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## Contributed.

### IMPROVEMENT OF SPARE TIME—ITS ADVANTAGES.

By spare time I understand what is at one's own disposal, after deducting what is spent in school or in stated labor and also what is spent in necessary rest and sleep, it being understood that a person has the capacity of being alone during such spare time. Spare time is thus an indefinite quantity, some having less and others more.

It is difficult to discuss such a subject in a suitable manner. Time is different from all the other things we possess. Other things may conduce to the comfort of life, but time represents our life itself; we live so many years, months or days. God has allotted to us our time here as he has given us talents and worldly possessions, of all of which we shall have to give an account. But time differs from other things in many respects. We can accumu-

late money, we can invest it, and can thus keep it as a permanent possession ; but we cannot keep or invest time. It must be spent at once in its rapid flight. The rich and noble have no more of it than the humblest. It cannot be arrested, or, if lost, recovered.

“ Like the dew on the mountain,  
Like the foam on the river,  
Like the bubble on the fountain,  
It is gone and forever.”

Thus viewed, every fraction of time, no matter how small, must be precious.

To have spare time a person must have the capacity of being alone. If a person must have company the moment he is released from his stated duties he can have no spare time ; his time is fully occupied and in such a way that he has little control over it. All he can say is that his companions have helped him to spend the afternoon or evening. This is no great advantage, as time will pass rapidly enough away without such assistance. All any person has to do to spend time or to allow it to slip away is merely not to watch it. Amusements to which many addict themselves, and which are all of a social nature, deprive them of spare time. They think that when work is done they must have amusement ; indeed there seems to be a craze for amusements. In this way spare time is entirely disposed of. A habit of going in crowds is formed, also a craving for excitement, which nothing can satisfy, is generated. A little exercise and a reasonable amount of amusement are conducive to health, but these need not occupy much time. Public lectures by professional lecturers are generally a great waste of time and money. They are an American institution which has its branches in Canada. There are lecture-bureaus which provide lecturers and also seek audiences for them. Their primary design is to gratify the taste, to amuse or excite ; their ulterior design is to make money. Other public meetings, the object of which is amusement or mere excitement of any kind, are no better. In a constant whirl of excitement, principles cannot crystallize, and character cannot be formed. Our Canadian people are losing the steadfastness of character and the strongly-marked individuality which they once possessed ; thus there is a deterioration of mental fibre going on, and a craving, such as Paul perceived at Athens,

either to tell or to hear some new thing, is being produced. These things are a constant drain on one's spare time and money.

It is easy to see that the manner in which a person spends his spare time will do more towards the formation of his character than the manner in which he spends all the rest of his time. In a school, or in a place of business, he is under the control of other minds and under strict regulations; in his spare time alone he can follow his own inclination and do what he pleases. What his character or success in life must be depends on the use he makes of his spare time. Instead, therefore, of being considered a subordinate matter it is of supreme and vital importance. To help us to realize this is my design at present.

A few illustrations will show how spare time may be obtained and used. Of course, dispensing largely with company and social amusements will place much time at your disposal. It will be admitted that the ruler of the Roman Empire when at the zenith of its glory must have had his time fully occupied with the affairs of state; yet Marcus Aurelius devoted a considerable portion of every day to philosophical study and meditation. He found ample time for this by despatching business in an orderly and systematic manner, and by denying himself the social pleasures and amusements in which emperors were wont to indulge. And when, frequently, he had to engage in war for the defence of the empire his studies were not intermitted. In his tent in the camp he secured hours of leisure every day, which he devoted to the study of virtue and to the formation of his character according to the ethical principles of the Stoics. So successful was he in this that he acquired as great excellence and tranquility of mind as a heathen could attain, and surrounded with a halo of glory the sect in which he had been nurtured and of which he became the brightest ornament.

Another example is furnished by Alfred the Great. Although from his boyhood engaged in the incessant toils of a military life, having fought no fewer than fifty battles; although subjected to harassing bodily ailments; and, although almost destitute of books, it is said that he found time for study by never losing any of it; and that if we look merely at his zeal and services in behalf of literature, it is impossible to name any royal personage that can be

compared with him, either in classical antiquity or in modern times.

Another illustration is furnished by the life of Sir W. Herschel. He was first a member of a regimental band ; afterwards he settled at Bath and engaged in teaching music. In this laborious occupation he spent fourteen, sometimes sixteen, hours every day, merely to obtain a living ; still he contrived to spare time to make great improvements in telescopes, with which he discovered the planet Uranus with some of its satellites. So enthusiastic in the study of astronomy did he become that it is said that he seldom went to bed at night when the stars were visible. He thus acquired great distinction, was able to devote his life to astronomy, and, in a certain sense, inscribed his name in the heavens, as the planet he discovered is called by his name.

But, why should I multiply examples? All the great and standard works in Theology, Law and Medicine have been composed by men having only spare time to devote to them, and not by men enjoying literary leisure. Our best works on theology and exegesis have been composed by men having chairs in theological colleges or pastoral charges, or both combined. It is enough to name such men as Drs. Brown, Eadie and Flint, and Bishops Ellicott and Lightfoot. In addition to his other works, Lightfoot has recently published a voluminous work of great research on the Apostolic Fathers, which was produced during mere fragments of time available during thirty years of laborious professional duties. What a splendid example is thus presented to theological students and young ministers of the Gospel! The standard medical works were composed by men actively engaged in practising their laborious profession. A similar statement might be made in reference to works on law. Were we to remove out of any large private library all works whose authors had only spare time to devote to them, what would be left? There seems to be a law inscribed on our minds which requires us, if we would advance in knowledge, to communicate it to our fellow-men or use it actively and laboriously for their good. If we fail to do this our progress is sure to be arrested.

It may be said that the examples already stated are all of eminent men, and hence hold out no encouragement to persons

occupying a humbler position. But this is not the correct manner of putting the case. These are examples of men who became eminent simply by using wisely and diligently their spare time. Besides—I quote merely from memory—Sir I. Newton was no doubt substantially correct when he said that there is not so much difference among men, except in the matter of application, as is generally supposed. When complimented on his great abilities and discoveries, he said that when first he looked at any subject it appeared as dark to him as to any other person, but that after persevering in looking some ray of light seemed to fall on it, and after gazing a long time it seemed to be enveloped in light. Thus, if he had any superiority over others it was mainly due to the power of protracted and concentrated thought. Now, this is a faculty that can be easily acquired, and which, in time, will become habitual so that it will be exercised without conscious effort.

It may be asked, what is the practical value of all that has been said? Are we to have no amusement, no pleasure? Yes, surely you are to have pleasure, and that too of a high order, and in increasing abundance. Had Marcus Aurelius, Alfred and Herschel no pleasure? God has implanted in our minds an irresistible desire of knowledge, and He has attached great and increasing enjoyment to the gratification of this desire. That the soul be without knowledge is not good—so said the wisest of men. And God has made all His stupendous works, He tells us, to be thought upon. There are no pleasures cheaper or more easily obtained than the pleasure of growing in knowledge. The capacity of the mind also increases as knowledge is increased. So that we have a desire that never can be satisfied, and so strong that by appealing to it Satan effected the ruin of our race. The enjoyment referred to tends to elevate and purify the mind, and to raise it above what is base and grovelling. There is an unlimited number of books accessible to us, and in such variety as to gratify tastes no matter how dissimilar they may be. When the mind is enriched with treasures of knowledge it is strengthened and fertilized, and thus it is fitted in social intercourse to communicate and receive both pleasure and profit.

Students should learn that their success must depend not so much on the instruction which they receive as on their indomitable

perseverance in private. They should know that distinction, usefulness and happiness are fairly within their reach, and that now they are acquiring tastes and aptitude for study which will adhere to them through life, and will be the condition of their success. They have now not only spare time, but they have the whole of their time available for the attainment of these high ends. Their privileges are great, and their future is unclouded and radiant with hope.

Professional men should know that it is increasingly difficult to maintain the position in society to which they are entitled, not because they are less able and educated than their predecessors, but because knowledge is more widely diffused—a process of levelling up having been going on for a long time. Not only are higher professional attainments demanded, but an increasingly large amount of general information. Thus, if they would keep their ground it must be by incessant study in private.

In fine, and above everything else, surely we should resolutely secure some spare time every day to devote to religious duties—to the study of God's Word and to secret and fervent prayer. Religion is a personal thing; a matter between man and God; and if it be deep and sincere it will be sought in private. This will increase one's knowledge; it will invigorate and strengthen his mind and lead to the highest possible attainments. He may thus look forward to a world of light and truth and everlasting joy; a state in which he will not see darkly and dimly, and where he will know even as he is known. His desire of knowledge will be fully gratified when he shall experience what the Psalmist aspired to when he said: "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

*London.*

JOHN J. A. PROUDFOOT.

## LIVING WATER.

WHEN 'neath the palms, glad of oasis-rest,  
 The swarthy children of the desert dwell,  
 This legend of the past the elders tell—  
 How once a spring refreshed an angel-guest,  
 And God had given it life at his request,  
 So that where fewest drops on hot sands fell,  
 A gushing water-spring would swift upwell,  
 And wanderers of the barren plain were blessed.

Doth not the tale in sooth point to that One,  
 From whom the living waters forth do flow,  
 Whereof receiving, though in land of dearth,  
 We may sow springs of life where'er we go?  
 Let then the drops be scattered o'er the earth,  
 Till water brooks in every desert run!

W. P. MCKENZIE.

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 HISTORICAL SKETCH OF THE REFORMED CHURCH  
 OF FRANCE.

IN 1512, five years before Luther had affixed his theses to the door of the Cathedral of Wittenberg, the doctrine of justification by faith, the cardinal doctrine of the Reformation, had been taught by Jacques LeFèvre, of Picardy, who occupied a chair in the University of Paris. The reformatory movement, then, whose rise at so many different points about the same time, is a remarkable feature of the history of Europe, in the sixteenth century, began, so far as France is concerned, in that famous nursery of mediæval learning—the University of Paris. LeFèvre was not himself, however, to be an active instrument in the French reformation. He was rather a preparer of the way for others, amongst whom was his pupil, William Farel, afterwards distinguished by his brilliancy and fiery zeal, and who filled an important place in the annals of the French reformation, as well as in the history of Geneva and Neuchatel. Still, LeFèvre, even while assiduous in his devotion to the Virgin Mary and the Saints, had a presentiment that the Roman Church was about to be renovated. One day, grasping Farel by the hand, the venerable doctor addressed him in these significant



words : "Guillaume, the world is going to be renewed, and you will behold it."

As Luther was the leader of the movement in Germany, Calvin, also from Picardy, soon came to be regarded as the chief of the reformers in France. Beza tells how he devoted his days and nights, with untiring energy, to "teaching the truth, marvellously advancing the Kingdom of God, with such profundity of learning and solidity in his language, that every one who heard him was overjoyed with admiration." For thirty years reform in France continued to advance, notwithstanding violent opposition and defective organization.

One of the first settled Protestant communities in France was that at Paris in 1555, of which John le Maçon, surnamed La Rivière, was the first reformed pastor. He and a few other pastors soon began to collect the scattered reformers into churches, and to give unity of faith, discipline and strength to isolated congregations. A General Synod was convened at Paris in May, 1559. This meeting was attended by 150 delegates, Pastor François Morel being president. At this Synod a Confession of Faith was drawn up, and a form of discipline was agreed on, which placed the constitution of the Reformed Church of France on an essentially Calvinistic or Presbyterian basis.

In 1561 was held the Conference of Poissy, on the Seine, where Beza and other Huguenot deputies, including Peter Martyr from Zurich, expounded the creed and principles of the Reformed Church before the King (Charles IX.), the Queen Mother (Catharine), the royal Princes and Cardinals. "Here come the Genevese curs!" exclaimed a cardinal, as the reformers made their appearance. "Certainly," quietly retorted Beza, turning to the quarter whence the words came, "*faithful* dogs are needed in the Lord's sheep-fold to bark at the *rapacious* wolves." The theologians of the Sorbone, of course, condemned the principles advocated, but France heard them, and the voice had a mighty echo. Beza acquitted himself so well at this conference as to gain the highest reputation both with friends and foes.

