



J. Crawford

THE  
McMASTER UNIVERSITY MONTHLY

*APRIL, 1894.*

REV. JOHN CRAWFORD, D.D.

The Crawford family were Jacobites. After the ultimate overthrow of their party on Culloden Moor in 1746, they withdrew from their native Scotland and made a new home for themselves in the north of Ireland. John Crawford was the only son of Lieutenant Hugh Crawford, and was born in the County of Londonderry on the 25th of December, in the year 1819, one month previous to the death of George the Third, and seven months subsequent to the birth of our gracious sovereign, Queen Victoria. That was an heroic and historic age. Those were the halcyon days of such literati as Wordsworth, Sir Walter Scott, Coleridge, Southey, Campbell and Moore. Macaulay was then a youth of nineteen. Dr. Adam Clarke was writing his commentary. In the Baptist brotherhood, Robert Hall and John Foster in England, Robert and James Haldane in Scotland, Christmas Evans in Wales, and Alexander Carson in Ireland made up such an illustrious circle as few single generations have ever seen. To be born in such a time was no ordinary advantage.

When about twelve years of age Master Crawford was sent away to school to the City of Belfast. Among the parting injunctions which his father gave him was this: "Now, John, don't let me hear of your being thrashed by the boys at school."

Thus encouraged the young student learned to stand on the defensive and to fight his own battles, as well as to take up the cudgels in behalf of others more timid than himself. In Belfast he attended first Dr. Price's Academy, and afterward the Belfast Royal Academical Institution. These school-days proved to be the turning-point in his life, for when he had been about a year in Belfast, he was brought to feel the power of the Holy Spirit and was led to give his heart to the Lord. Very shortly after his conversion he began to cherish the idea of preparing himself for the ministry of the Gospel. In this his friends gave him little or no encouragement, but he had heard a voice which he dared not disregard: and when he was only about seventeen years of age he preached his first sermon.

All his early religious influences and associations had been in connection with the Presbyterian church. But while still quite a young man he began for himself a careful examination of the teaching of the Scriptures regarding the ordinances. And this independent study led him, as such study has led many an unprejudiced mind, to the conclusion that baptism meant immersion and immersion only. To break with early training, and to cut loose from the associations of years was no easy matter, but his convictions were strong and persistent, and led him to decisive action. Accordingly he went to Dr. Alexander Carson, of Tubbermore, and made known to him his views, and was by him baptized and received into church fellowship. Dr. Carson was not only one of the ablest thinkers of his age, but was also one of the most devoted and successful ministers of Christ. Dr. Crawford remarked some years ago that more men were raised up for the Gospel ministry in that church at Tubbermore than in any other church he had ever known. And he assigned as one of the chief reasons for this, the fact that Dr. Carson believed in lay effort, and always encouraged the members of his church to exercise their gifts. Mr. Crawford's association with this great and good man was very intimate, and had a marked influence upon his own intellectual and spiritual development. For two years, under the immediate advice and direction of this able pastor, and with the further assistance of a classical tutor, he applied himself to diligent and uninterrupted study. And here he acquired the habit which marked all his

subsequent course, of carefully sifting everything he read. He made extended criticisms upon the text-books he used, and asserted a manly independence of thought, not only in questions of theology, but of science and philosophy as well. He felt bound to take nothing for granted on the mere authority of men.

In the year 1844, Dr. Carson died, and in the same year Mr. Crawford crossed over to the land of his forefathers, and entered the University of Edinburgh. He was then in his twenty-fifth year. Among the seniors in Edinburgh at this time was Britain's future statesman and renowned prime minister, W. E. Gladstone. Mr. Crawford remained at the University for two years, and must have carefully employed his time; for in addition to keeping up his University studies he preached in the vicinity of Edinburgh every Sabbath evening. Several persons were converted through these occasional efforts.

Leaving Edinburgh he went to London in 1847, and began a course of study in theology in Stepney College, now well-known as Regent's Park College. His course at Stepney extended over another period of two years. Here also, as in Edinburgh, he preached as occasion offered, and persisted in his work even in the face of much opposition. On one occasion, when he was out in the County of Huntingdon, he was "threatened with fine or imprisonment for preaching to over twenty people in a private house without being licensed."

Upon the completion of his college studies in 1849, he began pastoral work in the vicinity of London in the parish of Lee. Here he came into active association with Sir Samuel Morton Peto, an influential layman distinguished both for his piety and his benevolence. The attitude of the Established Church towards all Nonconformists was then even more pretentious and arrogant than now, and no little opposition was stirred up against Mr. Crawford and his work. But he was not easily thwarted, and with characteristic determination he plodded along and succeeded in organizing a church, and in bringing about the erection of a house of worship which cost about twenty-four thousand dollars.

Mr. Crawford was married in Claremont Chapel, Islington, London, to Sarah Louise Hackett, whose father occupied an office as inspector under the Government.

Becoming more and more dissatisfied with the position and practice of many of the English Baptists regarding the Communion question, Mr. Crawford, who was himself a thorough-going strict Baptist, determined to emigrate. He accepted an appointment as missionary in the City of Cork, Ireland, where he labored for a time, but ultimately removed to Canada in the year 1858. Upon arriving in this country he spent a few weeks in Montreal, where he preached once for the pastor of the Baptist church; then he came on to Toronto, where he met at once with Dr. Fyfe, at that time pastor of the Bond St. church. Then was laid the foundation of a lasting friendship. When Dr. Fyfe died, and Dr. Crawford, representing the Faculty of the Institute, was called upon to speak at the funeral, he said among other things: "I have known Dr. Fyfe for twenty years. He was my first friend in Canada. I preached my second sermon in Canada in his church in this city (Toronto), and from that day until the day of his death he has been my best friend."

Mr. Crawford began his work in Canada, at Georgetown and Cheltenham, but he was not long in this charge before he was called to Hamilton, to succeed Rev. John Bates in the pastorate of Park St., now James St., church. "The call was accepted and the new pastor was welcomed at a social gathering on July 5th, on which occasion Dr. Fyfe of Toronto, Rev. W. A. Caldwell of Dundas, and nearly all the Presbyterian, Congregational and Methodist ministers of the city were present." Very little has been recorded regarding this pastorate. For some reason it was cut short. "Notwithstanding all the efforts of the church to retain him, he resigned in October, 1860," when he returned to his former charge at Cheltenham. Here he spent the next eight years. These were years of studious application, faithful pulpit ministrations, and earnest pastoral labors. He had an exalted idea of the ministry, and he magnified his office. He was from first to last a laborious student. Recognizing the importance of pastoral visitation and pastoral oversight, he nevertheless held firmly by the principle that every pastor should conscientiously reserve a sufficient portion of his time for self-improvement and pulpit preparation, and that he should not offer to the Lord that which cost him nothing. He believed that

the minister should not confine his reading to works on theology, but that he should cultivate an acquaintance, through books, with the various master minds. He further maintained that reading should be work, and not amusement merely; that every book that is read should be fully studied; that the thorough mastery of one book is better than the cursory reading of a dozen, and that the mere skimming through a number of books will weaken rather than strengthen the mind.

He was out-and-out a Baptist. Yet he believed our churches had their faults, and he frankly pointed them out, as the following extracts from one of his sermons will show:

"In the constitution given us by the Apostles there are two distinct classes of church officers, whose duties are distinctly defined. The first are called elders or bishops, and their duties are distinctly of a spiritual character. The second are deacons, whose duty it is to serve tables, or attend to the temporalities of the church. But many of our churches have, by the appointment of financial committees, set aside the deacons' office and made the deacons do anything they can contrive for them."

"Again, the Apostles ordained elders, not an elder merely, in each church. Our large city churches with hundreds of members, have but one elder. How can any one man attend to all the pastoral duties of such a church? The flock is not attended to, and cannot be. The church feels this. Hence the pastorate is supplemented by Young Men's Christian Associations, Christian Endeavor Societies, and Salvation Armies, in order to do a work which the church ought to do, and could do, had she a scriptural presbytery or eldership." And yet he did not believe that every elder should of necessity be a preacher, nor yet that a plurality of elders should obtain in those small churches where there would be neither work for them to do, nor funds for their support.

Mr. Crawford was an ardent lover of God's word and believed in the plenary or verbal inspiration of both the Old and the New Testament. He accepted as final every word of the Scriptures, and indignantly denounced that "thumbscrew exegesis" sometimes employed to bring the Bible into harmony with so-called science. While believing that the main object of the Bible is to teach, not science but religion, he nevertheless affirmed

that every scientific statement the Bible contains is true and important. If the Bible is at variance with professed science, it is because that science is false. There is not a scientific blunder in Holy Scripture, from the first of Genesis to the last of Revelation.

About four months before Mr. Crawford returned to Cheltenham, Dr. Fyfe removed from Toronto to Woodstock, where, on the 4th of July in that year, 1860, he opened the Canadian Literary Institute. During the first eight years of its history, all the instruction in theology which the Institute afforded was given by Dr. Fyfe alone. But in 1868, the increasing number and growing requirements of the students had made it necessary to extend the theological course, and this extension necessitated the appointment of an additional instructor. Accordingly, Mr. Crawford was selected as associate professor with Dr. Fyfe, and was called to the chair of Church History and Biblical Interpretation. These two men labored together assiduously, harmoniously, without a jar for ten years. They respected each other, they trusted each other, they loved each other. They had their differences in opinion; estrangement they never had. The demands of the institution were growing, the staff of instructors was inadequate, but Prof. Crawford was in fullest sympathy with the work and lent himself freely to the exigencies of the time. He frequently took part in the literary work, and taught at different times the various branches of Logic, Mental and Moral Philosophy, and Political Economy. He believed in the Institute; he believed in educating young men for the ministry. He heard a great deal of false theology, as well as what he called "shoddy science"; science falsely so-called, founded upon the wildest hypotheses, and the most gratuitous assumptions, and yet eagerly accepted by the multitude as advanced thought. He saw men falling into the habit of "swallowing other men's teachings without due examination." He believed that ministers should do their own thinking, and call no man father in either science or theology; that "theologians should assert their ability and their right fearlessly to investigate every scientific question, instead of tamely and timidly submitting to become the tools of a certain class of semi-sceptical scientists, who would pre-empt for themselves the sole right to

authoritative scientific teaching, and yet who are constantly disagreeing among themselves concerning the very scientific essentials which they teach."

While in Woodstock, Prof. Crawford was not infrequently engaged in newspaper controversy and public debate. He was ever ready to come to the defence of what he believed to be the truth, and many a fallacious argument did he "knock into a cocked hat," and many an error he left "without a single leg to stand on." And yet he was no lover of controversy for its own sake, and while he was recognized as an able opponent of error, he never descended to personalities or abuse in his dissertations. His constant aim was to discover and defend the truth, no matter whence it came, or by whom it was opposed.

He was characterized by a ready flow of native wit, and an exhaustless fund of humor, which sharpened many an argument and added zest to his general intercourse. Many a keen yet kindly repartee will linger in the minds of his students. One of his "boys," who had been an indifferent student of Hebrew, remarked upon returning after a long vacation, "Well, I have salted down my Hebrew." Prof. Crawford at once responded, "Have you looked into the barrel lately? Are you sure there is anything there but salt?"

