

516/H/98/11

VOL. XVI.]
No. 12.

APRIL, 1893.

PRICE:
\$1.00 PER ANNUM

THE
Knox College Monthly
AND
Presbyterian Magazine

PUBLISHED UNDER THE AUSPICES OF THE ALUMNI ASSOCIATION AND THE LITERARY
AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

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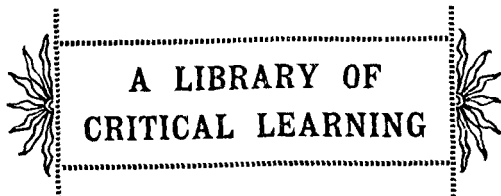
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TORONTO, APRIL, 1893.

RELATING TO THE HIGHER CRITICISM.

BEFORE touching upon the questions which come more directly under the head of the Higher Criticism, I wish to say a few words concerning those who are spoken of by the advanced school as "traditionalists," and so called because they have not been able to accept the conclusions to which the representative higher critics have been led. The name is intended to convey a measure of reproach, as if it were somewhat of a disgrace in this age of criticism to continue a traditionalist. They are sometimes spoken of with unconcealed contempt. Not only so, but some of the ardent disciples of the new school refer to them even with indignation, compare them to the Scribes and Pharisees of Christ's day, and tell us, by way of warning, that "it was traditionalists that crucified Christ." It requires some courage, therefore, to continue a traditionalist in the presence of these men of learning. And yet there are some considerations that may be borne in mind for our encouragement which are not altogether without weight. This, first, that the ease with which many adopt the latest theories of the higher critics is not, in every case, a mark of superior learning. There are many traditionalists quite as competent to pronounce on these questions as those who so readily adopt them. On the low ground of ignorance, therefore, we are on an equality with our more easily converted brethren. The fact is that the men who are competent to deal with these questions at first hand are very few. For

those who are, we have the highest respect. But for unlearned men, who of necessity adopt these conclusions at second hand, who have no better means of judging of them than the traditionalist, and who speak contemptuously of brethren because they are content to wait for further light, we have no respect. And so long as these questions continue in the position in which they are at present, it is quite as much a mark of wisdom to refrain from pronouncing upon them as to commit oneself to any position of the higher critics. For they are not yet agreed among themselves. The conclusions which some of them have reached, others of them do not accept; and scholars, equal to them in critical skill, continue to adhere to many of the positions which they controvert. The authorship and the date of the books of Scripture are not now studied for the first time by competent scholars; and the tendency to a rash acceptance of new positions is as strong and as injurious as the tendency to adhere to positions in which learned and godly men have for ages rested. It would not be difficult to show, were it of any use, that the critics not infrequently misrepresent the position of the traditionalist. They magnify their own work by ascribing to those who do not accept their views positions which they do not hold, and a spirit of opposition to criticism which they do not cherish.

"It is the business of the critic," says Professor W. R. Smith (*Old Testament in the New*, p. 26), "to trace back the steps by which any ancient book has been transmitted to us to find where it came from and who wrote it; to examine the occasion of its composition, and search out every link that connects it with the history of the ancient world and with the personal life of the author." And, further (p. 29), "That those whose faith is firmly fixed on the things that cannot be moved will not doubt that every new progress in Biblical study must, in the end, make God's great scheme of grace appear in fuller beauty and glory." In these statements every intelligent reader will concur. The instructed traditionalist is quite as anxious to receive new light on the Bible from criticism and history as those who believe they have got sufficient light to warrant their rejecting old positions and accepting new ones. It would be well, therefore, that the radical and the conservative in matters of Biblical criticism should have patience with one another. They are, no doubt, equally anxious to advance the truth. And so Prof. Briggs has

said: "The truth will take care of itself; it cannot be resisted by the blind inertia of conservatism, or overcome by the mad rush of radicalism. Truth is divine, and it will prevail over all obstacles and enemies." The position of the traditionalist is, therefore, not an unreasonable one, nor is it without support, nor is the conservatism which clings to it necessarily "blind," as on many occasions we are given to believe that it is. Further, there are two consoling reflections on which those of us who await additional light may dwell until the "blind inertia of our conservatism is overcome." There is, in the first place, the fact that up to the present time the church of God has employed in teaching revealed religion the Bible as interpreted according to the traditional view, and the use of Scripture, so interpreted, has not hindered the church in the accomplishment of the work of God. We need not, therefore, be discouraged, nor be deterred in prosecuting our labors by means of the Bible as it has been interpreted by the great preachers and missionaries of this and of former generations. God has abundantly honored their labors, though they had not adopted the views of the higher critics. This is no reason for refusing new light, certainly not; but it is a reason for pursuing and making sure that the higher critics are right.

We may hope that, although we do not hold the opinion, and it is only an opinion, of the critics as to the composition of the Hexateuch, God will bless our labors as He has blessed the labors of His servants in the past. We await with eager interest every new discovery of truth in regard to His Word, but we take the liberty of distinguishing between the discovery of truth and the conjecture of a critic, however learned. And we know that the views now put forward by critics, though paraded as the result of competent investigation, have by no means reached the point of demonstration. Professor Briggs tells us that "higher criticism is exact and thorough in its methods." I can perceive the thoroughness; the exactness is not so apparent. Dr. Stalker, in an address entitled "The present desiderata of theology," published in the *Expositor* (vol. I, 4th series), says: "On the one hand, it is undeniable that the traditional and popular views about the age and origin of the various books of the Bible stand in urgent need of revisal. On the other hand, it is equally undeniable that the experience of other churches and countries in dealing with these questions is well fitted to warn, and even to

alarm ; for it shows that this work may be so managed as to sow the fields of the church with the salt of barrenness. Some of our most advanced thinkers in this department are as yet so dependent on German scholarship for their facts and ideas that their writings could be broken up into sentences, and the fragments referred to the different foreign sources to which they belong. Amiel said of certain Swiss *litterateurs* that they only poured water into the Seine, and there is a great deal of theological work being done at present in this country which is only the pouring of a few buckets into the Rhine." This being so, we wait with patience for further light, being bound by tradition no further than is warranted by such results of scholarship as have come within our reach. We have, then, up to this time, with all the light which centuries of earnest study have thrown upon it, a good working Bible. Out of it, our theologies on which the church has lived have been constructed. By it the church has been conducted through the centuries in the path of victory. And we may confidently continue to use this Bible, assured that thereby the divine purpose will be accomplished.

The questions of the higher criticism are yet in process of discussion ; the final conclusion upon these has not yet been arrived at. To name one point. "Thus far," says Prof. W. R. Smith, "there is tolerable agreement among critics, but the Levitical or Elohist history is still the subject of violent controversy."

The older traditional view, as Bishop Ellicott points out, has been to some extent modified ; but the main positions of the critics have not been established to such an extent as to overthrow the views that have been held by competent scholars of the traditional school.

The second point I wish to call attention to is the position of the writings of the New Testament. A few years ago, a certain school of German critics would not allow that more than four of the books of the New Testament were written by the men to whom traditionalism ascribed them. The views of this school were sympathized with and advocated by many writers in Britain. These were the higher critics of the New Testament. They claimed that language and history were on their side. Many were drawn away by these writers from the old position. The traditionalists were subjected to the same kind of treatment as they now receive from the disciples of the higher critics of to-day.

Whether from ignorance or from knowledge, the views of the great body of Christians remained unmoved by these criticisms, and this notwithstanding that all the learning which the skepticism of the continent and of Britain could command was devoted to the overthrow of the belief of the church in the genuineness of these writings. The life of our Lord was written and rewritten by Strauss, Renan, and others, in such a way as to rob the Gospel story of any historical value. It seemed as if the case was going against the traditionalists. The higher critics would leave us but a very small New Testament, and it was only a "blind conservatism" which would resist the conclusions of men so learned. The situation now, however, is changed. The church has not been deprived of any of the New Testament books. Even Prof. Smith says: "On the whole, then, we repeat that on the most cardinal points the external evidence for the New Testament is as strong as can fairly be looked for." And Dr. Marcus Dods, in his introduction (1888), adopts in respect to every book the position that has all along been held by the church. (The authorship of the Epistle to the Hebrews being still a subject of discussion.)

Other scholars as competent as he is take the same position in regard to the New Testament. The higher critics have failed in their attacks upon it. It remains to us unimpaired, and the establishing of the New Testament is the establishing of the Old. They are inseparably united, and in this position will be found the bulwark of the truth against the critics. In this consideration we find no argument against a reverent criticism, but we find a caution against undue haste in accepting the conclusions of fallible critics. There is another point to which it is necessary to refer, namely, the use which our Lord makes of the Old Testament, and His references to the writers of it. This alone would require a volume for its discussion. It is a crucial point in this controversy, and what to say about it the higher critics have not yet finally decided. It is admitted that the Old Testament, as we now have it, is identical with the Scriptures as known in our Lord's day, with this exception, that the books of Esther, Canticles, and Ecclesiastes were not unanimously received as canonical at that time. "Therefore the general testimony of our Lord and His apostles to the Old Testament scriptures cannot be held as including these books." How thoroughly these Old Testament

scriptures entered into the thought of Christ's day may be gathered from the numerous quotations from and allusions to them in the gospels and apostolic teaching, there being as many as two hundred and twenty-two such references in the gospels alone. It is evident also that our Lord held the views concerning the Old Testament writings which were then held by the church; that is, the traditional view. The position of the critics, however, is, in brief, that our Lord simply adopted the theories in vogue in His day without endorsing them; that though He should refer to a passage, as from Isaiah or David, it does not follow that these were the writers of that passage. Our Lord, not knowing the works of Dr. Wellhausen and Professor Briggs, could not do otherwise than follow the ignorant belief of His age.

And in order to sustain this view of the higher critics, we are now being taught the doctrine of the Kenosis. "The principle of the Kenosis, or the self-limitation of the divine Son, and that of the continual guidance both of the church and of each faithful Christian by the Holy Spirit, seems to me the only possible foundation for a reform of apologetics suited to our English orthodoxy." (Dr. T. K. Cheyne, *Bampton Lectures on the Psalms*, p. 25.) The testimony of our Lord, therefore, to the Old Testament is practically of no value. The critical discoveries of the nineteenth century were beyond Him. Yet He speaks of the "law and the prophets," and of "Moses and the prophets," as of divine authority. He ascribes certain psalms to David, and certain prophecies to Isaiah. He is ignorant, apparently, of the great "Unknown," as well as of the lesser unknowns, who had a hand in making up that book. He evidently believed Jonah to be an historical person, and has led myriads of His followers so to believe; but if He believed this He was mistaken, and all we who have believed it have been led into error by Him. Jonah never existed; he is a mere "poetical invention," and by this fictitious event the Lord pointed to His own resurrection. The critics have no difficulty in believing this, although they have not demonstrated it. The unbelieving critics desire to reject the supernatural; therefore they cast Jonah and his book overboard, and their disciples join in getting rid of him as a troublesome witness.

Our Lord believed and taught that Abraham was an historical person. He said, "Your father Abraham rejoiced to see my

day; and he saw it, and was glad." And we are told by Kuenen "that we cannot regard such a history as that of Abraham and the patriarchs, even in its principal facts, as truly historical on account of the pure and elevated religious views that are found in it." Our Lord believed in the traditional Moses, "the divinely-commissioned leader of the people, the watchful and inspired legislator." To the critics Moses is some "unknown person or persons who lived ages afterwards in the declining days of the exile." "The theologians and writers of that time," that is, after the exile, "have been able to give such a character of life to the creations of their genius that posterity has been thereby deceived, and has believed in a Moses living 1500 years before our era, whereas this Moses was only created in the fourth century, and had no more reality than an incomparable fiction."