From that time the doctrines of the reformation rapidly spread in France. In Guyenne 300 Communes put down the Mass at a single blow, and Admiral Coligny presented to Queen Catharine a

list of 2,150 churches formed; while Cardinal de St. Croix, a spy of the Pope, wrote to Rome that the kingdom was half Huguenot. In Paris alone 40,000 persons professed the reformed faith.

In January, 1562, an assembly of notables was convened at St. Germain to consider the religious condition of the realm. Of 49 opinions given, 22 were in favor of an unconditional grant of the Protestant demand for churches, 16 for simple toleration of their religious assemblies and worship, such as had been informally practised for the last two months, while 11 stood out boldly for continued hanging and burning of heretics. As soon as the "Edict of January" was published, imperfect and inadequate as it was, the Huguenot became, in the eye of the law at least, a class entitled, within certain limits, to the protection of the Ministers of Justice.

But no sooner was this compromise made than the Roman Catholic leaders began to insist upon its repeal. On Sunday, the first of March, the Duke of Guise, entering Vassy, an important town of Champagne, where Huguenots were assembled for worship, his troop of fanatical soldiers went into the church and attacked the unarmed people, killing 50 or 60 men and women and wounding 100 more. This commenced afresh a system of persecution which was followed by three civil wars between 1563 and 1569, though an edict of pacification was published at Amboise, 19th March, 1563, at the close of the first civil war, but not kept by the faithless Guises. After several defeats, Coligny and the Calvinists were victors at Arnay-le-duc, when they commenced a march upon Paris. The Court again getting frightened, terms of peace—though "a limping and unsettled peace," were agreed to on the 8th August, 1570, at St. Germain, between the king and the Protestant commissioners.

Early in 1571 assembled the seventh National Synod at La Rochelle, of which Theodore Beza was moderator, and at which were present the Queen of Navarre, and her son (Henry IV.) On the 24th Aug., 1572, took place the massacre of St. Bartholomew, and between this and 1578, three additional religious wars occurred—forcing Henry III. to grant a general amnesty, to re-establish the memory of Coligny, to grant places of security to the reformers, and to declare that the massacre had taken place to his great regret.

In 1589 Henry IV. succeeded Henry III., abjuring Protestantism, and taking the capital from the Leaguers who had called old Cardinal de Bourbon to the throne.

In 1591 he revoked the edicts of extermination against the Reformed, which the League had wrested from Henry III., and granted the "Union of Nantes," which gave them the right to live and die according to their oath, in preserving the confession of faith.

In 1598 he issued the "Edict of Nantes," allowing the Reformed to exercise their religious rights according to the doctrine and discipline of their churches, and guaranteed peaceful possession of their property, eligibility to employment and office, and places of refuge until the country became tranquil.

Money to the extent of 800,000 francs, was given from the Royal Treasury for distribution amongst 763 churches supposed to exist at that time, and to the Academies of Montauban and Saumur, which had been opened for the education of the Reformed Clergy. (Previous to this they had studied theology at Geneva and Lausanne.)

In order to marry Mary de Medicis, Henry IV. had to obtain a divorce from Pope Clement VIII., and then a permission. Both were granted on condition that the Jesuits should be allowed to return to France, and that the Reformers should be treated as before. The Edict of Nantes, in consequence, became a dead letter, and persecution everywhere recommenced.

In 1610 Henry IV. was assassinated, his son Louis XIII. succeeding to the throne. The Reformed once more took up arms, but were met by an army of 50,000 men. After two campaigns the king was compelled to sign a peace, to confirm the Edict of Nantes, and to proclaim a general amnesty.

Richelieu, however, did all he could to weaken the Protestants as a political party, and besieged La Rochelle, the bulwark of Protestantism. After a year's resistance this fortress fell; persecution began afresh, and continued until the reign of Louis XIV., who gave permission in 1659 (just 100 years after the first general Synod had met in Paris), to hold a Synod at Loudun, which was the XXIXth and last of the Official Synods until 1872.

From 1659 to 1685 when the Edict of Nantes was revoked, arrests and spoliation prevailed ; and then both pastors and people had to fly from the country. The noble, the wealthy and most intelligent members and adherents of the Protestant community took refuge under more liberal and wiser governments in England, Holland, Prussia, Switzerland, etc.

Had it not been for the massacre of St. Bartholomew and the recall of this edict, it is supposed that there would have been in France at this date some seven or eight millions of Protestants. But now only the peasants were left as representatives of the faith of Calvin, Coligny and Condé, and these were scattered over the plains of Languedoc, or hidden in the mountains of the Cevennes or isolated in Poitou and Normandy.

During the years 1702-4 the peasants of the Cevennes rose in revolt, and three armies and three Marshals of France were sent to put down this small body of mountaineers, who fought so nobly in what has been called the war of the Camisards.

#### REORGANIZATION OF THE CHURCH.

For 100 years these poor peasants, though subjected to barbarous treatment, kept the light of the Gospel burning amidst gross darkness. These were the days of the "Desert," when laborers, shepherds, artisans and even women, rose in their secret meetings to exhort, without any regular church organization. Protestantism was on the point of extinction when Antoine Court appeared (1696-1760) full of energy, activity and zeal. As a boy he had accompanied his mother to secret meetings, and when 17 years of age he began to read the Bible at assemblies, and one day when suddenly excited, he undertook to address the meeting. The reception he met encouraged him to go on preaching, and soon he became famous amongst the mountaineers. This decided him to devote his life to preaching and ministering to the poor persecuted Huguenots. At the age of 19 he began to think what could be done to revivify Protestantism in France. He urged that religious assemblies should be continued, and discipline established by the appointment of elders, presbyteries and synods, and also by the training of a body of young pastors to preach. This, he said, would form a bond of connection between the scattered churches,

and give more union and strength than had existed since the revocation of the Edict of Nantes. He took measures to bring together a few delegates who met in an abandoned quarry near Nismes, on 21st Aug., 1715, eleven days before Louis XIV. expired, nine persons—six preachers and three laymen—composed the first so-called Synod of the Desert, which met to re-establish the proscribed religion. Court, who presided, explained his plan of reorganization. Rules and regulations were agreed to, and ordered to be spread over the whole Province. The preachers, poor and illiterate, went away with fresh vigor to awaken the zeal of their old allies of the "religion." This organization of the Church in the Desert is one of the most remarkable events in church history, when all the circumstances are considered.\*

Court himself who had up to 1718 acted merely as a preacher, now sought ordination and consecration as a pastor. A large number of Huguenots in the Vanage assembled on the night of 21st Nov., 1718, and after prayer, Court rose and spoke for some time on the responsible duties of ministers and of the necessity and advantages of preaching. Then Corteiz, an old pastor, advanced and placed a Bible upon the head of Court, now on his knees; and in the name of Jesus Christ, and with the authority of the Synod, gave him power to exercise all the functions of the ministry—cries of joy arising on all sides.

Well known men were next nominated by the pastors, and elected by the people as *anciens* or elders who looked after the flock, maintaining peace, order and discipline. They also summoned the meetings by giving word to a few friends who spread it around, so that in a day or two, the time and place of meeting was known even in distant villages. As in Presbyterianism, so in Huguenot Calvinism, the form of government was republican. The people elected the elders who recommended the pastors, and the whole, members, elders and pastors were represented in Synods, and maintained the organization of the Church. Of these Synods, eight

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\*Court began in 1715, when there was no settled congregation, the Huguenots being ministered to by fugitive pastors. In 1729 when he left for Lausanne, there were in lower Languedoc 29 organized, though secretly governed, churches; in Upper Languedoc, 11; in the Cevennes, 18; in the Lozère, 12; and in the Vivarais, 42 churches. In Languedoc alone there were 206,000 recognized Protestants. The ancient discipline had been restored, 120 churches had been established, and Protestantism was extending in Dauphiny, Bearn, Saintonge, etc. All this in less than fifteen years!

were held in the Desert, the last being in 1763; and right loyally did the provincial Synods carry out through France the resolutions of these "National" Synods, in all cases insisting on the teaching of the confession of faith adopted at the first Synod of Paris, in 1559—and faithfully did the peasants adhere to the instructions of their pastors, though the penalty for pastors caught was death, and that of the people, the galleys, or confinement for life in the Tower of Constance.

In 1729 Antoine Court retired to Lausanne, and founded a school for the education of the "pastors of the Desert," which supplied France with more than 700 preachers. It continued in existence until the Faculty of Theology was created by Napoleon at Montauban in 1809.

As the eighteenth century advanced, a more tolerant spirit prevailed, and found expression in the edict issued by Louis XVI. in 1787, which restored to Protestants, at least their natural rights, and permission to celebrate "private worship," thereby giving them a legal standing. In 1802 Napoleon, for his own purposes, regulated the relations between the State and the Reformed, bringing the Church into a condition of bondage to the State from which it has been suffering to the present day.\* Napoleon, as has been said, fed the Protestant churches sufficiently to keep them alive, but took care to fetter them enough to prevent any activity. The organic law passed that year restored public worship, and religious liberty, but left in the hands of the government the power of allowing or prohibiting the convening of the National Synod. Two of the most characteristic organizations of the Reformed Church were thus lost, the local "kirk session" and the "national synod," the "hand and the heart of the Church." In place of these were substituted "Eglises Consistoriales," formed of groups of 6,000 souls each, the lay members of which were elected by a small number of Protestants whose names stood highest on the rating lists. Against these evils the Church had to contend until 1852, when Napoleon III. restored the "kirk session" under the name of the "Conseil

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\*This was no doubt the real cause of the stagnation of Protestantism in France. If they had been left to themselves with full freedom of action, they might have made converts by associating themselves openly with political Liberalism but, becoming servants of the State, their ministers got imbued with the spirit of officialism and learned to be over cautious.

Presbyteral" and grouped together, according to geographical affinity, a certain number of these under the name of "Consistoires," giving to the Church a degree of cohesion to which it had long been a stranger.

Meantime, however, deprived of its Synod, the unity of the Church and its power of control had been lost, and many of her members had lapsed into different degrees of unbelief under the name of

#### UNITARIANS OR RATIONALISTS.

Two men, both largely endowed with intellectual gifts, may be taken as the representatives of two diverging currents of opinion which were destined to flow farther and farther apart. Samuel Vincent, a pastor at Nismes, his native town, had adopted the subjective theory of Schleiermacher, which places the "basis of religion in the innate feeling of the human soul." He was the representative of one portion of the Church, while the other followed the teachings of Daniel Encontre, the son of a pastor of the Desert, and also a native of Nismes. He was distinguished for piety as well as high scientific and theological attainments. Encontre was afterwards called to a professor's chair at Montauban, where, by the affirmative character of his theological teaching and his decided piety, he made a deep impression on the minds of a large number of pastors who looked to Christ the living Saviour, as the alone object of faith. The party in the Church which followed the teaching of Vincent regarded Christianity merely as a well contrived system of ethics. This vital difference in the two parties was illustrated by an incident which occurred in the church at Lyons. This church had for its pastor the pious and eloquent Adolphe Monod (1802-1856) who was conscientiously opposed to the practice then prevalent, of admitting to the Communion all who presented themselves, without restriction or examination. M. Monod preached a sermon against the system which roused the ire of the moderates, who insisted that his doctrines tended to curtail their liberties as Protestants. A petition was presented to the consistory, complaining of the young pastor whom they accused of attacking "the most admirable, the most difficult, the most holy of all religions, that of good works dictated by the conscience, thereby wounding human reason, that emanation from the deity." The Consistory having

strong leanings towards latitudinarianism, asked M. Monod to resign, and on his refusing to do so dismissed him, the government confirming the sentence. This necessarily attracted much public attention, and brought into greater prominence the distinctive doctrines of the two opposing parties in the Church.

