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CRITIQUE ON THE REVISED VERSION OF THE OLD TESTAMENT.

THE version of 1611 has many excellencies which remain in the Revised Version, and which will remain in any future version. They are grammatical forms of power and beauty crystallized into the heart of the Anglo-Saxon language, whose absence would be a serious loss to Christian readers and to literature. The version of King James was a powerful agent in moulding the style and structure of the Anglo-Saxon language, for it was a book read and studied by the masses of the common people and by the learned. Less than half a century after it was issued, Deism, as a definite and powerful tendency of thought, began to rise in England, and for a century the authorized version of King James was subjected to a critical examination by that school of thought. At the same time, the people read it for religious instruction, not for grounds on

which to found a theory or overturn one. Thus, unconsciously, it was moulding the style of English writers and English thought, and did for Anglo-Saxon what Luther's version has done for German.

Every competent reader perceives the terseness, vigor and literary beauty of the Authorized Version, and these have been untouched in the Revised Version.

Huxley, in an article on "School Boards," says:—"Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider that it has become the national Epic of Britain, and is as familiar to noble and simple from John O'Groat's House to Land's End as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form."

The issue of the Revised Version of both Testaments was looked for, with the most intense interest, in all English-speaking Protestant countries. This interest was not the result of idle curiosity, or of a mere desire to ascertain the progress made in the various departments of learning, that would affect the text and its interpretation. The cause of this interest, I think, is rather to be found in the hold which the Bible has upon Christendom. The truth which it contains and the Saviour whom it reveals, are precious to the millions conscious of guilt, struggling with the trials of life, and against abounding evil within and without.

Dr. Briggs, in the July number of the *Presbyterian Review*, says:—"An Authorized Version is hurtful and not helpful to the study of the Scriptures." "The history of common versions shows . . . they become the rule of faith, lord it over the real Scriptures, and bar the way to the divine originals." As examples of this influence, he refers us to the Septuagint Version, adopted by the Greek, the Vulgate by the Latin, and the Peshitto by the Syrian Church. In reply, it is sufficient to say that those and other versions were made for the churches in the vernacular. If the original Hebrew and Chaldee text were the only ones to which the people must go, as to the fountain of truth, multitudes of Christians in ancient times would have been excluded, for they could not read the

Hebrew text. The same is true now. Versions, in the vernacular, are the nearest approach to the original that can be made by the masses, and if no Authorized Version were made, but the work were left to individuals or particular schools of theological thought, the various methods of translation, the different meanings given to the same word or phrase of the Hebrew original, would tend to confuse the mind and weaken the faith of the multitudes.

No Act of Parliament could command a version now to be used in Protestant churches, but when a version is made by competent men, representing various phases of ecclesiastical opinion in Britain and America, and the scholarship of the age, it goes forth, stamped with the authority of the highest learning, and is the result of all the progress of the age in criticism and acquirements.

The Revised Version is such. It is, however, by no means a finality. With increased knowledge in Assyrian, Egyptian and other cognate languages there will be better means of solving difficulties in the text. The results of future discoveries in archæology, topography and other kindred departments, cannot fail to throw much light on obscure passages.

The Old Testament company have relied almost entirely on the Massoretic Text, and only in the most limited degree have admitted the authority of the ancient versions. The Massoretic Text of the Old Testament has come down to us in MSS. which are comparatively modern, and which belong to the same family or recension. The position of the revisers regarding the Massoretic Text is stated thus :—"The revisers have endeavored to translate what appeared to them to be the best reading in the text, and where the alternative reading seemed sufficiently probable or important, they have placed it in the margin. In some few instances of extreme difficulty, a reading has been adopted on the authority of the ancient versions, and the departure from the Massoretic Text recorded in the margin. In other cases, where the versions appeared to supply a very probable, though not so necessary a correction of the text, the text has been left and the variation indicated in the margin only."

This position includes (*a*) the acceptance of the Massoretic Text almost exclusively as the oracles of God ; (*b*) that the ancient versions have extremely little authority in determining the text. The

first position is untenable, for the Massoretic Text itself is faulty. This can be seen from a comparison of similar passages, and from a critical examination of the text itself. It is not a sufficient answer to this, to say that no dogma of the Scriptures is affected by this faultiness. This may be true, but the fact shows that the Massoretic Text is not an infallible standard. The Hebrew Text was originally without vowel points and accents, and the oldest Hebrew MS. on which the Massoretic Text is based, is of the tenth century of our era. The written unpointed text is the Kethib, the various marginal readings are Keris. The vowel points and accents were crystallized in their present form, probably sometime between the seventh and tenth century, A.D. As they determine the meaning and structure of the text, they indicate the text as the Massorets had it or understood it. But it is evident that they did not understand some passages, and suggested various readings recorded in the margin, or that the MSS. before them contained various readings. Some of these marginal readings are of importance in determining the text, as may be seen in Isaiah ix., 3, and other passages.

If the marginal readings are the evidence that there were different recensions with various readings, and that the Massoretic Kethib is the one which was preferred on rational grounds, while the other was inserted in the margin, it shows that the Scribes had to determine as best they could which was the true text. Besides, it further shows that the family, to which our Massoretic written Text belonged, was not an infallible one in the opinion of the Scribes, otherwise they would not have inserted the Keris in the margin at all. If, on the other hand, the marginal readings are the result of careful examination of the text, and are the conjectures of the Rabbins, as to what the true reading was, it is evident that in their opinion, the MS. recension on which the Massoretic Text was founded, did not determine infallibly what the true reading was.

The ancient versions ought to have had greater weight in determining the text than they seem to have had. The Septuagint Version was made in the second century B.C., from Hebrew MSS., twelve centuries older than the oldest existing Hebrew MS. The Syriac Version dates from the second century A.D., and the Vul-

gate by Jerome from the fourth century ; both of these were made from Hebrew MSS. The Targums of Onkelos and Ben Uzziel were made before the close of the fourth century A.D. The versions of Aquila, Theodotion and Symmachus were made from Hebrew MSS., as old as that from which the Peshitto Version of the Old Testament was made. Besides these, there is the evidence to be obtained from the Egyptian, Ethiopic, Armenian and other versions. And since the Authorized Version of 1611 was made, the Text of the Septuagint and Vulgate has been greatly improved from sources that were beyond the reach of the translators of the Authorized Version. The Septuagint is an important version, and ought to have been regarded as a valuable aid in determining the Text in obscure and uncertain passages. For the Jews in Egypt and elsewhere it was the Oracles of God for years. It was translated from Hebrew MSS. by men who knew the idioms of the language thoroughly, its grammatical structure, and the meaning of words, now difficult to determine. The fact that it was universally accepted by the Greek-speaking Jews is strong evidence that they regarded it as a faithful translation of their Scriptures. The use made of it by the Lord and the Apostles in their quotations from it implies that it was also accepted by the Palestinian Jews, and by the highest authority, Christ Himself, as the Scriptures. It was only after the Christians made use of it to prove that Jesus Christ was the Messiah that the Jews rejected and mutilated it. But numerous copies must have been in circulation in two centuries, and the Christians could possess true copies of the text, and thus, doubtless, copies that would be free from Jewish mutilations. The antiquity of this version, the high position it held among the Jews, the importance attached to it by the New Testament writers, give it an authority which cannot wisely be ignored.

The revisers have not adhered entirely to the plan of uniformity, by which they professed to be guided. For, in some instances; especially in regard to proper names, they have translated the same Hebrew term by different English words. It would have been a decided improvement and would have given clearness to many passages, had the revisers translated the incommunicable name of God in every instance in which it occurs, by the English form Jehovah or Javeh. This name belongs to God, as the ever-living,

ever-present and covenant-keeping God. The revisers have made an advance on the Authorized Version in the transliteration of the Hebrew word. But it would have added force to many passages and helped the reader to understand them better, had they universally translated the Hebrew name יהוה into the English form Jehovah.

The same may be said of the important word שאל, Sheol, and others. In some cases the revisers have transliterated the word into English, in others they have translated it pit, grave, hell. The word signifies the abode of departed spirits both good and bad. And though in some passages it may have another meaning, it would have been in harmony with their own plan, and better for the ordinary reader, had the revisers transliterated it, in every case, and allowed the reader to determine its specific meaning by the context.

While many improvements have been made in the Pentateuch, there are some deficiencies and wrong translations which the increased knowledge of the Semitic languages, and the knowledge of Egyptology, and recent discoveries, ought to have prevented. The following are a few of the passages in which they occur:—

In Genesis iv., 23-24 the revisers have failed to show the parallelism of the verses. This is caused by the revisers adhering to the Massoretic accents. They have given them:—

“Lamech said unto his wives :
 “Adah and Zillah, hear my voice ;
 “Ye wives of Lamech, hearken unto my speech.”

The rendering should be :—

Lamech said unto his wives, Adah and Zillah :
 Hear my voice, ye wives of Lamech ;
 Be attentive unto my speech :

This is the order in both the Septuagint and the Vulgate versions, which were made from the unpointed Hebrew Text. Besides, this arrangement brings out the parallelism of the verses, one of the chief elements of Hebrew poetry. And the above order shows, also, that the verses were arranged in tetrameters as may be seen in the original.

The revisers have failed to give the true force of the verb in the second line, and of the ך "vav" in the fourth line of Lamech's address. They have translated the verb "hearken." The parallelism is gradational, the intensity of the language is increased, to correspond with the feeling of the speaker. Hence the verb in the second line is stronger in meaning than that used in the first, and besides, the Hiphil form adds intensity to the Kal signification. The Septuagint uses "ενωρισθαδε" and the Vulgate "Auscultate." The Hebrew verb should be translated "Be attentive." "The vav" of line four should be translated "even," for it is "vav" co-ordinate, and indicates that the young man is the same as mentioned in the previous line.