It has been well pointed out that our Lord claimed to be the Messiah, not of the popular expectation, but as predicted in Moses and in all the prophets. He Himself said: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke xxiv. 44). So that His life and work cannot be separated from the Old Testament predictions concerning it. It was the divinely-intended fulfilment of these predictions (John v. 39, 45, 47). This is the testimony of His teaching. It is undeniable that He accepts and teaches the historical truthfulness of the Old Testament. He assumed its statements to be true. He cited it as of divine authority (John x. 35). The words of Genesis ii. 24 are directly ascribed to God by Him (Matt. xix. 4, 5); and of the words of David He said (Mark xii. 36), "David said by the Holy Ghost." These and other passages show the light in which He regarded it. His testimony plainly compels the acceptance of the history of Israel in the Old Testament as inspired, and as a true account of the dealings of God with His ancient people, and of God's preparation of the church for the coming Messiah. If, then, our Lord sustains the inspiration and authority of the Old Testament, as He viewed it, we must accept His testimony. On His infallibility as a teacher our hopes rest, nor need we fear that criticism will reveal any facts which will contradict the position taken by Him. When it does, when our Lord is proved to be fallible, to be mistaken in matters of fact, in the history of His own land and people, then we may surrender the high claims of

Christianity. But in no single instance has our Lord's view been proven to be mistaken. The critics prefer, however, to discredit his testimony rather than question their own theories, and many, hitherto believing as our Lord teaches, are discarding His testimony for the opinions of the critics. "That such a view as that of the higher critics should meet with acceptance in any Christian country is sad enough, and startling enough; but that it should meet with acceptance, to a considerable extent, at the hands of members of our own church is full of very sad augury for the future." (Bishop Ellicott, *Magazine of Christian Literature*, October, 1892.) This is not the unimportant question it seems to some; it is a vital question. Our religion depends upon it. If Kuenen and Wellhausen, and their disciples, as Professor Briggs and Smith, understand and can interpret the Old Testament more correctly than our Lord, then the end has come. But the idea cannot be entertained. We are not called upon by any adequate authority, or by any discovery or demonstration of truth, to yield our convictions on this subject. There has always been a class of men in the church who are easily caught by new views. A great many writers ran after the higher critics of the New Testament, and told us that the traditionalists were entirely mistaken in regard to the Old Testament. The same thing is taking place now. This readiness to fall in with any old assailant of established views is not to be mistaken for real liberality of mind. It often arises from lack of independence of spirit, and from a conscience not strongly attached to any truth or form of truth. What these critical brethren say to us because we do not yield our judgment to theirs is of no consequence. A writer who speaks of those who are opposed to him as Professor Briggs does should not have weight with any one as a critic or guide, and we may with reason continue to hold the traditional view of the Old Testament as modified by the learning of the age. That view is along the whole line opposed to the "analytical" view, but it is in harmony with the teaching of our Lord, and with the conclusions of such teachers as Bishop Ellicott, Professor Robertson, of Glasgow, and many other devout scholars.

There are some further remarks on the higher critics and their work which, with your permission, I would postpone to another article. Meantime, let me bring these remarks to a close with a quotation which is a good specimen of the spirit

and style of the German school, which has set the example to and been largely imitated by British writers. Wellhausen, in his article in the *British Encyclopædia* on the Pentateuch, speaks as follows: "The priestly narrator has used all means to dress up the old naïve traditions into a learned history. Sorely against its real character, he forces it into a chronological system, which he carries through without a break from Adam to Joshua. Whenever he can, he patches the story with things that have the air of authoritative documents, great lists of subjects without predicates, of numbers and names which could never have been handed down orally, and introduces a spurious air of learned research in the most irreconcilable places. Finally, he rationalizes the history after the standard of his own religious ideas and general culture. Above all, he shapes it so that it forms a framework, and at the same time a gradual framework, for the Mosaic law." This is the manner in which the Scriptures, which, we are told by an apostle, were written by "holy men of old, who spake as they were moved by the Holy Ghost," were prepared. If this is the case, if such a method of making up the principal part of the Old Testament has been made out, then the Bible is a very different book from what the great mass of Christian people have hitherto believed it to be, and it is quite vain for those critics and their disciples to expect that their views can be accepted, and the writings of the Old and New Testaments retain the position of authority hitherto claimed for them. The doctrine or fact of inspiration is surrounded with new difficulty, before which all the difficulty inherent in that doctrine becomes of inferior importance. The mode of inspiration has hitherto been the subject of discussion, but now the belief in it in any mode has been rendered almost, if not altogether, impossible; nor can we hide from ourselves the fact that while British or American scholars of the critical school may believe in the supernatural and in inspiration, the leaders of higher criticism on the continent seek to get rid of the supernatural, and do not believe in inspiration. Are we, then, to accept them as guides and interpreters of Holy Scripture? Their learning may be great, and may have made a contribution to the better understanding of some of the questions which relate to these ancient writings; but it alone does not constitute them reliable critics or reliable interpreters of those writings, whose first claim is that they are inspired of God, and which

are given to us as a revelation of the supernatural. I will close this paper with a sentence from Professor Robertson's book on *The Early Religion of Israel*, a book of great value at this time. He says: "I believe a sober and unprejudiced criticism will show that Israel at the dawn of its national existence had a very exalted conception of God and a high rule of duty, and that these things were neither borrowed from their neighbors nor ex-cogitated by themselves. If the inference is legitimate, that they must have come 'from above,' then the writings which exhibit the process of revelation contain no 'cunningly devised fable,' but have from their connection a divine character. Criticism, as an exercise of human reason, having come from so far, may reverently give place to another faculty with a nobler name, by which divine things are spiritually discerned." I Cor. ii. 14.

Barrie.

D. D. McLEOD.

TRUE happiness has no localities ;
 No tones provincial, no peculiar garb.
 Where duty goes, she goes ; with justice goes ;
 And goes with meekness, charity, and love.
 Where'er a tear is dried ; a wounded heart
 Bound up : a bruised spirit with the dew
 Of sympathy anointed ; or a pang
 Of honest suffering soothed : or injury
 Repeated oft, as oft by love forgiven ;
 Where'er an evil passion is subdued,
 Or Virtue's feeble embers found ; where'er
 A sin is heartily abjured and left—
 There is a high and holy place, a spot
 Of sacred light, a most religious fane,
 Where happiness descending, sits and smiles.

—*Pollok.*

ROMAN CATHOLIC, OR SEPARATE SCHOOLS.

BY recognizing the right of minorities, whether Roman Catholic or Protestant, to separate schools in the Provinces of Ontario and Quebec, the British North America Act has finally settled the legal standing of separate schools in these provinces. It is otherwise in Manitoba. The English Privy Council recently decided (and from its decision there is no appeal) that Roman Catholics there enjoyed no such rights, before the province was admitted into the Dominion, as to give them a legal claim to separate schools now. One question more has been raised before the Dominion Privy Council, and must be settled by it and the Dominion Parliament before the province will be assured of its power to disregard the Roman Catholics' claim for separate schools, and that question is: Have the Roman Catholics, since the admission of the province into the Dominion, acquired such rights as warrant the Dominion Parliament in interfering to provide a remedy for any loss Roman Catholics may sustain through provincial legislation disregarding these rights?

Clearly, the state of matters in Manitoba is such as to give it an especial interest in the whole question; it is such as to urge upon each inhabitant of the province the consideration of what use should be made of the freedom to legislate which the province enjoys. That the Protestants of Manitoba are willing to do their Roman Catholic fellow-citizens justice in this matter, none living among them can doubt. They have abolished Roman Catholic schools because the majority believed that there should be but one system of schools in the province; and because not a few further believe that it is wrong to give any legal recognition to schools which teach doctrines in which the majority have no belief. Convince our people that they are wrong in these particulars, and the law abolishing Roman Catholic schools will soon be repealed.

Is there any reason why, in view of the large majority by which this law was passed at first and afterwards sustained, the question should be reopened? Look at the state of matters brought about by the law as it stands. The Roman Catholics are compelled to pay taxes toward the support of schools from

which they derive no benefit. They are being taxed on behalf of schools which Protestants alone patronize, while they are, in addition, providing schools for the education of their own children. Does there not, at least, seem to be an injustice here? Who will say that, unless the very best reasons for such a tax can be shown, it ought to be collected for a single day? Think you, can it seem fair to the Roman Catholic to be compelled to pay taxes spent on the education of Protestant children while he is left to educate his own as best he can, without any help from Protestants? True, the law does not forbid him the use of the school for the support of which he is compelled to pay. Yet such is the result. Is there not in this sufficient reason for raising the whole question anew, and calmly and deliberately examining its merits?

Some tell us that the unreasonableness of the Roman Catholics' demands is a sufficient bar to any further attempt to satisfy them; that, if their first demand is conceded, they will make a second and a third. Yet why should such a thought stop us from examining the justice of their present demand? With it only have we to deal at present; and when others are presented, we can discuss their merits too. Meantime, we shall do well if we make a just settlement of the question before us.

Is this demand concerning separate schools such that it cannot be allowed? Were they to require me to accept the doctrine of priestly absolution, or of papal infallibility, I would be in duty bound to resist at all hazards. If faithful to my convictions and to my God, my answer to such a demand must be a decided "No," even should the consequences of the refusal be imprisonment, or the stake. In such a case the Master's voice would resound above all human threats, saying, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Is the Roman Catholics' demand concerning schools of this nature? Would the Protestant, in granting it, in any way deny his Lord? Nay, although the Roman Catholics were in the enjoyment of all they claim, the fullest liberty to confess Christ would still be left to Protestants.

Roman Catholics do not ask Protestants to change their faith in any particular; they require them not to change their system of education; they simply ask that they themselves be relieved.

of the necessity of supporting a system of schools in which they do not believe; that they be permitted to tax themselves to support schools in which they do believe, and that a proportionate share of the government grant in behalf of education be given to their schools. The only effect such demand, if granted, could have on Protestants would be to make it a little more difficult for them to maintain their schools. But except in cases in which Protestants and Roman Catholics are mingled together in thinly settled country districts, and such cases are at present few, the difference would be so slight as to be almost imperceptible. But, supposing this demand to be altogether unreasonable, does our religion place us under obligation to oppose it? Does the teaching of our Lord or of His apostles require us to stand guard over our money, or even over our persons, as it does require us to guard our faith? Does it demand of us not only to act rightly ourselves, but also to compel every one around us so to act? What, then, do these words mean: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away"? Can these words mean anything else than that the followers of our Lord are to be continually yielding up rights which all men recognize as theirs? Does this not mean that their conquest must, like our Lord's, be the conquest, not of force, but of love? Here the firm determination to resist every temptation to deny our Lord melts into a willingness to endure wrong at the hands of men. The cause of our Lord never yet suffered from the willingness of His followers to surrender their rights, and to permit others to hold the vantage ground; whereas it has often been trodden in the dust, and bleeding, because its advocates refused to yield a single right. In the light of our Lord's teaching, who shall say that because the Roman Catholics' demand is unreasonable we must turn away from it?

Yet is this demand so very unreasonable? When about twenty-five per cent. of the inhabitants of a province refuse to attend the schools established by law, and provide schools for themselves, is it so very unreasonable that these should be set free from the tax imposed in support of the government schools?

Who of us would care to be taxed for what we cannot use? No doubt the generous do pay much, not for their own benefit, but for that of others; but they do it freely; there is no tax-gatherer standing by demanding the sum paid under threat of the execution of a distress warrant. Law's cold breath freezes generosity in most souls. Or is the compulsion to pay taxes likely to lead Roman Catholics to a more favorable opinion of Protestantism? However Protestants may convince themselves that such a tax is all right, is it to be expected that the ordinary Roman Catholic will see its justice, or appreciate its generosity?

Here we are met with the question, Why cannot the Roman Catholic take advantage of the public school? The law does not shut him out; he is as free to enter as his Protestant neighbor. No doubt this is all true. If he allow himself to be so treated, Protestants will treat him exactly as they treat themselves. If he becomes one of them, so far as education is concerned, he will share in all the advantages the public school affords. Surely this is liberal. Yet what persecutor would not have used the same language with regard to the religion he sought to force on the persecuted? To all the advantages his church and creed offered, they would have been made exceedingly welcome. The difficulty was that they valued the advantages offered at such a low figure that they preferred imprisonment and death to accepting them. Just so with the Roman Catholic and the advantages of the public school; he appreciates them so lightly that, although taxed for their support, he provides other schools for his children.