The subject of separation of Church and State which Vinet, by his writings, had done so much to bring before the minds of French readers, began to attract attention in France shortly after the revolution of 1848. At a meeting of delegates from different Consistories at Paris, it was proposed to draw up a confession of faith, with the view of counteracting the rationalistic doctrines taught by so many pastors. It was not deemed prudent, however, to carry this proposal into effect lest it might raise an agitation. Two prominent members of the Consistory, M. Fred'k Monod and Count de Gasparin, dissatisfied with this decision, withdrew from the State Church and organized the "Eglise Libre," which subsequently formed an independent Synod under the name of the "Union of Evangelical Churches of France." Before separating this meeting drew up a scheme which bore fruit in 1852, when Louis Napoleon modified the law of 1802 and restored the kirk session as stated above. But while the first Napoleon restricted the nominating power to the ecclesiastical boards, to the highest rated citizens on the roll, the second Napoleon erred, on the other hand, by according the right of voting to all persons who, by birth or marriage, were of Protestant extraction, without any conditions of adhesion to the faith of the Church. Farther, instead of making the General Assembly the governing body of the Church, Napoleon III. constituted a central council, composed of men selected by the government, whose duty it was to advise the Minister of Public Worship on matters connected with the Reformed Church. The first Napoleon, in putting down general synods, beheaded the Church—the second empire, in putting down provincial synods, finished the work of disorganization. In 1872, with the liberties brought by the Republic, the reformed obtained from the State power to convene an "official" synod, which met at Paris and adopted, by a vote of 61 to 45, a declaration of faith which recognizes the sovereign authority of the Bible in matters of faith and proclaims salvation by faith in Jesus Christ, the Son of God. The Minister of Public Worship confirmed the de-



crees of the Synod which, in consequence, acquired the force of law. The rational party refused to subscribe to this declaration of faith, though they are divided in opinion on various points. Some of them reject the historic and dogmatic affirmations which characterize supernaturalism—others admit them on their own account, but attribute to them only a secondary importance. Speaking generally, Christianity is regarded by them as a sublime ethic, and is summed up in love to God and one's neighbor, and enhanced by the holy example set by Jesus, and the beauty of his teaching. They all, not only in France but in Holland and Switzerland advocate "complete undefined liberty of religious teaching in the Church." The liberty they love is the liberty of each individual of each congregation, especially of each pastor as over against the Church in general, and the powers which represent it. They prefer to accommodate themselves to the tutelage of the State rather than to the majority of the orthodox party.

It is easy to understand why this party does not sympathize with government by synod, to which the evangelical party is attached, when we consider that it is impossible for the Church to maintain religion in its purity without synodal supervision.

Efforts have been made at different times since 1872 to heal the breach made in the Reformed Church, and to bring about a reconciliation between the opposing parties, but so far without success; both parties having shown a desire to continue under the patronage of the government and enjoy a share of the sum doled out to them. Hence, to every application to call together another "official" synod the reply of the government has been: "First be at one among yourselves"—a very natural answer on the part of a State which has but a half-hearted desire to concede free institutions.

#### UNOFFICIAL SYNODS.

In presence of evils like these which divide the Church, already weak, which isolate pastors and prevent direction and unity of action, a desire for synods, though "unofficial," arose in several quarters, but first found voice amongst the brethren near those glorious Cevennes mountains, amidst which the reformed faith had so long found a refuge. In the conference meetings of 1877

at Ganges, the movement for a synod assumed shape and sprung into existence. The first meeting took place in Paris in 1879, when 86 members—41 pastors and 45 laymen—fairly representative of all shades of evangelical belief, attended. Amongst the decisions of this meeting was one to open a preparatory theological school at Tournon in the south, and a second was to continue these meetings every third year. In accordance with this a second synod was convened at Marseilles in 1881, when the new organization took definite shape. The third “unofficial” synod met on the 11th June, 1884, in the historic town of Nantes, to which 87 members had been delegated by the 21 local synods, which, in their 30 circumscriptions, cover the whole territory of France and Algeria.

There are 590 “official” parishes in the Reformed Church. Of these “official” congregations, 419 have accepted the Confession of Faith of 1872, and from time to time new adhesions occur. Occasionally in a church where the pastor and a majority of the people are rationalists, there is a substantial evangelical minority. A certain number of pastors, too, from fear of division, from timidity of temperament and other causes, have not yet given in their adhesion; so it is not to be inferred that the remainder are all of the rationalistic school.

Of course these “unofficial” synods have not State authority to enforce their decisions, but they have great moral power over all who adhere to them. They open their doors to all who desire to reconstitute in liberty and peace the spiritual unity of the Church, and to consolidate its external unity. Instead of their former isolation, they are now united by more intimate and fraternal ties. They sustain and strengthen each other. More than this, they are now better prepared for the separation of Church and State, which some years ago would have produced a serious crisis, and I believe many, if not all, of them would rejoice in complete independence. The number of Protestants in France at present is estimated to be between six and eight hundred thousand. When France lost Alsace it parted from some three hundred Protestant congregations.

“If, at the beginning of this century, when our Church numbered scarcely 150 pastors,” said M. Castelnau recently, “when all around silence and forgetfulness reigned, a voice had been heard

that in 70 years French Protestants would have 1,200 pastors, would be accomplishing much work at home and abroad, would be contributing many million francs yearly to religious and benevolent objects, would have re-established synods for which our fathers longed in vain, who would have believed the report? But all this has been realized. Let us banish discouragement and cowardice then; let us work with those who work, pray with those who pray, hope with those who hope. The future belongs to God."

To this we may add that at the beginning of the century there was only the Seminary of Lausanne for the training of pastors. To-day there are six schools where the French language is spoken. (1) Montauban, with 58 students; (2) Paris, with 30; (3) Geneva (chiefly for those destined for the Reformed National or Lutheran Churches); (4) The Oratoire of the "Société Evangelique" at Geneva, with 12 students; (5) Lausanne, 5 students; (6) Neuchatel, with 25 students. There are thus about 130 young men preparing for the ministry in France—a small number considering that at present there are 57 vacant churches in that country.

What France has done in Tahiti, in Tonquin, in Madagascar and the New Hebrides illustrates what it is in the power of a Roman Catholic State to do in the way of injuring or preventing the work of Christian missionaries. Dr. Buchanan was thinking of the direct and positive advantage which would result when he once said: "To gain the Continent would be to gain the world." The editor of the *Free Church Monthly* for January adds: "We may even take up lower ground, yet use a powerful argument for the evangelization of France and the Continent, and say that if we *don't* gain the Continent it will mar our work everywhere. *There is a disturbing force we cannot afford to disregard.*"

*Torc o, February, 1887.*

THOMAS HENNING.

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### Missionary.

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#### DISTRICT WORK IN CENTRAL INDIA.

WE have just had our first taste of missionary "district work" and of camp life, and very pleasant our experience has been. We have enjoyed it so much that I am tempted to tell you a little about it, hoping that you will be interested in hearing of it.

The place in which we decided first to camp was Jawad, a city about ten miles from Neemuch. Being itself a large place, and surrounded by many little villages within four or five miles distance from it, we thought that it would be a good centre for work. The day we left Neemuch a cart was sent on to Jawad with one tent and the bulk of our supplies; while half way, at a small village, another tent was pitched, where we spent the first night.

We reached Jawad on Tuesday morning, and at once, while breakfast was being got ready, went into the city to inspect it. It is surrounded by a high wall in good state of preservation, and coming into view suddenly, after riding through a lovely avenue about two miles in length, by which you approach it, presents quite an imposing appearance. The town, however, like most Eastern places, is closely built, and the streets, which swarm with cows and dogs, are very narrow and generally dirty. There are no buildings in it of special interest, the temples being, as a rule, as small and unpretending in appearance as those about Neemuch. The ruler of the city, the Tehsildar, has a large house built around a square court yard, but it is quite as plain and unfurnished as any other house in the place. The day we called on him the entire furniture of his reception room consisted of three chairs and a cane stool, on which latter was placed his hookah, so raised that it might be conveniently near the mouth. I fancy that both Tehsildar and hookah generally have their seats on the floor. The chairs were brought out for the sake of the visitors. We made quite a sensation the first time we rode through the bazar, for I suppose I was the first European woman many of the people had ever seen. "It's a woman," I heard them say, and before we reached a gate at the farther end of the city quite a crowd was following us, curious to see the strangers.

It was announced as widely as possible that in the evening a magic lantern exhibition would be given, and when night came we had a large crowd who listened very quietly as pictures of the life of Christ were thrown on the screen, and the story of His life and work told them. Next evening also the lantern was used, but the fame of the pictures, as well as of the organette we use to accompany the singing, had spread, and the crowd was so great, and all so anxious to be near the screen that there was much confusion. So,

afterwards, we had only preaching and singing at these evening meetings, and the interest in them did not seem to diminish, even though no pictures were to be seen. The people usually listened quietly, having come to understand that these were not meetings for discussion, but that at this hour they were expected to hear. Plenty of opportunity was given for discussion at other times. Every morning was spent in the bazar, by two native Christian workers, who accompanied us, while Mr. Wilson visited one or other of the villages near Jawad. In the afternoon, Mr. Wilson also went to the bazar, where he stayed till about six o'clock, usually returning to our camp with a number of Brahmins who wished to have further talk with him before the evening meeting. Brahmins are very fond of talking, and are very proud of their learning, such as it is, but they are generally polite in discussion. Mr. Wilson does not find the Mohammedans so polite. They are usually very bigoted and intolerant, and have a special hatred of Christianity; and they often give our native preachers a great deal of trouble in the bazar. Professing to believe in the New Testament, they give quite false accounts of its teaching, and hold Christianity up to ridicule in the streets. Want of truthfulness is a very marked characteristic of the people of this land, as it is, I suppose, of most Eastern people but the Mohammedans seem to surpass all others in their capacity for deceit. Whether more immoral in life than Hindoos I do not know, but certainly their language is more offensive, as many missionary ladies find in going alone into a large bazar.

One morning we left our camping ground early, intending to go to a village called Tarapura, which is three or four miles from Jawad. Being wrongly directed, however, we missed the road, and after a long round-about ride came within sight of another village which we visited instead. The place was built on a hill near the bed of what, in the rainy season, must be rather a large stream, and though the paths approaching it were very narrow and rough, being simply water courses leading to the river, and though many of the houses were in ruins, while no sign of life in the shape of man or beast was to be seen, we still thought that a high wall, which seemed to enclose half the town, might contain within it somebody of importance. After climbing a very crooked street, we came to a fine arched gateway in the wall, and on making enquiries found that within was the

house of a Thakoor, a sort of petty Raja. We were announced, and shortly after bidden to enter the court yard. Like most Indian houses of any size this was built around a square court, the "living" rooms of the house occupying two sides, the other two being used as stables for horses. Dismounting here we went up a short flight of steps leading to a large verandah, on which were assembled the Thakoor and his brother, and a large company of officials. The Thakoor was distinguished from the others not only by his fine aristocratic appearance but also by dress. His coat was of some yellowish stuff, trimmed with green and gold, and his turban—a brilliant scarlet and yellow—was adorned with a string of gold beads, or what looked like gold beads. I am afraid that a description of the dress of the others would not impress you with a sense of either the wealth or the importance of the gathering. All, however, carried swords, which gave the assembly quite a martial appearance.

After a most dignified and courteous greeting we were invited to be seated. Mr. Wilson has become quite an adept in sitting cross-legged, and had no difficulty in accepting the invitation. I begged off, and had a cushion placed for me on a step leading to a higher verandah. After some talk with the Thakoor about himself and his *raj* (not an extensive one), and after questions had been asked and answered as to our own personal affairs, Mr. Wilson told the company that he would like to speak to them about our religion. They seemed pleased, and so during an hour or longer Christ was preached to them. The Thakoor himself was exceedingly attentive, merely as a matter of politeness, for I saw him yawn and look rather wearied more than once when he was not being directly addressed; but some of the others were really interested and listened eagerly to every word.

Before leaving we were invited to drink milk, an ordeal we would gladly have escaped had courtesy permitted. We were not allowed to drink in public, but were asked to retire to a tiny court, dignified by the name of garden, because growing in it were a couple of sickly-looking date palm trees, and there the refreshment was served. The servant who brought the milk was dirty, the milk-dish was dirty, and the sugar which they insisted on putting into it was dirtier. But the chief man of the place was beside us,

to see that we showed our appreciation of their hospitality by drinking freely—and we did our duty bravely.