The revisers have translated שֶׁלֶם "Shalem" as an adjective in Genesis xxxiii., 18. The reasons assigned are, that no such city as Salem or Shalem is known to have existed, and this translation shows Jacob's request in chap. xxviii., 21, was fulfilled. The Septuagint and Vulgate read "to Salem." Jerome could easily have ascertained whether the city existed in his time or not, and he would scarcely have translated as he does, if such a city had not existed then, or if there had been no trace of its existence.

The existence of Salem near Nabloûs is asserted in Bib. Res. Palest. III, p. 102, and this fact is supported by John iii., 23. The construction of the sentence would be unusual if it were an adjective; besides, if it were placed there to indicate the fulfilment of Jacob's vow, we would expect to find ב "beth" prefixed as in Gen. xxviii.

On the whole, therefore, it would have been better to have retained the reading of the Authorized Version here.

אֲכַר "Abrech" in Gen. xli., 43, is translated "Bow the knee." This word is admitted by the best Egyptologists to be Egyptian, clothed in Hebrew letters. It comes from "ape" and "erkh," signifying "heads down." This translation agrees so far with the custom which may be seen now in Egypt. Whenever the Khedive or any high functionary rides through the streets, the faithful Mohammedans do not bow their knees, but prostrate their body in the dust. This I have seen frequently done in Cairo and elsewhere. The Septuagint does not translate the word, but reads, "A herald

called out before him." The Egyptian Jews, who saw the custom every day, would understand what the herald would say. Or perhaps it was left untranslated, because it savors too much of idolatry. The "Sais" is the modern representative of the ancient herald, and precedes the carriages of important personages, crying out, "Riglak." And if the pure despotism of ancient times existed now, he would cry out, as of old, "Abrech," and the slaves would put their heads down in the dust.

Exodus xiv., 7, is translated, "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them." The revisers have failed to give the true meaning of this passage.

"vav" before "Kol" in the second proposition is co-ordinate and emphatic, and signifies "even." It is both awkward and tautological to read "six hundred chosen chariots and all the chariots." The Hebrew שְׁלִישׁ, translated "*captains* over all of them," is literally, "*three warriors* upon each of them." The Septuagint reads τριτάτας επιπαντων. This word τριτάται signifies warriors who fight from chariots. The Egyptian monuments generally represent two warriors in each chariot—one who guided the horses, while the other fought. Wilkinson says, however:—"Occasionally a chariot has three occupants." This would occur on very special occasions, when either the enemy was very powerful, or the safety of the country and the king was at stake. This was a very urgent case. The king repented that he had let the Israelites go. He was determined, for reasons powerful to himself, to bring them back; therefore he ordered out all the chariots of Egypt. And the very same urgency impelled him to man every chariot with three men instead of two, as was the case in ordinary circumstances. Hence the passage should be translated, "And he took six hundred chosen chariots, even all the chariots of Egypt, and three warriors upon each of them."

The words of Moses in Numbers x., 35, should have been translated as poetry. They have the true poetic form, and can be arranged into six lines, three of which are dimeters and three tetrameters.

The revisers have rendered the ׀ "vav" with the imperfects here as an imperative. "Rise up, O Lord, and let Thine enemies be scat-

tered ; and let them that hate Thee flee before Thee." The ך "vav" with the imperfect often expresses purpose ; it does so here. The verse should be translated, " Rise up, O Lord, that Thine enemies may disperse themselves, and that they who hate Thee may flee before Thee." By this true rendering the majesty and omnipotence of God are contrasted with the fear and weakness of His enemies, who flee when He arises with the intention of carrying out His purpose.

The difficult passage in Deut. xx., 19, the revisers have translated, as follows, " Thou shalt not destroy the trees thereof by wielding an axe against them ; for thou mayest eat of them, and thou shalt not cut them down ; for is the tree of the field man, that it should be besieged of thee ?"

The Massoretic accents have caused the revisers to give what appears to be an untenable translation of a difficult passage. The people were forbidden to wield an axe against the trees, because they might eat of them. The second part of the verse contains an *emphatic* prohibition against cutting them down. Will not the reason for the second prohibition be the same as for the first ? We would expect this. That the reason is the same in both cases may also be inferred from the following verse, in which permission is given to cut down trees that are *not* for meat. The reason, therefore, for the second prohibition in verse 19 is not found in the difference between man and the inanimate tree, but in the fact that the trees were for meat. The following translation suits the general drift of the passage, and is good translation of the Hebrew also :—

" When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them, for thou mayest eat of them ; and thou shall not cut them down, to be employed in the siege, for man will eat of the tree of the field." This gives unity to the whole verse, and is more in harmony with the Hebrew text also. We have only supplied the verb " to eat " and the preposition ך " mem " from the preceding part of the verse. The Septuagint translators felt the difficulty of this passage, and have given a very literal translation of the Hebrew.

The Christian world stands indebted to the revisers for their laborious, faithful and, so far, successful revision. Their duty was

not to make a new translation, but a revision. This revision has not been revolutionary ; it has been conservative. It is a decided improvement on the Authorized Version, and, as a whole, places the Oracles of God in their true meaning in the hands of the people. Though in some passages the revisers have not taken advantage of all the helps within their reach, and have not followed, in all cases, the principles that they professed to be guided by, they have removed many stumbling blocks out of the way of the ordinary reader and others. Sectarian narrowness and bigotry are absent, and this will tend to win for the revision the confidence of all liberal-minded readers.

This critique of this very important work is necessarily short, but I trust that it may be useful in drawing a closer attention to the Revised Version of the Old Testament, and that it may help to inspire that confidence of which it is abundantly worthy.

Brockville.

GEORGE BURNFIELD.

BIBLE STUDY IN THE COLLEGE.

THE need of increased familiarity with the Bible as a whole has been often expressed in the pages of the COLLEGE MONTHLY. The testimonies have been ample that many of the graduating students of the present are repeating the experience of former graduating students in being launched forth into full pastoral work, with what is often felt to be a painfully inadequate acquaintance with the less studied parts of the Bible. Strong expression has been given to the wish, that by some means this defect may be remedied. It should not, therefore, be necessary to give any further emphasis either to the fact that there is such a deficiency, or to the desirableness in student days of arriving at a more thorough and comprehensive acquaintance, not chiefly with the truths contained in the Bible, but with the Bible itself, as containing these truths. What is wanted is some practical mode of meeting this fact, and giving effect to this desirableness.

Solutions of the difficulty have been proposed, both along the line of the student's own exertions and along the line of giving

increased importance to this subject in the college curriculum. It has been suggested that there be given in the college course such instruction in the Bible as would partake of the nature of Bible class study, modified to suit the acquirements and requirements of students, together with a series of lectures on the English Bible; and, again, it has been contended that the remedy lies almost altogether in individual and systematic application to the study of the Word on the part of the students themselves. In order to obtain relief from the present state of matters it is desirable not merely that the want be made known, but that whatever may seem to offer itself as a solution be ventilated fully; accordingly, the present article proposes once again to discuss the manner in which a remedy may be found.

It is self-evident that nothing can take the place of diligent and painstaking application on the part of each student who seeks to attain increased acquaintance with the entire Bible, so as to know not merely the system of doctrines it embodies, but also where these are set forth, and how they are expressed. But this is no more than may with equal truth be said of every branch of theological science which is included in the training for the ministry. To assert the prime importance of individual study, is not to deny that much help may be obtained by enjoying the privilege of pursuing it under the guidance and instruction of those competent to direct such study. Is not the possession of such help in the one case and the lack of it in the other, to a great extent, the reason of the felt difference between the proficiency in general Biblical knowledge, and that in the various particular branches of theological science? When our graduates go forth, competent to defend the authenticity and genuineness of the inspired Word against assaults from all quarters, yet conscious of wide tracts of unexplored territory in that which they are defending; able to discuss intelligently the leading interpretations put upon most of the confessedly difficult passages contained in the Bible, yet finding it difficult to preserve a general idea of the contents of each particular book; ready to state and explain the general system of facts and teaching which it presents, yet in many cases at a loss to quote the proof-texts on which these depend, or to recall the connection in which

they occur ; prepared to apply the truth of God logically and persuasively to the souls of men, yet lamenting imperfect acquaintance with the treasure-house whence they draw their supplies, must not the position given to these various subjects in the curriculum of study have something to do with the explanation of this difference? Accordingly, for a remedy should it not be sought that this neglected subject receive such a position in the college work, as its importance deserves? Since it is an office of the college to guide and aid study in those lines thought more especially necessary for the work of the ministry, it is reasonable to expect that the various branches of theological discipline should, in the importance attached and time devoted to them, rank in positions commensurate with their relative importance. Such a recognition given to the general study of the Bible would in itself act as a stimulus in prosecuting it. The difficulty would not be met by devoting to this merely a lecture a week, as if it existed rather on sufferance than otherwise. It is natural, unconsciously it may be, for the student to fall into the idea that the benefit to be derived from different lines of study respectively is in some proportion to the position which is given to these in the sessional work of the college. Students of former days (and, perhaps, present students have a similar experience) will remember how difficult it was to entertain or act on the idea that the study of Horne's Instruction or Biblical History, in which the lectures were limited to one weekly, could at all approximate in importance to Exegesis, Apologetics, Systematic Theology, or Systematic Homiletics, in each of which an almost daily course was given.