He acquired the power of concentrating and fixing his attention upon the subject in hand, to the utter exclusion of all else, and many instances might be related of his abstraction or apparent absent mindedness.

In 1875, he received the honorary degree of Doctor of Divinity from Acadia College, Wolfville, N.S.

After serving the denomination at Woodstock for about twelve years, he resigned his position in the Institute and undertook the execution of a new scheme. Being convinced that the North-West was destined to become one of the most important portions of the Dominion, and that it was of the utmost importance that, at an early period in its development, it should have a full supply of the Gospel and of Gospel ordinances, he undertook to plant a college there for the training of young men for the Gospel ministry. He entered upon this arduous undertaking with characteristic energy, self-denial and hopefulness, not from any selfish ends, but from a sense of duty and out of fidelity to



the Redeemer, whose kingdom he desired to see established in that new land. In order to raise funds he undertook a personal canvass of the churches, not only in Ontario but in the Eastern Provinces as well, and travelled as far as Halifax, N.S. Nor did he fail to convince his brethren of the merits of the cause. He received considerably more than two hundred subscriptions of twenty-five dollars each, a few of a hundred dollars each, in addition to a large number of smaller ones. The College was to have from the first both a literary and a theological department, and it was to be established, in part at least, upon an industrial basis. There was to be a farm and a workshop in connection with it, which should furnish employment for a limited number of the students during the summer months. By thus providing remunerative employment for them, it was hoped the College would enable its students to meet the expense of their education out of the proceeds of their own labor. The site chosen for the College was in the immediate vicinity of Rapid City, about one hundred and fifty miles west of Winnipeg. It was at that time confidently expected that the Canadian Pacific Railway would pass immediately through Rapid City, and that this place would become an important town. The school was actually opened in the year 1880, with Rev. Dr. Crawford as Principal, and Rev. G. B. Davis, B.D., as Vice-Principal. The Directory for the year 1880-'81 contains the following "Catalogue of students who have the Gospel ministry in view": A. Chandler, Chas. Cody, J. E. Davis, Albert Haines, Chas. Lee, Wm. Travis, John Millard, J. E. Morgan, C. H. Phillimore, R. Rouleau, M. Vansickle, Fred Westwood. The greater part of these completed their course in other institutions and are now doing good service in the ministry.

But the Doctor's expectations regarding Prairie College were doomed to a severe disappointment. The railway abandoned its intended course, and left Rapid City twenty miles to the north. The country was filling up with an exceptional class of colonists, and was being developed with unexpected rapidity. It seemed necessary to modify or eliminate the industrial feature of the College so as to leave the students free to serve the churches that were being organized. Then certain brethren who "seemed to be pillars" in the denomination began to advocate the closing of the school at Rapid City with the avowed intention

of opening another in the City of Winnipeg. Up to this point, Dr. Crawford had labored incessantly, and to the detriment of his physical strength. He had carried a burden of anxious care known only to himself and to the Lord; he had donated considerably more than one thousand dollars, together with his homestead, and was now feeling greatly embarrassed in consequence of the lack of support from the denomination. He accordingly yielded to the wishes of others, and gave an unwilling consent to the closing of Prairie College. But while he thus reluctantly agreed to the proposed change of location, the closing of the school at Rapid City before the denomination was fully prepared to establish a substitute was always, in his judgment, a serious mistake, calculated to retard indefinitely the progress of Baptist principles in the North-West. During the few years in which it was in operation, Prairie College did very creditable work. It gave a good account of itself. Some fifty persons were converted, and eight churches were organized as a result in part of the missionary labors of its teachers and students. And it is the assured belief of the writer, at least, that if his brethren had rallied to the support of Dr. Crawford, and persistently upheld his cause, as he hoped they would, Prairie College, under a somewhat modified constitution and management, would have developed into a splendid denominational institution. In fact, the greater number of those who united to bring about the closing of the school were afterwards brought to see the folly of such a step, and they had the Christian manliness, publicly, and in Dr. Crawford's presence, to acknowledge the mistake thus made. He was building more wisely than they thought. And to this day the work waits to be resumed by some master workman.

After the closing of Prairie College, Dr. Crawford accepted an appointment at St. Thomas, North Dakota, under the American Baptist Home Mission Society. His field was a large one, and necessitated much driving, and much exposure in all weathers. But he was naturally of a robust constitution and buoyant spirit, and performed such an amount of work and endured such fatigue as would have prostrated many a younger man. In addition to performing all the ordinary labors of his charge, he devoted considerable time to his pen, and to the

private study and public exposition of many of the questions of the day. By a lifetime of close application, he had become a vigorous and original thinker. I find among the papers he has left the substance of articles and addresses on such themes as "The Political, Social and Religious Progress of the 19th Century," "Commercial Treaty with Canada," "The Origin of Stratified Rocks," "Col. Ingersoll to Mr. Gladstone," "Evolution," "The Substantial Philosophy," "Inspiration," "Principles of Interpretation," "Miracles," "Christian Union," etc.

About this time he prepared a paper which was read before the Society of Science, Letters and Art, London, Eng., whereupon he was presented with a gold medal, and elected a Fellow of the Society.

He remained at St. Thomas about seven years, and enjoyed a very successful pastorate. He had the pleasure of seeing the cause very greatly strengthened under his ministry. Then with a desire to be near the members of his family, he resigned and returned to Ontario. After a brief rest in Toronto, he accepted the oversight of the church in Wingham, but his public labors were nearly ended. Failing health soon compelled him to withdraw from all pastoral responsibilities, and with Mrs. Crawford he returned to Toronto, to the home of his son-in-law, Mr. John Firstbrook. Here he continued to use his pen till within a few days of his death. One of his very latest labors was a treatise on The Millennium, which was nearly ready for the press when he was called away. On the 2nd of June, 1892, he passed quietly to his reward. So he "rests from his labors and his works do follow him."

The name of Dr. Crawford is familiarly and favorably known east and west. His memory is cherished for his works' sake. He was unselfish and generous to a fault. He could not stoop to a mean action. He lived for others, and the talents God had given him he freely consecrated to His service. And as it was said of Sir Henry Lawrence, it remains to be said of John Crawford: "He tried to do his duty."

W. H. CLINE.

## UNDERSTANDING AS GROUNDED ON FAITH

“THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED BY THE WORD OF GOD.”

This bold and singular statement occurs in the Epistle to the Hebrews—singular, I say, because advanced modern scientists emphatically contradict it, and sometimes even ridicule it as the legendary invention of an effete barbarous superstition.

Revelation—I mean that unique oriental ancient document, the first volume of the Jewish Bible, gives us the only simple and sober account of the formation of this world and its races of inhabitants. But, now comes the question: When I believe that wonderfully dogmatic statement, can it be said that I *understand* the construction of the worlds?

Numerous and various have been the theories of our world's origin and the mode of its formation, arrangement and population, imagined by ancient heathen philosophers, some of which theories have been revived and elaborated by modern scientists, as they like to be called. But all these theories are equally unsatisfactory, it seems to me, mainly on this account, however far back effects may be traced to immediate preceding causes, however diligently and successfully comparative anatomists may trace along the line of biological concatenation the descent or rather the *ascent* of man; however ingeniously our industrious specialists in chemistry may reduce compounds to their primitive constituents, and however patiently and persistently geologists may elaborate the classification of aqueous deposits and volcanic rock formations, establishing beyond dispute the chronological relations of minerals to vegetable petrefactions and animal fossils—however well all this work has been done, even until these patient students have succeeded by almost endless analyses in tracing *all* the ramifications, disentangling *all* the intricacies, and demonstrating *all* the perplexing problems of nature,—succeeded in pulverizing all things that are in heaven and that are in earth, into the simplest uncompounded elementary atoms and ethereal gases, yet *here* (when we have arrived *here*) we must at last come to a dead standstill before these

questions: Whence these nebular atoms? Whence these ethereal gases? Whence these natural forces? Before these three questions loquacious science is dumb, and must be dumb forever.

Thus, human science and philosophy left to themselves and unaided by supernatural Revelation, in their confident attempts to explore and explain the mysterious phenomena of nature, labor and speculate, wonder and guess, soar and dream, till, sinking down exhausted perplexed and baffled, they seek final repose in the meaningless atheistic dogma of the eternal existence of things *just very much as they are*.

This is nothing more, if I mistake not, than ancient heathen fancy revived and garmented in new words. For is it not just the doctrine of Pythagoras, that Nature's substances and laws are eternal, combined with that other old doctrine of the heathen Epicureans, that things as they now exist are a fortuitous conglomeration of atoms and circumstances in mysterious process of evolution? History repeats itself in the rationalistic department as well as in any other.

The Agnostic of to-day seems to be little else than the Gnostic of the second century in an aggravated form. Modern evolution bears a strong family resemblance to the speculations of old Zoroaster.

Such theories carry with them their own refutation, I am persuaded. On what experimental evidence, on what rational principle can we believe that earth and air, water and fire, have made and control themselves? All the mysterious but unintelligent combinations of chemistry and electricity so exquisitely blended and balanced, and all the mighty forces of gravitation, attraction, repulsion and motion, so nicely adjusted and harmonized—can these indeed possibly be the effects of these three substanceless and powerless words Accident, Chance, or Necessity? What warrant have we to believe, and with all the gravity of sober philosophy to assert, that a thousand æons ago Chance or Fate did what it never was known to do even once in all human experience? Can we believe it possible that even the human intellect, which now absolutely masters all matter within its reach, is only a self-evolved effect of insensate matter, only a higher development of brutal instinct, which instinct is

nothing more than the etherialized fungoid growth of mineral substances? In solution of the mystery of my own constitution can I believe that all the faculties of the human body and mind and conscience are nothing but the interesting offspring of a peculiarly happy combination of particles of dust? Such a theory may be amusing, especially under the influence of some narcotic or gentle stimulant, but to *believe* it, when the brain is in a condition of normal lucidity, would, I think, demand faith considerably stronger than to accept every statement the Bible makes on the subject. Yet, marvellous to tell, scientific unbelievers—I beg their pardon, agnostics—profess to believe such extraordinary vagaries as these! In other words, gentlemen of the Hæckel type believe that the passive creates the active, that the intellectual superior is the offspring of the material inferior, that the mental faculties and moral consciousness are the skilful inventions and intricate workmanship of brainless, sightless, fingerless dust, that the clay is the lineal ancestor of the present potter, the wood of the carpenter, and the stone of the mason—(may not this account, scientifically, for the preference different boys manifest for different trades?) and that by a slow process of progressive development, traceable to the peculiar constitutional proclivity inherent in the original atoms, humanity is only the highest spontaneous evolution of dark, cold, empty chaos.

The prince of German atheistic evolutionists assures us that the vulgar superstition of a Supreme Deity has been for some years totally abolished, and that away back numberless ages ago, a very fine clay called albumen, of a light grey color, deposited itself on the bottom of the ocean; that by-and-bye some of this clay became a moneron, that is a very small living pellet; that, after a good while it began to have a waist, which waist ultimately got so tightly contracted that the moneron fell in two, and so there were two living pellets, monera, which, of course, ultimately contrived further improvements, such as tendrils for grasping and for locomotion, then a backbone, then a mouth and so on. This is actually the style of assertion and reasoning adopted by eminent modern science which declares the Bible as beneath its notice and sneers at Christian faith as contemptible, imbecile superstition. I may be somewhat prejudiced, but it seems to me very plain that those scientific physicists who

receive such doctrines as this concerning the creation of the organized world must certainly be gifted with faith greater far than the Bible demands. I, for one, "have not found so great faith, no, not in Israel." Harken to the two first verses of the Book of Genesis by the prophet of evolution: "In the beginning Nothing began to create itself into atoms. And, lo, the atoms gathered into clay: and after many days it came to pass that the clay became albumen. And albumen began to live and move. And, lo, it was dark, and the temperature was 249 below zero."