The last evening of our stay at Jawad a magic lantern exhibition was given, so great was the anxiety of the people again to see the pictures. This time the screen was placed on the platform of a high well, and so arranged that we thought no one could come too near to it. But many managed to climb up, and a high wall surrounding the well was covered with these dusky-faced, bright-turbaned eastern folk, whose figures were brought softly into relief against the dark shadow of an enormous peepal tree by the light of a lantern. Below, in the roadway, was a closely-packed crowd of hundreds, and, as all could see equally well, there was almost perfect quiet, except when once or twice a passing country cart pressed the already dense crowd closer together. On the platform beside the screen were seated the Tehsildar and some friends, also the dewan (a Mohammedan) and his servants. A number of Canadian views were first shown—among others a photograph of Knox College, which called out many remarks of admiration at its size and beauty. Of course the chief part of the evening was occupied in giving the life of Christ, and the attention of everyone of these Hindoos and Mohammedans was encouraging. At the close the Tehsildar shook hands very warmly and said that he would be delighted to see us in Jawad again, and also said that he would certainly come to visit us in Neemuch.

One day when "poking" about we came across a temple dedicated to some *deva*, whose image was fantastically decorated with tinsel ornaments. Beside the image was a shallow bowl-shaped silver shrine, in which was coiled a silver cobra with hood erect and spread like a fan over a little raised knob in the bowl, on which the "god" is placed when being worshipped. We asked to be allowed to see the image, and, after hesitating slightly, the officiating priest brought to us the celebrated Shalgrama, the "most reverentially and most universally worshipped of all Hindoo gods." The Shalgrama is simply a black ammonite, and the specimen we saw was about the same size as a marble, and nearly as round and smooth, the surface being only slightly broken by three indentations which looked like three little mouths. Hindoos suppose that these ammonites are found only in India, not know-

ing anything of the abundance of them in England and other countries. The specimens of them that are worshipped have been rounded by rolling in the river. Mr. McDonald of Calcutta, says that "Hindoos are very sensitive in regard to it (Shalgrama), and will scarcely allow anyone to see it and none to touch it. We have pleaded with many Hindoo friends to let us see theirs, but almost always without success." It is too sacred to be exposed to the gaze of any but devout worshippers.\*

What is the result of the work done during these two weeks? The Gospel has been preached to many hundreds, many of whom heard it, doubtless, for the first time, and the message was listened to quietly and even earnestly by not a few. But while many said that the "word was good," and that the Bible was worthy of belief, none, so far as we knew, felt that for *himself* the "word" was necessary. A reply given by some, "Your religion is good for you, and ours is good for us," seemed to embody the feeling of nearly all who heard. Among the Brahmins were some who insisted strongly on the points of resemblance between Christianity and Hindooism, and who would fain have convinced us that we and they worshipped one God, though in rather different fashions. One young man, however, to whom Mr. Wilson had given a Bible, and who had carefully read the life of Christ while we were there, seemed rather ashamed when a copy of the Purans was handed to him, and he was asked to read some passages in the life of Krishna, whom he had compared to Christ. But as Sir Alfred Lyall, in his "Asiatic Studies," says, "Practical common-sense Hindooism has never allowed questions as to the moral character of the gods to be sufficient reason for turning one's back on them or refusing to deal with them."

An old Indian missionary says that in India there are two classes of missionaries—those who look chiefly on the dark side of things in connection with mission work, and those who see only the sunny side. The first, looking at the immense size of the field, the conservatism of the people, their entire satisfaction with their own religions, the power of caste and also the weak lives of many native Christians, expect to see but little fruit in their day, though as believers in Christ they hope that He has for Himself a

\* The Shalgrama is said to be a manifestation of *vishnu*.



people in India. The second class, feeling only wonder and joy that from among so conservative and apathetic a people—so utterly degraded by their own religions—so many have already come to the light, believe that God in the gathering in of a quarter of a million of souls has already given an earnest of the final and speedy conversion of multitudes, and they work, strong in the faith that they shall themselves see the fruit of their labors. May we not grow stronger in the midst, it may be, of much that tends to discourage by ever remembering that we have a more sure word of prophecy whereunto we do well that we take heed as unto a light that shineth in a dark place? "Is not My Word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

*Ncemuch, Central India.*

MARGARET CAVEN WILSON.

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### GORE BAY MISSION FIELD.

THAT you may better understand the nature of the work in this field I will describe the various centres of labor and then speak of the work done in them.

1. *Gore Bay* is a thriving village on the shore of a beautiful bay of the same name. Its physical features resemble those of Hamilton, Ontario. In fact it is a miniature Hamilton. It is the centre of commerce for western Manitoulin and sends supplies to the North Shore. It boasts of three churches—Methodist, Episcopalian, and Presbyterian—and has to lament the presence of three hotels.

2. To the east six miles is *Ice Lake*, small and shallow but picturesque. On the eastern shore of the lake is a school house, hidden in the woods, where service is held. This is an agricultural and lumbering district.

3. Six miles farther east is *Mudge Bay*, or *Kagawong* station. The road passes through a thick swamp three miles in length. Here there is a union church in which all Christian denominations are welcome to hold their services. The village is small and has made little or no progress in the last few years. There is a saw and grist mill as well as one general store and one hotel.

4. South east of Mudge Bay about six miles is a school house, in the township of *Billings*, where service is held monthly by the Presbyterians only. As this station is eighteen miles from Gore Bay, and as the roads are rough, it is a wearisome Sabbath day's journey, especially in bad weather, to reach it in time for evening service.

5. Ten miles directly south of Gore Bay is the *Mills'* station, so called from the name of the township, in which service is held. The Episcopalians have a neat log church here which, however, is barred against all other denominations, and so the Presbyterians and Methodists worship in the school house. *Mills* lies much higher than Gore Bay and the road is a rising grade nearly all the way. A lover of geology would be much pleased to go over this road, and in fact any of the roads of this large island, because he would constantly be meeting with rock. It is said that the oldest rocks in the world are found here, and I can readily believe it.

6. Directly west of Gore Bay some eight miles lies a small island, joined to this by a handsome wooden bridge. This station, *Barrie Island*, is the sixth supplied regularly by the missionary whose headquarters are at Gore Bay. Besides this occasional visits are made to Burpee and Silver Lake, twenty and forty miles respectively west of Gore Bay. This field therefore includes six townships and is sixty miles in length—a fair-sized diocese.

One great hindrance to a satisfactory working of the field is the state of the roads. Much money has been expended upon them, and they are certainly better than when the early settlers came, but they are very rough in many parts yet. In some places the horse has to pick his way among stumps and roots, at others, over and between large stones, and again over vast masses of flat limestone rock. When I heard that in Manitoulin the roads were often over flat rock I imagined they would be good but I have since learned to wish for a few inches of earth to relieve the monotonous noise of the buggy wheels as they bumped over these unyielding roads. Another discouragement in the work arises from the worldly-mindedness of the people. In this new country, as possibly in every new country, men are eager to gain the goods of this world and slow to give heed to spiritual and eternal realities. Hence

scepticism of a materialistic type finds place, and agnosticism to some degree prevails.

The great barrier to religion however arises from the abuse of intoxicating beverages. In the field are four liquor-dealing hotels, three of which are in Gore Bay. Drunkenness abounds and many respectable people love to have it so, at least are not hearty in their condemnation of it or in aiding to abolish the cause of it. The tide however seems to have turned and many are having their eyes opened and mouths too, to the evils of this liquor traffic. A strong temperance association has been inaugurated and efforts are being made to counteract and overthrow the evil.

Each Sabbath morning I attend the Sabbath school at 10 a.m. and teach a Bible class. I have not been able so far to find a man who would relieve me of this work. Our school is very encouraging. There are 60 names on the roll, giving an average attendance of 50. We have seven teachers, including myself. This year we get the "Westminster Teacher" for the use of the teachers and the Bible Lesson Pictures for the review exercises. We also get two papers published by the Presbyterian Board for the use of the scholars. Some kind friends in Woodstock have sent us a large box of library books which we hope to receive shortly. There are Sabbath schools at each of the stations and I believe good work is carried on in them.

The amount of work in a field of this size is enormous. Besides the driving and preaching on the first day of the week there are duties to be attended to on every other day as well. Union evangelistic meetings were held in the fall during four weeks. Half of the meetings were held in the Methodist church, conducted by their minister, and half in the Presbyterian, conducted by their minister. The result on the whole was good. Many young people and some older ones manifested a warm interest in the Gospel message. It also, I believe, drew the Christians of both churches nearer to one another.

In our church a soiree and a New Year's arch occupied considerable time, and both proved fairly successful. The Bible class and the teachers' meeting occupy two nights of the week. The choir practice occupies another evening. Then there are calls at the house which take up considerable time. Sometimes a young man

is announced wishing to see the minister, and an engagement is made to meet him at some convenient part of the day. When the hour arrives a party of four may be seen making their way to the "manse" that two of them may be united in marriage. This does not usually occupy much of his time. An engagement to meet the young people at their own homes takes sometimes much more time. One evening, for example, a young man called and asked the minister to go to his house next week some 40 miles away. The roads, he said, were a little rough, but he thought I might be glad to see the country and meet the people. I agreed to this and said I would go.

We (Mrs. C. going with me) started on Tuesday morning and, after driving 20 miles over rocks, stumps, corduroy, and black mud—and through some of the prettiest autumn scenery we ever witnessed, we stopped at 2 p.m. for dinner. Now fancy our dismay when we were told we had travelled the *best* part of the road—that worse was ahead! We drove on, and truly the road got worse as we advanced. Our pony could only walk, and with tired bodies and aching heads we stopped at a little log shanty as night was coming on. The people treated us with great kindness. We had still ten miles to go before we reached the young man's home. These kind people would not allow us to proceed any farther, because travelling by night over these roads was attended with much danger. I hoped to reach my destination in time to conduct an evening service, but this was out of the question. By noon next day we reached the home of the bride's father. The ceremony over I visited two Presbyterian families and baptized eight children. I remained that night and preached in the evening to a large gathering. Next morning was misty, but we started for home and were not half an hour out when it turned to rain. The roads being so rough our pony could only walk, and we felt there was no alternative but to proceed as contentedly as possible through the rain. It rained steadily all day, and we drove as steadily but much more slowly toward home. Night overtook us still twenty miles from home. Here we enjoyed the hospitality of kind friends over night. During the night the wind rose and threw some forty trees across our way, very materially impeding our journey next day. I think travellers never welcomed their home more sincerely than we that

night. Such calls as this occupy much time, and tax severely the energies of the minister.

It will be readily believed that a Presbyterian minister was much needed here when I tell you that since my arrival in May I have married thirteen couples, baptized twenty-four children, and attended six funerals.

*Gore Bay.*

JOHN L. CAMPBELL.

## FOREIGN MISSIONS DURING THE REIGN OF QUEEN VICTORIA.

IN connection with the celebration of Queen Victoria's Jubilee, British Christians are directing attention to the growth of foreign missions during the half century of the Queen's reign. The following suggestive summary is from a recent issue of the *Illustrated Missionary News*:

In 1837, when Her Majesty ascended the throne, there were in Great Britain ten missionary societies, in America seven, and on the continent of Europe ten. As far as can now be ascertained the total income of the British missionary societies in that year was not more than £300,000, their missionaries, lay and clerical about 760, their lady missionaries and their native ordained ministers less than twelve each, and their converts less than 40,000. The Continental and American societies united had not more than one-half the income, the missionaries and the converts of the British societies.

The heathen and Mohammedan population of the world was estimated at one thousand millions in 1837; and, laboring among these vast masses of people, Protestant missionaries were scattered as follows:

In Egypt and Abyssinia, not more than ten; on the western coast of Africa, not more than twenty-five; in the south of Africa there were about thirty. The whole of the remainder of this great continent was without a single one. In India the number did not exceed 180, and the native Christians 75,000. Ceylon had several missionaries, but Burmah had not more than six. Small stations had just been formed in Syria and Palestine. For the evangelization of the millions of China twelve missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the

islands of the Pacific were in darkness; and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed twenty-five, and of these more than half were Moravians. In New Zealand the first converts had been received in 1825, but war between the native tribes, and enmity between the aborigines and Europeans, had greatly retarded the progress of the work.

The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the missionaries of the American Board, and by the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The growth of societies has been great, the British increasing from ten to twenty-five, or, including those of the colonies, to thirty-one; the seven in the United States have risen to thirty-nine, and the ten of Continental Europe to thirty.