Not only the intrinsic importance of this subject, but the great advantage that would be afforded by judicious guidance and aid, demand for general Bible study a fitting place in the teaching of the college. If this were a subject in which an instructor could do nothing more than simply assign portions of the Bible for study, and question on what had been assigned, then, perhaps, it might safely be left without any teaching. But such is far from being the case. The assertion may safely be ventured that there is no branch at present taught in the college in which the learner would obtain more increased benefit from the help of a professor or lecturer. Such instruction is needed as will introduce the student to improved

methods of study, so as to place the various parts of Scripture in the setting of their own times, to focus the light of all cotemporary passages and records, either in the Bible or out of it on each particular period, to enquire into and illustrate the characteristics and aim of each writer, furnishing an answer to such questions, for example, as, what guided each evangelist in the choice of the details wrought into his gospel record, and to exhibit when and how the different doctrines of our religion arise and find their development throughout the Scriptures. Without such assistance obtained in some way there must be considerable floundering in the dark in seeking to be master of the contents of the Word in its entirety, and much will be an effort of sheer memory that might otherwise be the result of system and deeper insight.

In seeking further how such an end may be attained, may not a solution be found by widening the course in Biblical History, by adding to it Biblical Theology, and by making these the subjects of a series of lectures given during the first or second term of the session, and extending over either two or three years, so as to embrace something like a complete course in each. At present Biblical History has a position in the college course of study, but that necessarily a most subordinate one, as it is attached to other subjects which in themselves are more than sufficient to occupy the entire energies of one professor. Biblical theology has as yet no place at all.

Were such a course adopted the instruction in Biblical history could be so extended as to embrace an introduction to the various books. The study of the two subjects would then involve an acquaintance with the characteristics, the time, and the aim of the different writers, and also a somewhat full knowledge of the contents of their various writings. In Biblical History would be embraced the facts connected with the development of the church, and the phases of this development, the characteristics exhibited in each period, and the relation of the people of God to their surroundings, so far as these are recorded in the sacred Scriptures. This itself, if faithfully carried out, would involve an extensive study ranging over the entire Bible, a very large portion of which is made up of historical records. Then Biblical Theology would seek to trace accurately the development of the religious ideas and doc-

trines delivered to the church and contained in the Scriptures from the beginning to the close of the biblical cycle. In this would be sought such an analysis of each book and epoch as would lead to an acquaintance with the individual character of each, and a mastery of its general contribution to the teaching of the Word. In tracing down the development of each doctrine from the original revealing word or fact in which it is found, there would also be involved a search for the historical causes, why the idea had this particular unfolding rather than another. Moreover, since faith and life have not separate spheres assigned to them in the eyes of the Bible writers, nor any clear dividing line drawn between them, such an investigation would include the practical as well as the theoretical side of Scriptural teaching. Thus, by each of the two subjects, would the student be conducted in chronological order over the entire Bible. Not only so, but an intimate knowledge as well of its contents would result. While each branch would to some extent take up the subject matter of the other, the one would direct the attention chiefly to the facts of the Bible, and the other to its teachings, and the mind being stored in orderly method with the different texts that illustrate, assert, and enforce each important truth, would thus undergo an important discipline in its equipment for the practical use of the Word.

As the College curriculum at present stands such a subject as Biblical Theology is needed to fill up the hiatus between Exegetic and Systematic Theology. It is really the ultimate direct result of Exegesis, being its most comprehensive and perfect product. In each of these sciences the interpretation of Scripture is sought, but Biblical Theology, resting on the presupposition of the other, marks a more advanced stage. On the other hand it supplies the material on which Systematic Theology rests. Its form, as well as contents, must be Biblical. It gives the religion of the Bible, as it lies along the line of the Bible. Systematic Theology, then, reposing on the results thus obtained, and abstracting from the doctrines and teachings all that is particular and circumstantial, presents us with the abstract principles of Christian truth in scientific order, without reference to time or place. Thus Biblical Theology, mediating between these other two subjects, presents the results of the one as the basis on which the other stands.

It might further be noticed that Biblical Theology and Biblical History may suitably be combined in one lectureship on account of their similarity. It is true that at present this is a matter to which very much attention does not seem to be paid in apportioning out the work. Subjects widely different are found connected with the one chair. Nevertheless, it is most desirable that the departments embraced in the work of one instructor should have some natural affinity, more especially in the case of a lectureship in which only a portion of the lecturer's time can be devoted to preparation. Biblical Theology and History have such affinity. The main text-book in each is the Bible. Both are essentially historical in their methods. The course of the development of doctrine is not only gradual and progressive, but is also closely associated with the history of events, and is carried on through a succession of stages, until in the New Testament its evolution attains to self-consistency and completeness. The intimate connection between the two subjects will enable the course of study in each to be carried on with reference to the other, in such a way that they may prove mutually helpful.

In such a course it should not be a difficult matter to select competent lecturers, for the reason that in these subjects every minister of the church, in his calling, must study extensively. Much relating to post-graduate study that may be planned in college days may prove very hard to realize when confronted with the many demands of actual pastoral work; but every minister who has any true sense of the responsibility laid upon him must make a continual and steady advance in his knowledge of what the Bible relates and teaches. Thus, much of the study prosecuted during long years of faithful pastoral work might in this way bear a double fruit, in training these warriors of the Lord more intimately to know, and so more skilfully to wield, the sword of the Spirit, which is the Word of God.

Hensall.

R. Y. THOMSON.

"UP THE ANCLOTE."

PERHAPS some reader interested in camping may ask, "What and where is the Anclote?" To such I would say, "If you take a map of Florida and look down the west coast, you will find in the north of Hillsboro' County a small stream emptying into the Gulf of Mexico, and this is the Anclote River."

The morning of Thursday, the 26th February, was clear and bright, and at my headquarters' camp on the Anclote River, I was up before the sun, preparing for an early start up stream. By seven o'clock I have walked over to the three-year-old village of Tarpon Springs, where I meet my friend K. at the hotel and breakfast with him. Then we load into my Peterboro' canoe supplies, blankets, guns and so forth to an extent that would make an experienced portager shudder. Carefully stepping aboard we hoist our sail and away we go, sailing or paddling, as the breeze and the numerous windings of the river may dictate. Two miles were covered before we reach my lonely tent, and there yet more "duffel" is taken aboard in the shape of cooking utensils, tent, axe, and other articles more useful than ornamental.

Now we feel that our cruise has really begun, and our spirits rise as we think of the delights before us. One thing is certain—it is a good day for alligators, for before we camp for the night we have counted at least eighteen, either on the bank or in the river. K. fires frequently at them, but, though several are hit and a small one killed, they all sink to the bottom before we can get near them.

The "'gators," however, are not all that nature has of interest in animal life. Large turtles are frequently seen, but they are even more shy than the alligators, and tumble clumsily into the water long before we pass them. A flock of ducks keeps ahead of us for some time; squirrels and small birds abound; we put out our troll and take a fine three pound bass.

Nor do we fail to notice the still side of nature, for the scenery is often magnificent; the stream abounds in sudden turns, and at each one we seem to repeat the words, "How beautiful!" After passing through some high pine land, we come to something more tropical—large cabbage palms, palmettoes of many kinds, and of all sizes; live oaks festooned with Spanish moss, and mingling with

these, maple and hickory trees, just putting on their spring foliage. On landing, we find abundance of flowers, some familiar, others different from what we have seen in our Northern homes.

Our intended camping-ground is reached by three o'clock. Without much delay, we get up our tent—a plain shelter-cloth about six by seven feet, resembling, when put up, one side of a ridge-pole tent; the open sides are filled in with palmettoes, flooring made of the same, and with a large camp-fire burning all night in front of us, we sleep as comfortably as we would in a feather bed.

Our shelter up, various camp duties occupy us. There is wood to get, cooking to do, and various other matters to attend to, and by the time darkness has come on, we have had our evening meal, and are ready to enjoy what is really the most pleasant part of the whole day. Our fire blazes brightly, and we lie in our tent chatting over the day's fortunes and our plans for the trip. Then, rolling up in our blankets, we are soon sleeping the sleep of the just, only disturbed by the demands of the fire and the kindly hum of a few inquisitive mosquitoes.

The following morning we paddle down stream a mile or so, and, taking the road to an orange grove, we find the home of a genuine "cracker," as the native Floridians are called. A small log-house is situated in the midst of orange and lemon trees. Outside, on a raised log platform thickly covered with sand, a fire is burning brightly, and over it dinner is cooking. Near by, on the ground, is another fire to heat some irons, for we have apparently made our visit on washing day. The regular Floridian pigs—razor-backs as they are termed from their extreme leanness—range at will over the premises. A few cents procure us all the oranges we can carry, but unfortunately, like nearly all the fruit this year, they have been frozen, and are hardly worth carrying back to the camp. In the afternoon my companion, who is an amateur photographer, brings out his camera, and secures a couple of good views of camp and some of the almost perfect reflections in the river.

Night again comes on; the owls are heard hooting in the distance; and we find, to our delight, that the festive mosquito has left for more congenial climes.

On Saturday we hoped that a few friends would pic-nic some distance up the river, but unfortunately the morning is dull, with a

few light showers. To prepare for visitors, I take my canoe in for a bath, and have not quite finished my work when a couple of cracker-boys appear on the bank with some oranges and grape fruit for sale. They are surprised at all they see at camp, and seem a little alarmed when my friend gets them into position, points his camera at them and takes their photograph.

Before night our larder is stocked: we have quail and other small birds, a couple of squirrels, and more fish than we can eat.

On Sunday nothing of special interest occurs; we are far away from any service, and spend most of the day quietly at camp.