Thus the scientific book of Genesis goes on recording miracle after miracle wrought by the Supreme Nobody.

Never did tempest-tossed mariner, when setting his foot on solid land, feel more restful satisfaction than he feels who, having abandoned the reckless and erratic crew of scientific agnostics to prosecute their darkling voyage into the still denser fogs of speculation, and having opened the Bible as the true Creator's word, reads the simple, calm, dignified statement of the first verse: "In the beginning God created the heavens and the earth." Like Noah's dove, when it returned to the ark from wandering over the shoreless waste of waters, here the soul finds rest. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." "Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein: the seas and all that is therein: and Thou preservest them all: and the host of heaven worshippeth Thee." All this is a divine mystery, it is true, but it is a mystery that human reason can accept, while Atoms, Law and Evolution are the Trinity of fools. "The fool hath said in his heart, 'There is no God.'"

No heresy is more utterly anti-biblical than the opinion that Creation—the cosmic phenomena around us, are in any sense a fortuitous accident, or the effect of the operation of blind forces mysteriously inherent in original matter. There was no *original* matter. Matter originated in divine creation. There was no self-existent cosmic stuff out of which worlds were *made* until that stuff itself was made by God. In one sentence we have the

*modus operandi* of world-construction expressed: "The worlds were framed by the word of God"; and from this one idea, in all the variety of expression the different Biblical writers employ to describe world-construction, the Scriptures never once diverge. Our world is of divine origin and manufacture. Atomic convolution, convergence, aggregation and adhesion, conducted under the chimerical auspices of Chance or Fate had no part, whatever, in the performance. "The worlds were framed", *out of the material stuff previously created*, they "were framed." As an intelligent and judicious mechanic, after having in the exercise of his foresight and forethought, carefully matured his invention, finally determining its shape, dimensions and use, and after having collected around him all the needful wood and metal, etc., and having wisely constructed all the separate parts, at last sets about the fitting of the one part to the others and the "framing" of the invented structure—of the completed machine, just as such a mechanic does with his invention, even so Jehovah did with His. He "*framed the worlds*"; with the material He had provided and according to the plan He had deliberately prepared, He "framed the worlds."

This, altogether apart from the Bible, this is the conclusion of unprejudiced common sense—the finding of sound Natural Philosophy. Law demonstrates a *Law-maker*; machinery demonstrates a competent *Mechanic*; work done demonstrates a *Workman*; effects demonstrate a sufficient *Cause*.

If this remarkable phrase "The worlds were framed by the word of God," conveys to our minds any idea at all, it is certainly this, that our world as it stood completed—in all its departments geological and mineral, botanical, animal and intellectual, completed—was the effect and result of divine forethought and arrangement, calculation and predestined plan; in short, that it was deliberately and wisely constructed "according to the purpose of Him who worketh all things after the counsel of His own will." Deny this, and there is no truth in the statement, "We understand the worlds were framed by the word of God"; and the Psalmist's assertion, "This day they stand as Thou ordainedst," can only be accepted after we have accorded him the most reckless allowance of oriental poetic license. "*Through faith we understand the worlds were framed by the word of God.*"



Here a gentle voice seems to fall on my ear, "How can our *understanding* of a thing of this kind possibly depend on our faith?" To this question allow me to answer, Just what our *faith* has to do with other historical statements—with our understanding any facts dependent upon well authenticated testimony. What "understanding" have any of us of the decline and fall of the Roman Empire or of the defeat of Napoleon at Waterloo or of the loss of the British throne by the Stuart family, except by historical faith? The infidel of history dooms himself to be an ignorant, badly-trained and miserable man. The creation of our universe and the framing of our own world are simply historical facts in the same sense as the siege of Troy, or the battle of Thermopylae, the construction of those huge dykes which keep back the North Sea from inundating the pastures of Holland, the plague of old London, or the laying of the Canadian Pacific Railway across our continent, are all historical facts. And all these things we can "understand" in no other way than only in so far as we believe authentic history regarding them. These things and a thousand more "through faith we understand." The explorations of Herschell amongst the stars, and the explorations of Livingstone in Central Africa, the exploits of Mahomet and the splendor of the Mogul emperors we can not *understand* except "through faith."

Brushing away, as it does, all captious metaphysical hair-splitting, how sensible and sound then the principle, "Through faith we understand that the worlds were framed by the word of God!" Yet there are not wanting many people, even dwelling around us and acting every day in their own domestic and business relations who sneer at faith's having anything to do with a subject of this description. "If we are simply to believe the assertions of Moses," they say, "surely we cannot, therefore, declare we *understand* them." If by the word "understand" we mean scientifically demonstrate the operation, we certainly cannot understand how the construction of our world was accomplished by the divine fiat: but, taking the word "*understand*" in its popular signification of *intelligent perception* (and this is certainly the value of the (Greek) grounded upon sufficient and competent testimony, how can our scepticism be justified? But, for the sake of argument,

suppose we attach to the word "*understand*" its severest scientific signification, and deny that we can *understand* the framing of worlds by the word of God, what do we gain by this denial? By resorting to the best scientific theories and methods, do you and I understand the original cosmic operation any better? Can you *understand* from any experiment you ever made or ever heard of any one else making, that ether spontaneously coagulated itself into atoms (who ever experimented on ether or atoms, or ever saw either?), and that those atoms spontaneously coagulated themselves into dust and clay, and that such clay made itself into a living moneron? Can we bring within the grasp of our understanding the mystery of world-construction by such lucid reasoning out of the magnificent theory of gradual progressive and upward evolution? Is it not much more consistent with the requirements of average common sense, and far more in accordance with all rational experience and all natural analogy to believe the statement of the Bible, that a Being of infinite wisdom and power "framed the worlds" than that they were accidentally and fortuitously developed by Chance, or forced into their existing forms by the iron hand of unconscious ignorant Fate? This is what the wonderful phrases, "natural selection" and evolutionary "survival of the fittest" arrive at when pushed back to their true and inevitable antecedents. Is it thus our world can be best understood in the details of its construction, and in the variety of its organized sentient and intelligent population? In the name of human experience and rationality, I protest against this scientific craze of our generation which asserts that total ignorance is the parent of all knowledge, that helpless passivity is the generator of all active agencies, and that chaos is the only ancestor of all design and form, beauty and harmony. The supremest marvel of our day is, that grave and learned men can deliberately write volumes to tell us a tale which substantially runs thus: Out of the total darkness, total motionlessness, and total silence of the eternally dead past, very, very fine star-dust gathered here and there in empty space: then quantities of this star-dust or ethereal nebulousity, by virtue of some inscrutable tendency to certain chemical affinities, gradually became atoms: then those atoms massed themselves into a great globe floating in space;

upon then the atmosphere around this globe operated in such a way the surface dust of it as to dispose it to grow into single organic cells, which cells gradually combined into fungi, grasses, ferns; and some of the more ambitious of those cells accidentally differentiated into blind worms and tadpoles; then after a very long experience of their peculiar environment, those tadpoles and worms gradually struggled into the form of fish and frogs and fowls, moles and mice. then many of these—the more enterprising of them, of course—in order the better to adapt themselves to the necessities of their circumstances grew into sheep, swine, and dogs: then a number of these that had wandered away into extensive nut-bearing forests, haunted by many dangerous animals, developed themselves by persistent tree-climbing into monkeys and big gorillas: and, lastly, these gorillas, after having gradually discovered the numerous advantages of walking entirely on their hind feet and using articulate words, became men like Caesar, Charlemagne and Cromwell, like Homer, Socrates and Shakespeare, like Bacon and Darwin, and one of those men (pardon the revolting profanity of the thought) became Jesus of Nazareth! The authority on which we believe Jesus was divine is the self same on which we believe Adam was miraculously created in the image of God.

If this monstrous and diabolical blasphemy be not the theory of evolution in plain unscientific English, we know not what the theory is. I know there are numerous semi-scriptural modifications of this bare blasphemy in which professors and preachers deal, and which they call the modes of the divine creative operation, etc. But all this circumlocutionary diluting of the poison retains the poison still. The Bible declares God directly made herbs, beasts, and man. Suppose now that we accept modern scientific theory, does it enable us to "*understand*" the matter? I say, *It does not*, but contrariwise, it plunges the mystery of being into bottomless and irrational darkness.

If the conclusion I have drawn from all I have heard and read from our "advanced" thinkers be worth anything, it is now my firm conviction that the person who most clearly *understands* the framing of our world best is no other than that simple youth, man or woman who just believes the first and second chapters of the book of Genesis, thus intelligently

attributing all the variety of creative effects to an adequate cause, namely, Almighty wisdom and power. While natural philosophers are wearing out their lives over the elaboration of their different theories, and while sceptics, in terms of ill-disguised dislike, are spurning divine revelation as an antiquated fable, after all it is only "through faith we understand" (Greek *intelligently perceive*), "that the worlds were framed." Those who attribute effects to *a cause totally inadequate to produce them*, do not understand what they are talking about. They are only talking, it may be very scientifically, but that is all.

The Bible statement is fully corroborated by all sound and wholesome reason. *All* authentic history as well as *all* personal experience and observation tell us every day of our lives that it is the human mind and hand—that it is the highest intelligence and best skill we know about, which constructs machines and keeps them in operation. Creation around us is unquestionably a great machine, first wisely constructed and then maintained in active operation. No history, no observation, no experience ever brought to our knowledge one solitary instance of what is scientifically called "Natural Selection" in the lower creation—one authenticated instance either in the mineral or vegetable or animal departments of any creatures spontaneously rising by natural and inherent force into a higher sphere of being, into a higher and nobler species.

This scientific fancy may be interesting, but it is factless fancy, and nothing more. It is, as Professor Drummond's excellent chapter on Biology demonstrates, always the higher life that invariably utilizes and raises the lower up to itself. Vegetable life grasps and appropriates the soil and the atmosphere. Animal life controls, grasps and utilizes vegetable life. Human life, *i.e.*, human intellect and skill lay hold of, control, appropriate and use minerals, vegetables and animals, thus changing and raising those lower three to a plane they could never reach if left to themselves. This is unquestionably the finding of all experience and the testimony of all history, therefore, the charming theories of Spenser, Darwin and Hæckel are merely an assumption based upon the vaguest dream of singularly ingenious imagination.