It is readily admitted, yes, thankfully admitted, that some Roman Catholic parents do send their children to the public school. Are we to infer from this that all can conscientiously do so? Before drawing such a conclusion, we must make sure that all Roman Catholics are exactly of the same mind on this matter. What if there should be within the pale of Romanism what we would call an advanced party which, in many respects, approaches Protestantism more closely than it does the other extremes of its own church? Who has not noticed a marked difference between Roman Catholics who have mingled for years among Protestants and such as scarcely ever saw a Protestant? Is it fair to take the actions of the one party as the measure of the conscientious scruples of the other? Or is it wise to alienate this advanced class from Protestantism by an act such as the Manitoba School

Law, which seems to them not only unkind, but also unfair? Is there not danger that the appearance of coercion, which this act undoubtedly bears, shall drive a whole class that was looking hopefully toward Protestantism right back into the arms of Rome?

Further, is there not an explanation just at hand why some Roman Catholics may, under some circumstances, send their children to the public school and yet feel themselves in duty bound to support separate schools; why Roman Catholics, while sending their children to the public school, would feel themselves greatly wronged by a law which abolishes separate schools? The Roman Catholic believes that education, separated from religious instruction, is only a questionable good; and, in support of his opinion, points to the fact that many of the worst criminals are well educated; that while a host of petty criminals, taking up the attention of our police magistrates from week to week, may be ignorant enough, the criminals with whom judges and juries have to deal at the assizes are mainly well educated. And are there not some good Protestants who sympathize with the idea that education alone does little, if anything, to lessen crime? Since this is the Roman Catholic's opinion, is it surprising that he is far more eager to have his children receive religious instruction than secular? Is it surprising that he should, wherever at all possible, send his children to a school in which religious instruction occupies, not a back corner, but a foremost place? Of course religious instruction to him means the whole system of the Church of Rome, or as much of that system as a child may be able to grasp; just as the phrase religious teaching, as used by Protestants, means the teaching of the doctrines commonly held by Protestants. Hence the school to which the Roman Catholic will feel himself under obligation to send his children, if it can be reached, is the Roman Catholic school. Is it inconsistent with this position for him, when there is no Roman Catholic school within reach, to send his children to a Protestant or a public school in which, although they cannot get the religious education which he deems of highest importance, they get at least a secular education which is not without its value? Is it too strong language to say that conscience compels such a man to support Catholic schools? Is it a small grievance for him to have the difficulties of maintaining the class of schools which he deems by far the best greatly increased by a tax-collector, armed with

the authority of law, seizing the means which he had intended to expend on the maintenance of the school of his choice to apply it to maintain schools in which he has little faith—schools of which he will, at best, take advantage only when he can get none else? How much more would such an one avoid a school, the teaching of which he thought was likely to shake his children's faith in their religion, or in their church? In the same way, if a true Protestant thought that attendance at a certain class of schools would endanger the faith of his children, would he not, if possible, keep them from such schools? In this argument we may quarrel with the Roman Catholic's premises, but we cannot deny that the conclusion is rightly drawn.

Many Protestants deny that there is anything taught in the public school which Roman Catholics do not believe; and therefore hold that they can have no real objection to patronizing it. Is this above statement true? What of history, and especially of the Reformation period? Of course we say our text-books are true, and the truth should be taught no matter who or what should be injured thereby. But what if the Roman Catholic should deny that the prescribed text-book represents the events of that important period correctly? What if he should say that it is false in many particulars, and that the impression it conveys is altogether false? We reply that there is good evidence for all that the book teaches; and we present the evidence. Does the Roman Catholic accept it? Nay, he rejects it with indignation; he tells us that he, too, has authorities for his version of the history of these events, and that he is ready to present them. What are you to do? If either party can convince the other of error, the dispute will be quickly settled; but if this cannot be done, who is to decide between the contending parties? Where is an impartial judge to be found? Clearly, the Protestant cannot sit on the bench, for as well might you appoint the prosecutor to judge the prisoner at the bar. Just as clearly the Roman Catholic cannot be judge. If both parties are to sit in the same class, the question must remain an open one, and the whole chapter erased from the text-book they study. But can you erase it? How the present hangs on the past! How the questions of the present run away back into the past! If you would explain to a scholar, not only what is, but also how it came to be (and the latter is, in some respects, the more important question), you must traverse the

period the history of which we have supposed to be expunged from the text-books. It is impossible to have a school in which Protestant sentiment prevails so conducted that nothing offensive to Roman Catholics will be taught.

Even if it were strictly true that there is nothing taught in the public school which is contrary to the belief of the Roman Catholic, is every hindrance to him taking advantage of the school removed? While nothing offensive is taught, is there not a possibility of a defect being in the system so great as to render the system well-nigh worthless? Are there not Protestants who believe that schools in which the intellectual faculties are developed, it may be highly, while the moral and spiritual faculties are wholly neglected, are at least dangerous to the community? Are there not Protestants who would hesitate to send their children to such schools? Or would the school be greatly better if it sought to draw all its morality from the principle of love to man? No doubt this principle must occupy an important place in every system of morality; nay, more, there is no doubt that, if rightly acted upon, it would in every case lead to just and righteous dealing between man and man, and to deeds of highest benevolence. But what Christian will trust this principle when divorced from that higher one, even supreme love to God? The thought that I am to love my brother is noble; but how am I to find my brother except through our common Father? Until I can say, "Our Father who art in heaven," must not my love for my brethren on earth be halting and uncertain? Does not the contemplation of such one-sided instruction give to, at least some, an idea of how a Roman Catholic looks on a system of education which, in his estimation, errs, not in what it teaches, but in what it leaves untaught? If he places the doctrines of his church, its catechism, etc., where we place morality, and that, too, as, in his opinion, in the only way in which morality can be taught successfully, is he so far astray in spurning all other schools, and clinging alone to those where alone this teaching can be had? Clearly, the fault of this argument is not in the conclusion, but in the premises, which is simply to say that the error lies in his being a Roman Catholic.

It is objected that, if the Roman Catholics' demand is granted, if they are authorized by law to organize themselves for school purposes, and to tax themselves for the support of their schools, if a share of the public funds devoted to education is given them,

then the country is arming them with the authority of law to spread Roman Catholic doctrine ; and the question is asked, Is not the country a Protestant country, and the public money Protestant money ? Undoubtedly, if this reasoning be faultless, a very strong case is made against the Roman Catholic contention. But is the reasoning correct ? Will the premises stand the test of examination ? Is this a Protestant country ? The answer will be "Yes" or "No," according to what you mean by a Protestant country. If, in order to be Protestant, a country requires only to have a majority of its inhabitants Protestants, then Canada is a Protestant country, and Manitoba a Protestant province. If every country, the sovereignty of which is confined to Protestants, is Protestant, then Canada is a Protestant country. But do we look up to the Crown as a source of authority, or as the exponents of the country's views or policy ? Away back in the days of despotism, what the king was that was the government ; who will say that such is the case now ? Not upward to the king, but downward to the people, we now look for the source of the country's power ; and must look thither while the age of democratic government lasts. Consequently, if you would determine whether the country is Protestant, you must find out what the people are.

Has the investigation been carried far enough when we discover that the majority are Protestants ? Are we then entitled to say that the country is Protestant ? Such a conclusion might have been sufficient basis on which to declare the country Protestant in the days before the passing of the Catholic Emancipation Bill, for then Roman Catholics had no recognized political rights ; but having acknowledged their rights to the suffrage on the same terms as Protestants, must we not concede to them their full share of influence in the government of the country ? Most certainly, Manitoba is not Protestant in the sense that all its inhabitants are Protestants, else this school question would never have arisen. Neither is it Protestant in the sense that all its revenue is contributed by Protestants ; for neither excise officer nor tax-gatherer of any kind makes any enquiries as to the religion of the man from whom he collects taxes. Toward the revenue of the country Catholic, Protestant, and infidel pay equally in proportion to their means, or rather, in our tariff-protected land, in proportion to their purchases. Hence, roughly speaking, the money gathered in taxes from each of these classes

will be in proportion to its numbers ; and a proportionate amount of the revenue of the country is Roman Catholic money. What right, then, have Protestants to say that no part of the public funds raised for educational purposes shall be expended in accordance with the views of Roman Catholics? Is not the very ground on which our theory of taxation rests this, namely, that all taxes are raised for the benefit of him for whom they are collected, and that they are expended in accordance with his desire? Why, then, should not the Roman Catholics' due proportion of school money be expended in accordance with their desire as expressed at the polls and in parliament, the only way in which the people, as a whole, can speak out their desire?

Still the question returns, is this not a matter for the majority to determine? Have not the majority the right to do as they please in everything pertaining to government? That majorities, especially when they are large, have *power* to do as they please is readily granted; but who will say that "power" and "right" are convertible terms? A stuffed ballot-box, a bribed electorate, may give the power to make a law and enforce it; yet are righteous laws and a just administration likely to result from either process? Even when men honestly cast their vote in accordance with their convictions, who will say that the statute must necessarily be just? The fact that a law is made proves conclusively that there was power to make it; but there is still room for the enquiry, Is the law just and righteous? Is it wise?

Is the Manitoba School Law, in its action towards Roman Catholics, just and right? This leads to another question, On whom, or on what, does the responsibility of the education of children primarily rest? On the state? On the church? On the parents? That all the parties named are interested in their education, there can be no doubt. It is in the state's interest to have good and intelligent citizens; but intelligent, at least, they cannot be unless they receive some education; and even the goodness of the illiterate is often of that narrow character which may easily mistake wickedness disguised in fair outward show for real worth. The church is interested in education because she finds that all through the ages education conducted on Christian lines is a powerful auxiliary to religion. But does the duty of educating the children devolve primarily on either of these? Nay, it is not as much the parent's duty to educate his children as to

feed and clothe them? Had all parents both the time and ability to educate their children, would not the work be done most naturally in the home? And, if done there, what Christian parent would hesitate to enforce lessons of duty by the sanction of religion? Would not every line of thought in such a school lead up to God, even as it must in every school, unless the teacher be such as sees no God in the universe, or finds a legal enactment confining his instruction within the narrow limits of the finite? But whether the parent conducts the education of his children directly, or through the medium of a teacher, is he not responsible before his God as to the method of instruction, aye, and its matter as well? Then, however much interested the state may be, can it rightly interpose between the parent and his solemn obligation in this matter? How fierce the struggle was with the despotisms of old before a man's liberty to worship God according to the dictates of his conscience was admitted! Is there to be a similar struggle with the despotism of democratic governments before a man's right to educate his children in accordance with his own views of what education ought to be, untrammelled in his work by a tax in behalf of a school which he patronizes not, is acknowledged? Or is the despotism of democracy to prove far more grinding than that of autocratic government ever did, and so crush out all freedom of dissent from its will? God forbid that this should be so; yet are there not even now signs of the approach of this calamity?

To reasoning of this kind the objection is heard, Is not the government now merely the voice of the majority? How, then, can there be a despotism? True, under a democratic form of government the majority is quite safe. The schools established by law, whether called national, or denominational, or whatever form they may assume, while perhaps not being all that any one would desire, will yet be such as the majority can support. But where is the safeguard for the minority? Must they pay for the support of any kind of schools the majority may impose upon them, whether they take advantage of them or not? Is there not some analogy between the position of the Roman Catholics of Manitoba at present on the school question, and that of dissenters in countries in which there is a state church? The church of the majority is just such as the majority think right; yet the minority cannot accept it. So the Manitoba schools are just such as win

the approval of the majority ; while the Roman Catholic minority, although compelled to pay for the support of these schools, refuse to attend them. To assert that these schools are neither English Church schools, nor Methodist schools, nor Baptist schools, nor Presbyterian schools, does nothing to break the force of this analogy. Whatever these schools are, they are such as the majority have made them, and such as the minority cannot accept. In this country the churches have been put on an equal footing by a process of levelling down. Few, probably none, will maintain that equality in school matters should thus be reached. Few will deny the state's right, nay, its duty, to demand a certain amount of secular education for every child. But without a system of state-aided education, such a demand cannot be enforced. Then, is it not clearly the state's duty to respect all irreconcilable differences with regard to education that may be among us, and, as far as possible, put all parties on an equal footing ? And this is all the easier done in that, in the meantime at least, two classes of schools, Protestant and Roman Catholic, public and separate (call them what you will), are all that are needed to satisfy our people. Why should not these systems of education be permitted to work side by side, on an equal legal footing, until experience demonstrates, beyond gainsaying, which is the better ? What Protestant need fear for the results ? If our system cannot hold its own, even if placed at a disadvantage as compared with that of Romanism, it is little worthy of the encomiums so often bestowed upon it ; if it cannot hold its own when placed on an equality with that of Romanism, it is unworthy of support.