Their agencies and strength in the aggregate are seen in the following table:

Stations .....	2,147
Foreign ordained missionaries.....	2,980
Lay missionaries .....	730
Lady missionaries (including wives of missionaries) ..	2,322
Native ordained ministers .....	2,362
Native preachers .....	26,637
Communicants .....	790,000
Native Christians .....	2,750,000
Schools and colleges .....	11,890
Scholars .....	680,000
Total income .....	£2,000,000

Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and the rest from British Christians.

## Closing of College.

### THE AFTERNOON.

THE exercises on Closing Day, April 6th, were all most successful. At the afternoon meeting Convocation Hall was crowded to its utmost capacity. Of course the large majority of the students were present, many of them anxious to know definitely about the results of the examinations. It was most encouraging to see the graduates so largely represented; the Presbyterian ministers of the city were all present, as well as many from other places. The citizens of Toronto never fail to patronize our public meetings, and on Closing Day they crowded in eager to know of the success of their particular friends among the students.

Rev. Principal Caven presided. On the platform were Rev. Dr. MacLaren; Rev. Dr. Gregg; Rev. Principal Sheraton, Wycliffe College; Rev. Principal Castle, McMaster Hall; Rev. Dr. Reid; Rev. Dr. Proudfoot, London; Rev. Dr. Laing, Dundas; Rev. Dr. Wardrope, Guelph; Rev. R. Y. Thomson, Hensall; Rev. W. G. Wallace, Georgetown; and Principal Kirkland, of the Normal School.

After devotional exercises, in which Rev. H. M. Parsons took part, Principal Caven, in a few words expressed the gratitude felt by the College that the session had been such an exceedingly pleasant and satisfactory one, and then read the following report of the Board of Examiners which was evidently very interesting to the audience:—

#### THE EXAMINERS' REPORT.

The following Scholarships were awarded:—

#### FIRST YEAR THEOLOGY.

Bayne Scholarship, Hebrew, \$50—G. Needham, B.A., T. R. Shearer, B.A.

J. B. Armstrong Scholarship, (1), Systematic Theology, \$50—W. A. J. Martin.

Goldie Scholarship, Exegetics, \$50—T. R. Shearer, B.A.

Gillies Scholarship (1), Church History, \$40—M. C. Rumball, B.A., P. J. Pettinger.

Dunbar Scholarship, Apologetics, \$50—J. McD. Duncan, B.A.  
 Gillies Scholarship (2), Biblical Criticism, \$40—G. Needham,  
 B.A.

Zion Church, Brantford, Scholarship, \$50—N. Bethune.

## SECOND YEAR.

J. A. Cameron Scholarship (1), General Proficiency, \$60—D.  
 McKenzie, B.A.

Knox Church, Toronto, Scholarship (1), Systematic Theology,  
 \$60—C. A. Webster, B.A.

Knox Church, Toronto, Scholarship (2), Exegetics, \$60—W. P.  
 McKenzie, B.A., J. G. Shearer.

Loghlin Scholarship, Apologetics, \$50—J. J. Elliott, B.A.

Heron Scholarship, Church History, \$40—A. J. McLeod, B.A.,  
 H. R. Fraser, B.A., A. R. Barron, B.A.

Torrance Scholarship, \$50—W. P. Mackenzie, B.A., A. J. Mc-  
 Leod, B.A.

## THIRD YEAR.

Bonar-Burns Scholarship, General Proficiency, \$80—A. E.  
 Doherty, B.A.

Fisher Scholarship (1), Systematic Theology, \$60—J. A. Mac-  
 donald.

Fisher Scholarship (2), Exegetics, \$60—J. McGillivray, B.A.

Boyd Scholarship, Biblical History, \$40—J. A. Argo, J. Goforth,  
 J. A. Dobbin, R. J. Glassford.

Cheyne Scholarship, \$40—C. W. Gordon, B.A.

## SECOND AND THIRD YEARS.

Central Church (Hamilton) Scholarship, Homiletics, \$60—J.  
 Argo, A. R. Barron, B.A.

Smith Scholarship, essay, "Love of God as represented in the  
 Calvinistic system," \$60—J. G. Shearer.

Brydon Prize, special examination on the doctrine of the Per-  
 severance of the Saints, \$30—C. W. Gordon, B.A.

## FIRST, SECOND AND THIRD YEARS.

Clark Prize (1), New Testament Greek, Lange's Commentary  
 —C. W. Gordon, B.A.



Clark Prize (2), Old Testament Hebrew, Lange's Commentary—A. E. Doherty, B.A.

Gælic, \$40—D. A. McLean.

A. R. Barron, B.A. and J. E. Browne received the prizes of the Metaphysical and Literary Society for essays.

Principal Caven explained that according to the regulation of the college, Scholarships are not in all cases given to those ranking first in the several departments. No student can hold more than one Scholarship; he may, however, hold one Scholarship and a special prize. The following list of those standing first in the different subjects was then read, those papers with only three per cent. or less of a difference being regarded as equal:—

#### FIRST YEAR.

Systematic Theology—W. A. J. Martin and J. McD. Duncan.

Exegetics—T. R. Shearer and J. McD. Duncan.

Church History—J. McD. Duncan, M. C. Rumball, P. C. Pettinger.

Biblical Criticism—J. McD. Duncan,

Apologetics—J. McD. Duncan.

#### SECOND YEAR.

Systematic Theology—C. A. Webster.

Exegetics—Donald McKenzie.

Apologetics—J. J. Elliott.

Church History—A. J. McLeod, H. R. Fraser and A. R. Barron.

Homiletics—D. McGillivray.

#### THIRD YEAR.

Systematic Theology—J. A. Macdonald, J. McGillivray.

Exegetics—A. E. Doherty.

Biblical History—A. E. Doherty, J. McGillivray.

Homiletics—A. E. Doherty, J. McGillivray.

#### DIPLOMAS.

The Principal then presented graduation diplomas to the following eighteen who have finished their theological course:—J. W. Rac, Alex. W. Manson, D. G. McQueen, B.A., John J. Dobbin, James Argo, A. E. Doherty, B.A., Jonathan Goforth, D. A. McLean, James W. Orr, Geo. McLennan, B.A., John McMillan, Wm.

Mowat, C. W. Gordon, B.A., J. A. McDonald, Geo. A. Francis, J. E. Browne, R. J. Glassford and J. McGillivray, B.A.

## DEGREE OF B.D.

The examinations for this degree were, as in past years, exceedingly difficult. Two candidates, Rev. D. M. Beattie, B.A., Princeton, Ont., and Rev. W. S. McTavish, St. George, Ont., presented themselves for the final examination this year, and both passed very creditably. Rev. W. G. Wallace, M.A., B.D., presented these gentlemen to Principal Caven to receive at his hands the merited distinction of this honorable degree, and he, congratulating the candidates on their success, placed upon them the insignia of the degree.

## DEGREE OF D.D.

Rev. Dr. Wardropc came forward and proposed Rev. John McTavish of the Free East Church, Inverness, Scotland, as one in every way deserving the honorary degree of D.D. He spoke of the valuable services rendered to the Church in Canada by Mr. McTavish; he was for twenty-three years a minister in this country, always an ardent friend of Knox College, and as a scholar, particularly in the Gaelic and Hebrew languages, had few peers in Canada.

Principal Caven said that the Senate in deciding to confer the degree of D.D. on Mr. McTavish did so with the greatest pleasure, knowing it was seldom better deserved. He spoke at length of his sterling qualities and of the important part he played at the time of the Union.

## THE ENDOWMENT FUND.

The statement respecting the Endowment Fund was received with hearty applause. The amount now subscribed is \$198,093, of which the sum of \$150,603 is already paid. Dr. Caven said that he felt profoundly thankful that so far as the financial bases was concerned, the future of Knox College was secure. There is, however, need of still further increasing the Endowment Fund. He spoke of the great need there is that the teaching staff of the college be increased. The fuller and better equipment of the college has high claims on those who are wealthy. There can be no more

mischievous mistake than to suppose there is no need of more money. The colleges of Canada are not to be compared financially with American theological seminaries.

After a few closing words the doxology was sung and the Rev. Dr. Castle of McMaster's Hall pronounced the benediction.

J. A. M.

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### THE EVENING.

THE proceedings of the day were appropriately brought to a close by a meeting in Erskine church, which was well filled by friends of the College, among whom might be noticed a goodly sprinkling of students and alumni.

The meeting was opened by the singing of the 100th Psalm. A portion of Scripture was then read by Rev. Dr. Wardrope. Rev. J. Smith led in prayer, after which Rev. Principal Caven addressed a few words of exhortation to the graduating class. He spoke most earnestly of the work upon which they were now about to enter. Though they had completed the prescribed course of study they were not to think that their studies were ended. Even aged ministers who had spent their lives in the work of preaching the Word felt they were only beginning their researches into Divine truth. He hoped that the Bible would form the centre of all their studies and that their energies would not be dissipated by diffuse reading. The Bible, and that alone, should be the grand centre of their study, of their thought and of their life work.

He next spoke of the matter of choosing the field of labor. They should be willing and anxious to go wherever their Master called them, whether to the arduous duties of the foreign field, or to the charge of a wealthy city congregation. He called their attention to the Roman Propaganda as a training school to obedience. If the students would but put Christ in place of ecclesiastical authority they might in a like manner train themselves to obey, and then wherever their lot might be cast they would preach Christ.

The necessity of self-forgetfulness was dwelt upon. The true preacher should be entirely absorbed in his grand theme—the Gospel of Christ. From this work let nothing seduce them and then their lives would not be in vain. On the other hand no amount of

scholarship would enable them to preach Christ unless they loved Him. This brought him back to the question of personal piety, to which they must give the greatest heed. Their personal conviction must be strong and pure. The time was short. There was no time for trifling, and their lives must be earnest and faithful. In conclusion he spoke of the interest with which, in after years, they would always be regarded by those who had so often met with them in the class-room.

At the close of this very impressive address a portion of the 46th Psalm was sung and Dr. Caven introduced the two students of the graduating class who had been appointed to deliver short addresses—Messrs. Rae and Goforth. Mr. J. W. Rae's subject was "The Influence of the Social Life of the College." The address was interesting, exhibiting, as it did, a force at work in moulding the characters of students scarcely surpassed by the direct work of the curriculum. The systematic social life of the College was first dealt with. The Literary Society, Missionary Society and Saturday conferences were spoken of in turn, and the distinctive influences of each clearly brought out. Coming to the unsystematic social life of the College the speaker reviewed the many informal occasions in which the students mingled with one another, the effect of which could not fail to bind them together in mutual sympathy, and form a bond of association to continue through life. In concluding he made reference to the kindness of the friends of the College, and especially to the kindly interest of the professors, whose words of sympathy and encouragement would never be forgotten by those who were privileged to meet with them so often in the class-room, or in the freedom of social intercourse.

A verse of "Rock of Ages" was now sung and Mr. Goforth was called upon to deliver an address on Missions. His more special subject was the great responsibility resting on the church and colleges in view of the many openings for mission work in heathen lands. His address was even more than usually clear, pointed and practical. By means of several telling illustrations the needs of the heathen world were plainly shown, and the comparative lack of interest throughout the Christian world exhibited. Yet many encouraging signs were visible. The colleges were becoming aroused to their duty in regard to the great work of missions. Twelve hundred

students in the United States were now ready to go to the foreign field. Nor need we go abroad to find tokens of increasing interest in this great work. Many students in our own College have signified their willingness to go to the foreign field, and surely means would be forthcoming to enable some of them at least to carry out their wishes.

After singing hymn 189, "Oh! Thou by long experience tried," a stirring address was delivered by Rev. Dr. Ure, of Goderich. His words bore specially on the great aim of ministers of the Gospel in their work, to glorify God. To glorify Christ is essentially the same thing. The true well-spring of moral thoughtfulness by which they were to be raised to the real idea of duty was loyalty to Christ. The end to which this loyalty points is the winning of souls for Christ and building up His kingdom on earth. The grandeur of this aim can never be over estimated. It is subordinate only to the glory of God, and it is the means of sending a thrill of joy to that heart which was sorrowful unto death for sinners. Continuing he spoke of the means at the hand of ministers to accomplish their aim: the Bible, the law of Sinai, glorified and beautified by the Gospel of Jesus Christ, and the outpouring of the Spirit of God in their hearts. These are the means, let them be faithfully employed. He deprecated the use of philosophy and apologetics in the pulpit. These were useful in their proper place, but for the pulpit the proper theme must ever be the Gospel.