On Monday afternoon we paddle several miles down the river and photograph some of the beautiful tropical views we had seen on our journey up stream. The only difficulty in getting these is to choose what is really the best amidst such wealth of material. Soon we find the small alligator shot on Thursday, but we are unable to do anything but drag him ashore and place him in a natural position there. Subsequently we learned that at least two parties put bullets into the dead 'gator. But we are not to have all the fun on our side. The sun is going down rapidly, a cold wind is beginning to blow, and we are paddling quickly back to camp, when a hasty side-movement tips the canoe and half fills her with water. Sitting as steadily as possible, with the water several inches deep in the boat and our cushions and coats afloat, we paddle for the nearest landing-place. But few words are spoken, and in a very few minutes we have paddled a mile or so to camp, started a grand fire and are fast getting dry.

By Tuesday morning most of our supplies have been consumed, and we reluctantly decide to break camp; so, leisurely packing up our traps, we again set off down stream.

Suddenly we hear voices and the steady swing of oars; at the next turn we meet a pic-nic party from the village, in large flat-bottomed boats which seem to us, in our easy-running canoe, the very synonym of awkwardness. However, all but the oarsmen seem to be having a good time.

A little further down we meet that veteran camper, Nessmuk, in his frail ten-pound cance; we are neighbors when at home, and have a good deal of news to exchange.

The day is sunny, and we see a good many alligators, but for some time they are all too wide awake to let us approach them. At last, on rounding a corner, we see a large 'gator on a sand-bar some hundred yards ahead of us, and are able to cover half that distance before he sees us. Quickly, then, my companion puts a bullet behind the head of his ugly majesty, breaking the spinal column and taking away all power of locomotion. Two more bullets having been put into our victim's head, we feel that we can approach safely. We take the legs and some of the tough skin as trophies, and leave the carcass to the birds, intending to return for the head in a day or two.

By three o'clock we have reached my camp again, and I have some of the pleasant sensations of returning home, for one becomes attached to a home even if it only be a small tent in a pine wood. Here, too, my mail awaits me, and among other letters and papers I find the *Varsity*, with its usual budget of college news.

And now our short cruise is at an end, but we immediately plan for others. The feeling of pleasure at getting home gives place to desires to be off again, and before long we shall take in another set of supplies, and make another early start.

HORICON.

Tarpon Springs, Fla.

THE TEMPERANCE QUESTION.

THE manuscript of a lecture on Temperance, delivered 53 years ago, by one of the now most venerable of the fathers of the Church, came into the hands of the writer. It indicates total abstinence as the only solid ground for the temperance reform, and sets forth the extinction of the liquor traffic as an end to be laboured for until accomplished. The outline sketched a half-century ago still suffices. It embraced the vital points of the question. But it must have seemed to many, at that early date, a wild dream, that general total abstinence could take the place of almost universal indulgence, or that prohibition should become a reality. It was so little a dream, that within ten years the "pledge" had been taken by tens of thousands in the United States and Canada, and within twenty years

prohibition had been adopted by at least one State, and had been seriously discussed in the Provinces. Total abstinence has continued to grow in favour. It is no longer necessary to make apology for refusing the wine cup. Gentlemen think it necessary now to make apology for even its very moderate use. Some of the highest in the land are strict abstainers. It is worthy of record that Canada's first Cardinal, Archbishop Taschereau, of Quebec, is an ardent friend of temperance. Even to touch intoxicants places the Minister of the Word under suspicion, and detracts from the influence of every professed believer. Railways and other large employers of labour are coming to have no use for the drinking man; labour organizations shut out the hard drinkers, and prohibit men, when on strike, from going near the saloon; whilst insurance companies find it profitable to discriminate in favour of "cold water men" as risks. The reform has long since passed the stage of ridicule. It has made for itself a permanent and increasingly large place.

The laws regulating the traffic have been tending to greater stringency. The North-West Territories are under prohibition; the "Scott Act" has been adopted in nearly one-half of the constituencies of the Provinces—61 out of 143—and by a gross plurality of over 49,000 votes; while the steady trend of licence laws has been to closer restriction. The Governments, both Dominion and Local, are beginning to think seriously of the question of revenue as likely to be affected by the enforcement of the "Scott Act," and by the possible enactment of prohibition. As far as the *principle* of prohibition is concerned, the last battle seems to have been fought. The lately organized Liberal Temperance Union, while encouraging the lighter drinks, is emphatic in endorsing the prohibition of spirits. A most valuable ally has also recently come to the front in the "Women's Christian Temperance Union," which bids fair to do for the temperance cause what women's societies are doing for foreign missions.

This is the bright side. The darker side is that our national drink bill is still colossal. True, according to the inland revenue returns, the consumption of spirits has somewhat decreased since confederation (*i. e.*, if adulteration in retail houses is left out of account.) But beer has filled the void. It is something to be grateful for, to be sure, that while, according to good authorities, it cost \$18

a head per annum in the United States for liquor, and in Great Britain and Ireland \$17.64, in Canada the cost reaches only \$6.33 ; but this is more than three times as much as she pays for her schools. The army of total abstainers is undoubtedly on the increase, especially in country parts, and the decanter is vanishing from sideboard and table everywhere ; but the senseless and vulgar habit of treating holds its own, and it is feared that, in the towns and cities, late night-drinking is getting a stronger and stronger footing.

The battle is not yet won ; and manufacturers and dealers are perhaps more closely knit together than ever before, to hold on to and enlarge their business, even if, as they well know, the price of their prosperity is the emasculation of all industries through the waste caused by the traffic, and the degradation and destruction of tens of thousands of the rising generation. The trade is seeking to fit itself tighter and tighter upon the country. It will involve a serious and prolonged struggle to defeat their designs. It cannot be concealed that it is formidable ; and it is not uncharitable to say that, at the present moment, it is contemplating organized resistance to the Scott Act throughout the large area in which this shortly comes in force. It has long shown itself a lawless trade. The passage of the Scott Act has given new opportunity for the exhibition of its disregard for law. The temperance people are more doughy than one can believe possible if they do not stand to the law which their enthusiasm passed. Everything is to be gained, and nothing lost, by a vigorous effort to carry it out. The "Scott" Act has grip, and violators of it should be made to feel its grip. But this avowedly tentative Act should be replaced, as soon as possible, by general and total prohibition, which, forbidding manufacture and importation, as well as sale, stops the evil at its fountain-head, and is the more likely to be effective, as it extends to the whole Dominion and not to particular localities alone. Legislators are, after all, only what their constituents make them. The Dominion Parliament, as at present constituted, seems a most unlikely source for a prohibitory liquor law ; but it is not so adder-like as not to be capable of hearing a distinct and emphatic demand of the people. It is high time that legislatures should think of something better than dogged adherence to the torn skirts of party, and engage themselves with

what pertains to the real welfare of the people. Among such questions none is of more present importance than the ploughing out of the liquor traffic.

It is easy to overlook what ought never to be overlooked, that the people are the fountain of law, and that the stream cannot rise above its source. No law can be carried into effect which goes beyond the moral sense of the mass of the people. It follows as an inevitable corollary, that the extermination of the traffic by law must be preceded, and accompanied at every step, by education in the principles of temperance and by the very widely extended practice of total abstinence. The salvage work of earnest temperance reformers is a Christ-like work. It is urgent. Drunkards, like the poor, are always with us. But more imperative, if there is to be progress, or even the maintenance of the present standard, is the enrolment and training of the young. Largely through the efforts of the W. C. T. U., temperance lessons are being widely introduced into the public schools of Canada and the United States. The churches, too, with true wisdom, are impressing upon ministers and office-bearers and teachers the importance of a prominent place for temperance in the Sabbath schools. It can hardly become too prominent. Liquor is a chief servant of the devil. Armed against drink, our youth will be stronger against almost all other forms of temptation. If the young are fairly dealt by, the cause is safe. Appetite and habit on the part of the users, and organized greed on the part of the makers and sellers of drink, are the forces to be reckoned with as against the reform. They are steady, and almost incalculably powerful. But moral enthusiasm is stronger still, if only rooted in systematic and thorough instruction in youth, and sustained by the constant appeals the Christian church is bound to make in the presence of such a formidable foe. The churches look to the coming ministers to be true to the temperance cause, as are the bulk of those now in the ranks; and is it too much to demand that, in the face of the fiercer resistance which those interested in the traffic will certainly give, they should press with a more united front, and with greater determination to win the battle for freedom from the drink evil?

R. D. FRASER.

Bowmanville.

THE VOICE.

"MAN has sought out many inventions," and has exercised wonderful ingenuity in the devising and constructing of many beautiful and apparently perfect musical instruments, but far above the works of man, stands a beautiful and perfect instrument of wondrous mechanism, supplied to every individual by the Divine Maker, who planned it—the human voice. Among the many instruments made by man, there is not one which receives so little care and cultivation, or has experienced so much neglect as the human voice.

Many attempts have been made to compare the voice to a mechanical instrument, but when pushed to a legitimate conclusion every one has completely broken down. For the purposes of illustration, no one will serve our purpose better than the ordinary reed organ. In it we have the three essentials of vocal tone; viz., bellows, vibrator, and resonator. In the organ, the wind is supplied to the vibrators by the bellows, and according to the pressure of wind from the bellows, will the tone be soft or loud, and any irregularity of pressure will result in unsteadiness of tone. In the organ the vibrator is composed of steel reeds of various lengths, which, being set in motion by the wind from the bellows, emit a steady musical tone. The resonator is composed of sounding boards and hollow boxes, and likewise of the case of the instrument as a whole.

In the human voice, the bellows are represented by the lungs. These are enclosed in the chest, which they fit exactly, and of which they occupy by far the largest portion, leaving but a small place for the heart. They consist of two halves, and are much wider at the bottom than at the top.