While there are indications of a determination among Roman Catholics in Quebec, that hitherto impregnable wall of Romanism, to assert their liberty in the face of the opposition of the priesthood, while the papal nuncio is speaking to his fellow-churchmen across the lines in more measured terms in regard to this school question than heretofore, is it wise for the Protestant majority of a province to enact a school law which must eventually throw Roman Catholics on the defensive against all things Protestant ? It is better far to speak now, to speak at all times, in love's gentle tones than in law's harsh accents.

JAMES FARQUHARSON.

Pilot Mound.

THE ORGANIZATION OF OUR WORK AMONGST THE YOUNG.

THE question of organizing the work amongst our young people will likely come before the next General Assembly, and it may be of advantage should the subject be briefly discussed beforehand. Permit me, therefore, to indicate what seems to me the line along which we ought to move. There should be unity in our work, and we should not unnecessarily complicate our machinery. Where we already have an engine capable of additional attachments, we should not introduce new "plant." The last Assembly appointed a large and representative committee to consider the relation of our young people's societies to the church and report. They have simply the work of collation, comparison, and suggestion. We cannot forecast their report, but let us assume, what is extremely probable, that they will recommend the formation of a Presbyterian young people's guild, under some form or name; then why not make the convener of this committee convener of a standing committee on the "Religious Welfare of the Youth of the Church," and merge the present Sabbath-school Committee in this one of more inclusive scope? The Sabbath-school Committee is working on plans which would exactly suit such a committee. The whole literary machinery is already set up in our course of Higher Religious Instruction, and only needs expansion and adaptation to meet the demands of a guild. Each department of the work could be relegated to a vice-convener, as in the English Presbyterian Church, and a secretary-treasurer could oversee the office work of the whole. The staff necessary would be:

(1) Convener. Having general oversight. He might take charge of one of the lighter departments if necessary.

(2) Vice-convener for guild, who would attend to all correspondence and business relative to young people's societies.

(3) Vice-convener for Higher Religious Instruction, who would oversee the examinations on the prescribed syllabus and all matters connected therewith.

(4) Vice-convener for Teacher Training, who would conduct the course now laid down with the approval of the General Assembly, and promote, as best he could, the greater efficiency of our Sabbath-school teachers.

(5) Vice-convener for Home Study Leaflet, who would see to the regular issue of this periodical.

(6) Vice-convener of Systematic Beneficence, who would suggest methods, and, after approval, see to their execution, having in view the development of the grace of liberality amongst the young.

(7) Vice-convener for Statistics, to whom the work of collecting the annual returns and digesting them for the report to the Assembly would be committed.

(8) A secretary-treasurer, who would rank with the vice-conveners, and give his whole time to the business of the committee, doing the office work for the several conveners and keeping track of the whole work, so as to preserve balance and unity. Such an officer ought to be a good business man, and familiar with educational and Sabbath-school work. His salary need not be more than \$1000 or \$1200. It is impossible to carry on our work longer without some one to bear the burden of such work. Dividing it up, without focusing its details in the mind of one who can take in the whole field at a glance, would only be to court confusion and friction.

These eight officers, with such other persons as it might be thought proper to appoint, would form an executive board who would meet at least twice a year, oftener if necessary, and whose travelling expenses would be paid. In mutual consultation each would advise on the work of the others, and the whole work would have the advantage of the combined wisdom of the best specialists the church could appoint.

Let us look at the work of these departments briefly in detail.

(1) The convener must be by no means a mere figure-head, but a broad-minded, energetic leader, who has definite ideas, no hobbies, and firmness enough for a field-marshal. The Free Church put such a man as Dr. Whyte in this position; the Church of Scotland, Dr. Cameron Lees; the English Presbyterian Church, Drs. Oswald Dykes and J. Munro Gibson. These are all conveners of such committees in their respective churches. Last Assembly spent considerable time in canvassing the merits of parties and balloting upon their names before a secretary to the Foreign Mission Committee was appointed. The position was felt to be so important that no hasty designation should be made. Equal care and deliberation should precede the appointment of a convener for a Committee on the Religious Welfare of

the Youth. Home and foreign missions are second to this in importance. No position in the call of the church is so honorable and responsible as this would be. The convener would be the captain-general of our Sabbath-school army. He ought, decidedly, to be a pastor in actual service, and with years of experience behind him.

The vice-conveners would have the entire management of the work in their several departments, but in correspondence with the convener. No important step should be taken without consultation with him in the intervals between the meetings of the executive board.

(2) I can say nothing about the duties of a vice-convener for the guild, as the committee has not yet reported; but his duties would be such as the constitution would devolve upon the general manager of the scheme.

(3) Although as yet mainly supported by our Sabbath-schools and Bible classes, the syllabus of the scheme of Higher Religious Instruction is drawn up, designedly, with no reference in its regulations to any special section of our church membership, except as marked off by age. Its framers hoped for the time when all, old and young, would avail themselves of some portion of the plan of study which it recommends. The writer has several times proposed its amplification, but the Sabbath-school Committee has not as yet felt prepared for this. Besides the department adapted to our Sabbath-school scholars—the Biblical and the doctrinal—we already have church history and essay, which our young people's societies might adopt with profit. It would be easy to add—what have already been considered and drawn up, but not approved—systematic study of the Bible; cardinal doctrines more fully considered; practical Christianity and religious experience; Christian evidences, etc.; or to supplement these purely religious subjects with a course of wholesome reading such as the Chautauqua Literary and Scientific Circles follow, fitting it to the form which our scheme has assumed. We need no new plan. In name, regulations, and objects, the present scheme can be adapted to all the guild requirements without lessening its usefulness to our Sabbath-schools.

(4) For convenience, the Teachers' Course has been printed on our Higher Religious Instruction programme, but it is clearly a separate department of work, and should have independent supervision. The inefficiency of our Sabbath-school teachers is

most painfully impressed upon all who have to do with the results of our Sabbath-school work. We do not reflect upon their motives or zeal, but simply state a fact which it is worse than foolish to gloss over with compliments. Those of us who have read the answers sent in at the last three examinations on the Sabbath-school lessons have been amazed at the evidences of perfunctory work which they disclosed. It was easy to see, in many cases, that the teacher, and not the scholar, was to blame for the answer given. The clamant need of our schools is better-trained teachers. Our teachers are willing to be trained. They deplore their own inefficiency more than pastor or superintendent can do. How can we help them? The Sabbath-school Committee are trying to answer the question, and they would help more effectively if one person could give his attention exclusively to this department. We have published a handbook which competent judges have pronounced to be one of the best written on the subject of Sabbath-school management; we are introducing our teachers to the most improved methods, with ample assistance in detail, in the Teachers' Preparation Leaflet; and we lay before them, for careful study, with analysis, the best handbook on the art of teaching as applied to the Sabbath-school that has yet appeared. These well-laid plans entail an amount of correspondence and study which would absorb the whole sparetime of one man. For their success, they require the close attention of one who will be quick to mark defects, and capable of laying well-digested proposals for improvement and extension before the committee.

(5) With a circulation of 4,000, and paying its own cost, not to speak of its incidental services in keeping the work of the committee before the church, there can be no question of the success of the Home Study Leaflet. The testimony to its usefulness, when used, is unanimous. The only difficulty seems to be to get the scholars to use it, and that is only a clearer demonstration of the evil that it tries to remedy. Our scholars won't study their lessons at home, and parents are careless whether they do or not. Every effort is made to conform the questions to the single end of promoting a study of the lesson text, so as to prepare the scholar for the teacher's instructions. At the same time, it tries to promote daily reading of the Bible, regularity of attendance, and systematic giving. The work of publishing it is quite enough for one person to attend to, and its editor should be one who reads

the answers to the questions from, at least, one Sabbath-school. If any improvement has been noted during the last year, it is mainly due to the hints given by the less brilliant scholars in their unanswered, or incorrectly answered, papers.

(6) We have done little as yet in regard to Systematic Beneficence. The Board of Sabbath-school Work in the Presbyterian Church in the United States is giving it much attention at present, and their methods are thorough and popular. They illustrate what a central office may do in laying the foundation in our Sabbath-schools for a larger-hearted church of the future. If we could place the whole subject of Systematic Beneficence in the hands of an earnest, prudent vice-convener, who would work in concert with all the schemes of the church, the practical results would be very different from those now exhibited by the lean and lonesome financial columns of our Sabbath-school report.

(7) Formerly the whole work of the Sabbath-school Committee was the collection of statistics, and many most efficient conveners found it burdensome enough. It requires an amount of patience, persistence, and punctuality which an ordinary man can rarely exercise along with a conscientious discharge of pastoral duties. Yet we are working in the dark if we do not have reliable figures to tell the exact state of our Sabbath-school affairs. The man who handles skilfully the fairly full and correct returns we now receive gives us data that we may as safely rely upon as the mariner does upon his barometer and the weather probabilities. It is of vital importance that every school should give full and truthful answers to all the questions sent down, but to secure these the vigilance of a vice-convener would be taxed to its utmost capacity.

(8) When it was proposed in committee, in 1889, to ask the General Assembly to appoint a general superintendent of Sabbath-school work, the writer feared that the proposal was premature, and would really defeat itself. It was saved from rejection by a motion to send the matter down to the presbyteries. Some good, no doubt, resulted from the discussions that ensued; but it is doubtful whether the church is yet prepared to do as it was then requested. I would submit, with all deference to the views of others, that the proposal made in this paper is preferable, namely, to assign the departments to competent vice-conveners and engage a paid secretary-treasurer. He need not be a minister; indeed, a layman of good business ability and intelligent sympathy with

our work would be preferable. His work would be mainly clerical, and therefore (pardon the anomaly) he need not be a clergyman. The salary would be less than a pastor of equal ability would be willing to accept. Each branch of the work would be brought within the limits of one man's ability to supervise. Better work would be done than if one Hercules tried to carry the whole Sabbath-school Atlas upon his shoulders. By putting men in charge of the Sabbath-school work of our church who are pastors, superintendents, and teachers in active service, and bringing them to consult together over the whole work and each others share of it, we secure, as far as it can be secured, the maximum of "sanctified common sense" available.

One point more I would touch upon. We are often asked, "Where are the funds to come from?" Well, does not the Masterworkman furnish the tools and the supplies? The committee began its work, in 1889, with not one dollar in its hands. It expended in 1889-90, \$367.37; in 1890-91, \$701.95; in 1891-92, \$1068.28; and never has been hampered seriously by a lack of funds. There has been a deficit at the end of the year, but that is a "working" balance on the right side. If the balance were the other way, it would show that the committee were not faithful up to the full measure of their opportunities, and the contributions of next year would be checked. All we have to do is to exercise the same honest conscientiousness in handling the Lord's money that our fellow-men would expect from us in dealing with trust funds, and we may rely upon all we require for the work He lays upon us. We touch the fountain-head of all the church's liberality when we ask for money at headquarters. A minister was once soliciting a subscription to some worthy object from an old college friend whose wealth and whose generosity were equally famous. He was told to leave his papers, and the claims of the cause would be looked into. He expressed some impatience at the delay, and ventured to wonder why the Lord didn't give him more, so that he could assist such claims more liberally. "Look here," said his friend, "do you know why the Lord gave me more money than He gave to you?" Astonished at such a question, the minister could only stammer "No." "He knew I would take better care of it; that's why." A sharp answer, and probably correct. If we are faithful, and use the money we get wisely, we shall be entrusted with more and more as the work grows.