Let my meaning not be misunderstood. I do not under-

value true honest science, nor would I be one to drag it down to be trampled upon by popular ignorance or blind religious superstition. Nor should I advise that the ancient record written by Moses be screened from the keenest scrutiny in the strongest light of science. Far be it from us! Rather let Genesis be confronted by the stern facts of true science, and thus subjected to the severest investigation possible. While theories are no test, facts are. Let astronomy and geology, biology, anatomy and chemistry bring forward all their actual discoveries, wonderful, novel, astounding as they may be. Let sound philosophy, armed with these scientific facts, marshal all her arguments, direct inferences, and direct inductions; and most fearlessly will we fling open the boards of the Bible and expose all its statements to the scientific ordeal, however severe it may prove to be. In the dogma of Rome, "Ignorance is the mother of devotion," we do not believe. We do not believe that Truth can grow strongest in the dark. Truth and Light, like the Siamese twins, live and perish together.

These sciences have, we frankly admit, seriously shaken, and even overturned some old-world opinions which our simple forefathers believed to be sanctioned by the Word of God, but which, as can now be easily seen, that Word was not responsible for, and which took their rise from the careless and superficial reading of some passages.

The special subject of the present paper furnishes an illustration of this description of popular erroneous opinion. Under the authority of the venerable and learned Assembly of the Westminster divines, the religious populace of Scotland have for generations been taught in answer to the question, "What is the work of creation?" to reply: "The work of creation is God's making all things out of nothing in the space of six days." Upon this interpretation of the word Creation (which the first and second chapters of Genesis plainly show to be a term totally different from *making* or *working*), our devout ancestors firmly believed that in the space of six ordinary days the entire universe had been created out of nothing by the word of God. And when, within the present century, laborious geologists brought forth from the deep places of our earth "the testimony of the rocks," of the gravels and the coal measures, proof incontrovert-

ible that the creation and formation of the globe had been a slow process, covering long ages, millions of years in duration, those who revered and loved the Bible became greatly alarmed, while not a few of them in the fierce heat of their "zeal without knowledge," did not hesitate to brand the new discoveries as heresy most profane and pestiferous, as the very quintessence of daring infidelity. This is a very old habit of religious human nature, as the treatment of Galileo by the Church of Rome may illustrate.

Critical examination of the Bible proves that nowhere does it say that *creation* "out of nothing" was accomplished by God in six days. Just as likely as not, original creation of matter was the instantaneous effect of the Omnipotent fiat "in the beginning": but, long ages after that "beginning," the earth had had a varied geological history, and after that history (of which we are now finding the fragmentary records in the geological strata), the earth had become shapeless, void and dark—a dead world. And it was this dead, dark world upon which "*the Spirit of God moved*," and which by the word of God was "*framed*" into an habitation for mankind. It is this framing, arranging and furnishing which are described in the first and second chapters of Genesis, beginning with the last clause of the second verse. Under the brooding of the Holy Spirit the surface of the dead dark cold earth was prepared by a rapid succession of divine miracles as the abode of man. Thus, "through faith we understand that the ages were framed by the word of God." People of sound mind will rest here, "avoiding profane and vain babblings, and oppositions of science falsely so-called." In speaking thus we do not disparage or despise *true* science. No, verily. All honor to those patient honest students of nature and nature's laws who carefully examine and inquire into those wonderful phenomena which are within the reach and touch of investigation, and who deduce from their discoveries a direct and faithful inductive system; but shame upon those scientists (so-called) who dare to presume and invent and imagine *probable* antecedents and consequents, and then palm such "science" upon their more ignorant fellowmen.

J. DENOVAN.

## Students' Quarter.

---

### A RIDEAU TWILIGHT.

The Western sky burns fierce with carmined flame,  
That in the waveless lake glows liquid fire,  
And undertips each overhanging cloud  
With varying gleam of red- and amber-gold,—  
The funeral glory of their sunken lord.

From o'er the pine-clad Eastern hills,  
On breezes soft the Twilight-maiden steals,  
Spreading across the rosy flush'd sky  
Her veil of grey with balsam incense sweet,  
The votive offering of the low-voiced pines.  
These, as she passes, whisper Nature's love,  
Caress her garments with their fragrant arms,  
Then follow with their gentle murmurings.

O'er all,—  
A mass of spreading clouds, soft plumage-grey ;  
In form, like to some mighty spirit-bird  
Poised high aloft with pinions vast outspread.  
As though the soul of Earth's departed Day,  
Watched its own end, surcease of toil and strife,  
And welcomed Evening, to a wearied world  
The peaceful herald of restful night.

S. R. TARR.

## THE HISTORICAL TRIUMPHS OF CHRISTIANITY.

## A PROOF OF ITS SUPERNATURAL ORIGIN.

It is a trite saying that Christianity is adapted to the deepest needs of the universal man. Other religions have been and are local and national in character, and only in a very limited sense adapted to their own times and localities. The religion of Christ is designed for no one nation, no one privileged class and is adapted to no one particular time, but it is suited to all men, wherever and whenever found, thus revealing in its very nature a prophecy of its universality. It makes claim to universal acceptance because it is divine in its origin, and it is the purpose of this paper to substantiate that lofty claim to a supernatural origin by considering its past and present achievements.

Let it be noticed at the outset that the mere spread of a religion and its numerical strength are not proofs of its divine origin. These may have been caused by the use of authority and force; or by an elaborate organization, as in the case of Mohanmedanism on the one hand and Roman Catholicism on the other. But when a religion gains dominancy by its own inherent spiritual force, without the aid of any of the factors mentioned, when it strikes a blow at the passions, prejudices and creeds of the people to whom it comes, instead of conciliating them and adapting itself to them, it then unquestionably proves its Divine origin.

When Christianity appeared on the scene of human history, it found the world already possessed by various religions, and was at once plunged into a life and death struggle for existence. Its first contest was a terrible one with the hard and narrow Judaism of the age. The Jew heaped anathemas upon it as being an apostacy from his father's faith. Its aim at universality was directly antagonistic to his prejudiced, contracted vision. As it passed victoriously beyond its first stage it had to enter upon a more formidable struggle with the old paganism of Greece and Rome. The task now before Christianity was so stupendous, the obstacles so numerous and so deeply rooted in the old



pagan society, that had it been less than supernatural in its origin and character, it would have come to a speedy and ignominious end. To conquer heathenism meant not only change of religion, but also the revolution and reconstruction of the entire national and social fabric. Heathenism was wrought into the very life of the people. Heathen worship was associated with politics, literature, art, and social life. The entire community was united in its opposition to Christianity. The emperor regarded it as the dangerous offspring of Jewish superstition; the philosopher scorned it as a species of fanaticism; the citizen felt it to be a social pest, the cause of all public calamities. As it had no temple and no altar, it was spurned as a religion without a god. Every class of society was arrayed in deadly hostility to it. Yet, without any external aid, by reason of its own exhaustless spiritual energy, and in spite of the violence of the government, the horrors of the stake and the arena, the misrepresentations and slanders of pagan writers, Christianity made a complete and absolute conquest, and moved forward towards universal dominion.

The fact that the external conditions were favorable to its introduction into the world shows that the time of its appearance was providential, and gives another mark of its Divine origin. When the world was beginning to grow weary of its old ways, and was turning wistfully in search of new ways, while it was sunk in the deepest mire of immorality, and had the greatest need of some divine saving power, Christ came and His religion supplied that for lack of which the corrupt nations were almost dying in despair. This, however, was but the preparation of the soil, and the new seeds of truth which produced the rich crop of the new civilization were sown by an external competent hand. In about three centuries, the victory was practically won, not by the favor of the state, not by organization, authority, or force, but by the efficiency of a living, present Christ, working through the preaching of the cross, the unselfish lives of Christian disciples, and the saintly heroism of martyrs and confessors.

No sooner had the task of uprooting paganism been accomplished than the Christian Church was confronted by a new and difficult one. The wild hordes of barbarians came sweeping

down from the North, destroying the Western Empire and threatening to destroy every trace of the classic age. Had not Christianity been divine, it would have been obliterated with much else in the mighty movements of the times. But instead of that it only obtained in these northern tribes, new material to work upon, and the foundations of modern Christendom in Europe were laid. Thus in the contest with Greek, Roman and Teutonic paganisms, Christianity has triumphantly approved itself by the principle of the survival of the fittest.

Christianity has further shown itself to be Divine in origin and nature by the fact that it has passed through the ordeal of its own inner corruptions. It alone, of all religions, has shown its power of revival and restoration after every declension and decay. All other religions had expired while undergoing the process of thorough reforms: but Christianity, by its inherent vitality, was enabled to throw off all corruptions, and, emerging from the almost total darkness of the Mediæval Age, which might have been supposed to extinguish it, burst forth into the noonday splendour of the 16th century Reformation. Amid the general intellectual awakening of the Renaissance, when so much was new, it might have been expected that Christianity, if its mission had been fulfilled, would have been discarded and left behind, but instead of that it moved forward in the van of all progress in Europe. It was the powerful helper and leader of the new literary impulse, which, without Christianity, would have degenerated into materialism. It was the glory of Christianity that in this critical and testing time it played the central part in human affairs, and brought back to the world blessings which had for so long been almost lost. As a fever-stricken man by his abundant vitality shakes off the disease, so Christianity, at what seemed to be the crisis in the disorder which threatened its very existence, was enabled, by the Divine energy in itself, to cast out the evil spirits of the hierarchy, the subtle errors of the schoolmen, and to rid itself of relic worship and Mariolatry. The Reformation then is a historical proof of the Divinity of the Christian religion.

Among the assaults which Christianity has had to endure and overcome are those from doubt and unbelief. How has it fared in the field of controversy and criticism? Is the triumph

as complete as in the sphere of life! The history of Christian apologetics shows us that even to the present day it has not been worsted on this field of battle. The old pagan apologists, the Neoplatonists, the defenders of Mohammedanism, the Deists, have all long since been overthrown in the struggle. The Christian defenders have at any rate in every case given as good as they received, and Christianity has lived on and done its work, as if unbelief had never lifted its head. Pantheism, the latest opponent in the field, has, under the aspect of a materialistic rationalism, concentrated its attacks on the credibility of the sacred writings. The New Testament was at first the battleground, but here they were utterly defeated by men of equal learning, and the result is that the New Testament now stands on a firmer scientific basis than before. Baffled in their attempts to overthrow the citadel of our faith, the "higher critics" are now seeking to undermine the trustworthiness of the Pentateuch and other outworks of Christianity. We may confidently expect that in this case also, the spirit of true Christianity will assert itself, and prove more than a match for all these rulers of darkness.

The marvels which Christianity has wrought in human society afford other evidences of its divinity. It took woman from her degraded position of plaything and drudge, raised her up and placed her by the side of man as a companion. It stepped into the arena and put a stop to the brutal gladiatorial shows which ministered to the Roman thirst for blood. Infanticide was common, but Christianity took the little children up in her arms and blessed them. War was an honorable trade and carried on with merciless barbarity, but Christianity came with peace on earth and good will to men, and arbitration now lessens its frequency. It has abolished slavery from nearly all the civilized States of the world. It has been the fountain of charity for all men, causing hospitals and asylums and orphanages to be built for the unfortunate. No other religion has proved itself so humanitarian in character. It has become the great moral force of every civilized nation. It insists on the duty of all to labour. It is at the foundation of all true socialism. It stimulates learning and founds schools. It condemns all forms of wrong doing, but provides for all forms of human misery. It is the salt of

the earth, silently influencing the national life and preventing it from falling to pieces of its own corruption. It creates public conscience, and upholds the authority of civil law. It is at the heart of every social and political reform. It is the energizing power of all lofty morality, for without it morality would decline, even if supported by mere culture, or education, or aesthetic taste. Even sceptics and unbelievers are indebted to the religion they reject for their share in the ameliorated condition of things created by it. Men who never bring themselves under the direct influence of its ministrations are yet breathing the pure atmosphere it has generated. They ungratefully reject the religion of Jesus, while deriving all the best there is in life from it. Our boasted civilization, without Christianity, would soon decline under the influence of our universal selfishness into the ferocities of barbarism.