Underneath the lungs is the midriff or diaphragm, a muscular movable partition by which the lungs are separated from the abdomen. It is arched upwards like an inverted basin, and when its muscular fibres contract, it flattens and descends, thus increasing the capacity of the chest at the expense of that of the abdomen.

Respiration consists of two acts, viz., inspiration and expiration. Inspiration may be produced in three different ways: (1) By pushing the chest forward and flattening the midriff, so as to compel the lungs to *descend*, and to increase in volume, in order to fill the empty space created by this movement; (2) by extending the ribs

sideways; and (3) by *drawing up* the upper parts of the chest, viz., the collar-bones and shoulder blades. We will speak of these as (1) Midriff breathing, (2) Rib breathing, (3) Collar-bone breathing. Collar-bone breathing is to be condemned, and should never be used. It utilizes only the thin upper parts of the lungs, which cannot contain as much air as the broad under parts; and, as all the parts surrounding the upper region of the lungs are hard and unyielding, much fatigue is occasioned by their use. Midriff and rib-breathing combined forms at once the most natural and easy method of breathing, and should be diligently practised by all, even though they never intend to become singers or public speakers. After a full, deep inspiration has been taken, *through the nostrils*, practise singing a steady tone for about eight seconds, being careful to use only the lower part of the chest, on which a steady pressure must be brought to bear. Other exercises will occur to any intelligent person who begins this practice, such as holding the breath, testing the control of the lungs, by an expiration of from twenty to thirty seconds, or taking breath quickly and noiselessly by merely pushing forward the lower part of the chest and lowering the midriff.

The vibrator is formed by two cords or bands called the vocal ligaments. These are enclosed in the larynx, or voice box, commonly called Adam's Apple. To give anything like a full description of these ligaments would necessitate much more space than is available in an ordinary article, consequently, we will merely analyze the results of their action. Sound "middle C" of the organ and sing *downwards*, when a change will be experienced in the larynx and a difference in quality of tone will be at once apparent, when A is sounded. This is caused by a change in the method in which the ligaments are made to vibrate. Continuing downwards no other alteration will be experienced. Starting from C and singing upwards other changes will be felt between E and F, and between B and C; still another change takes place betwixt A' and B', but the register above is confined to the female voice. The term *register* has been given to each series of notes produced by one mechanism, and the voice has been classified as follows: Lower thick reg.—all notes below A, fifth line of Bass clef; Upper thick reg., between A and F first space in Treble clef; Lower thin reg.,

from F to C' third space in Treble clef; Upper thin reg., from C' to A' first ledger line above Treble clef; and small reg., all notes above A. The names, *thick*, *thin*, and *small* are given on account of the manner in which the vocal ligaments vibrate. In the thick registers, they vibrate throughout their whole *thickness* but in the *thin* register, only the *thin* inner edges of the vocal ligaments are in vibration, and in the *small* register, only a *small* portion of the ligament is in vibration.

The forcing of any of these registers, *upwards* past the above limits is highly injurious, but they can be extended *downwards* without injury, and ought to be cultivated downwards until they blend with the register immediately underneath.

The resonator is formed by the upper part of the throat and the mouth. To illustrate the functions of the resonator, take an ordinary violin string, stretch over an ordinary deal box, and set it in vibration. A musical sound will certainly be produced, but poor in comparison with that which will be heard with the same string stretched over a violin. There is no difference in the vibrator—the string—but there is a great difference in the resonator. In the same way, let a person sing with the teeth nearly close together, the lips drawn over the teeth, the tongue arched upwards, and the breath kept back in the mouth, and we get a tone as poor in quality as any combination of salt box and fiddle string can make. But let the mouth be well opened and the breath directed well forward in the mouth, and we get a tone equally pure with that of the finest violin.

From the foregoing remarks it will be seen that, (1) To produce a steady tone, and have proper control of the breath, we must practise until a fair command of the lungs is obtained. (2) To produce tones of any pitch we must study the action of the vibrator, until the registers of the voice are equalised, and blended with each other. The manner in which the ligaments are set in motion, also affects the precision with which a tone is attacked; and (3) Purity of tone depends on the shape of the resonator, the quality changing with the slightest motion of the mouth or throat.

In the space available for an article such as this, it is impossible to do more than merely direct attention to the various mechanisms by which tone is produced, and nothing can be said of the higher

department of voice culture—that of giving emotional expression to the sentiments contained in the words and music which we sing. Such, I should prefer to reserve for a future occasion, and should any be led to study the instrument with which God has endowed us all, then the object of this rambling article will be accomplished.

ALEX. T. CRINGAN.

Toronto.

INWARD LIFE.

O'ER broad white fields the gusty North Wind blew
 Against the beeches iron limbed and grey,
 And hurled darts, and snowy mounds upthrew ;
 Nor yet one fluttering standard took away.

With warm and fragrant breath came Spring at last,
 And wooed the warrior beeches, stern and old ;
 And at her feet the withered leaves were cast,
 That they 'gainst Winter's fiercest blast could hold.

Thus men, to spite menace and keen rebuke,
 The withered evil of their past will flaunt ;
 And never thought of yielding will they brook
 Till Love shall come with no harsh word nor taunt.
 Then inward Life shall bourgeon as in May,
 And thrust the wrong like faded leaf away.

- W. P. M.

SUNDAY IN THREE CITIES.

THOUGH it is scarcely fair to take the metropolis of a country, especially if it is much resorted to by visitors, as an index to the social or moral life of the country at large, yet in the main and for ordinary purposes it is pretty safe to do so. A comparison of the way in which Sunday is spent in Edinburgh, London and Paris may be interesting as indicating along one line at least the religious and moral tone of the three nations represented by them.

SUNDAY IN EDINBURGH.

To those acquainted with Sunday in Toronto, it will be very easy to explain how it is spent in Edinburgh, for in this respect the two cities are very similar. Both may be called essentially church-going cities. Business of all kinds is entirely suspended, and instead of the hurried, impatient, feverish activity of other days of the week, there is that quietness of manner and reverence of demeanor so becoming the day of rest. Always beautiful, this charming city seems most enchanting when in the sweet and solemn stillness of the morning of "the day God made," its grand natural features seem to speak not so much of events which have invested them with deep, historic interest, as of Him who "of old laid the foundation of the earth," and who, "as the mountains are round about Jerusalem," is about His people. Nowhere should worship be easier or more natural than here, for in no other place perhaps does His handywork, so diversified and beautiful, speak more impressively to the devout and reverent heart. Between ten and eleven on Sunday morning the streets are thronged with people resorting to their various places of worship. Edinburgh has, in all, about two hundred churches, nearly three-fourths of which are Presbyterian. Among the remaining fifty all the other denominations and societies are represented, from the Roman Catholics to the Plymouth Brethren. Of the many able and earnest preachers of Edinburgh, we cannot do more than mention a few of the more prominent. Dr. Walter Smith, of the "Free College church," is familiarly spoken of as "Edinburgh's most eloquent preacher." Those Presbyterians that favor a modified liturgical service can gratify their tastes, *mirabile dictu*, at St. Giles Cathedral, and, in addition, enjoy the charm of Dr. Lees' cultured style. The best known of all Edinburgh's preachers, perhaps, is Dr. Horatius Bonar, whose grandeur is his simplicity, and whose charm is his evangelicism. At St. Cuthbert's, Dr. McGregor, "Wee McGregor of the Tron," discourses with undiminished acceptance to a large congregation of Edinburgh's best society. Dr. Candlish's old pulpit in Free St. George's (the miniature St. Paul's) is filled by Dr. Whyte, a most impressive and helpful preacher. Among the more recent additions to the pulpit talent of Edinburgh is the Rev. J. Smith, formerly of Berwick, who, as assistant to the veteran Dr.

Andrew Thompson, is making for himself an enviable reputation. Mr. Smith declined a call to St. James' Square church, Toronto, two years ago.

In many of the churches an afternoon service is still held. A few years ago this was the rule, but gradually the custom has fallen into disuse, and, as with ourselves, an evening service is held. Sunday School work is receiving a much more important place in Scotland than it had a few years ago, but even yet there might be much learned in this department by the people of that country from the American side of the Atlantic.

SUNDAY IN LONDON.

Going from Edinburgh to London one may well say, "The scene is changed"—changed in a thousand respects and, amongst others, in the way in which Sunday is observed. Not, indeed, that there is no difference made between it and other days of the week: for, whilst it is true that the omnibus runs pretty much as on other days, that the street vendor sells his fruits on London Bridge as usual, and that beer shops have full swing at certain hours, yet it is perfectly apparent that business in general is suspended, and that, if the average Londoner is not particularly impressed with the sacredness of the day, he is, at least, not insensible to the delightful change it brings to what would otherwise be an intolerably monotonous life of labor.

Neither can the contrast between the two places be traced to the absence of churches from London, for no city probably is better supplied. Every parish in the city has its established church, besides numerous chapels, established and dissenting. Then, in addition, there are scores of mission and Y.M.C.A. halls, chief among the latter being Exeter Hall, a magnificent building on the Strand. London, too, seems to be the home of the street preacher.

Nor can the difference be accounted for by inferiority in the London ministry, for nowhere are there more devoted and efficient preachers. Such names as Farrar, Spurgeon, Westcott, Dykes, Hall, Fraser, Gibson and Parker need only be mentioned to show what an array of consecrated talent is to be found in the pulpits of this great city.

