own Church in Honan, all who have been associated with him were delighted. Revs. J. Mackay and R. Haddow gave voice to the feelings of the

Alumni in a resolution congratulating Mr. MacGillivray on his appointment, wishing him God-speed, and asking him to convey to Mr. and Mrs. Goforth the good-wishes of the Association. In reply, Mr. MacGillivray thanked the Association for their kind expressions and spoke of the call for two more men, in order that the Honan mission may be properly equipped. The acceptance of Mr. MacGillivray's offer to go to China on \$500 a year is the more important in that it involves a principle which may, before long, revolutionize the entire foreign mission policy of our Church.

THE most animated debate of the meeting was upon the question of extending the term of college study. Many students feel that six months is altogether too short a session, broken as it is at present by vacations and examinations. Some contend strongly for eight months. Dr. MacLaren committed himself to the advocacy of a seven months' session, not only because of the large amount of work to be done in college, but also because of the difficulties attending mission work during the month of April. Dr. Gray followed in the same line. Dr. Proudfoot favored an extension of time if it would not embarrass the students financially. J. R. S. Burnet, in view of the needs of the mission fields, advocated a six months' session beginning with November. John Mackay spoke strongly in favor of a longer term of study. Appealing to his own experience and that of others, he said that it is at present impossible for any student to cover, satisfactorily, the wide field of a theological course without injuring himself physically or mentally. It was evident that many sympathized with his protest against shortening the course or lowering the standard. Dr. Laing followed supporting Mr. Mackay and asking for seven months if eight cannot be granted. John Somerville, of Owen Sound, and J. H. Ratcliffe, of St. Catharines, are both interested in the mission fields and are strong advocates of thorough collegiate training. Mr. Tait, of Berlin, joined those who contended for the change. Judging from the speeches made at that meeting, it is evident that it is only a matter of time until one or two months are added to the college session.

THE family of the "Knoxes" is increasing with considerable rapidity, but it is felt that many "sons of the alien" would like to become the adopted children of Knox. Mr. Fletcher and Mr. McMullen pleaded for the orphans and asked that some door be opened for their admission. This was favorably considered and a scheme may be submitted at next meeting. There are many graduates of colleges in Britain and elsewhere who would be useful and happy if associated with the Alumni of our colleges in Canada. It should not be difficult to frame a scheme. Some one suggested that the Senate be asked to eliminate Hebrew and Chaldee from the B.D. examinations and sow D.Ds. broadcast. But this "climbing up some other way" will not be popular. An "act of adoption" would serve the purpose. Speaking soberly we would gladly welcome many of the men in whose behalf this change is suggested.

THE "feast and flow" at the Alumni Supper on Wednesday evening was rich and full. As the sojourn of our readers on this terrestrial

sphere is limited we withhold any detailed account of the proceedings. Every man present had such a good time that he wished for the presence of every alumnus of the college. It would be great if for once every student and graduate of Knox within reasonable distance from Toronto were to spend one whole evening of rejuvenescence in the college buildings. The very thought of it makes one feel young again. The semi-centennial of Knox College will be here in a few years. Here and Away would suggest that some such re-union be held in connection with the celebration. Let our committees keep this in mind, save up for six years and give us a week of it in 1894.

THE public meeting of the Alumni Association, in Convocation Hall on Wednesday evening, was a splendid success. The hall was crowded and the programme was excellent. In his closing address, the retiring president suggested the appointment of a missionary professor for the several theological colleges affiliated with Toronto University. Principal Caven's sketch of the *personnel* and work of the General Presbyterian Council was admirable. Dr. MacLaren was at home in speaking of the Missionary Conference. Rev. John Wilkie, '78, was enthusiastically received and had the sympathy of the audience in defending the stand taken by the missionaries against the hostile Government officials in Central India. It would be impossible to give even a brief statement of any of these addresses. It is not often that an audience gets three such in one evening, and it has been suggested that next year two public meetings be held instead of one. This meeting was rather long; the audience, however, shewed no signs of weariness. Mr. McQuarrie introduced his successor, the new president, Rev. D. H. Fletcher, and retired with the good-will of every member of the Alumni Association. Mr. Fletcher at once demonstrated his fitness for the office. We have great pleasure in congratulating the Association in having so good a president, and the president in having so good an Association. This public meeting closed the series and the members returned to their homes happier, better, wiser men.

LOOKING back over the work done at the Alumni meetings this year, one cannot but feel that the Association is yearly becoming more popular and more efficient. The meetings this year were quite enjoyable. The Moderator of the General Assembly was delighted. It is not many years since the Association was organized and some of the youngest members recall "the day of small things." During recent years great advances have been made and the prospects for usefulness are very cheering. Those who stood by the enterprise are rewarded. The Alumni Association is established. Here and Away is not much given to laudation. Not many men have been made vain by our praise. But honorable mention is sometimes a duty. In connection with the work of the Alumni Association a dozen names are suggested as deserving of mention, but if there is any one man who has merited the hearty thanks of the Alumni of Knox College that one is the secretary, G. E. Freeman. Few know what arduous work is connected with his office, and what trouble he has taken from year to year, to make the meetings pleasant and profitable. Mr. Freeman never complains, and,

like a number of others, counts any service to his *alma mater* a joy. Reviewing the work of the past year there is reason for gratitude on the part of every true friend of the college for the good work that has been quietly done by the Alumni Association.