How then can we account for Christianity? How can we account for what it has done in pagan nations: for the comparison between Europe and Asia, between America and Africa? The latest triumphs of the Christian religion in foreign fields have been most signal, and afford an equally, if not even more, striking proof of its wonderful power than we find in the early church. Within the last sixty years or so, we have seen whole groups of islands in the South Seas christianized; we have seen Madagascar furnishing converts by tens of thousands every year until the island is practically won for Christ: India counts her converts to Christianity by hundreds of thousands, and the work is going on now with greater rapidity than in any previous portion of the century. Surely these things show us that the energizing power of Christianity, far from being spent, is still as fresh and vigorous as in its early dawn, and is still the very power of God unto salvation. Nay, the proof is in every community in our land, and in almost every family. The phenomena of religious conversion are indisputable and unaccountable except on the supernatural theory of Christianity. The truths of Christianity received into the heart and mind work the most marvellous transformations, arresting sinful habit and feeling, and often in a single day changing the entire life of a man. Conversions as sudden and radical as that of Saul of Tarsus are continually occurring. A godless hardened profligate man, whose life has

been surrendered to evil, and whose mind has scarcely ever been troubled about religion, is suddenly arrested by some Christian truth, subdued into thoughtfulness, and penitence for sin. Those who yesterday heard him blaspheme, to-day hear him pray. The impure has become chaste, the unprincipled has become upright, the liar speaks the truth, the avaricious, selfish man becomes pitiful and benevolent, the sinner has become a saint, and between the old life and the new there has come to be in a short time a great gulf fixed. The reality and thoroughness of the change are attested by a subsequent life of holiness, consecrated service, patient endurance and grateful love.

How are these transformations to be accounted for? No other truths can thus produce in a man radical changes of a spiritual character. Read to him Plato, or Milton, or Bacon, the effect is very little; read to him the New Testament, he becomes a new creature in Christ Jesus.

Surely the achievements of Christianity, past and present, afford ample attestation of its Divine origin and character. If it be not supernatural, then its career is a series of marvels unique in the world's history, and its miracles are greater than the supernatural element assumed in it, and much more difficult of credence.

"If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

J. R. CRESSWELL.

### LETTER FROM INDIA.

VVVYURU, KISTNA DIST., INDIA, JAN., 1894.

*Dear Brethren in Christ,*—It has been suggested to me that an occasional note from an ex-student of McMaster, now on the foreign field, would be acceptable, especially on your monthly missionary days. I scarcely know what to write about. Particulars as to my individual field you see from time to time in the *Baptist*, so that I need scarcely dwell upon my work. Perhaps a few thoughts upon the work we are attempting in India, and the kind of men we need to accomplish it, may be of interest, especially to those who anticipate coming out to share in our labours here among the Telugus.

First, then, the work we are attempting in India. You, who have never set foot in India or seen her real condition, can have no adequate idea of the nature, depth and extent of the work we are attempting. Our ideal is the satisfaction of India's need, and the vastness of that need is simply inconceivable. We are trying to set 286 millions of people right with God, right with themselves, and right with their neighbors. We aim at the complete social, mental, moral and spiritual redemption of India. We are attempting not only to save souls, but men and women. Believing, as we do, "that the soul of all improvement is the improvement of the soul," we necessarily make our supreme object the reconciliation of men to God; yet, we believe, too, that the ideal of Christianity involves the setting of man right in all his manifold relations, whether intellectual, social or spiritual. This is our aim, our ideal. How great, how all comprehensive it is, can only be measured by the vastness of India's need. That you may get a conception of that need, let me tell you that India is all wrong intellectually, socially, and spiritually.

First, intellectually. The great mass of the people are steeped in the deepest ignorance, and, as you all know, ignorance is the mother of superstition. The percentage of those who can read is very small, and even those who can read, spend the most of their time reading the Hindoo Shastras or Puranas, which, though regarded, of course, as the profoundest philosophy and the deepest science, are for the most part only the vilest rubbish and the veriest nonsense. Think then what must be the condition of a people thus steeped in the deepest ignorance and superstition, whose thoughts are seldom occupied with anything but the most commonplace affairs of life.

Second, socially. The state of Hindoo society with its rigid, enslaving, degrading customs is the astonishment of all civilized nations. I cannot think of a single good custom among the people. The caste system, that great distinguishing characteristic of Hindoo society, brings about such a state of affairs as no foreigner can for a moment imagine. So long, however, have the people been enslaved by it, that, like Byron's Prisoner of Chillon, they love the very chains that bind them. Caste divides society into countless separate divisions, mutually exclu-

been surrendered to evil, and whose mind has scarcely ever been troubled about religion, is suddenly arrested by some Christian truth, subdued into thoughtfulness, and penitence for sin. Those who yesterday heard him blaspheme, to-day hear him pray. The impure has become chaste, the unprincipled has become upright, the liar speaks the truth, the avaricious, selfish man becomes pitiful and benevolent, the sinner has become a saint, and between the old life and the new there has come to be in a short time a great gulf fixed. The reality and thoroughness of the change are attested by a subsequent life of holiness, consecrated service, patient endurance and grateful love.

How are these transformations to be accounted for? No other truths can thus produce in a man radical changes of a spiritual character. Read to him Plato, or Milton, or Bacon, the effect is very little; read to him the New Testament, he becomes a new creature in Christ Jesus.

Surely the achievements of Christianity, past and present, afford ample attestation of its Divine origin and character. If it be not supernatural, then its career is a series of marvels unique in the world's history, and its miracles are greater than the supernatural element assumed in it, and much more difficult of credence.

"If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

J. R. CRESSWELL.

#### LETTER FROM INDIA.

VVVVVVV, KISTNA DIST., INDIA, JAN., 1894.

*Dear Brethren in Christ,*—It has been suggested to me that an occasional note from an ex-student of McMaster, now on the foreign field, would be acceptable, especially on your monthly missionary days. I scarcely know what to write about. Particulars as to my individual field you see from time to time in the *Baptist*, so that I need scarcely dwell upon my work. Perhaps a few thoughts upon the work we are attempting in India, and the kind of men we need to accomplish it, may be of interest, especially to those who anticipate coming out to share in our labours here among the Telugus.

First, then, the work we are attempting in India. You, who have never set foot in India or seen her real condition, can have no adequate idea of the nature, depth and extent of the work we are attempting. Our ideal is the satisfaction of India's need, and the vastness of that need is simply inconceivable. We are trying to set 286 millions of people right with God, right with themselves, and right with their neighbors. We aim at the complete social, mental, moral and spiritual redemption of India. We are attempting not only to save souls, but men and women. Believing, as we do, "that the soul of all improvement is the improvement of the soul," we necessarily make our supreme object the reconciliation of men to God; yet, we believe, too, that the ideal of Christianity involves the setting of man right in all his manifold relations, whether intellectual, social or spiritual. This is our aim, our ideal. How great, how all comprehensive it is, can only be measured by the vastness of India's need. That you may get a conception of that need, let me tell you that India is all wrong intellectually, socially, and spiritually.

First, intellectually. The great mass of the people are steeped in the deepest ignorance, and, as you all know, ignorance is the mother of superstition. The percentage of those who can read is very small, and even those who can read, spend the most of their time reading the Hindoo Shastras or Puranas, which, though regarded, of course, as the profoundest philosophy and the deepest science, are for the most part only the vilest rubbish and the veriest nonsense. Think then what must be the condition of a people thus steeped in the deepest ignorance and superstition, whose thoughts are seldom occupied with anything but the most commonplace affairs of life.

Second, socially. The state of Hindoo society with its rigid, enslaving, degrading customs is the astonishment of all civilized nations. I cannot think of a single good custom among the people. The caste system, that great distinguishing characteristic of Hindoo society, brings about such a state of affairs as no foreigner can for a moment imagine. So long, however, have the people been enslaved by it, that, like Byron's Prisoner of Chillon, they love the very chains that bind them. Caste divides society into countless separate divisions, mutually exclu-



Let me then briefly tell you the kind of men we need to accomplish it. Let every one of you realize that the writer of these lines is speaking not *of* himself but *to* himself. Since the work is incomparably great, we want *great* men to accomplish it. *Little men* are of little use.

First and foremost, we want men who are *great, spiritually*. The great characteristic of the early apostles was their spiritual power. They were filled with the Holy Ghost. The missionary needs to be strong spiritually for his own sake; otherwise he will go under and be carried away by the tide of wickedness and worldliness which surrounds him. Do you believe, brethren, that there are scores of missionaries in India who have lost all spiritual power, men who came out to India full of earnestness and zeal? I have neither time nor space to tell you all the reasons why; they are too numerous,—the climate, the isolation, the worries and trials incident to the work, the seething tide of wickedness on every side of them, etc. India is a *very hard place* to live a Christian life in.

A man needs to be strong spiritually, for the sake especially of Christians and the mission helpers. They are his reflectors—they are his epistles known and read of all men. What he is, they are. As in a natural sense, so in a spiritual sense, we beget children after our own likeness. All great and successful missionaries have been above all else, strong spiritually. You who purpose coming to the foreign field, get a new grip of God.

Secondly, we want men of *great common sense, wisdom and tact*. It is for lack of these that so many missionaries often fail, for lack of these that so many meet an early death and end in sadness a career of disappointment. We want men who know how to take care of themselves, especially of their own bodies. We want men who are wise in counsel, far-seeing, wise master builders—men who can read the signs of the times, statesmen of the kingdom of God. The glory of the Canadian mission is that wise men, such as McLaurin and Timpany, laid solid and lasting foundations.

Thirdly, we want men who are *great in humility*. Before honour is humility. We do not want any of you men who imagine (if there be any such) that you are too great and too gifted for the foreign field. If any such men should happen,

by some mistake, to get out here, woe to the rest of us! Those men who come out to India trailing clouds of glory behind them seldom amount to anything. We want men of lowly mind, men who can stoop down to the lowest strata of society, men who for Jesus' sake are willing to become all things to all men, that by all means they may win some, men without ecclesiastical starch, men who can identify themselves with the people whom they serve, men who are willing to take the lowest place and become the servant, and not the lord of all.