St. John, N.B.

T. F. FOTHERINGHAM.

TWO DAYS IN SALT LAKE CITY.

THOUGH it is somewhat late to give an account of the General Assembly's halt, on its way to Portland, Oregon, in this inter-mountain city, yet a description of the city itself and our entertainment there may not be uninteresting to the readers of **THE MONTHLY**.

It was a beautiful Sabbath morning in May, after having passed through some of the most desolate and uninviting country that the eye can rest upon, that the General Assembly train in three sections entered this somewhat historic city. Here the different sections—thirty Pullman coaches in all—were side-tracked, the passengers being allowed the use of their berths during their stay.

I was fortunate to have as my travelling companion an elder in my own church, and any minister who has been thus accompanied knows what a luxury it is, especially if that elder has the brains to make money and also the heart to spend it.

Presbyterian ministers occupied all the evangelical pulpits in the city that day, so that a person had only to enter the first church he came to in order to hear a stalwart follower of John Knox.

After listening to a sermon in the First Congregational Church by Rev. Dr. Fraser, of Newark, N.J., we hastily ate dinner and proceeded to the Mormon Tabernacle to witness a service by this peculiar people. Their regular hour for service is two in the afternoon, and, although we reached the high brick wall that surrounds this building one hour before that time, we found many of the older members of the church there waiting for the gates to open. I approached an old Mormon,

"With head and feet
Coming together in life's pilgrimage,"

who was accompanied by two of his wives, and entered into a conversation with one of the women of the party. I inquired how long she had been in the city. She informed me that she had come with Brigham Young, from Nauvoo, Illinois, when the Mormons were expelled from that place, and that she had hauled a hand-cart the whole way across the plains. The tabernacle is

a most unique building. It is the largest auditorium in America, and probably never in its history was it more densely crowded than that day. The architecture is unlike anything I have ever seen. If a person can imagine a cocoanut sawed into two sections through its most distant points, and the shell of one of the sections placed on the ground, outside up, and magnified until it would be 250 feet long, 150 feet wide, and 80 feet high, a fair idea of the size and dimensions of this building may be obtained. The roof has no supporting pillars in the inside. The acoustical properties of this edifice are perfect; the faintest whisper uttered at the speaker's platform can be heard in the remotest part of the gallery. The organ—manufactured in Salt Lake City—is the largest in America. The choir, under a skilled leader, was composed of five hundred voices. The music that day was special, and it would be no exaggeration to say that no General Assembly of the Presbyterian Church ever listened to finer singing. There are three platforms of different elevations from which the Mormon speakers address the people, and are used according to the rank held in the church. From the highest the president of the church alone speaks; the twelve apostles, the second order in the church, use the second; and the seventy elders, the third order, speak from the lowest platform. There was no Scripture reading throughout the service, but communion was silently observed during the sermon, water being used instead of wine. The speaker on this occasion was Elder Penrose, editor of the *Deseret Evening News*, who gave us a synopsis of what the Mormons believe. The following is a compendium of their theology: Belief in the Trinity; the divinity of Christ; reception of the Holy Ghost by laying on of hands; the power to work miracles by those called and ordained; baptism by immersion; probation after death; the continuation in the church of divine revelation. Here the speaker informed us that the Mormons had all the scriptures we had, and in addition the later revelations of Joseph Smith. He then proceeded "to trim up Smith's praises in a princely tongue." He said—and he assured us that he was speaking by the Holy Ghost—that Joseph Smith was the greatest man that had lived since the time of Christ; that he had unravelled more mysteries than any man who had lived since the time of Christ. He testified that Peter, Paul, and John had come down from heaven and anointed the said Smith a prophet of the

Lord, and, as many of the prophets of Israel had sealed their testimony with their blood, so Joseph Smith, in prophetic succession, had sealed his testimony with his blood also. Most of our readers know how this prophet, so called, came to his end. Unlike most church services, there was no collection taken up. The meeting was brought to a close with prayer by one of the elders of the church, and I heard a grave divine remark as we passed out of the building, "If I had heard that prayer in any other place but the Mormon Tabernacle, I would have said that the man who offered it was a good Presbyterian." It was estimated that 10,000 persons were present at the services that day. In the evening a union missionary meeting was held in the theatre, at which addresses were delivered by prominent members of the Assembly. This meeting bore fruit immediately, for one John Middlemiss, a wealthy citizen of Salt Lake, presented the church with property valued at \$360,000 wherewith to build and endow a college in the city. To the Assembly he made the modest request that the college be called Westminster, after the much-abused Confession.

Monday was spent in taking in the sights in the city and surroundings. Salt Lake is a city which both nature and art have combined to make doubly attractive. Nature has provided a wall of snow-capped mountains on three sides, natural gas wells, hot sulphur springs, and the densest salt water in the world, with the exception of the Dead Sea; while art supplies open mountain-water viaducts on each street, and some of the most remarkable buildings in America.

In the morning we enjoyed a bath in the hot sulphur water, so famed for its cure of rheumatism and kindred diseases, and then proceeded to view the buildings erected by the Mormons before the Gentile population began to come to the city. Those of peculiar interest to the traveller are the following: The house where Brigham Young kept his wives. This building is called the Lion House, from the figure of a lion which sits above the front door. The house is a two-story building, rectangular in shape, with a large hall running from end to end throughout its entire length. In compartments on each side of this hall lived the wives of the Mormon prophet; only three of the surviving wives occupy this large building at present. Next to this on the same street stands the Beehive House, so called from the figure of a beehive on the roof. In this house the prophet lived

and received his friends, until later days, when a beautiful stone building close to the Beehive House was erected, which has still continued to be the home of the presidents of the Mormon Church. The Gardo House, a gorgeous building, built for Ann Eliza, the favorite wife of Brigham Young; the tithing quarters; the eagle gate; and the school for Brigham Young's numerous children, are all places of interest to the tourist. All this property has been confiscated by the United States Government, and is at present in the hands of a receiver pending the decision of the courts; the church in the meantime pays rent to the government for all buildings used for ecclesiastical purposes. The Gardo house, however, has been turned into a Keeley Institute. The temple was next visited. This is the largest building of its kind in America. Thirty-nine years have been spent in building it, and it is not yet completed. It is rectangular in shape, and has six spires, three at each end. It is built of gray granite. The walls are fourteen feet thick at the foundation and seven feet thick at the top. On the summit of the centre spire at the east end of the building is a circular stone six feet in diameter, on which stands the figure of the angel which is reported to have brought the plates to Joseph Smith from which he translated the Book of Mormon. This angel is twelve feet in height, and in the attitude of blowing a trumpet. The whole statue is overlaid with gold leaf. Various devices are cut in the granite on the outside of the building—the sun, the moon in all its phases, the clasped hands, the All-seeing eye, and others. In the front wall, at a distance of about sixty feet from the ground, is a white marble slab bearing the following inscription :

HOLINESS TO THE LORD.
THE
CHURCH OF JESUS CHRIST
OF
LATTER DAY SAINTS

Commenced, April 6th, 1853.

Completed, - - - - -

As the masonry work of this temple had just been completed, we had an excellent opportunity afforded us of viewing the building, and also the city, from the scaffolding around the spires, which

we were permitted to ascend. I had my hands on the angel's feet, a distance of 220 feet from the ground below. This imposing structure is to be used exclusively for the rites of the Mormon Church, and when completed is never to be defiled by any Gentile foot.

Brigham Young's grave was the next place of interest visited. In his lifetime this remarkable man had reserved for a burying place a little plot of ground containing about one-quarter of an acre in a most beautiful part of the city. This he surrounded with a stone wall, on top of which is placed an iron railing, and here in one corner of this enclosure, encased in six feet of solid rock, lies all that remains of the great Mormon prophet, the impress of whose mind will remain in the city he has founded as long as the mountains that surround it. In this same enclosure lie six of his wives, each grave being marked by a large marble slab covering the spot. The Gentile population is now in the majority in Salt Lake, and the present city council has forbidden the burial of any more of Brigham's wives or children within the city limits.

In the afternoon the Assembly was taken to Garfield Beach on the shore of the lake, eleven miles distant from the city, where a pleasant time was spent in boating, bathing, etc. Though it was early in May, and the water cold, yet many an aged divine ventured into the saline element. This is a splendid place for a beginner to learn to swim, as it is impossible to sink owing to the buoyancy of the water. So great is the percentage of salt in this lake that no form of life exists in it. Tons of salt are annually shipped from its shores to the mines of Idaho, Montana, and Colorado for flushing purposes. On our return to the city, supper was hastily partaken of. The steam whistles then summoned the clans on board, and in a few minutes the Assembly was again *en route* to Portland. As we passed the gas wells they were set on fire, and the illumination that night was a sight beautiful to behold. Thus closed the two eventful days in this beautiful city.

W. A. BRADLEY.

St. Thomas, North Dakota.

THE ALLIANCE OF THE REFORMED CHURCHES.

A FRIEND has called my attention to an article which appeared in the December number of THE MONTHLY, in reference to the Toronto Council of the Alliance of the Reformed Churches, in which I seem to have fallen into an error, which should be corrected. Referring to the fact that too many papers were crowded into the programme, and too little time allowed for discussion, it was added: "The evil was so fully recognized at the late council that a remedy was, at the suggestion of the Business Committee, adopted. It was agreed that in future all papers for the council should be printed and circulated among the members some time in advance, but not read in the council. The entire time allotted to the subject is to be devoted to the discussion of the paper under a rigid time limit, the author of the paper being allowed ten minutes to reply."

I was not myself present in the council when the subject was under discussion, but depended for information on gentlemen who were present, but who, it is evident, somewhat misapprehended the action taken. The goodly volume in which the Proceedings of the Fifth General Council of the Alliance of the Reformed Churches are embodied has been in my hands for several weeks, and I cannot discover that any such course was suggested by the Business Committee, or adopted by the council. My informants had probably mistaken the action taken upon Sheriff Cowan's motion for its adoption by the council. The motion is as follows, viz.: "That with the view of saving the time of the council and providing more time for the discussion of the important subjects brought before it, all papers to be submitted to the meetings of council, beginning with 1896, be printed and given to members at least one day preceding that on which the subject is to be discussed; that the discussion be opened by two speeches, being limited to five minutes; and instead of opening the discussion, the author of the paper be allowed ten minutes for reply."

This proposal agrees, in its main features, with that described by me in the December MONTHLY; but it was not recommended for adoption by the Business Committee, but by a private member

of the council. Moreover, it was not adopted by the council, but referred, at the suggestion of the Business Committee, to the eastern section. This reference, no doubt, implies that the sheriff's plan was regarded as worthy of careful and perhaps favorable consideration; but cannot be said to commit the council definitely to its adoption, or to indicate that the eastern section is bound to act upon it. My criticisms in the December MONTHLY do not, therefore, apply to any plan adopted by the council, but are quite appropriate to the proposal referred to the eastern section.

WM. MACLAREN.

Knox College.

YON cottager, who weaves at her own door,
 Pillow and bobbins all her little store ;
 Content though mean, and cheerful if not gay,
 Shuffling her threads about the livelong day,
 Just earns a scanty pittance, and at night
 Lies down secure, her heart and pocket light :
 She, for her humble sphere by nature fit,
 Has little understanding, and no wit,
 Receives no praise; but, though her lot be such,
 (Toilsome and indigent) she renders much ;
 Just knows, and knows no more, her Bible true—
 A truth the brilliant Frenchman never knew ;
 And in that charter reads with sparkling eyes
 Her title to a treasure in the skies.

O happy peasant ! O unhappy bard !
 His the mere tinsel, hers the rich reward ;
 He praised perhaps for ages yet to come,
 She never heard of half a mile from home :
 He lost in errors his vain heart prefers,
 She safe in the simplicity of hers.

—Cooper.

TO THE MEMBERS OF THE ALUMNI ASSOCIATION.