CONVOCAATION hall was well filled on Wednesday afternoon when the Principal, accompanied by Sir Daniel Wilson, Principal Sheraton, Professor Ashley, Rev. W. T. McMullen, Moderator of the General Assembly, the Professors and Members of Senate, entered. Immediately after the opening exercises, in which Mr. McMullen took part, Dr. Gregg announced as the subject of his opening lecture—"The History of Knox College." This lecture was a most instructive sketch of the institution from the very beginning. It was interesting to notice the applause that answered any reference to the men who laid the foundations of theological education in Toronto,—Esson and Rintoul, Bayne and Burns, Gale and Young and a half-dozen others. Associated with them, or closely following, were several still identified with the college. But the lecture will appear in full as the leading article in the November MONTHLY in which form it should have a wide circulation.

SIR DANIEL WILSON was cheered when, in response to Principal Caven's invitation, he rose to address the audience. He referred to the rapid progress in theological education made in Canada as indicated in Dr. Gregg's lecture, and emphasized the need for an earnest and scholarly ministry that the present-day agnosticism may be successfully met. To show the good-will existing towards Knox College on the part of the University, he stated that the Senate had purchased the right of way from Russell street to the University grounds, which statement occasioned loud and prolonged applause in the gallery. The students were put to no end of inconvenience by the closing up of this entrance to the University last year.

THE Principal struck a common cord in the hearts of all students when he made an earnest appeal for funds for the college library. The librarian gives this appeal in an open letter in this issue. The Church may be quite sure of the pressing need when Principal Caven, who has never been accused of seeking more money than was absolutely necessary, says that \$5,000 *must* be raised at once. In support of his statement he invited the friends to visit the library and "spy out its nakedness." No intelligent Presbyterian will say that less than the sum named will suffice to clothe the naked shelves and make the library a credit to the Church. There is hope of the work being speedily done. "It can be done and England should do it."

W. P. MCKENZIE has returned to Knox very much improved in health. He will complete his theological course this session. In the absence of the librarian he will look after the interests of the college library. R. M. Hamilton has also joined the class of '89. The difficulty of finding rooms for all the students this year has been greater than ever. One hundred-and-twenty-five into seventy-five you can't; so you must borrow fifty. The time is at hand for discussing ways and means of increasing accommodation.

DONALD MCGILLIVRAY, '88, will be ordained missionary to Honan, China, in St. James Square church, Toronto, on Thursday evening, 11th inst. He leaves for his field early the following week. J. S. Gale and R. Harkness, both Knox-Varsity men, will start for Corea soon afterwards. Gale goes as missionary under the University College Y.M.C.A. Harkness will be supported by a few private friends in Toronto, all or nearly all of whom are Presbyterians. Both movements will be without any denominational connection. One cannot but rejoice at such tokens of interest and devotion. It is a question, however, whether independence is an advantage. Sporadic missionary effort has frequently proved a failure. We sincerely trust these missions may be richly blessed.

THE wreck of genius is a lamentable sight. The drivelling of a once brilliant intellect is pitiable. How many minds of the finest texture have been suddenly and hopelessly shattered! What bright-shining luminaries have strayed from their orbits! Edward Irving and John Cumming are sad spectacles in history. Now come reports of the intellectual break-down of one of England's foremost characters—Dr. Joseph Parker, of the City Temple. His letters to leading London dailies are not the only evidence of mental aberration. But those letters would convince the most sceptical. This is another instance of overstraining. No man, not even a confessed genius like Joseph Parker, can do the work he attempted. His prodigious "People's Bible" would exhaust the energies of a dozen. His sermons and lectures involved great labor. Parker was undoubtedly a great man. He had marvellous ability, and he let nothing go to waste. His published works show great research. Every paragraph is polished to a high degree. His genius was of a different type to that of Beecher, and his work was more conscientious and more exhausting. Parker made the most of himself; Beecher did not. There was no "loafing of genius" about Parker as there was about Beecher. More vital force was expended in the preparation and delivery of one of Parker's sermons than in half a dozen of Beecher's. We do not say which man's work was the greater, or that the work of either will live. Both were geniuses. Both were "wand'ring stars." The course of each was clouded at its close. What a warning to lesser lights. A noble ship splendidly equipped goes down when the sea is calm, the sun shining and heaven all tranquillity. The quick-returning waters come together, the ripples are smoothed out and the sun shines on as before.