So, brothers of McMaster, come over and help us—I mean those of you only who know that God wants you here. Should you come with any other conviction, you will be a disappointment to yourself, to the Board, to your fellow-missionaries in India, but especially to the native Christians, who need your help and sympathy so much. But if you do feel called, and are willing to count the cost, come; yes, come soon, backed up with the earnest prayers of loving friends; come in the power of the Holy Ghost, in the fulness of the blessing of the Gospel of Christ. Come and share with us in the greatest work ever given to man, the regeneration, the transformation, the salvation of the millions of India. “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

Fraternally yours,

J. G. BROWN.

---

#### EDITORIAL NOTES.

As we go to press the annual examinations of McMaster University are in progress. The three large rooms filled with earnest students, each bent upon giving the very best account of his acquirements during the year, is a sight at once encouraging and inspiring. Some of us teachers take no little pleasure in recalling the fact that in our early student days at Toronto University, old Convocation Hall did not show a much larger number of candidates writing at one time. We wish all the students most gratifying success. Our expectations of the graduating classes are high. We doubt whether many universities on this side of the great fish-pond could produce twenty-five essays of higher average excellence than those recently read before the Faculty by our graduating classes in Theology and Arts,

WE are pleased to be able to present to our readers this month an excellent portrait and biographical sketch of the late Dr. Crawford, by one who knew him intimately for years. Many will read these pages with more than ordinary interest, for no other name in the long roll of Canadian Baptist pastors and teachers has been known so widely and for so many years as his, and wherever he has labored as pastor or teacher, the memory of his instructive and soul-comforting discourses, and of his loving and genial disposition can never wholly die. By a happy coincidence, our second contribution, a powerful defence of the Bible against the mere speculations of men, is from the pen of one who in his untiring advocacy of the old-fashioned doctrines of Scripture, and in his hostility to science falsely so-called, is entirely after our late brother's own heart. Our readers will not fail to note the perfect harmony of the two articles in this respect.

*The Life of Jesus.*—Studies for Young People, by the Rev. O. C. S. Wallace, M.A., pastor of the Bloor St. Baptist Church, Toronto, appeared originally in weekly chapters in the columns of the *Young Peoples' Union*. Its publication in book form, we hail with sincere satisfaction. A distinct loss would have been sustained had this work received no more enduring form than that which the columns of a weekly could give. Voluminous Lives of Jesus are numerous, brief ones are few. For some years Dr. Stalker has held the field as the writer of a "Life," very brief, but full of unction and literary charm. Mr. Wallace had no easy task before him, to write a book which could win a place in comparison with this. To say that he has succeeded, is to say that his book is quite distinct in conception, and admirable in execution. Dr. Stalker's book is a perfect specimen of "literary etching," in which "he takes his pencil and, with a few lines, puts a life-like and realistic picture upon his canvas." Details are studiously avoided. Large generalizations appear on every page. Mr. Wallace has had a more didactic purpose, and while, too, avoiding much, has introduced enough of detail, to make his book a distinct advance upon Dr. Stalker's, as helping the reader to mastery of the evangelists' materials. The conception to which Mr. Wallace has worked was well chosen, his ability to grasp and manage details, and his command of a terse and perspicuous style, especially qualifying him for his task. The work is marked also by the reverence and devotedness which befit the theme, and which those knowing Mr. Wallace would expect. We are not surprised to learn that his new "Life of Jesus" is having a very gratifying sale, both in Canada and the United States.

Bishop Ellicott has recently contributed to the *Expository Times* a series of articles on "The Teaching of our Lord as to the Authority of the Old Testament." All who know anything of the illustrious author, will expect to find in this latest production the marks of safe scholarship and sound judgment.

In the closing article of the series, he gives "the general results aimed at, and the teachings and the warnings they involve." These are: (1) "The active principle in the Genesis and development of the analytical view is disbelief in, or inability honestly to accept, the supernatural." He adds, "Nought will stay the course of modern biblical criticism when once inability to accept the supernatural has become a settled characteristic of the soul." (2) "If we accept the analytical view, we must reconstruct our views and estimate of revealed doctrine, and, generally, of the inspiration of Holy Scripture." This he proceeds to illustrate as a doctrine. The view is common, that "redemption through Christ that is to come is the ultimate tenor of the revelation of the Old Testament." But if, as many critics affirm, the Fall is but a myth, or a figure of speech, "there never can be any heart-whole belief in the realities of the redemption and the atonement." In that case "our whole view of revelation must be reconstructed." As to inspiration, he concludes that "the position taken up by clear and reverent thinkers, like the late lamented Dr. Liddon, would be felt to be more impregnable than ever, viz.: 'That unless there be such a thing as the inspiration of inveracity,' we are shut up to the choice between acceptance of 'the authority of some of our modern critics, and any belief whatever, in the inspiration of the books which they handle after this fashion.'" (3) "Our Lord's view of the Old Testament is not only consonant with the traditional view, but may even be regarded as supporting and confirming it; and . . . in no particular of any real importance, has it appeared to favor the analytical view." He notes the fact that the tendency in modern criticism is to escape from this fact by questioning the knowledge and infallibility of Christ; and adds, quoting from Liddon, 'If it be obvious that certain theories about the Old Testament must ultimately conflict with our Lord's unerring authority, a Christian will pause before he commits himself to these theories.'

Dr. Ellicott recognizes fully that there is a large and important field for earnest biblical criticism in the Old Testament. But as far as the destructive criticism is concerned, his conclusion is thus expressed: "This destructive criticism need not give us any great anxiety. . . . Expert is ranged against expert; theory is displaced by theory; hypothesis by hypothesis; until at length the whole movement, that once

seemed so threatening, silently comes to rest and finds its *nirvana* among the dull records of by-gone controversies. It has been so with the Higher Criticism of the New Testament ; . . . and so most assuredly will it be with the destructive criticism of the Old Testament, which is now causing so much anxiety, and has been helped by so many lamentable concessions."

These are wise and weighty words. Let us all be earnest students of the Divine Word ; and await with all confidence the issue of all the present discussions.

#### CARDUCCI TO DANTE.

"*Dante onde avviene che i voti e la favella.*"

Dante, whence comes it that my voice and vows  
I raise adoring to thine image keen,  
And me on that dire slope which made thee lean  
The sun leaves wakeful and morn need not rouse ?

For me Lucia prays not ; nor allows  
Matilda th' urn of safety to be seen,  
And Beatrice, of thy chaste love the queen,  
In vain ascends through stars before God's brows.

I hate thy holy empire and the crown  
Divided by the sword I fain would see  
From thy good Frederick's head, hard by the town  
Olona. Church and empire are for me  
A ruin sad—thy song has lived both down :  
Jove dies : true poems must eternal be.

D. R. KEYS.

---

#### HERE AND THERE.

O. G. LANGFORD, ED.

#### THE FLIGHT OF TIME.

"*Tempus fugit,*" said the Romans.

Yes, alas ! 'tis fleeting on ;  
Ever coming,  
Ever going,  
Life is short, and soon 'tis gone.

But as I think of next vacation,  
Poring o'er these lessons huge,  
Ever harder,  
Ever longer,  
All I say is, " Let her fuge ! "

—*Yale Record.*

THE library and manuscripts of the historian Bancroft have been purchased by the University of Chicago for \$80,000. The university library of 225,000 volumes is now the largest in any of America's universities.

The above statement is erroneous. The University of Chicago has now 378,000 volumes, but the library of Harvard University has over 400,000.—*Kenyon Collegian*.

ANOTHER erroneous statement has been going the rounds of American college journals and was copied by the MCMMASTER UNIVERSITY MONTHLY. It is not true that there is not a college paper published in all England, for we have received from Mr. W. S. McLay, B.A., a graduate of Toronto University, now studying in the London University, a copy of the college journal published by that institute. In the proper column reference is made to other college papers on the exchange list, proof enough that our Yankee cousins are badly informed upon this point also. Mr. McLay contributes an able article on "The Difference Between Canadian and English College Life," which is quite interesting from our point of view.

A WRITER in a late number of the *Athæneum* (University of West Virginia) waxes rhetorical as he demands fiercely of his sixty million countrymen, "Shall we unite Canada's ice-bound regions to our cotton fields and sugar plantations?" He evidently had no difficulty in settling the matter from his own point of view, for he adds: "It would be rash and dangerous to annex that hostile Dominion, which might irritate old wounds and produce national death." And besides, "Canada is mostly a sterile region dotted by cabins." Not only is this true but . . . . "it is a complete delusion to look to frozen Canada for grains (?)." The Dominion's products we should gather from this truly instructive article, consist chiefly of "frozen seas," boundless forests, and inexhaustible coast fisheries, toward the two latter categories of which he is appreciative enough to manifest quite an intense patriotic yearning. There is a story told of a Canadian school boy (this was, *of course*, before the introduction of geography text-books into our "cabin" schools) who when asked the principal productions of the Southern States replied, confidently, "Niggers and mules;" but of course he was a *very* small boy and had not the benefits of a university training.

THE *University Monthly* of Fredericton comes to us in new color, too loud and showy to be tasteful, we think. The matter, however, is above the average and has been read with interest by the exchange editor. The article "Is a College Education Worth Having," is suggestive and marks a good point or two for a college course. We have pleasure in quoting the two following excellent little poems:—

## GLIDING AWAY.

They are gliding away—these sweet, swift years,  
 Like the leaf on the current, cast ;  
 With never a break on the rapid flow,  
 We watch them, as, one by one, they go  
 Into the beautiful past.

As silent and swift as the weaver's thread,  
 Or an arrow's flying gleam,  
 As soft as the languorous breezes hid,  
 That lift the willow's long golden lid  
 And ripple the glassy stream.

As light as the breath of the thistle down,  
 As fond as a lover's dream ;  
 As pure as a flush in the sea-shell's throat,  
 As sweet as the wood-bird's wooing note,  
 So tender and sweet they seem.

One after another we see them pass  
 Down the dim-lighted stair,  
 We hear the sound of their heavy tread  
 In the steps of the centuries long since dead,  
 As beautiful and as fair.

There are only a few years left to love :  
 Shall we waste them in idle strife ?  
 Shall we trample them under our ruthless feet  
 These beautiful blossoms rare and sweet  
 By the dusty way of life ?

There are only a few swift years—ah, let  
 No envious taunt be heard ;  
 Make life's fair pattern of rare design,  
 And fill up the measures, with love's sweet wine,  
 But never an angry word.

SARA H. MCKEE.

## AFTER THE STORM.

" Harbour Master ! Harbour Master ! Now the storm is done  
 Was that barque the ' Bonny Belle ' we saw at set of sun."

" That was the ' Belle,' my lass, drifting to the flat :  
 No anchor holds but hope in such a hurricane as that ?"

" Harbour Master ! Harbour Master ! How fared it with the crew ?"  
 " They all came safe to harbour, lass : your lover waits for you !"

" Harbour Master ! Harbour Master ! When came he in ?"  
 " Early in the morning, lass, when the sea had hushed its din !"

" Harbour Master ! Harbour Master ! How came he home ?"  
 " Clad in a sailor's garments of dulcet and white sea-form :  
 In his face no sign of tempest,  
 In his lips a prayer,  
 In his hands a golden trinket  
 Filled with golden hair !"

BARRY STRATON.

THE Easter Number of the *Varsity* has a fine appearance, the whole paper is printed with soft-toned ink and is very tasteful. A really excellent Photogravure of the late honored president, accompanies it as a supplement. What has made our college poets strike such similar strains this month? Compare "Requiescat" from *The Varsity* with "My Valentine" from *The Brunonian* :

## REQUIESCAT.

Gently, oh gently, ye winter winds blow,  
For my lov'd one sleeps beneath the snow.  
Softly, oh softly pass over her breast,  
That ye d'sturb not my darling's rest.