DEAR BRETHREN,—Some time after last writing you, from Chefoo, Mrs. Goforth, Little Paul, and myself were all taken down with dysentery, and it was not until October 6th that it was thought safe for us to start for home, by which time Dr. and Mrs. Malcolm, Miss Dr. Graham, and Mr. Grant had arrived. We piloted them inland, arriving at Chu Wang on Nov. 7th.

After a few days spent in setting things in order at home, I went off on a tour to Long Yin Nsien, Chang-te-Fu, and other places. At the former city we stayed ten days, because it was the time of the fall fair, and, consequently, gave opportunity of meeting many people.

We next went to Chang-te-Fu, where we again spent ten days, going out daily into the streets for several hours, preaching.

The citizens were friends, as usual, and at no time did they show us any rudeness; but on the third day, while the people were quietly listening, a policeman came and roughly took away the table and bench we had hired for the day, and then ordered the people off, reviling them for giving heed to false doctrines. On asking him on whose authority he ventured to treat us thus, he replied, "The mandarin's." "Very well, then; we will see his honor." With this we went to the Yamen and sought an interview with the official, which was granted. We stated our grievance, and said that we had felt no little surprise when the policeman said he acted according to his honor's order.

The official replied that he had not issued any such orders, nor would it be lawful for him to do so, since we had the Emperor's decree to preach everywhere. He then told us he would correct the mistake and protect us. We said that since a false impression had gone abroad among the people we wished to go back to the place from which we had been driven to preach. "You may go again to the same place to-day," said he, "and I will also have the table and chair given to you, and send an official to see that order is kept." We assured him the people always treated us civilly, and would need no one to keep order when we preached. During the course of our conversation the official said, "I hear you preach good doctrines." We took advantage of this remark to have him read from our Bible Rom. xiii. 1, etc. He was pleased with the passage, and said the people ought to know this. "True," we said, "and, if they did, it would be much more easy for your

honor to govern them." The interview ended, we hastened back to where we had met with the opposition and commenced preaching. In a short time an official with about a dozen attendants came. He might be compared to the chief of police in our cities. On coming forward he bowed to me. The policeman who had interfered with us now looked badly scared. When I pointed him out, the official sternly ordered him to restore the table and bench to us. The official then arose, and, addressing the vast crowd, said, "The foreign teachers came here by permission of our Emperor; therefore any one molesting them disobeys the Emperor. You are at liberty to listen to them or not, just as you please." Then, turning to me, he asked if I was satisfied with what he had told the people. "Perfectly," I replied. "Now," said he, "preach your doctrines while I sit here beside you." With this he sat down, and I arose to address my largest Chinese audience. That evening we returned to the inn rejoicing that our Lord had gained such a victory. All we want is that the people be allowed to listen or not, as they please. The Gospel is bound to win their hearts.

During the remaining days the mandarin sent twice to enquire if the people were treating us properly.

Leaving Chang-te-Fu, we returned eastward toward Chu Wang. We made short journeys, preaching at the towns and villages by the way.

At one village, where the people have become quite friendly, we were cheered by the intelligent interest shown in the Gospel by an old man named Ma, and at another village by a school teacher named Knoa coming to enquire. This man Knoa is a fine-looking old man with white flowing beard. It appears that some time ago the old man heard Mr. MacGillivray preaching, but it was too much for his Confucian pride, and he went away displeased. However, on that occasion he bought a couple of books to examine for himself, and hence the change; for as soon as he heard a foreigner had arrived he came, and, without wasting time in enquiring about the wonders of the west, he told me he came to hear me explain the Jesus doctrine. He seemed as teachable as a child, and wondered at God's plan of redemption.

I arrived home on Dec. 13th; then we had the fair for eight days at Chu Wang.

This year I left Messrs. MacGillivray and MacVicar to run the chapel, and I, with Mr. Su, went into the street. I was delighted

to find the attention of the crowd better here where we live than at any other place, though those who were opposed to us were more bold in making it known.

We instantly challenged any one in the crowd who ventured to speak evil of us. During the fair posters were put up all over the town saying the vilest things against us, and calling upon all to rise up and expel us from their midst. We daily, on the street, defied the inventors of these evil reports to produce a little evidence in support of them. It is plain that, in spite of the devil's opposition, we are ever growing in favor with the people. Since the fair I have been visiting the surrounding villages. At this season of the year the village people have nothing to do. We have no trouble in securing an audience any time. At one of these villages visited, as soon as I arrived, the people said, "The Jesus preacher has come to tell us the doctrine. Let us bring him a table and chairs." Soon we had a table and three chairs, one for each of us.

At another village, as soon as we entered, a wealthy man in the place brought me a chair, and after I had been speaking for some time he brought me a drink of water. With but one exception we have been kindly treated in all the villages, some of the people listening even for hours. The one exception was a village about a mile from here. I first spoke, but got no response; Mr. Su next spoke, with no better success; then Mr. Li spoke, but they only mocked him, till in despair he turned to me, saying, "What is the use of trying to speak to this people? They only laugh at me."

I then read the riot act, Matt. x., xi., xv., and commented upon it. As I did so a sudden fear seemed to come over them, and they became attentive listeners, and when we left they were most friendly, and apologized for their conduct.

The village work can be carried on right through the winter, because we seldom have snow, and the sun comes out pleasantly warm each day. The sun is the only fire which millions of the Chinese can afford; hence you can find them any sunny day ranged along the sunny side of their houses. If there happens a stormy day, I find work in personal dealing with the hospital patients in their rooms. Mr. MacGillivray and myself, with the native helpers, have gone over all this region, and in some parts again and again, and yet no one, as far as we know, has accepted Jesus as Saviour. Pray with us that the Holy Spirit may come and change this vast desert into a garden that shall rejoice and blossom as the rose.

J. GOFORTH.

Honan, China.

LEPERS.

IT may not be generally known on this side of the Atlantic that leprosy exists, on a large scale, as a disease to be dreaded to-day. At one time it was common throughout Europe and the British Isles. The Crusaders, returning from the Holy Land, brought it with them, and as a result numbers of cases were found scattered over all the continent. The disease was very rigorously dealt with. In England, when a man was found suffering from it, he was brought before the authorities, regularly tried with much solemnity, and found guilty of leprosy as if it were a crime. His punishment was that he was driven from the neighborhood of all healthy people, compelled to wear a peculiar dress, and carry a bell, which he had to ring when any one approached, calling out: "Unclean, unclean!" The sufferer was thus forced to live utterly alone, far from all human habitation, a veritable outcast, and to provide for himself as best he might until the disease ended its slow course in death. These measures, though harsh, were effective, and we now see their result in the fact that Europe is almost free from the disease, and many people scarcely know that such a thing is now in existence.

In the East, however, such strenuous measures for the stamping out of the disease were not insisted on, and the result is that experts believe that never in the world's history has there been so much leprosy as to-day. It is estimated that there are now half a million of lepers in India alone, and in China the number, in proportion to the population, is supposed to be even greater. Efforts have at times been made to induce the government of British India to do something to check the spread of the disease. Nothing has so far, however, been done by the government which is at all equal to the necessities of the case, and the only agency which has made any attempt to deal with the question on a large scale is the "Mission to Lepers." This mission has been in existence in Great Britain for eighteen years, but apparently little was known about it in Canada until last autumn, when information in regard to it was spread through the visit of its founder and present superintendent, Mr. Wellesley C. Bailey, as a delegate to the Pan-Presbyterian Council.

The "Mission to Lepers" was founded by Mr. Bailey in the following way. To quote his own words: "It was at Ambala, in the Punjab, December, 1869, that I had my first introduction to the lepers. I had just joined the American Presbyterian Mission, and the senior missionary at the station was the well-known Dr. J. H. Morrison. One morning he asked me to accompany him to the leper asylum. To my surprise, I found it was but a little way off, just on the other side of the road from my house, yet perhaps numbers had, like myself, passed by in utter ignorance of the fact that, within a stone's throw of the public highway, men and women, suffering from the dread disease of leprosy, were being sheltered and kindly cared for. The asylum consisted of three rows of huts under some trees. In front of one row, the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces, a look of utter hopelessness. I almost shuddered, yet I was at the same time fascinated, and I felt that if ever there was a Christlike work in the world it was to go among these poor sufferers and bring them the consolations of the Gospel. I was struck by the way in which their poor, dull faces would now and then light up as Dr. Morrison explained some precious, comforting truth from the Word of God. Such were my first impressions, confirmed by subsequent experience, for I have ever found that the Gospel has a special power among these poor outcasts. After a while Dr. Morrison, seeing I was attracted by the work, offered to make it over to me altogether, and from that time it became essentially my own. Ere long I began to realize the blessings which such institutions confer, not only on the lepers themselves, in bringing relief to mind and body, but also to the public generally, by removing from their sight such pitiable objects, as well as probably checking the spread of the disease through contagion.

Two years later Mr. Bailey paid a short visit to Ireland. His description of the miserably wretched condition of the lepers whom he had met with in Ambala and other parts of India touched deeply the hearts of a few personal friends, and it was proposed to try, with God's help, to do something to relieve their sufferings. For this purpose a sum of \$150 annually was promised, and thus was founded the "Mission to Lepers in India." The interest spread. The publication of Mr. Bailey's little tract,

"Lepers in India," awakened public sympathy, and at the end of that year, instead of the modest sum first guaranteed, the contributions amounted to nearly \$3,000. Such an indication of the divine favor was not to be mistaken, and, humbly trusting that a yet larger blessing would be vouchsafed, it was resolved to "go forward."

At Subathu, in the Punjab, the Rev. John Newton, M.D., had for some time been carrying on work among the lepers with the scant means at his disposal. In 1875, Mr. Bailey offered a small sum of money to aid in this special effort. We quote from Dr. Newton's letter: "What you say about the lepers almost startled me. Whilst walking here from K., I had been turning over and over in my mind what to do to get funds to meet the wants of these people. I have eleven in the poorhouse, but there are hundreds in this region, and I have been compelled to refuse admission to many most urgent cases. If you are willing to entrust to me the stewardship of the fund, I, for my part, will thankfully accept it, and will look to the Lord Jesus to enable me to discharge it faithfully." Acting on behalf of friends at home, Mr. Bailey at once authorized Dr. Newton to admit five of the most pressing cases, at the same time promising an annual grant for their support. This was the first instance in which funds were given by the mission to help an asylum already established.

In 1878 those who had been directing the work at home, feeling that the responsibility was heavy, thought it better to add to their numbers by forming a committee. The work had been proceeding in this way. The society was providing homes for men and women, and also for the untainted children of leprous parents. In these asylums the lepers receive medical treatment, which does much to lessen the repulsiveness and alleviate the painfulness of the disease; but, far more than that, they receive Christian teaching, which is very precious to them in their condition as outcasts and sufferers. One especially interesting department of the work is the effort being made to prevent the children of lepers from becoming victims to this terrible disease. If the parents consent to give them up, the children are placed in homes, where they are cared for very tenderly. This separation is not as great a hardship to the parents as at first appears, since they are allowed to see their children at times;

and in some instances the Home for Children is within sight of that for the parents, so that they can watch their children as they play. Among the many cases in which this separation has been effected, with the exception of one instance, there has been no appearance of the disease in the children.

The general work of the mission went on increasing until it spread over a large portion of India; and lately such urgent appeals have come from missionaries in China that, last year, the committee decided to build two hospitals there of their own, and to give aid to two others. The need in China seems specially pressing; the number of lepers in some districts is so great that the building of asylums for them is impracticable, and the proposal is to treat them for a time in hospitals, and then, in order to make way for new patients, to allow them to return to their homes and tell others of the benefits they have received.

Mr. Bailey often says that no one need be considered a hero because he works among lepers. The disease is not infectious; with ordinary care no one need contract it, though it is contagious in such close intercourse as that of family life.

The disease, as it exists now, is supposed to be identical with that we read of in Bible times, and we are told that, in its more terrible forms, nothing that we have ever heard of its repulsiveness is too strong to describe it.