This gives a very imperfect idea of an address which was replete with thoughts of practical import. In the course of its delivery the speaker paid a touching tribute to the memory of the late Rev. John Ross, of Brucefield. After singing the hymn "Let there be light" the meeting was closed by Dr. Kellogg pronouncing the benediction.

J. J. E.

THE SPECIAL MEETING OF THE ALUMNI  
ASSOCIATION.

THE evening of April 5th, 1887, we have every reason to hope will be a memorable one in the history of the Alumni Association of Knox College. When we expressed, in the last issue of THE MONTHLY, our firm belief that the subjects which were to be discussed at this meeting would ensure its success, we had in our minds no such extensive anticipations as were realized so fully last evening. The alumni of Knox College are at last so deeply interested in their *Alma Mater* that no expense, no duties however pressing relating to their own congregations can keep them away from meetings so closely connected with the College's welfare. Having the will they make the way, under the force of a conviction that the College's progress is identified with the Church's. We were glad to see old alumni, whose faces were deeply marked with the scars of twenty-five or thirty years constant fighting in the front ranks, throwing themselves in with fresh vigor into the discussions, and even surpassing in enthusiasm many young alumni whose recent contact with college life presupposes deep sympathy with the subject under discussion. Further, our hearts were cheered to find members of the Association present who had come far from the West and the East. Distance could not quench their fiery zeal for the interests of "Old Knox." May such a spirit become contagious and universal!

At 7.30 p.m. promptly the meeting began, Rev. Wm. Burns, the President, in the chair. After the minutes of the last meeting were read by the Secretary, Rev. G. E. Freeman, B.A., of Deer Park, and some preliminary business had been disposed of, it was found that the seating capacity of the room had to be rearranged and enlarged to accommodate the members who kept pouring in. This, right at the beginning, was a significant and auspicious sign—a prelude of the development that took place as the meeting advanced. An intermission of ten minutes was given to allow time to secure proper accommodation. During this interval it was deeply interesting to observe the bright, cheerful faces and the warm hand-shaking as the alumni greeted one another, while now and again a hearty laugh burst out—an index, doubtless, that some old college reminiscence

had recurred to the memory. Such freedom and heartiness made one wish the recess had been longer. However, the matters to come before the Association were very important and must be thoroughly and carefully considered.

So the meeting resumed its business: Rev. R. D. Fraser, M.A., of Bowmanville, read the report of the committee appointed to consider the best means of securing a fuller representation of the alumni on the Senate of the College. After hearing the report, it was resolved that a committee consisting of Revs. Dr. Thompson, R. D. Fraser, R. P. Mackay, and Wm. Burns should bring the matter before the Senate and report at the annual meeting in October.

Now we come to the discussion of the two main questions of the evening, viz., the continuation of THE MONTHLY during the entire year, and the advisability of the Association, in conjunction with the Students' Missionary Society supporting a missionary to the foreign field. We have first to refer to the discussion of the proposal concerning THE MONTHLY. It was felt for some time by the students that their college journal was bound to increase its circulation and become very influential for good. This conviction was strengthened by the ever-growing interest shown in its welfare by the alumni. Many letters were received from them urging its extension into a twelve-months magazine. Testimonies like these, as to the work of the journal, led the editorial staff to consider this matter and bring in a report to the Literary and Metaphysical Society. The Society concurred with the recommendations of the report, and appointed a committee to bring the matter before the Alumni Association. And so complete was the report of this committee that in a very short time nearly every recommendation of the report, with wondrous unanimity, was adopted by the Association. The principal recommendations were as follows:— That THE MONTHLY be published throughout the year, that its price be one dollar per annum, that the name KNOX COLLEGE MONTHLY be preserved, that associate editors be appointed by the Alumni Association to assist the editors appointed by the Literary Society, that a Managing Editor be appointed, and that the Alumni Association share the responsibility incurred in this scheme. In the discussion that followed this point was emphasized

by students and alumni, viz.: that the journal must retain its college character while extending its sphere beyond the College. After the recommendations were adopted J. A. MacDonald, who was the assiduous convenor of the editorial staff of this year, was unanimously chosen to be Managing Editor, and Revs. Dr. Beattie, of Brantford, R. D. Fraser, M.A., of Bowmanville, and B. P. Mackay, M.A., of Parkdale, to be associate editors. A committee was appointed to attend to details and successfully bring the scheme to an issue. This committee met shortly afterwards and decided that while the present name of the journal should have first place, an additional title, "Presbyterian Magazine," be added. Thus THE MONTHLY begins a new era with the May number. Its growth from its inception has been steady—not fitful. Still, we believe that none of its most sanguine friends expected that in such a short time necessity would be found for this important change. But it has come. By the cool and deliberate action of a cautious and experienced alumni, THE MONTHLY is set afloat on an untried sea, but under the favoring winds of the Alumni Association. That it shall reach the harbor in safety year by year. will largely depend on the alumni giving practical illustration of their action on Tuesday evening, by doing all in their power to extend its circulation, and place it on such a basis as will secure its permanency as a representative journal of the College and Church.

The foreign Mission Scheme was now considered. There is no need to trace the growth of this interesting proposition. A few warm hearts touched by the spirit of God, were the means. It began in the College, but could not be confined to the College. The alumni heard of it, and predicted its far-reaching influences for good. At the annual meeting of the Association in October last a committee was appointed to consider the whole scheme and report at a special meeting in the spring. The committee met quite often in the interval. They issued a circular to the alumni setting forth the main points of the proposal. To this circular 140 replies have, up to date, been received, accompanied with a promise of \$800 for the support of a missionary. This amount, added to the \$600 promised by the students, brings up the total to \$1,400. This interesting report was read to the Association by Rev. J.



Mackay, B.A., of Agincourt, the convenor of the committee, to whose untiring labors are largely due the success of the scheme. It is worthy of note that Mr. Mackay, while giving this report, stated that among those who had responded to the circular sent out were two foreign missionaries, although the circulars sent them were merely intended to show what Knox College was doing, and not with a view to their contributing. So encouraging a report carried such a conviction as to the feasibility of the scheme that several alumni who had been honestly opposed to it before, then and there stated that all their doubts were removed, and asked that they should be counted as in hearty sympathy with the proposal. After a discussion, full of Christian spirit and love, Rev. R. P. Mackay, M.A., of Parkdale, moved, and R. D. Fraser, M.A., of Bowmanville, seconded the following resolution which was unanimously carried by a standing vote:—"That this Association has heard with much satisfaction the report of the committee, and rejoices in the heartiness with which the proposal to send out a missionary has been received by the members of the Association, and they resolve to approve of the proposal, and that a committee be appointed to bring the matter before the Foreign Mission Committee and urge his appointment."

A motion was then carried with an enthusiasm that could not be restrained that Mr. Jonathan Goforth be recommended to the Foreign Missionary Committee as the missionary of the Association. The President then asked the Rev. Dr. Thompson to lead in prayer, and thus was brought fittingly to a close the discussion of a matter of untold significance to Knox College and the Church with which she is identified.

This sketch gives up a very imperfect idea of the finest meeting ever held by the Alumni Association of Knox College. To have felt its calm power, its missionary enthusiasm, its renewal of old bonds of love and fellowship one must needs have been present. From several members were heard this expression of feeling: "I can't miss hereafter the meetings of the Alumni Association, this meeting did my heart so much good." We really felt sorry for the Board of Examiners who were shut out from attendance, as their own meeting was going on simultaneously with the meeting of the Association. However, their deep interest in the matter under

discussion was manifestly shown by one and another dropping into the meeting and staying as long as they could. Knox College has ever been dear to her alumni; but after Tuesday evening, April 5th, 1887, we are persuaded that the cords of love have been strengthened and can never be severed while she has a history.

J. MCG

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### ANNUAL SUPPER.

THE second annual supper of the students of Knox College was held on the evening of Tuesday, April 5th. Established last year, no institution connected with the College seems more likely to be permanent. It may interest old residents of Knox to glance at the *menu*. I regret that I cannot reproduce the elegant designs with which it was adorned by "our special artist."

1887.

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### ANNUAL COLLEGE SUPPER.

*KNOX.*

NEQUE NOX TAMQUAM LUMEN IN TANEBRIS.

CHAIRMAN, G. A. FRANCIS.

"The cleanest corn that e'er was dight  
 May hae some pyles o' caff in,  
 Sae ne'er a fellow-creature slight  
 For random fits o'daffin'."

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### MENU.

- OYSTER STEW. "Wee sleekit, cowrin' timorous beastie."—  
*Burns.*
- MEATS: COLD BEEF. "Food fills the wame and keeps us livin'."  
 —*It.*
- SALMON. "Extemp'ry mammoth turkey-chick for a  
 Feejee Thanksgivin'"—*Lowell.*
- PASTRY: TARTS. "She was a phantom of delight."—*Words-*  
*worth.*

- PUFFS. "But John P. Robinson he  
Sez this kind of thing's an explo deddee."  
—*Lowell*.
- CAKE : ORANGE. "A lovely apparition sent  
CHOCOLATE. To be a moment's ornament."—*Words-  
worth*.
- SULTANA. "Many for many virtues excellent,  
FRUIT. None but for some, and yet all different."—  
*Shakespeare*.
- FRUIT : ORANGES. "At once with glowing fruit and flowers  
crowned."—*Lowell*.
- FIGS. "Why talk so drefle big, John,  
Of honor when it meant  
You didn't care a fig, John,  
But just for ten per cent."—*Lowell*.
- RAISINS. "At John McPhedrick's raisin'."—*Colloquial*.
- ALMONDS. "His face was furrowed o'er with years,  
And hoary was his hair."—*Burns*.
- COFFEE. "Come bring the tither mutchkin in  
TEA. And here's for a conclusion."—*Burns*.
- LEMONADE. "Remember Tam O'Shanter's Marc."—*Ib*.  
"So bright and goae forth utterly  
O Stern word—Nevermore."—*Lowell*.

After the most thorough justice had been shown to the viands provided by the caterer, the chairman, with some felicitious remarks on the jubilee year, called upon us to drink the health of the Queen. The hall rang with the notes of the national anthem from seventy or eighty throats. Our loyalty thus attested, Dobbin eloquently proposed the health of our "Host and Hostess" which was enthusiastically received. Then the rostrum (the rostrum was a chair) was mounted by Rac, who had some difficulty in keeping men on their seats while he proposed the toast "KNOX." "The Oldest inhabitant"—Macdonald—in reply referred to the way in which Knox College had always done her work and never made any fuss about it, and predicted that she would always remain at the front among our educational institutions. Knox men do not prophesy unless they have a "sure thing" and "Mac." was no exception. *Alma*

*Mater* was sung heartily and then we steadied for the next toast—proposed by McLeod—that of “Our Sister Colleges.” McKinnon for Queen’s, McLennan for McGill, Rumball for Victoria and Hamilton for the ‘Varsity, replied. When the last named had finished, Grant started *Algoma* at a Himalayan height, but we struggled up after him. In reply to the toast of “The Ladies,” Jansen, of Rotterdam, Holland, made an eloquent speech. My Dutch is a little rusty so that I cannot give a translation, but the speaker was understood to do the right thing by the fair sex. “The Press” was ably represented by Fraser, of the *Mail*, and Ackland, of the *Globe*. After McGillivray, J. had descanted amid cheers on the virtues of “Our Professors” we sang *Old Grimes* most vigorously. It would have warmed the heart of an iceberg (if it had one) to listen to an old white-haired *Alumnus* singing *Old Grimes* as heartily as the soft-cheeked freshmen. “The Graduates” was proposed by Duncan. We were led to think of graduates of Knox in all parts of the globe as well as of those who have gone over to the majority. If our hearts were drawn out after those who have gone before us into or through life’s battle, we were wrought up to greater interest in them when an old *Alumnus*, Rev. David Wardrope, replied with all the vigor and fire of youth. May his spirit ever keep its youth! “The Under Graduates” fell to Doherty and was replied to by Needham of ’89, who defended his class against some gentle insinuations that it was not the most remarkable class in College, and by Webster whose words kindled us into fresh enthusiasm. Tolmie, in fitting words, proposed the “Class of ’87.” McQueen did not feel much like joking when he replied but his mathematics came to his help and he got off a joke which I cannot explain without a diagram. But it was a good one. Then came Gordon who voiced the feelings of us all when he said that, forgetting all the little family jarrings of the session, the one feeling at parting towards one another and to all men was that of good will and a determination to stand by one another and all Knox men everywhere and to seek with them to do the best work for a common Master. Three cheers and a tiger for ’87 and the singing of *Auld Lang Syne* brought our exceedingly joyous meeting to a close. Those who go and those who stay will not soon forget our closing supper. THE MONTHLY, at any rate, will keep its memory green.