Shine dimly dimly, O silver moon,  
Lest in thy light she awake too soon.  
Cover her deeply, fair, falling snow,  
That she hear no sound in her bed below !

Sleep, my own, with the violets sweet,  
That yesternight bloom'd fair at our feet !  
Sleep calm and still while the drifting snow  
Buries our Past with the flowers below !

Aye sleep, dear, sleep through the winter long—  
Thou'rt safe forever from pain and wrong !  
I bid thee "Farewell!" my sweet, my own,  
And leave thee thus to thy rest alone !

But oh, ye winter winds, gently blow,  
And oh, fall softly, pure, white snow,  
Lest ye arouse my lov'd from sleep,  
Lest ye disturb her slumber deep !

MABEL MACLEAN HELLIWELL.

## MY VALENTINE.

Snowflake, ye my valentine,  
Bear my offering to her shrine  
On the pearly pinions bright,—  
Snowflake white.

Find from winter's chilly blast  
Shelter on her heart at last,  
Falling gently on her breast,  
Snowflake,—rest.

Melting in thy blest retreat  
Render incense subtly sweet.  
Thrill with lover's fondest cheer,  
Snowflake dear.

*Jax.*



## COLLEGE NEWS.

G. H. CLARKE, } *Editors.*  
S. R. TARR, }

## THE UNIVERSITY.

'Tis April  
And 'tis raining,  
And exams. are really here, --  
Yet we rhyme,  
And essay still,  
Courage waning,  
To let our notes appear  
On time.

PROGRAMME for the graduating class in Theology: Thursday, Graduation exercises; Friday, Ordination; Saturday, Orange blossoms and "I will."

THE Mathematical Society has elected the following efficient band of officers to guide it through the terms of 1894-95: President, J. W. Russell, '95; Vice-President, G. T. Menge, '96; Secretary-Treasurer, B. W. Wallace, '96.

MR. J. F. HUNTER, formerly of the class of '94, McMaster, but now of Chicago University, paid us a visit a few weeks since. Deep sympathy is felt for him by his old friends in the loss which he has sustained by the recent death of his brother.

CONVENIENT CONSCIENTIOUSNESS:—Quispiam (writing on Philosophical paper): "I *could* answer every question easily and correctly according to the text, were it not that the answers do not seem successful in undergoing the test of Descartes' Criterion of Certainty, which I accept. I must therefore decline to write more. Yours, dear sir, respectfully."

THE "McMaster Muse" has taken upon itself a tangible embodiment in the form of a cloth-bound booklet of some seventy-five pages. According to Spenser:

"Of soul the body form doth take,"

and the gold and maroon covering to these sixty gems of verse and imagery (suffice it to say in *this* connection that they are reprinted from the "MONTHLY") evidently bears out the statement of "the poets' poet." As one prosaic, but always appreciative, junior remarked of the volume, "At any rate it will look well on the drawing-room table." Query here—*whose* drawing-room?

REV. J. D. FREEMAN, of Guelph, writes to a prospective graduate: "Can you not join me in a trip to the sweet sunny South? We leave here Monday, March 26th, for New York *en route* for Florida; take

steamer at New York, Tuesday, at 3 p. m ; arrive at Jacksonville, Fla., Saturday, at noon. We spend a week in 'the land of flowers,' taking, among other trips, a sail up the famed St. John's to Palatka and Sandford. After 'doing' Florida, we go to New Orleans for a week, thence to Mobile, Montgomery, Nashville to Evansville, Indiana, where we remain a week. After a day or two at Louisville, we go to Cincinnati, thence to Toledo, and home. This is a big trip, and we expect a fine time. Rev. R. J. Beattie, pastor of Knox Presbyterian Church, in this city, accompanies me. We shall be gone five or six weeks. Shall be home in time to attend the graduating exercises." Good for "Free!" May his tour be pleasant and his adventures abundant!

THE Classical Society met recently to elect officers for the year 1894-95. The results were gratifying indeed:—President, Frederick Eby, '95, who, like Keats, has "surrounded himself with all Olympus's hierarchy, and has breathed the freshness of the Thessalian forest-winds"; Vice-President, Geo. T. Menge, '96, who knows all about grand Viziers; Secretary-Treasurer, J. W. Hoyle, '97, an efficient "Scriptor litterarum." Under the wise governance of these men, the Classical Society will flourish and prosper. A hearty vote of thanks was tendered the retiring officials.

SOMETHING of our University's growth may be inferred from the annual examination papers. A careful perusal is not necessary for this (such is, however, given them for purposes of more immediate interest) but a mere statement of their number makes us realize, and no doubt will remind our friends, that "we are growing." Between Wednesday, April 11th, and Saturday, April 28th, the under-graduates of McMaster will have had set before them about one hundred and twenty five papers, averaging ten questions each; making in all over twelve hundred questions, the answers to which must be deciphered by our much-to-be-pitied examiners, from bundles of hieroglyphical foolscap. Lest a false impression be given to the sympathetic reader, it should be stated that no one student is compelled to write upon *all* of these papers.

#### YE DAINY DITTIES.

##### IV.

##### WHY HE WAS PLECKED.

"Opening  
That the signing  
Of my name upon this clear and spotless sheet,  
In reality  
Formality  
Must, notwithstanding, make my work complete,  
With thankfulness  
This blankfulness  
I hand you, and respectfully entreat  
Your attention  
As I mention  
One favourable point: I didn't cheat!"

THE Fyfe Missionary Society has, on several occasions, endeavoured to obtain Rev. W. B. Hinson as the preacher of the annual sermon, but not until this year was he able to accept our invitation. It was a great pleasure to see and to hear the pastor of Olivet Baptist Church, Montreal, of whose work we had, from time to time, heard so much, and to meet once more Bro. Bentley, the pastor's trusty and tried henchman. On the evening of Sunday, April 8th, the members of the society marched in a body to Bloor street church, which was filled with a large and interested congregation. Pastor Wallace and Prof. Farmer, the president of the society, occupied seats on the platform and took part in the service. What shall we say of the sermon? It was just such an one as cannot be judged by any standard save that of effectiveness, and in that particular it came home to heart and conscience. "Serving our own generation" became a very solemn thing as we listened to Bro. Hinson. God is always very great and His claims irresistible as the Olivet pastor preaches. If we were asked the secret of his power we would say that it lies in this:—that God is always placed *first* in his sermons. The students of McMaster University will remember with pleasure Bro. Hinson's visit to Toronto, the more so since they were enabled to meet him in the dining-room as a "fellow-student."

ONE was a junior; the other a sophomore. They had toiled arduously over those examinations. Their brains were queer and stubborn; they were melancholy; they were "run down." As one was petulantly, irritably endeavouring to recollect, by the process of "association of ideas," that Neo-Platonism was a pantheistic eclecticism and a philosophico-religious syncretism, suddenly the mental switchman awoke, yawned, and turned the handle. Just at that fated instant there came dashing recklessly down the branch line the Bicycle Idea. Hot and seething it bounded past the switch upon the main track. Ferrevently and enthusiastically thereupon remarked the aforesaid one: "Come on, old fellow, there's no use killing ourselves,—let's go for a good long bicycle ride." The other readily acquiesced, so merrily off they sped. Beyond an *occasional* tumble and a *constant* disregard of the ethics of sidewalk-proprietorship, they arrived without incident at the junction of the York and Vaughan road with the second concession. Desiring to cross to Yonge street, by that route to return southward, they were informed by a loquacious old farmer that he 'guessed the roads war'nt so bad as they was farther on, altho' they wuz purty rough, in course, bein' as how thur wur a sight 'o snow fell t'other daay. But, howsomever, he cudden say as how—' By this time the weary travellers had ridden several hundred yards beyond and had suddenly arrived at the brow of a hill. What a scene! Snow-drifts and mud and puddles! No help for it; retreat was unthinkable. Dismounting, they strode forward. At the end of ten minutes' interval, the wheels had collected so much mud from the road that they looked like perpendicular race-tracks after rain, which

"had not bene removed many a day,  
Some land-marke seemed to be, or signe of sundry way."

But the junior and the sophomore bethought themselves of the pools, dragged the machines thither, and by dint of alternate scraping and washing, coaxed the 'wheels to go round' again. In this fashion they proceeded for two-and-a-half miles, in a meditative mood, with frequent stoppages. After a few hours had passed, they reached Yonge street, and despondently took inventory. Their pedal extremities were now four huge clots of mud, while plentiful splashes adorned their clothing and countenances. To crown all, one bicycle now refused to work. True, the pedals evinced a willingness to revolve, but that was all,—they disowned all connection with the remainder of the machine. The sophomore worked upon this impromptu tread-mill awhile, but eventually became discouraged. The country blacksmiths were ignorant and insolent. The youths wept as they reflected on the wasted hours. Then they set out for home.

THE following is the programme of events to occur in the Main Audience Room of the Walmer Road Baptist Church, in connection with the Annual Commencement:—

1. *Tuesday, May 1st, 8 p.m.* Delivery of Essays before the University, by Students of the Graduating Class. Music led by Mr. A. S. Vogt.

2. *Wednesday, May 2nd, 8 p.m.* Baccalaureate Sermon before the University, by Rev. George Dana Boardman, D. D., LL. D., of Philadelphia. Singing led by Mr. A. S. Vogt.

3. *Thursday, May 3rd, 8 p.m.* The public conferring of Degrees in Arts and in Theology, and the presentation of Diplomas. Address to Graduating Class. The Announcement of Degrees *ad eundem*. Presentation to the University of a portrait by Forbes, of the late Senator McMaster. His Honor the Lieutenant-Governor and Sir Oliver Mowat are expected to be present and to speak.

*On Thursday, May 3rd, at 4 p.m.*, in the School Hall of Walmer Road Church, the Annual Collation. Hon. John Dryden will preside. Speaking to begin at 5.30 p.m. Plates will be laid for four or five hundred. Tickets 50 cents each. Collation open to both ladies and gentlemen.

The more detailed programme for Tuesday is as follows:

PROGRAMME.

1. Music—Praise the Lord, - - - - - *Randegger.*
  2. Prayer.
  3. Music—God sent His Singers, - - - - - *Gaul*
  4. \*The Ministry of Poetry, - - - - - BENJAMIN W. N. GRIGG (*Arts*)
  5. { \*Relation between Philosophy and Religion,  
HARRY STILLWELL (*Arts*)
  6. { \*Higher Education of Women in its Rela-  
tion to Home Life, ELIZA P. WELLS (*Arts*)
  7. Music,—Hark, Hark, my Soul, - - - - - *Shelley*
  8. { \*The Imagination in the Discovery and Pre-  
sentation of Truth, HOWARD P. WHIDDEN, B.A. (*Theology*)
  9. \*Jesus' Thought of Himself, GEORGE CROSS, B.A. (*Theology*)
- Announcements for Wednesday Evening.  
National Anthem.