The lepers receive the Gospel very readily. As an example, at the time of Mr. Bailey's last visit to the station at Purulia, in 1889, out of the whole number of 116 inmates all but five were undoubted Christians.

Altogether, the society is now carrying on work at thirty-three different centres in India, Ceylon, Burmah, and China, and it has lately been asked to begin work in Japan. The mission is entirely undenominational, and is working with twelve different missionary societies.

The first association in Canada in connection with the mission is the one formed in the beginning of October at Guelph, Ontario. This association will gladly send information about the work to any part of Canada.

Guelph.

LILA WATT.

ADDRESS TO GRADUATING CLASS.

THE present occasion is fitted to bring home forcibly to us how continuously we are dropping off portions of past life and going on to what is new. Your student days, indeed, are not over, nor are you now absolutely beginning the practical work of the ministry. And yet to many of you college days are over, and you stand on the threshold of enlarged and more unreserved ministerial activity. On more than one occasion yet, before you fully and formally enter upon your life work, you will be addressed specially in reference to it. At present it falls to me to voice the thoughts and feelings of those who have been privileged largely to direct your studies during the last few years, as we bid farewell to you in that relationship which has existed so pleasantly for a time, and wish you God's blessing on your work. I can say on behalf of your teachers, and I think I can say on your behalf and on behalf of your fellow-students, that the relations of college life have been so intimate and cordial as to make the bonds between us strong. We who are left will follow you with interest to your yet unknown fields, and we feel that your interest will not cease in the work of your *alma mater*.

You are about to reinforce the ministry of the church by a class greater in number than has in any former year issued from our college halls. Yet, large as your numbers are, they would be much increased if all who were members of your class had continued with you to the end. Many of these are following on at the other stages of the course. Especially will our minds go out in prayerful sympathy to the two whose minds, we are sure, are with us to-night, but whose enfeebled bodies are on beds of sickness; nor can we forget the one of your number who has already been called home.

By God's mercy, you have been sustained throughout a lengthened and arduous preparation, now to enter fully upon a service the most worthy and most responsible that is entrusted to man. It is to be yours to stand in Christ's stead, praying men that they be reconciled to God. You are to carry on that ministry of reconciliation which brought our Lord into this world, and which has its foundation in His atoning death. However different your spheres of labor may be, the ministry is one; its honor and responsibility, in every place where duty calls, is the same.

Consecration to it is not shown by choice of this or that field, but in readiness to be sent wherever the Lord points the way. To some of you it may fall to be workers in places where, but for you, none would be, and you will feel a sacred obligation in work so peculiarly yours, and yours alone. But no less personal is your trust if the place you fill would be filled by some minister of the Word in any case. Unfaithfulness, then, is doubly hurtful; not simply is the flock left untended, but it is positively cut off from the shepherding that would otherwise have been its portion.

You are called to the exercise of the Christian ministry in an age of theological unrest, in which much that had been taken for granted is being questioned. Not only are those forces ever opposed to Christianity presenting new fronts to it, but important variations of view are claimed in the name of religious truth itself. Your position may fairly be regarded as implying settled convictions concerning the great essentials of Christianity. You recognize that God has given His Word, and you have set your seal to this that God is true. On the other hand, it is not to be assumed that you have reached a position of undoubting belief on all the matters that are eagerly in dispute. But even as with your own spiritual nourishment, so is it with your work. Your ministry is to be effectively exercised, not through what is doubtful, but by what manifests itself as truth. Preach certainties. You cannot feed soul-hungry ones on doubt. It may interest those who seek simply to be entertained. It may seem sufficient to those personally indifferent. But when the inmost life of man is awakened and hungry, crying out it knows not for what, doubt is mockery and sorrow. When men are stirred up to real earnestness in spiritual matters, they must have certainties. When a disclosure is given of sin, and the sinner is convicted to cry, "What must I do to be saved?" he cannot rest in a "perhaps." When the heart is tortured by anxieties in life, or prostrated by sorrow, it cannot take comfort in a mere possibility. It wants truth, to which it may hold, and by which it may live; truth which it knows to be truth. Your ministry, then, if it is to mediate a divine satisfaction to human needs, will be within the sphere of what is certainty for you. You cannot, indeed, nor would you wish to keep your mind shut out from matters that are still doubtful to you. You will naturally seek to be in contact with the movements of religious thought, and the new questions that are

being raised from time to time. The sphere of undoubting belief in which you are must be bounded all round by what to you is dark. Only as you make excursions therein will you win new fields of truth, and enlarge for yourself the horizon of light. But this is the work of the study, not the pulpit. In ministering to those to whom you stand in Christ's stead, you are to keep within the sphere which to you is luminous with light. They are not to be led out into the uncertain. Only what you are fully persuaded of in your own mind can you with confidence recommend to others.

Need I remind you that thus you follow the lead of the great Minister, who says, "We speak that we do know, and testify that we have seen," John iii. 11. If true ministers of the Gospel of Christ, you are prophets, sent of God to give effect to His will, and conscious that you cannot go beyond the Word of the Lord your God, to do less or more (Num. xxii. 18). As you preach the certainties which have won their way with the force of God's truth into your own heart, they will be accompanied by the consciousness of a constantly renewed obligation and commission, as with the apostles, who said we cannot but speak the things which we have seen and heard (Acts iv. 20), or like him in whose breast the word was as a burning fire, shut up in the bones, so that, weary with forbearing, he could not restrain.

The truth thus coming from the depths of your convictions will come with all the force of your own personality. The saving and sanctifying truth of God does its work, not in an abstract, impersonal way, but mediated through the heart and life. You are to be not mere transmitters of truth, but yourselves also living thereby. Preach, then, those certainties that go down to the needs of the human soul, and can lift it up towards its ideal. The great certainty is Christ, the Son of God, in whom the great Father's heart of love is disclosed to us, and newness of life made a blessed reality. The preaching that is to be worthy of the name is to be full of Him.

And He who is the great certainty of your preaching is also the strength of it. My dear friends, carry with you the comfort of that strength by proving it step by step on the way. With Christ ever beside you, you cannot but be faithful. Going forth in His strength, and looking for His glorious appearing, may God give you grace to work for Him alone with a pure heart and a single eye, making Him your sole hope, and finding your highest joy in bringing others to know the life-giving certainties of the everlasting Gospel of Jesus Christ.

OUR COLLEGE.

COLLEGE closed on April 6th. We were pleased to see so many of the old friends of Knox in at the closing of the college.

THE graduating class, before separating, met and formed a class society, with J. H. Courtney as president, and James Wilson, B.A., secretary-treasurer.

MOST of our students by this time are far hence—some have gone to Muskoka and Algoma, others are on the plains of the far west, while a few have crossed the Rockies and are preaching the Gospel on the Pacific slopes.

Mr. GEO. LOGIE, B.A., has been appointed to take charge of the preparatory department during the session 1893-4. The appointment will give universal satisfaction. We hope the day is not far distant when the board will see its way clear to make a permanent appointment.

WE are sorry to record the death of Mr. James Lundsborough, one who was with us for three sessions, and whom we all learned to esteem very highly. While among us Mr. Lundsborough was never very strong, yet he was always cheerful and hopeful, and struggled on against difficulties, thinking it might be permitted him to enter upon the work that lay so near his heart; but the Master had better work for him, and called him home. We shall long remember the pleasant ways and kindly words of him who was our fellow-student. We extend our heartfelt sympathies to the bereaved family.

THE class of 1883 had a reunion during the closing days. Most of the members still with us were present. Joseph Builder and Angus Robertson have been called home. Mr. Ballantyne, of London, presided with grace and dignity. The "menu" was worthy of Webb. The speeches of professors and members of the class revived the memories of former days, and strengthened the bonds of affection. Those days are worthy of recalling to mind—then "Knox" triumphed on the football field; then THE MONTHLY had its birth; but in grander victories and a better MONTHLY these days surpass even those. It was noted, as indicating the progress "old Knox" is making, that the class of 1883, perhaps the largest up to that date, numbered fifteen, while in that of 1893 are twenty-seven. Before the gathering broke up organization was effected, and the class of 1883 are looking forward to occasional reunions. And why not? And if the class of 1883, why not other classes?

OUR readers will be pleased to know that THE MONTHLY is being appreciated and favorably noticed across the water. The following is from "Scotland's religious weekly," *The Christian Leader*, of Glasgow,

one of our most ably conducted and highly esteemed exchanges: "We thought we knew the marks of a college magazine—'poor, but pretentious,' as Dr. A. B. Davidson once said, with that Hebraic turn of the head which some of us know so well and once feared so much—poor, padded, and pretentious they usually are, compact of debating society essays, stuffed with cribbed thinking and labored expression, perfunctory papers by reluctant professors, three papers by students upon abstruse subjects, none of the authors of which knew anything about their subjects three weeks before they wrote them, four pages of college gossip, all of it that is not silly, incomprehensible. These be, as we have known them, the marks of the college magazine, to which may be added a chronic lack of advertisements and a frequent insolvency. Such journals are beloved of the gods in that they invariably die young. With regard to these we may, without danger of being set down as a Romanist, say '*Requiescat,*' and without losing our eschatological faith deny them any '*Resurgam.*' But here is a magazine which declares itself boldly on its cover as THE KNOX COLLEGE MONTHLY, and yet is readable and modest, clear-headed and informative on every page—a magazine which may hold up its head in any society with the best of them. KNOX COLLEGE MONTHLY, published in Toronto, is the sort of magazine which a tired critic takes to his easy chair with him for the last half hour, after laying some others which think a great deal more of themselves on the desk, to be tackled with the fresh energies of the morning. The articles in the current issue are all excellent, and we may name for a special worthiness that on 'Whittier,' one on 'The Oxford Summer School of Theology,' and especially one of the brightest and most original papers we have seen for a long time, that on 'Mission Work on the East Kootenay,' of which we shall have more to say in another place. THE KNOX COLLEGE MONTHLY is a credit to the college, to Toronto, and to every Presbyterian in British America."

THE MISSIONARY SOCIETY.

The annual meeting of the Students' Missionary Society was held on the evening of March 7th. Class room No. 1 was filled with students, owing to the interesting and important nature of the business to be brought before the meeting. The first item of business was the hearing of reports from those who engaged in work in the prisons and hospitals of the city during the winter. This work is very encouraging, and the reports showed that the Gospel is not powerless to touch even the hardened hearts of criminals. Mr. R. W. Ross reported on behalf of the Museum Committee. This committee did faithful work during the year. The Board of Management was memorialized to the effect that more cases should be provided for the specimens, and that the room should be properly lighted with gas;

but nothing had been heard officially from the board, nor had anything been done to improve the equipment of the museum. In an interesting letter received from Rev. William Gauld, B.A., of Formosa, the society was informed that Dr. McKay had made a valuable collection for some Canadian museum other than Knox College; but when Mr. Gauld informed him that his collection which is now in the museum is properly cared for, he concluded that he would also present the specimens which he now has to our museum. The board cannot expect that valuable collections will be entrusted to the museum unless they are carefully protected and properly exhibited. Mr. J. H. Borland rendered a brief report from the Library Committee. The librarian's account shows that twenty-four books on missionary topics have been added to that department during the past year. The society hopes that during the coming year this department in the library may be greatly improved. Mr. D. Carswell reported on behalf of the Foreign Mission Band, which was placed last year under the control of the society. Its object is to foster the interest in foreign missions among its members and the students in general, and to lay the claims of foreign missions before societies and churches as opportunity is afforded. Mr. R. G. Murison, the treasurer, had an encouraging report to render. It is hoped, however, that congregations and societies which have been in the habit of contributing to our funds will continue their contributions, and that others also who may not have contributed heretofore may recognize our work. The report from the General Committee was then presented by Mr. L. McLean, regarding the fields to be taken up and the missionaries to be appointed to them for the summer months. It resulted as follows: Northwest field, C. T. Tough; Gleichen, James Menzies; Longlaketon, A. S. Ross, B.A.; Carnduff, J. Burnett, B.A.; Brookdale, W. C. Dodds. Ontario: Kent Bridge, James Skene; Colchester, J. E. Radford; New Dundee and Baden, A. F. Webster; Buxton, R. Drinnan; Franklin, J. B. Torrance; Warren, W. B. McKechnie; Bethune, W. B. Findlay; Providence Bay, George I. Craw; Berriedale, D. W. Thompson; Kilworthy, J. T. Hall; Ophir, William Wallis; Loring, E. Mason; White Fish, W. D. McPhail; Buck Lake, W. G. Richardson; Squaw Island, W. A. Campbell; French River, A. G. Bell; Canal Mission, T. A. Bell; Port Carling, J. A. Dow; Algoma Mills, S. Whaley; Dunchurch, T. Menzies; South Bay, George Arnold; Collin's Inlet, H. McCulloch; Lake Joseph, G. B. Wilson; Worthington D. L. Campbell; Commonda, William Burton.