J. McD. D.

## THE "CLOSING" MISSIONARY MEETING.

THIS is our first *Closing* Missionary Meeting. The College and specially the Missionary Society will remember this year as one marked by a special fulfilment of the promise of the Father. So we can not go without a closing meeting, for there is much to be thankful for, and the promise is not yet all done with. Goforth is to represent us in China this year; we must send him out with thanksgiving for him, and prayers for his work which we feel is our own. First business:—The resolutions of the Alumni Association *re* our Foreign Mission scheme are put to us by the President, McGillivray. We adopt them—we all adopt them. Next a resolution of confidence in the four going out to the Church in Ontario for Foreign work. Goforth, J., McKenzie, W. P., Webster, C. A., and McGillivray, D. In moving the resolution Gordon explains that this is not to assure these men of our confidence in them, but that the Church may know that they are our spokesmen, that we send them out with good wishes and prayers, and that we will back them up in all they do. A copy of the resolution is ordered to be sent THE MONTHLY and the Church papers. Next McKenzie moves a committee to look after missionary news for a column in the *Jail*, placed at the disposal of the University College Y.M.C.A. And now we begin the devotional part with "Blest be the tie that binds." The President reminds us that the prayers and speeches must be short and to the point and we all bear it in mind. We have many gifts and great to be thankful for, and our hearts are full of needs we must have supplied. A few short speeches and a few short prayers, neither at all eloquent, but the speeches go to our hearts and the prayers we think go to where our faith reaches within the veil, for we begin to feel we are in the Presence. Then Goforth rises and looks at us and we at him, wondering how many years or how few rather, will it be until we shall *all* look at each other on the other side. He tells us in his simple quiet way, with shining face and just the faintest smile, how it was he was brought to offer himself for China. He had been thinking for some time of Foreign work, like the rest of us, more or less definitely, until he heard G. L. McKay, and then he resolved that he would be willing to go anywhere. That settled, the rest came easily and naturally, not

by his arranging, but the Lord directed all. So it was nothing to his credit, nothing for him to be proud of; all honor and glory was God's. We believe him. We know that in his simple-hearted honesty he means just what he says. No word of farewell. What need? We are all together in the work. No word of self-sacrifice. The work is too great for "self," too honorable for sacrifice. Then we sing—the second time this meeting—the last time together on this side, "Blest be the tie that binds." Goforth will hold on in China, McQueen at the Rockies, the rest of us catching where we can, and the ends of that band, if ends there be, meet in the hands of our Lord Jesus Christ, as Paul loves to call him, whom we are glad to serve. Then all quietly stand, and the blessing is asked for and comes down to rest, to abide upon us all, now, henceforth and forevermore—Amen—and away down in our hearts the echo, Amen.

C. W. G.

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#### '87 PRAYER MEETING—THE LAST TOGETHER.

FIVE, six, seven and eight years have gone in college life and college work, and as we look at those years and at each other's faces and at the years before us—how many who knows?—we bethink us of ourselves. How will the next five or eight years find us? Who will have risen, who fallen, who will be remaining, will any have grown weary and lain them down to their long sleep? We think of things like these, and we must pray to the God who has led us here, for He knows all before. Nothing formal now will do. Moments like these come never again. We begin our life only once. Argo leads our prayers and reads the 62nd Psalm—the rock Psalm—and we feel that the stepping out, however uncertainly go our feet, is on a rock that will bear all our weight. Then we each say something, with now and then a prayer, beginning with John McMillan. The old man finds it hard to get through, but he has a few words to say about *consecration* and he will say them. Straight they come from his honest Highland heart and in his honest Highland words, and we cannot but think that a big man is behind them—as there is. Then Dobbin speaks. He has taken a look at the size of the work, then at himself and that is what makes him say, "don't forget me, I'll need all your prayers." That's just the way with us all, so we

will think of each other's needs when we speak of our own. So it goes around from one to another, not making speeches but showing each other our hearts. Then Frank and Rae and Brown and Manson, a word from each. Time is flying. McGillivray follows with a suggestion that we have an hour of prayer for '87 class—so every Sabbath morning we will feel ourselves strong, backed up by at least seventeen agreeing in prayer. The Master said *two*, what if *seventeen*? The dinner-bell rings—a man must eat—five minutes more. Now Jonathan, old fellow, tell us why you are going out to the heathen Chinese—and he says it isn't his fault—he can't help going—it is nothing to his credit either—God only works, and he uses whom he will. All right my boy, the sun shining in through this No. 3 class-room window is the same sun to-day that shines on the pig-tails, the same, old sun that kept shining on Abraham from when he left Ur of the Chaldees until he was laid in the cave at Machpelah, and so will it shine on you, on us, until evening, and above it is Jehovah, keeping Israel through the day and through the night. From our hearts God bless you. Now, Gordon, cut it short. We have a good Master, he says, if we fail no matter so much if the name is kept unsullied. Next Orr. He isn't given to making speeches but he says just a word about consecration too—right you are, Orr, that's what we need. Then McLean a few words of regret for past failures and of courage and hope for the future. Now we have only two left, Macdonald and McQueen. Jim begins carefully, watching himself, as he must. His future is uncertain, the work is the noblest in the world, he may not be allowed to go into it, yet he will be with us doing his best for us and for the Master. Now that will do, we don't want to blubber right out, and it is hard work for us to keep straight. We brace ourselves for McQueen's words. They come out quietly, steadily, from the depths of his heart. In his college life he has had his struggles, doubts have led him a hard time now and then, but he knows he has been brought through them all and he feels he is better and stronger. We all feel stronger for his words. Rae leads us as we remember in prayer the two absent—Mowat and Glassford. Now we stand around and sing *Blest be the tie that binds*. The singing is not very good, the tie is strong and will bear the stretching, but one does not sing his best with that tugging going on at his heart. The '87 meeting is all over,

never to be forgotten neither here nor over yonder as we fall in with each other when the night is past and the morning has dawned. Meantime we go to dinner, for we must eat if we would work. The boys cheer us as we come in, and wonder that we don't smile. We would like to, boys, for your sakes, but we can't.

C. W. G.

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### METAPHYSICAL AND LITERARY SOCIETY.

UNDER the presidency of C. W. Gordon, this Society has completed a most prosperous year. Regularly on Friday evenings has the bell been heard summoning the members to its meetings. Thither with trembling heart the timid freshman wends his way through the College halls, conning the while his maiden speech. The calm and confident senior also bends his steps towards the room, which has often heard the thundering of his eloquence and witnessed the awarding to him of the palm of victory in many a keen and vigorous debate. In this man's breast pocket is an essay which has cost him many an hour's labor—labor rewarded only by the applause of his fellow-students and the satisfaction to be obtained only by faithful work. That other man, whom you see button-holing those passing along the hall, has some plan for which he desires to obtain the Society's sanction or some change to propose in the Constitution. When all are assembled and prayer for guidance offered to Him who is the fountain of light and wisdom the programme of the evening commences. As item after item of business is taken up, discussions—sharp sometimes but not acrimonious—ensue. It would be hard, perhaps, to find a similar society in which, during the transacting of ordinary business, more genuine debating talent or greater acumen is displayed. The training obtained here will be found valuable some day on the platform or in church courts. Business concluded, the literary part of the programme follows. The reader shows that considerable time and attention has been spent upon the principles of elocution. An essay on some subject, ordinary or recondite, affords scope for judgment and taste in clothing the writer's thoughts in pure and strong English. The evening's programme is concluded with a debate. Heaven and earth have been ransacked by the Committee to find a



subject not hackneyed and not too abstruse. The result is that a half-dozen men arranged in opposing trios alternately assail the position of their opponents and defend their own. The Chairman's decision and the remarks of the Critic, pointing out the defects or weaknesses of reader or essayist or debater, bring the meeting to a close. "Bring the meeting to a close," but not always the discussion. For that will likely enough be prolonged at the head of the main stairway for an hour or so by eager disputants. This will suffice by way of a general description of an ordinary meeting of the Metaphysical and Literary Society.

The Public Meetings, of which three have been held this year under the presidency respectively of Wm. Mortimer Clark Esq., Rev. Dr. Sheraton and Rev. Dr. McCurdy, have, as usual, been crowded with appreciative audiences. The Glee Club have rendered valuable services at these meetings. With Mr Collins at the piano, they have delighted their auditors. The value of these meetings to those who take part in them, whether as readers or essayists or debaters, can scarcely be overstated. The careful preparation, the steadiness of nerve, the understanding of an audience's varying moods, demanded of those who appear in any of the above capacities, make these gatherings a very important part of their training for life's work.

This Society, which has such a long and honorable record, bids fair to meet with continued prosperity next year, with J. C. Tolmie, as President.

J. McD. D.

## GLEE CLUB.

THIS institution is another year older, but none the less popular. Last spring the club suffered heavy losses by the graduation of some of its staunchest friends. From the nature of college life there must be changes, not only in the classes but also in the various clubs and societies. Never in the history of the Glee Club has there been greater changes than in the past year. Never did a greater number of good men leave than did last spring, but never did so many good men enter as did last fall. When we thought of such men as Tibb, Haddow, Haig, Campbell and Mustard leaving, we feared the future success of the Club, but their places have been well filled by Grant, Nichol, Horne, Merkley, Conning and others; so that the success of the Club has not been less than that of past years. But, lest the freshmen be too elated, it would be well to mention another important part of our Club. The success of the Glee Club, while dependent largely on the support of the students, is not by any means entirely due to them. Our success last year, as in the previous seven years, is due mainly to our patient painstaking and gentlemanly leader Mr. H. Guest Collins, and the way in which he managed the raw stuff which formed such a large proportion of our Club last winter, and the marked improvement made at each public appearance shows his interest in the Club to be just as deep and his efforts for its improvement even stronger than ever before.

The work of the Club last year was confined almost entirely to the publics of the Metaphysical and Literary and Missionary Societies. No concerts were given outside of the city as in former years. This is due to the changes in the Club already spoken of which made our repertoire somewhat narrow. A public concert in Convocation Hall, proposed early in the season did not take place an account of the extra amount of work for the ordinary publics arising from the untrained nature of the Club, but it is hoped that this idea will not be lost sight of by another year. Something of this kind would promote a keener interest in the rehearsals, which, it is scarcely necessary to state, is very desirable. A new feature in the work of the Club this year, and one which was appreciated by the public as well as by the students themselves,

was the quartettes, trios and duets which not only relieved and varied the programmes but made them much more artistic.

With the class of '87 go out some of our best men, whose places not only in the Glee Club but in the College will be hard to fill. The voices of Gordon, Macdonald, Dobbin and McLennan will be missed. We are sorry to have to say, good-bye to you, boys!

The annual meeting of the Club was held in Class-room No. 4 on the evening of March 18th. It was lively, interesting and enthusiastic. The treasurer's report was very satisfactory, showing a balance on hand of \$15.50. We cannot do justice to the Glee Club nor its friends without referring to the organ presented by Mr. Mortimer Clark to the Club at the beginning of the year. The students heartily appreciate Mr. Clark's kindness and have tried to show their appreciation by re-electing him Hon. President. The other officers for next year are as follows: President, C. A. Webster; Secretary and Treasurer, W. H. Grant; Councillor, J. Nichol; Conductor, Mr. H. Guest Collins.