What, then, makes the difference? It must be the great size of London, some one will say. This may be a cause, but certainly not *the* cause, for we find pretty much the same difference between Glasgow and Liverpool, though they are about equal in size. The chief cause of the difference seems to be the prevailing views on the Sabbath held by the people of England and Scotland respectively. We say *prevailing views*, because many, of course, in England hold the views general in Scotland, and *vice versa*. The great majority of the Episcopal clergy hold what in Scotland at least, and by many in our own country, would be called lax—they say liberal—views of the Sabbath and its observance. They approve the opening of museums, picture galleries, menageries, etc., where it is asserted the people may spend a few hours advantageously, and be kept from worse places. The result seems to be that to the great majority in London, Sunday is looked upon as a day primarily of physical rest, of recreation, and of social intercourse and conviviality. The effect upon the Church seems to be to sap her of that spirituality which should be her glory and her strength, and to give religion a decidedly worldly character.

That the people themselves do not in their heart of hearts endorse such views will appear from a remark made to the writer by an ardent churchman in the great metropolis, that "the people will not go to the churches, they prefer the chapels" (meaning the dissenting churches), where very different views are expressed as to Sabbath observance. No doubt with the dissemination of sounder views on this important question, and especially as an increasing number within the Church of England seem to be embracing them, a great improvement will come to this mighty city in respect to the observance of the Sunday.

SUNDAY IN PARIS.

The change from Edinburgh to London, though great, is only one of degree; that from London to Paris is rather one of kind. The political instability of the French people, as shown in the oft-recurring revolutions which have marked their recent history, and which still finds expression in the prevalent Socialism of that land, has had, as its counterpart, a breaking with dogma and authority, alas! that we should have to add; and with true Christianity, so complete

that in Paris one finds himself face to face with sentiments on questions of moral and religion very unlike, to say the least of it, what exists in Britain. With abounding scepticism in religion, and with pleasure as the great end of life, it is not to be wondered at that France should be notorious for its lax morals and general disregard of Christian precepts and practice. As might be expected, this shows itself in the way in which Sunday is kept. Even when under Roman Catholic influence, only the first half of the day was claimed as sacred, and the afternoon was, with the full approval of the Church, devoted to pleasure. Now, however, that the Church has almost completely lost its power, the whole day is looked upon by the majority as secular, the forenoon being devoted chiefly to business and the afternoon to enjoyment. As an indication of the terrible fall which the Church has suffered in France, the writer may state, in passing, that at an important service of High Mass which he attended in the Ecclese de Madelcine, one of the largest and most imposing of Paris cathedrals, there were not present more than fifty men out of a total attendance of perhaps fifteen hundred. The women remain more faithful. On the afternoon of Sunday, as we've said, the whole city is given up to pleasure and gaiety. Going along any of the prominent streets, one passes thousands seated in front of the numerous cafes and restaurants, drinking wine, smoking cigars, and engaged in all kinds of conversation except the spiritual. But it is from the scene on the Champs Elysees, the beautiful street extending from the Arc De Triomphe to the Place de la Concorde, that the best idea of Paris on Sunday afternoon can be obtained. The street itself is about seventy-five yards wide, and on either side of it are a number of delightful parks filled with cafes, breweries, music stands, pavilions, etc. Fifty thousand chairs are scattered along the sides of the street and through the parks, and for twenty centimes (twopence) one of these may be occupied for the whole afternoon. About two o'clock the street begins to assume an animated appearance, and from that time till five, fifty thousand idle loungers and as many more pedestrians witness the passing and repassing of magnificent equipages containing the fashion and beauty of Paris. Of course it is a gorgeous sight, art vicing with nature in the effort to be beautiful. But oh! how lonely one feels in the midst of it all! Never before did the writer

seem to realize so vividly the meaning of our Saviour's tears as He beheld the city. We longed for the quiet Sabbath of our own Canadian home. Not content with the excitement of the afternoon, the hippodrome, the theatre, and the ball-room are needed to fill up the cup of their intoxication, and so Sunday evening is occupied in attending such places.

But there is a bright spot in this dark picture. A few years ago gospel-blessed Edinburgh gave to France one of her sons to begin in Paris a work which promises to be the means of incalculable good to that great historic land. The McAll Mission which, like all similar enterprises, had a very small and humble beginning, has, in little more than a decade, so extended its work that there are now upwards of a hundred stations in France, about thirty of which are in Paris. The almost unprecedented progress of this work shows how the French people are longing for something better than the unsatisfying negations of scepticism and the unsubstantial rewards of pleasure. Of this mighty land it may well be said, "The harvest truly is great, but the laborers are few."

J. MACKAY.

THE RELIGIOUS SIGNIFICANCE OF THE MOSAIC COSMOGONY.

IT is with considerable reluctance that we comply with the request of the Editors of the MONTHLY to say a few things in connection with the controversy between Mr. Gladstone and Professor Huxley, which was carried on lately in the pages of the *Nineteenth Century Review*, on the subject of the Mosaic Cosmogony. This reluctance is not merely on account of the great names involved in the controversy, but mainly because of the necessarily narrow limits within which so large a subject must be treated.

Prof. Huxley alleges that in no way can the contents of the Mosaic account of the Creation be made to harmonize with the teachings of science. Mr. Gladstone, on the contrary, affirms that such is the agreement between the Biblical account of Creation and scientific teaching that we are furnished with evidence that "a guide more than human lies within the great Proem of the Book of Genesis."

It cannot be too carefully kept in mind that the Bible is not written to teach science, but primarily and specially to reveal God to men. Its language is not technical, but popular. It will largely represent things as they appear; and not as they are scientifically discovered to exist. In science we expect precise terms and definite descriptions in dealing with physical facts and relationships; whilst the Bible will set forth the same in the main in a general and popular way. In advocating for the Bible this feature of a general setting forth of physical facts and relationships, we are not putting in a plea to justify what may be found to be unmistakable error. Moreover, all Biblical statements of physical matters are not to be regarded as having a reference to what is merely popular or phenomenal in thought. Some of them are remarkable prophecies or rather corroborations of scientific disclosures.

The Cosmogonic accounts of Scripture and science are remarkable in their general agreement. In both we have a world chaotic and landless at first. Then there is a dividing of land and water. Then vegetable and animal life, at first in its lowest forms, appears. Life is first marine, then follow the creeping and flying species of the land. Then mammals, and last of all, and crown of all, man appears upon the scene.

All that is advocated for this cosmogonical arrangement is, that in its general outlines it is alike the presentation of science and the Bible.

Improved interpretations of Nature and Revelation may be expected to remove difficulties connected with scientific and Biblical thought, as well as to disclose, perhaps, a more detailed harmony between the contents of both.

The portion of the Biblical account of Creation to which Prof. Huxley specially objects, or rather witi which he specially deals, is Genesis i., 20-21. The creatures summoned into existence on the fifth day are in Hebrew called "sheretz," "oph," and "tanninim." Gesenius regards "sheretz" as small aquatic animals, others apply the word to rapidly swarming animals. "Oph" means winged creatures; and "tanninim," rendered in our Version "great whales," and in the Revised "great sea-monsters," means literally long-drawn creatures. Now it is evident that these terms are very general in their descriptive force, and are not to be supposed to answer to the

requirements of a well-defined zoological system. Where all is so general in Biblical description in reference to eras to which science has frequently to apply the word "probably," we would not expect such pressing as is done on the part of Prof. Huxley for a definite explanation of "sheretz," "oph," and "tanninim," to satisfy scientific requirements. Failure to render an explanation under such circumstances would not justify the conclusion that the Mosaic and scientific accounts of creation are in hopeless antagonism. Still, "sheretz," "oph," and "tanninim" are not without scientific explanation.

"Sheretz" can be applied to the radiates, mollusks, and aerial articulates of the Palæozoic Age. Prof. Dana says the earlier species of this age were aquatic and all of them marine. Oph, meaning winged creature, may apply to the insecteans, the aerial articulates of the Carboniferous Age, respecting which Prof. Dana writes: "Among articulates, there is, in nearly all of the departments, a rise above the peculiarly Palæozoic grade, for Trilobites are rare; and, what is of still more progressive aspect, there are insects and also myriapods."

"Tanninim" has, by Principal Dawson, been translated "great reptiles." The order of the Geologic ages is: Palæozoic, Carboniferous, and Mesozoic. To the first belong the "sheretz"; to the second the "oph"; to the third the "tanninim," for the Mesozoic Age of Geology is the great Reptilian Age of Zoology. Then follows the Mammalian Age, described in Gen. i., 24-26.

Whence came such knowledge, we ask, of Zoological things as may be found in this first chapter of Genesis, in which Prof. Huxley sees nothing but what is scientifically contradictory and absurd? Plainly this "Proem of the Book of Genesis" demonstrates that "a guide more than human lies within" it.

It is sometimes made to appear as if all the difficulties of interpretation adhering to the Biblical account of Creation began with the origin and progress of the sciences of Zoology, Geology, and Chemistry. It must not be forgotten that the record has difficulties in itself, perceived before these sciences existed. Some of these difficulties science has helped to remove.

The Mosaic account of Creation has been at all times the subject of close scrutiny and keen discussion. Long before the sciences

of Geology and Chemistry came into existence were discerning minds puzzled with the contents of the first chapter of Genesis.

Origen, finding himself hopelessly baffled with the intimation that light appeared on the first day, and the sun not until the fourth surrendered himself to an allegorical interpretation of the Biblical account of Creation. Augustine, observing that three of the six days occurred before the sun appeared, asked: "What mean these days; these strange sunless days?" These considerations show that the difficulties connected with the Mosaic record of Creation spring not merely from objections of science, but also from a proper scrutiny of the contents of the record itself. They moreover prove that the traditional interpretation of the Mosaic Cosmogony is not, as Tyndale affirms, its "obvious meaning." Biblical scholars have not been exercising their wits to discover an interpretation of the first chapter of Genesis that will decently harmonize with the unquestionable disclosures of science. It is true that scientific research has brought out into clearer relief difficulties inhering in the Biblical record of Creation which penetrating minds have all along apprehended in it, but with which they were unable to deal until the thoughts of men "widened with the circuit of the suns."