The election of officers was the next order of business, with the following results: President, William Cooper, B.A.; first vice-president, R. G. Murison; second vice-president, C. T. Tough; recording secretary, J. H. Borland, B.A.; corresponding secretary, A. S. Ross, B.A.; treasurer, J. A.

Dow ; financial secretary, J. A. Cranston ; secretary of committees, George Arnold ; councillors, J. T. Hall, R. F. Cameron ; J. C. Smith, and W. D. Bell.

The president-elect then took the chair. Speeches were made by a number of the new officers, in which they thanked the society for the honor conferred upon them, and declared their intention to serve the society to the best of their ability.

Mr. H. R. Horne then moved a vote of thanks to the retiring committee for the able way in which it had conducted the affairs of the society during the past year. Mr. W. R. McIntosh, the retiring president, replied on behalf of the committee. He thanked the students for the way in which they had assisted the committee in its work, and said that to this fact was due, in a great measure, any success which may have attended the work of the society during the past year. He wished for the society a prosperous history in the future, and said that he would always look with interest upon its work, and expressed his willingness to assist it in any way which might be within his power. The new committee hopes that the twenty-six classmates of our retiring president may entertain similar views regarding the society's work, and may remember the claims of the society upon them when they are settled in congregations.

THE ALUMNI ASSOCIATION.

It is only because some of our alumni have forgotten the purpose for which our association was formed that the attendance at our meetings is not greatly increased. "To promote the interests of our college" is our object ; not to entertain, nor yet to instruct our alumni, though both of these objects may occupy a secondary position. Knox alumni now numbers nearly five hundred, scattered to all parts of the earth. Hence many of them cannot be with us, however much they may desire it ; but there are others, we are sorry to say, so self-bounded that they have lost sympathy with, and interest in, our *alma mater*, and that almost under the shadow of the college walls.

However, those who did come—and men were present from St. John, N.B., to Portage la Prairie—must have felt that the two days were well spent, and have gone home better pastors and better presbyters, while conscious that much has been done to initiate a day of better training for our students.

Business first occupied our attention, and all the reports were encouraging. The day of deficits in our general expense accounts seems to have departed, leaving us a surplus, out of which \$30 was voted to THE MONTHLY. Death, removals, and reductions threaten to affect the "Goforth Fund," the receipts last year being \$1,113, while upwards of \$1,200 is needed

to pay salary and exchange. There is no deficit, however, and sufficient on hand to pay the next half-year's salary due in October. Mr. Burns and the committee appointed with him to secure an interest in this fund on the part of those who are not yet connected with it will, no doubt, bring the fund up again to where it was when we not only paid our missionary's salary, but gave liberally for the distribution of Christian literature among the Chinese. MONTHLY matters were found very promising, though unfortunately the old debts are not quite wiped out, and many of our subscribers are in arrears. The action taken this year, however, was more practical than ever before. The twenty-five men who gave their guarantee—in writing—to share the responsibility for the debts will prove just twenty-five active workers for an increased subscription list; while the representative agent in each presbytery will no doubt soon succeed in having forgetful subscribers pay in advance. With regret we accepted the withdrawal of Messrs. Macdonald and Anderson from the editorial staff. W. G. Wallace is one of our old editors, while W. A. J. Martin is as yet untried. We wish them well in their positions as editors.

The only element of sadness in our meeting was occasioned by the announcement of the death of Rev. Andrew Wilson, one of our ex-presidents. A suitable minute was adopted.

Our "Goforth" letter was grand. Be sure to read it in THE MONTHLY.

Rev. W. A. Wilson's address on the difficulties, methods of work, and needs of the people in India was intensely interesting, while his earnest appeal for men must have touched every heart. We hope it may bear fruit.

The conference topic was well discussed. The executive's analysis of the general topic was exhaustive—on the testimony of Dr. Proudfoot. The papers in each of the five subdivisions were worthy a place even in the columns of THE MONTHLY, while the "remarks" were, on the whole, pertinent to the matter under discussion. The sentiment of the association seemed to be that the men for the ministry are those whom the Lord has called to that work; that a pastor's duty is to prayerfully seek through the family, and by personal dealing, to direct the minds of young men to the Christian ministry with a view to discovering the right men; that presbyteries ought to have a higher realization of their responsibility to the Master for the kind of men they certify to our colleges, and should by kindly, personal intercourse encourage and advise students under their charge; that the college senate should be firmer in insisting on the church's regulations being fully complied with, both as to the course in literature and theology.

The discussion centred mainly about the literary and theological training of the students. The aim of such training is not to load the men with

facts and doctrines, but to fit them for grappling with the everyday problems and duties of a pastor's life. The sum of the words spoken was : To secure this practical equipment requires the very best methods of instruction, as well as the best curriculum possible. As to the latter, Knox is well to the front. As to the former, our professors are hampered, being forced, through the defective literary training of some students, to adopt methods of instruction adapted to their abilities. Hence what is needed is to put our preparatory department on a more satisfactory basis. Either to mend it or end it are the only alternatives. Such a department is needed in the present condition of things ; therefore it must be mended. But how? If the congregations over which our alumni preside will only give effect to their pastors' sentiments by increased contributions, the senate and board will gladly appoint a professor of sound judgment, good teaching ability, and experience in dealing with men, to devote his whole time to this work. Our senate representatives were instructed to convey our sentiments to the college senate ; and we are pleased to learn that, while financially unable to engage the services of a professor just now, the board has engaged the services of one of the graduating class to be tutor in charge of the preparatory department. Mr. Logie is an able scholar, a good teacher, and will do much to mend what it was felt by our association must be mended.

Our new senate representatives are Messrs. Martin, Somerville, and Eastman, and the officers elect are : President, Rev. R. N. Grant, D.D. ; vice-president, Rev. John Mutch, M.A. ; secretary-treasurer, Rev. W. A. J. Martin ; mission treasurer, Rev. Wm. Burns. Committee : Revs. R. Haddow, H. E. A. Reid, J. McP. Scott, D. M. Ramsay, and J. S. Henderson, representing the graduate alumni, and Messrs. Cooper and Budge the undergraduates.

CLOSING DAY.

On Thursday, April 6th, the session of 1892-3 was formally brought to a close. The commencement exercises were held in Convocation Hall at 3 p.m., and an unusually large audience turned out to witness the proceedings. Principal Caven presided, and with him on the platform were Rev. Dr. McVicar, Principal of the Presbyterian College, Montreal ; President Loudon, of the Toronto University ; Chancellor Rand, of McMaster University ; Rev. Prof. McLaren, Rev. Prof. Thomson, Rev. Dr. Wardrope, Rev. W. G. Wallace, and Wm. Mortimer Clark, Esq., Q.C.

The Principal, in his opening remarks, reviewed the work of the session, which was in every respect very gratifying. The attendance showed a good increase over previous years. Twenty-seven students attended lectures in the third year, eighteen in the second, and forty in the first. There were thirty-one in the preparatory department, and probably as many more

in the University classes, making, in all, a total larger than ever before. The quality of the work done throughout the year was of a highly satisfactory character. While, on the whole, the health of the students had been good, there were some exceptions.

The Principal fittingly referred to the absence from the graduating class through sickness, of Mr. J. R. Sinclair, and to the serious illness of Mr. D. A. Burgess and Mr. J. G. Reid. Touching reference was also made to the death of Mrs. Fullerton, wife of the steward, and a high tribute was paid to her memory, which will long be held dear by all who came under her care.

The improved condition of the library was referred to with evident satisfaction. The \$20,000 received last year, the gift of the late James McLaren, Esq., of Buckingham, has been funded, and will form the nucleus of a Library Endowment Fund, by means of which the efficiency of the library will be greatly increased. While the authorities are considering the improvement of the library itself, we hope they will also consider some means of bringing it into closer contact with the students, so that its increased efficiency may tell directly upon them and their work.

Two new scholarships were announced: one endowed by Prof. Thomson to the extent of \$1,200, in memory of the late Mrs. Thomson; and one endowed by the Rev. Mr. Fenwick, of Woodbridge, to the extent of \$100, in memory of his father. This latter prize, which will be competed for biennially, has been placed in the hands of the Literary and Theological Society, to be awarded by them, in accordance with the wish of the donor, for an essay in some branch of Physical Science in its apologetic aspect. Full announcement regarding both these scholarships will be made in the calendar.

Principal Caven then called upon Rev. W. G. Wallace, M.A., B.D., Chairman of the Board of Examiners, to read the results of the late examinations, and every ear became attentive as the various prizes and scholarships were announced. The following is the correct list:

Third Year.

(1) Bonar Burns Scholarship,	\$80.....	George Logie, B.A.
(2) Fisher	60.....	W. R. McIntosh, B.A.
(3) Fisher	60.....	E. L. Hunt, B.A.
(4) Zion Ch., Brantford	50.....	E. A. Harrison, B.A.
(5) Boyd	30.....	W. G. W. Fortune, B.A.
(6) Cheyne	30.....	Jas. Wilson, B.A.

Second Year.

(1) J. A. Cameron Scholarship,	\$60.....	R. G. Murison
(2) Knox Ch., Tor.,	60.....	A. J. Mann, B. A.
(3) " " "	60.....	S. Lawrence
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ination in New Testament Greek.

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tion in Old Testament Hebrew.

The members of the graduating class were then called forward to receive their diplomas. The class, numbering twenty-seven, the largest ever graduated from any theological college in Canada, is as follows:

J. H. Barnett; David Carswell; J. H. Courtenay; W. G. W. Fortune, B.A.; Wm. Dewar, B.A.; D. A. Hamilton; A. E. Hannahson, B.A.; E. A. Harrison, B.A.; W. S. Heron; H. R. Horne, B.A., LL.B.; E. S. Hunt, B.A.; W. R. Johnston, B.A.; John Little; Geo. Logie, B.A.; W. R. McIntosh, B.A.; J. B. McKay; Archibald McLean; J. G. McKechnie, B.A.; Neil Morrison, B.A.; Duncan Robertson; R. W. Ross, M.A.; J. R. Sinclair, M.A.; J. F. Scott; Thomas Smith, B.A.; A. E. Vert; H. F. Thomas, B.A.; James Wilson, B.A.

There were no candidates for the degree of B.D. For the honorary degree of D.D., Prof. McLaren brought forward the name of Rev. John McEwen, of Knox Church, Edinburgh, and Rev. Dr. Wardrope presented Rev. R. N. Grant, of Orillia. Both degrees were awarded, and Dr. Grant briefly expressed his appreciation of the honor conferred upon him.

The evening meeting in Knox Church was also presided over by Principal Caven, and those present heard two excellent addresses. Prof. Thomson spoke directly to the graduating class, and his earnest words of advice will long be remembered. Principal McVicar's address on "Dogma in Relation to Current Thought" was an able presentation of the subject, and was much enjoyed by all. As both addresses will appear in THE MONTHLY, further remark is unnecessary.

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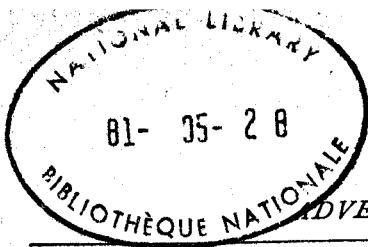
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