## THESES READ BEFORE THE FACULTY BY THE GRADUATING CLASS, 1894.

## IN ARTS.

1. Greek Contribution to Modern Culture . . . CARSON J. CAMERON, *Tiverton*
2. The Historical Triumphs of Christianity }  
a Proof of its Supernatural Origin . . . } JOHN R. CRESSWELL, *Toronto*.
3. \*The Ministry of Poetry . . . . . BENJAMIN W. N. GRIGG, *Exeter*
4. The Conic Sections . . . . . ANNIE M. MCKAY, *Toronto*
5. The Causes of the Present Financial }  
Crisis in the United States . . . } WILLIAM W. MCMASTER, *Toronto*
6. Hume: The Position, Import and }  
Result of his Philosophy . . . } HARRY L. MCNEILL, *Port Elgin*
7. Profit Sharing . . . . . CHARLES N. MITCHELL, *Pembroke*
8. Socialism . . . . . WILLIAM POCOCK, *Wingham*
9. Latin Contribution to Modern Culture. HARRY PORTER, *Frederickton, N.B.*
10. Evolution and Ethics . . . . . HENRY C. PRIEST, *Toronto*
11. Mechanism and Consciousness . . . . . JACOB J. REEVE, *Guelph*
12. A Criticism of VonHartmann's Philosophy . . . . . EDGAR RUSSELL, *Millbrook*
13. The Teacher, his Work and his Needs . . . . . MINNIE SMITH, *Orangeville*
14. \*Relation between Philosophy and Religion, HARRY STILLWELL, *Cheapside*
15. Les Poètes Bas-Canadiens . . . . . LEONARD A. THERRIEN, *Montreal*
16. \*Higher Education of Women in its Rela- }  
tion to Home Life . . . . . } ELIZA P. WELLS, *Toronto*

## IN THEOLOGY.

1. \*Jesus' Thought of Himself . . . . . GEORGE CROSS, B.A., *Fennella*
2. Robertson of Brighton . . . . . THOMAS DOOLITTLE, B.A., *Columbus*
3. The Rise of Methodism . . . . . WILLIAM A. GUNTON, *Simcoe*
4. Manliness in the Ministry . . . . . ALEX. P. KENNEDY, *Bolcaygeon*
5. Balthasar Hubmaier . . . . . JOHN A. KENNEDY, *Dunnsford*
6. The Place and Purpose of the Lord's }  
Supper . . . . . } CHARLES W. KING, *Truro, N.S.*
7. The True Conception of the Gospel }  
Ministry . . . . . } JAMES P. MCINTYRE, M.D., *Winnipeg*
8. The Epistle to Philemon . . . . . SOLOMON S. WEAVER, *Toronto*. [*Man.*]
- \*9. The Imagination in the Discov- }  
ery and Presentation of Truth } HOWARD P. WHIDDEN, B.A., *Antigonish, N.S.*

## MOULTON COLLEGE.

CAUSE AND EFFECT.—Suggested by McMaster poetry and Moulton millinery.

In the spring a young girl's fancy turns to gown and hat and glove ;  
"In the spring a young man's fancy lightly turns to thoughts of love."

We all knew when examinations began at McMaster, and have been lavish of our sympathy with our University girls. At the same time we think they are to be congratulated on finishing their year's work so early in the season, and before the hot weather arrives.

We have been fortunate enough to have quite a number of guests with us lately. Among them were the Rev. O. C. S. Wallace, Rev. W. G. Wallace, Prof. Farmer, and Mr. Bone. We were glad to see them all, and carry pleasant memories of their helpful words.

On the evening of Easter Monday our Faculty gave a reception to the students and outside friends. Many guests were present. The chapel contained a large number of art studies by the various pupils, who gather daily in the studio under the tuition of Mrs. Dignam and Miss Clarke.

Mrs. McMASTER is a friend who never forgets us. Every now and then we receive cheery letters from her, filled with pleasant news of her journeyings, and helpful suggestions as to our practical Christian work at school. We are all delighted with her recent promise of a speedy return to us.

MATHEMATICAL students are rejoicing at present in the possession of one of McMaster's professors. In the absence of our regular teacher, Miss McKay, the Moulton classes are progressing favourably, and heartily enjoying their work, under Prof. McKay. The only drawback is a dread suspicion that the teacher is not as well satisfied with his students as they are with their teacher.

SHOPPING is said to be the delight of the average woman's life, and Moulton girls seem to share that characteristic of their sex. Every Saturday morning, rain or shine, a party sets out, accompanied by a much-enduring teacher, who spend the golden hours of the morning in a complete investigation of the Yonge and King St. stores. Sometimes they are bent on sober business, but oftener they are seeking for "something," concerning which all they know is that they never see it, but that meantime the money goes. The time rolls by until twelve o'clock, and then a tired but happy crowd board the Yonge St. car bound for home and luncheon. These shoppers may be identified anywhere by their unflinching good humour.

At our last Mission Circle, Mr. Telford, of McMaster University, kindly gave us a short report of the Detroit Convention. Beginning with the journey to Detroit, he took us with him through the most interesting of the meetings, giving us snatches here and there of speeches and reports of those who attended the convention. His talk was encouraging and profitable, affording us an idea of the work and spirit of the convention, which we should not otherwise have had. We were also very pleasantly entertained a week ago, by a lecture on "The Life, Manners, and Customs of the Chinese," by Mr. Hobson. Having spent his life in China, he is able to give many interesting incidents which show the characteristics of the people in a singularly clear, and often amusing, manner. Those who were present on that evening thoroughly enjoyed Mr. Hobson's lecture, for we were able to understand more fully how very little we do know about the condition of people in other lands, where they have not the light of the Gospel to lift them upward.

It is not often that a marriage notice is to be found among the Moulton College news items, but this month we have the pleasure of announcing to those of our readers not already aware of the event, the wedding of one of our recent students. On the evening of March 28th, Miss Elizabeth A. Tyers was married to Mr. George B. Mercer, the ceremony being performed at the bride's home, by Rev. O. C. S. Wallace. We all join in wishing her much joy; if we can judge from her earnest, faithful work among us, and her unfailing good-nature, Mr. Mercer will long bless the day when a Moulton girl united her fortunes to his.

Most of the Moulton girls had the pleasure of a visit home or to friends in the city during the very short Easter holidays. A few remained behind, and these all agree that the College was by no means an unpleasant place in which to spend the recess. The conspicuous absence of the early-rising bell, study-hour, and night-bells formed a considerable element in our happy content. We were prompt in returning to our places this time, and the cheerful faces that were seen at the reception on Monday evening, told of clear consciences as well as of pleasant holidays.

THE last Heliconian meeting presented some new features. A short paper on Jean Ingelow was read by Miss Bush, and the programme consisted largely of selections from the works of that writer. The "Songs of Seven" were beautifully rendered and heartily enjoyed. In this part of the entertainment we had the very efficient help of some of the youngest members of the school as well as of older and more advanced students. Miss Scarfe recited "The High Tide on the Coast of Lincolnshire," with her usual pleasing effect. The musical selections were appropriate and well-rendered, and Miss Stanley's essay on "Sounds" gave pleasure to us all.

---

#### WOODSTOCK COLLEGE.

EVERY afternoon from four o'clock to six, the Campus presents a lively appearance. Football is now in full swing. The players are evidently in practice to win.

STUDENT life has many changes. Last week we said goodbye to three of the "Boys," F. Lowe, C. Collishaw, and R. Harper. We shall miss the sage Colli, the genial Frank, and there is no possible successor to Pat.

THE societies here have thought it wise to adjourn for the remainder of the season. Their work generally has been of a high order throughout the year, and those who attended the weekly meetings with regularity, know that they have gained much from this means of improvement; but the studies of the year are now so crowding upon us, as to make it very difficult to prepare exercises easily.

THE Philomathic Society drew the work of the year to a close by holding an open meeting on the 16th ult. An appreciative audience assembled, and evidently enjoyed the literary programme rendered. An interesting feature of the programme was a debate on the following subject: Resolved, that ancient Greece, relative to her opportunities, attained a higher civilization than has modern England. The subject was entered into spiritedly by Messrs. McFarlane and Bovington; the former upholding the affirmative, the latter, the negative. The decision given was favourable to the negative.

---

#### GRANDE LIGNE.

WE had the pleasure of listening to a grand sermon on Sunday, the 1st inst., by Rev. E. Bosworth.

THE Temperance Society will hold its last meeting on the 27th inst. This Society has been interesting, and has done good during the year. In many cases it is the first step towards the light.

VISITORS here in past years have, no doubt, been struck with the absence of a Catholic church. About the first thing that attracts the attention of present visitors is the handsome new church building and Curé's residence. No doubt many of the parishioners are pleased with the appearance of these buildings, but we believe they are not so well pleased with the cost which they have unwillingly to bear.

ON the Monday after Easter the boys gave an invitation to the girls to accompany them to the sugar bush. The day was fine, although some rain had fallen the week before, but all spent a pleasant time. It was a first experience for some, and they did not enjoy the eggs boiled in syrup. There were many funny things happened that day, and the boys thought it strange that having given the invitation, the invited should make their own terms. Hear the riddle we made:—What is bitter at both ends and sweet in the middle? *Ans.*—A sugar party, because the boys were not allowed to walk with the girls.

IT is a common adage that sports are indispensable towards the physical and mental development of a student. When will the ability of Grande Ligne be recognized along that line? Our rink has gone to mud, not "to grass," and the hockey season ended; with, however, a clearer record than most clubs can boast of, and indisputable championship. It was the desire of the club to meet some team or teams worthy of their steel, but it seems they were not to be found. Since the exchange of ice for the long sunny days, athletic sports have not come to a standstill. The base-ball is to be seen flying along with the foot-ball, which has at last been routed out, in an adjacent field lately staked off. A club is found which, though not perhaps equal to McMaster or Woodstock, will no doubt soon rise in fame. It is open to all challenges.



OUR institute was the scene of great excitement on the 22nd of March, being the closing day of the winter term. It was one long blissful holiday, the realization of which brought songs to everyone's lips, and caused our little domestic duties to be done with surprising alacrity. As the early trains arrived, there was an earnest scanning of each stranger's face by the students to find some familiar traces, and we tried to do our utmost towards the entertainment of these visitors who came from Montreal, St. Johns, Lacotte, and neighboring villages. At 2 p.m., all assembled in the chapel to enjoy a very interesting and delightful programme, and also to hear the report, read by our Principal, as regards the work of the winter and results of the exams.; after which Rev. M. Lafleur delivered an instructive speech, and the programme came to a close, followed by social intercourse between both sides. After the departure of the visitors, and of several fellow-students, which saddened us a little, we settled down to an evening's amusement, and at a ripe hour retired, feeling that after a short holiday we would be glad to resume our school duties until the end of the session.

OUR school has never done better literary work than has been accomplished this year. We have what few schools can boast of, and that is, two literary societies, one speaking English, and the other French. Many have been the subjects which they debated during the year:—Women's rights, Capital punishment, Nature and art. Indeed, for a while, the Treaty of Paris was handled pretty roughly, and at last it was decided that Canada would have been better under French rule. Napoleon was abused in a shameful manner, and Cæsar, Cicero and Demosthenes were resurrected again, although the members of the Latin classes were praying that it might not be so, and wishing that Cæsar and Cicero had never lived. We believe that every boy in the school has been benefited by the societies. Seeing that we have been so successful in other undertakings, it has been decided to try a member of the school for breach of promise. As the public would like to know the names of the parties, we will give them. Plaintiff, Miss Allah Bismillahdonnerwetter, and Defendant, Lord Don Khariff Ido. As this is the last business transaction of the year, we hope it will be a great success.