It does not speak much for the charity of those who reproach men who believe in the Bible as the Word of God, as timid reconcilers of the irreconcilable, when they endeavor to harmonize its teachings with what is ascertained to be true in the domain of Nature. It is high time that insinuations regarding "the elasticity of Hebrew words in the hands of exegetes" ceased, and that those who profess to be above all things enamoured of truth, should remember that an important constituent belonging to such a character is that love that "thinketh no evil."

On account of the positive way in which some scientists announce their conclusions, it requires to be borne in mind that all that is declared as scientific truth is far from being established as such. Interpretations of Nature as well as of the Bible are subject to change, revision, and even rejection. Prof. Huxley discounts Cuvierian interpretations which are now fifty years old. Progress has attended scientific research, resulting in an alteration of scientific method and conclusion. The same features and results belong to Biblical investigation. Nature is not the same to-day as she was

fifty years ago, in the eyes of scientific men. Neither is the Bible the same to modern exegetes as it was to those of earlier times. Fixity and finality must not be claimed for, or fastened upon, either the students of Nature or Revelation. It is the right of Bible students to scrutinize, with all the light they can secure, the contents of Holy Writ.

It has been intimated that the first chapter of Genesis contained difficulties which were simply insoluble in the days of Origen and Augustine. Augustine knew not what to make of "the strange, sunless three days." Primeval matter was impregnated with physical, chemical, and other properties, by God's overbrooding Spirit, and the forces thus set operating resulted in the photosphere called light in Gen. i., 3, which encircled, as a garment, the earth, disappearing on the third day when it served its uses, and of which the aurora borealis is "the faint and intermittent remains." The fluid encircling the earth was cleared of clouds and vapours, so that an open atmosphere was the next evolution of Nature's working, termed in Hebrew "rakiah," which means expanse. The Vulgate unhappily translates "rakiah" "firmamentum," and the Septuagint "stercoma." We are not, however, to fasten upon Moses the mistakes of the Vulgate and Septuagint translators. The "rakiah," on account of the large quantity of carbonic acid gas in it, was incapable of sustaining life when it was first formed. Hence, it has been well said, it was not, when formed, pronounced good. It had a use, when it was formed, but not for the support of animal life. The carbonic acid gas in it contained an abundant supply of food for the giant plants of the Carboniferous age. Not until these mighty growths consumed the vast stores of carbonic acid gas contained in the "rakiah" did it become so clarified that sun, moon, and stars appeared. Not until science furnished us with knowledge did the meaning of light appearing on the first day, and the heavenly bodies shining forth on the fourth, become "obvious" to us, which was hidden to Origen and Augustine.

The word "day" in the first chapter of Genesis cannot be taken in what is sometimes disingenuously called its "obvious meaning." In no language either of Jew or Gentile do an evening and morning constitute a day. Day in the record means, not a measure of time, but a creative process. Creation progressed by successive dawns.

Each morning was an evolution out of preceding darkness. The first morning arose out of darkness and chaos, when the glowing photosphere girded the earth and the fluid envelope which enclosed it, and out of whose operations it was evolved. An open atmosphere was the next advance, constituting the second morning. The second day stands for the processes transpiring between the evolution of the photosphere and the atmosphere. Each day marks a decrease of chaos and an increase of kosmos, or order, until we reach the sixth, when order is evolved with no residuum of chaos. The sixth is properly *the day*, hence it in Hebrew alone has the article prefixed to it. The first is a day; the second is a day; the third is a day; the fourth is a day; the fifth is a day; the sixth is *the day*, when "God saw *everything* that He had made, and behold it was very good. And there was evening and there was morning, *the sixth day.*"

In Gen i., 11. it is written: "And God said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof after its kind." Grass may refer to algae or sea weed, whose seed is only a spore, without the store of nutriment (albumen and starch) around it, which makes up a true seed. Then follow the herbs having distinct seed, described as yielding seed. Then follows the fruit-yielding tree. It was once held all these sprang up contemporaneously. The record does not say so. They may have sprung up successively, in all probability did so. All that is said is, they all appeared in the third creative era. Let it be observed in regard to creative processes, that succession marks their beginnings. Their growths may go on contemporaneously. The writer, occupied with creative processes *as descriptive topics*, finishes one topic before he proceeds to take up another. We must not confound methods of description, however, with what actually transpires in the domain of Nature. An important geological principle in this connection can never be too constantly kept before the mind that "the beginning of an age will be in the midst of a preceding age: and the marks of the future coming out to view are to be regarded as prophetic of that future." This principle may have more to do than we can now see in explaining how flying creatures are so closely connected with the swarming creatures of the water in their appearance in nature. A story of the creation,

of mere human invention, would have brought the flying creatures into existence on the same day as the land animals of the sixth day.

Prof. Huxley makes a discrimination between theology and religion which is groundless and unphilosophical. He conjectures what Micah in his wrath would have done to the man who, along with a belief in doing justly and loving mercy and walking humbly with God, should also require "an implicit belief in the accuracy of the cosmogony of Genesis!" He imagines, by a point of exclamation, that he has demolished the man who would dare to antagonize him in this position. What is theology but a discoursing upon God? Correct thought is the indispensable condition of right practice in religion as in all other matters.

Let the term "theology" stand for what is true in *thought* in spiritual matters, and the term "religion" for what is correct in practice. Would it not be folly to talk of the separation of such a relation as obtains between them? One might as well say: "I believe in health, but not in hygiene; in Atlantic voyages, but not in the science of navigation," as allege that he accepts religion, but rejects theology.

Did the Apostle Paul advocate the divorce of theology and religion? Did he teach that within the boundaries of the province of religion we "must be content with imagination, with hope, and with ignorance?" His epistle to the Romans is a triumphant refutation of the absurdity of such a position. The theological portion of this epistle closes with the eleventh chapter. The religious portion begins with the twelfth, setting forth the duties arising out of what he has announced as truth regarding God. How does he connect theology and religion in this wonderful letter? By a word indicative of "imagination" and "ignorance?" The word "therefore" belongs rather to the domain of logic than poetry. It links on theology to religion, the practice of the life to the persuasions of the mind.

The representations of truth truly theological are preeminently personal and practical.

Condemnation for want of "an implicit belief in the accuracy of the cosmogony of Genesis" is an objection the same in character as that which we have heard more than once offered by men who

say: "Am I to be saved for merely assenting to what history says about Jesus Christ?" "What merit," it is asked, "is there in believing Jesus to be the Messiah more than in believing in the history of Socrates or Cromwell?" The answer is that the history of Jesus sets forth a unique Person holding a peculiarly personal relation to the children of men as "the light of the world," and the Saviour of men. The same personal, moral, and spiritual relations address the consciences of men in all truly theological disclosures. The contents of the cosmogony of Genesis are theological, and have therefore a most vital bearing upon the lives and consciences of men.

It is these we now proceed, as briefly as possible, to notice.

1. The first theological truth set forth is the spirituality of God.

Materialism teaches that mind is a function of matter, and that in the beginning the heavens and the earth created mind or spirit. The Word of God, on the contrary, asserts that mind is the supreme fact of the universe. It tells us that matter is a product and instrument of mind. In the beginning God made or created the heavens and the earth. How? We cannot tell any more than we know not how our own minds affect our muscles and nerves, beyond the fact that they do. Creation is a truth not of science but of revelation. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." This furnishes the mind with a cause adequate to produce such a world as this in which we find ourselves. Compare the Genesis account of creation with the account of the origin of things we find in other quarters. Contrast the simple and sublime announcement of the first verse of the Bible with the speculations whether air, water or heat produced the universe; or with the dualistic hypothesis of a good and evil principle which has been set forth to explain the existence of mind and matter; or with such puerile evolutionary theories as Brahm and his egg. It has been alleged that the Old Testament "is in ill repute among the cultured men of our country," because it is a man-made Bible. Let cultured and uncultured alike scrutinize the inspired and un-inspired cosmogonies and then render a verdict in keeping with the demands of reason, which among these is man-made and which God-made.

2. Among the theological contents of the Mosaic cosmogony, the next we shall notice is the unity of God. What reply shall we give to the objection that in the first chapter of Genesis we have an account of the astronomy of the universe in five words: "He made the stars also?" Surely we might sufficiently answer it by adopting Prof. Huxley's imperious logical method, a point of exclamation. The purpose of these five words is far other than such an account. What they assert is that *the sole Creatorship of the universe is of God*. With such a purpose the compression into five words is both emphatic and memorable.

3. The third theological truth of the Bible cosmogony is God's regard for man. Hence the stars are spoken of in relation to human uses. This is not at all their use. God does many things through one. He sets forth the use in the Bible which is to awake and maintain man's gratitude to God who has made such wondrous provision for his well-being. The following quotation from the *H Westminster Review*, of January, 1886, shows what kind of Bible "the cultured men of our country" would make—"Were they (the stars) all made in the beginning and lighted up on the fourth day for the purpose of being ornaments in the sky for the admiration of man? Were all these vast worlds of which we know so little save their vastness, created and lighted (how? not by our sun) to inspire poets and to assist navigators in our world? No one could believe this; it is surely beyond the credulity of Mr. Gladstone himself." It seems almost incredulous that such objections to such a purpose should in sober earnest be made by men who ought to be familiar with Christian thought, whose glory is to reveal the God who cares for individual men, and without whom not a sparrow falls to the ground. Theirs is the old objection in essence, rising out of the aristocratic, magisterial ideas begotten of human pride, that Deity would be degraded did He hold a relation to other than the grand, general transpirings of the universe. The starry heavens set among other uses to one earthly and human, is capable of appreciation only by those who believe that the worlds were made by Him who thought it not robbery to be equal with God, but who when found in fashion as a man took upon Him the form of a servant. The announcement in the very beginning of Revelation of the heavenly bodies serving earthly uses is a seed-truth in that system of doc-

trine which is "the testimony of Jesus," who taught by precept and example as no one else could or would, that he that is greatest among men is he who is the servant of all.