R. M. H.

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### FOOTBALL CLUB.

NOT the least important of the many associations connected with Knox is that of the Football Club. The members of the association have always held the truthfulness of *mens sana in corpore sano*. It may however still be a debatable question as to whether it was the *mens sana* or *corpus sanum* that led the team to victory on many a well-contested field. But we do not wish to dogmatize. Both views may be held as true, and the result is most gratifying when the two are combined.

Many may imagine that football is on the decline in Knox, since nothing is seen of it in the sporting columns of the daily papers. But such is not the case. These popular exhibitions of good playing were merely incidentals in the daily life of the association. It never existed solely for such puerile things. Its great aim was and is the development of the physical life of its members. That development is attained in the practice imposed upon the members in preparation for the various tie matches arranged for among the several groups that form the Knox Association. These are so well

contested that it has hitherto been found impossible to complete the series of ties before cold and snow put a stop to the proceedings. And even then there are some irrepressible spirits who scarcely can be restrained from braving the wind and snow whilst in pursuit of the delightful exercise.

That the Club is in a flourishing condition is sufficiently attested by the large membership and the proportionately large surplus in the treasury. The annual meeting was so well attended that it is scarcely necessary to give the amount credited to the Association. We predict for the Association a profitable and enjoyable season under the able staff of officers elected at the annual meeting. The following have been selected to guide its destiny for the session of 1887-88:

President, J. J. Elliott; Vice-President, John Crawford; Sec-Treas., P. J. McLaren; Curator, W. Ross; Councillor, H. Horne.

D. G. McQ.

### Editorial.

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#### OUR POSITION AND PROSPECT.

WITH the present number THE MONTHLY completes another volume, and closes another year of successful work. The next number introduces a new stage of development in which THE KNOX COLLEGE MONTHLY passes into THE KNOX COLLEGE MONTHLY AND PRESBYTERIAN MAGAZINE. Thus while we preserve the identity and the college character of the journal, we increase, we venture to hope, its influence, and enlarge its sphere of usefulness. Formerly the property of the Knox College Metaphysical and Literary Society alone, a share has now passed into the hands of the Alumni Association of Knox College. The addition to the name is an indication of the purpose of the publishers to make it a magazine not only of college interest and worth, but one which will supply to the whole Presbyterian Church in Canada a medium for interchange of thought and opinion such as could have no place in a weekly paper however valuable. The very cordial reception which the scheme has received from men prominent in the Church for good judgment and sound literary taste, and from all interested in the development of Canadian Presbyterian literature makes us feel that there is room in Canada for such a magazine as the MONTHLY proposes to become. The range of subjects will be as wide at least as before, embracing topics literary and theological, while special efforts will be made to develop the missionary element in the journal. We hope also that the ministers of our Church will find it helpful to exchange through the pages of THE MONTHLY ideas on the more practical department of a pastor's life and work. The many flattering notices received from the newspaper and magazine press on both sides of the Atlantic, and, what we specially prize, the kind letters of appreciation from such men as Professor Patton, of Princeton, Dr. J. Munro Gibson and Dr. Donald Fraser, of London, and W. H. Harper, of Yale College, make us feel that THE MONTHLY is not unworthy the pen of the ablest writers in our Canadian Church.

The success of the past years and the steady growth of THE MONTHLY in the favor of the Church, not in Canada alone but in the United States and Great Britain as well, encourage us in our present venture. At the same time, however, we feel that success will depend upon the continued support, not only of the graduates and friends of Knox College, but also of the friends of literature and sound doctrine in our Church and country. Assured of such support we venture on our new journey.

## Here and Away.

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ALL quiet!

COLLEGE closed on April 6th.

THE thirty or forty University students left in the residence are "grinding" for exams.

As we go to press invitations to several marriages, in which recent graduates take a prominent part, come in to relieve, the monotony of editorial work. We are not permitted to give particulars at present.

FIFTEEN members of the graduating class succeeded in passing their first examination before the Presbytery of Toronto. They are now preparing for the second.

It must be encouraging to the Church to know that the sum of \$200,000 for the Endowment Fund is so nearly raised. Two or three years ago the idea of raising \$150,000 was regarded as rather wild. Already more than that sum has been paid; and the \$200,000 net will soon be placed to the credit of the College.

THE Treasurer is puzzled to know what to do about unpaid MONTHLY subscriptions. He is anxious to hand the books over to his successors. This will he do; he will jog the memory of the great "unpaid." A word to the wise is sufficient. It is, however, a matter of greatest importance that the new magazine be begun on a sound financial basis. We must look to all our friends for their strong support.

THE joint committee of the Missionary Society and the Alumni Association met last week to perfect the details of the scheme respecting our sending out of a foreign missionary. The choice of a field was discussed, but nothing definite was done. A. J. McLeod, Knox College, Toronto, was appointed treasurer *pro tem.* and will receive all payments made during the summer months.

KNOWING that the class of '87 is the largest and best ('87 says "the best") that has ever graduated from the College, and is bound to become famous, it was but a fitting thing that a photo of the class should be left in the college to be an inspiration to succeeding classes. This large picture of the graduating class, the professors and the College, artistically executed by "Bruce," adorns the walls of the dining hall. Each succeeding graduating class is expected to add to the collection. By and by we'll have a sort of gallery of antiqua—that is, of distinguished men, celebrities.

DR. McCURDY proposes forming two classes for the study of Hebrew during May of this year, if a sufficient number of ministers and students offer to take part in them. The junior class will study the principles of the grammar and read simple passages. The advanced class will take up the prophesy of Micah and the earlier chapters of Isaiah and read the text in

connection with the contemporary history. It is expected also that papers of interest will be furnished by prominent gentlemen. Dr. McCurdy, 384 Spadina Avenue, Toronto, will give full particulars respecting this course.

THE next meeting of the Inter-Seminary Missionary Alliance will be held in Kingston next October. These are the subjects to be discussed at that meeting:—(1), Work among Canadian Indians; (2), Missions of South America; (3), City Missions; (4), The Development and Utilization of Native Resources in Foreign Mission Work; (5), Outlook Committee—fifteen-minute papers on Africa, Japan and French Missions. Students would do well in making a special study of these missions during the summer.

WE call the attention of theological students to the advertisement on another page respecting the *Prince of Wales' Prize* and the *Smith Scholarship*. These prizes are offered for the best essays on two interesting and important subjects—the essays to be handed in before the 31st of October. The first is open to students of the 1st and 2nd years in Theology; the second to students of the 2nd and 3rd years. We would like to urge students to read up on the subjects indicated and prepare essays during the summer vacation. There is no reason why a dozen or more well-thought-out carefully-prepared essays should not be handed in to the examiners in the fall. The preparation of them would do the writers more good than the value of the prizes could repay.

THE *Presbyterian Review* (New York) is probably the best quarterly review published in the world. Its editors are among the foremost scholars of America and Britain. Canada has been represented on the staff for several years by Principal Caven. Another Knox graduate has recently been added, J. Munro Gibson, D.D., London, England, than whom there is not an abler on the *Review*. One of the strongest articles in the April issue is on "Social Discontent," from the pen of a loyal son of Knox, Principal MacVicar, of Montreal. It is high time for Canadians to come to the front. We have been so colonial that, thinking no good thing can come out of a colony, we have no self-respect. We look to the States and to Britain for our reviews and review-writers. Hence we are supposed to be a rude uncultured people living in huts and clothed with skins. Humility, of course, but self-respect as well.

WE would like to say something about the ventilation of Convocation Hall. Surely this matter should be attended to during vacation. Anyone who has been present at any of our public meetings will be easily convinced of this. In fact the hall is like the Highland man's gun; it needs a "new lock, stock and barrel." It is like putting a number five foot into a number three shoe, to accommodate in the present hall the average audience that attends the "publics"—uncomfortable for all parties concerned. The good people of Toronto who experience so much discomfort, year by year, should devise means for the building of a new hall or the enlargement of the old one. Montreal College has its splendid "David Morrice Hall." Is there not a "David Morrice" in Toronto? Let us have a new hall, if possible,

but, on the principle that a half loaf, etc., if we can't have a new hall, let us have the old one properly ventilated. Who will immortalize himself by moving first?

THE full report of the exercises in connection with the closing of Presbyterian College, Montreal, has not yet come to hand. The graduating class this year numbered six. The honorary degree of Doctor of Divinity was conferred upon Rev. John McTavish, Inverness, Scotland, and Rev. J. K. Smith, Galt; the same degree was also conferred, after a most severe examination, upon Rev. F. R. Beattie, Brantford. Dr. Beattie was the first to receive this degree on examination; the examiners all speak in the very highest terms of his attainments. We are glad to see Knox graduates coming to the front. It is a little singular, too, to have the same degree conferred on the same man by two different colleges on the same day. What will Dr. McTavish do with this extra D.D.? Might it not be transferred to some waiting brother whose patience is well-nigh exhausted?

WE have many a time wondered why so few graduates attend the Alumni meetings. We do not believe they so soon forget their *Alma Mater*. Of course they are not always talking about her; but they love her none the less, and if they had to take their college course again they would turn to Knox. But they never made the Alumni meetings much of a success. For this we have sometimes thought hard things about the graduates. Now we see the reason. The Alumni meeting held last week was by far the most successful ever held. Why? Simply because the members came together to discuss important questions in which they are all interested. The meeting was most enthusiastic and did not adjourn until after midnight. A Knox graduate may not have much sentimentalism in his love for his *Alma Mater*, but when the alumni are called to decide a foreign mission scheme you may count him in.

THE interest in Foreign Mission work is increasing at a wonderful rate. What with societies, auxiliaries, bands, etc., for men, for women, for children, formed in nearly every congregation in the country, our Church is likely to be shaken out of sleep. The Foreign Mission Committee are sending four Knox students, Messrs. Goserth, McGillivray, McKenzie and Webster on a tour through western Ontario. These gentlemen are all specialists, preparing for work in the foreign field. Before the summer is over they will astonish some congregations we know of who never think of the work beyond the shadow of their own churches. We would like to tell a number of congregations whose names are on "the list" for this missionary tour that they are not likely to have a very good time this summer. These young brethren may make it rather uncomfortable for them. With all this rallying of missionary forces we do not know what these good sleeping Christians are going to do. Their stores will be taken from them sure. They may as well surrender at once.

THOSE who are interested in the Foreign Mission Scheme of the College, will be glad to know of the success of a similar scheme carried on by the Queen's University Missionary Association. From the *Queen's College*



*Journal* we learn that the subscriptions for this year from Divinity and Arts' students amount to \$502; this, with \$120 from Medical students, makes in all from the students \$622. Only twenty-five of the alumni responded to the circular addressed to them by the Association's Committee. Their subscriptions amount to \$175. Other friends have given subscriptions to the amount of \$115. In addition to this they have received from congregations, Sabbath schools, mission bands, etc., \$417.74. The larger number of the above subscriptions have been paid so that the Association has now in the bank to the credit of the Foreign Mission Fund \$1,022. We rejoice at the financial success which has crowned the efforts of the Association. The students have done admirably; but we are disappointed in the graduates. From such a long list of graduates, many of whom are leading professional men, better things might surely have been expected. We venture, from our own experience, to say, that the majority of those who contributed, are ministers receiving the minimum salary. However, the financial basis of the scheme seems secure.

THE Probationers' Scheme is again up for discussion. A report of grievances appears weekly in the church papers. Although we are not called upon to give our opinion on this vexed question we are interested in it for our brethren's sake. This year's graduates are, many of them, seriously debating the results of a run against this ecclesiastical snag. The present scheme is confessedly a failure all round. Probationers say it is worse than a failure. But Probationers may be hard to satisfy: some of them are. Some of them are a little envious of students. The one boy who fails to catch on to the rear platform of a street-car always yells "cut behind!" But the probationer's lot is surely an unpleasant one. No scheme ever relieved him. We would suggest—we do not know that it has been suggested before—that a great convention of probationers be held, to be presided over by the one longest on the list; that the whole matter be thoroughly discussed, all grievances stated, and a scheme—if they would agree on one—be formulated and submitted to the General Assembly. We do not suppose such a scheme would be perfect; but what scheme is perfect? It could not easily be a more lamentable failure than some of those that have been tried.

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