4. The last truth of the Mosaic cosmogony given for man's spiritual direction, which we shall be able to notice is, the immanence of God in nature. There are three immediate acts of God recorded in Genesis, first chapter. These are found in verses 1, 21, and 27. The other acts of Divine agency are mediate.

The Spirit of God, brooding upon the face of the deep, impregnated primeval matter with physical, chemical, and other properties. Matter became thus the vehicle not merely of accomplishing Divine purposes, but through which Divine operations were carried on.

Organic matter was developed¹ by means of the earth. The Divine fiat is, "Let the earth bring forth grass." This teaches us that God not merely gives laws to things, but is Himself their law. In God "all things live and move and have their being." Laws of gravitation and electricity are simply modes of Divine action. This and nothing else. For this reason some of the miracles of Christ may be well termed epitomes of God's usual acting through nature. God every season multiplies bread through the labours of the husbandman. In the miracle of the loaves and fishes He simply dispensed with His usual way of accomplishing this end. We are taught in the very beginning of the Bible that God upholds "all things by the word of His power," that "He giveth to all life, and breath, and all things," that He is immanent in Nature; and that Natural laws are simply His ways of acting. The Bible connects God with every operation in the sphere of mind or matter. He rules the hearts of men. Not a sparrow falls to the ground without Him. He who wrought in the beginning and gave light worketh always, else darkness would be upon the face of all things still. "God never slumbers nor sleeps." Hence we are to connect the command, "Let there be light; and there was light" with the fact that God "clothes the grass of the field," and that He arrays the lilies in a glory surpassing that of Solomon's. This is the true doctrine of the Real Presence. God is not everything, as Pantheism falsely avers, but He is in everything, as the Bible, from the beginning to the end, in

the most diverse and emphatic manner, declares. Everything has its being in Him. God is brought solemnly yet blissfully nigh to men in the precepts and promises of His Word. "He is not far from every one of us," in either the operations of mind or matter. The Spirit that "brooded upon the face of the waters," at first giving matter its qualities and laws, still operates in maintaining these. Without God the universe can do nothing. Of Him it is literally true :

"The rolling year
Is full of Thee. Forth in the pleasing spring
Thy beauty walks, thy tenderness and love
Wide flush the fields; the soft'ning air is balm;
Echo the mountains round; the forest smiles;
And every sense and every heart is joy."

He worketh in men to will and to do of His good pleasure. The invisible God is in direct and vital relation to the things He has made. Ours is no absentee God sitting apart from the forces and arrangements of the world He called into being. He exists in most intimate and energetic relation to it, so that the flower that blooms; the bird that flies; the woodman that swings his axe; the architect that plans; the astronomer that observes the heavens, all have their being in Him. In a special sense was God in him who recorded for us the account of the Creation we have been considering, containing matters which no eye of man could see, nor ear of man could hear, nor, as the puerilities of all other cosmogonies demonstrate, could the heart of man conceive, but which, in their striking harmony with the growing wisdom of the ages, and their adaption to meet the deepest wants of men for all time, furnish an evidence that God is in the closest contact with men, and the hope from this and what He hath done that unspeakably glorious things are yet in store for them in the unsearchably rich evolutions of the future.

G. M. MILLIGAN.

Toronto.

IN EDINBURGH.

THE months immediately past have been months of interest to the student of events, and the months to come will not be of less interest or importance. Unlike Canada, the British Isles have still unsolved a large number of most important problems. The regulation of the liquor traffic, the self-government of the people in local affairs, the education of the masses, the connection of Church and State, and last but not least, Federation; are all problems that have been somewhat satisfactorily solved by Canadians, but with which Britishers still wrestle for a solution. The satisfactory solution of any or all of these problems will have a very great influence for good not only in these Isles but throughout the world, for the proper regulation of the liquor traffic will certainly assist in checking the worst of Britain's curses; local government will give an outlet to an ambition that is saved by such a check; the education of the masses will beget ambition in the young of the poorer classes; the abolition of State control over the Church will beget independence in the Church, and will be better for the state of religion in the State; and Federation will afford new outlets for the ambitious spirit that is yet to be born. Thus the finger points to a greater Britain than ever yet has been. What will be wanted will be a proper direction for this ambition, and this will be obtained by the reform of wrong, by which hindrances to the spread of the gospel will be removed, and the true guiding principle instilled into men's minds.

At present there is no doubt but that, notwithstanding the number and strength of the churches there is a very great deal of sin and misery. Hundreds are found on the streets in this city every day, who with voice or instrument and miserable appearance seek to touch the heart of the passer-by. And this beggary exists notwithstanding the existence of numerous charitable institutions, and notwithstanding the fact that hundreds of men and women spend much of their time in the effort to relieve their suffering and elevate their minds.

Encouragement, however, is received from the progress of Christ's kingdom among the more influential classes. Many of your readers have doubtless heard or read of the wonderful work that

began last session in Edinburgh University, whereby hundreds of those who are to be the leaders of thought in the country were brought to a knowledge of a new life, and this partly as a result of the influence of men who are renowned in their several departments, whether of science, literature, philosophy, or art. That work still continues and the interest seems to increase, the old, old gospel still obtaining by its simplicity conquests over powerful minds, still proving itself satisfactory to every doubter. As an instance of the mysterious power of the movement : an agnostic society that existed at the beginning of last session is now a thing of the past, its president, a Canadian, being one of the first to fall a victim to the "two edged sword." But we would now say a word about the educational and other advantages of the city. We shall make no comparison of theological classes, but rather speak of the advantages which are outside of college class-rooms. Of the many advantages one of the greatest is that of hearing preachers of the gospel, a number of whom stand head and shoulders above their fellow-preachers, and some of whom are as yet only developing into the prominent preachers of the future. Here, too, one does not lack for public lectures, and probably the most interesting series we have yet listened to were delivered under the auspices of the Theological and Literary Society of the United Presbyterian College. The subjects of these lectures were respectively, "Cardinal Newman," "Thomas Carlyle and the Christian Religion," and "Christian Socialism." The last mentioned was very appropriate to the times, and although it did not deal with particulars, it dealt with general principles ; and while it pointed out the social problems of the day, it stimulated to further enquiry as to the manner in which distress could be permanently relieved, and in which the unemployed might receive employment. The lecturer pled with those who as ministers were to guide the feet of the people, to study all these questions earnestly with a view to their material, moral, and spiritual progress. In addition to public lectures there are many interesting meetings, at all of which interesting speeches are delivered.

We cannot refrain from mentioning two or three of these. We attended a short time ago a meeting that corresponded somewhat to your Inter-Seminary Missionary Alliance. The meeting was held under the management of the U. P. College Missionary Society,

and at it were present delegates from the various colleges of the various Presbyterian bodies. These all reported on the work done by the missionary societies of which they were the representatives. Each society has its missions in the city in which it is, while each has also, with one or two exceptions, a foreign mission scheme for which they raise money. The scheme which the U. P. College Missionary Society advocated last year was, "Missions in Manitoba and the North-West." We may say here that the result is not as great as was expected, the amount raised being in the neighborhood of £1,000. In connection with the reports of these delegates we had also addresses from returned missionaries, Mr. Gray, of Rajpootana, and Mr. Goldie, of Old Calabar.

Another still more interesting meeting was held lately at which there were gathered together, under the auspices of the Christian Medical Association of Edinburgh University, a large number of students from the medical faculty and from the various Presbyterian theological halls. The speakers of the evening were Prof. Henry Drummond, Mr. Orr-Ewing, missionary designate to China, Prof. Simpson, Dr. Thompson, secretary of the London Missionary Society, Rev. Mr. McKenzie, one of Dr. Moffat's successors in the South African Mission Field, and Prof. Grainger Stewart. This list of names is sufficient to show you that there was profit in the gathering. Thus you will understand how we are favored, and we have mentioned but a very few of the advantages to be enjoyed.

In closing, we desire to congratulate you on the improved appearance of the MONTHLY, which we exhibit with pride. The thought of publishing a periodical of that kind does not seem to be cherished here. They delight in MSS., like the "Eye." They may be able some day, if they live long enough, to open their eyes and endure the light.

J. HAMILTON.

Edinburgh.

Missionary.

MISSION WORK AT NEEMUCH, CENTRAL INDIA.

(Continued.)

FOR some time Balaram had an assistant teacher engaged in the school, but the man became discontented because he considered his salary too small ; and, instead of making a profession of Christianity, which he was quite willing to do provided he could get an addition of a few rupees a month to his income, he joined the Mahommedans, and has lately been preaching for them, and assuring them that Christianity is not at all a good religion. The padre sahib, he said, had promised him five hundred rupees a year, and a white wife, if he would only join the Christians here. This is an example of the hindrances put in the way of the spread of Christianity, by men who are ready to become Christians if they find it a paying business, and who, on being disappointed, do all in their power to counteract the influence of the missionary among the people. Every missionary finds many such pretended enquirers. Those who at first show decided hostility are a more hopeful class to work among, and when they do receive the Word are more likely to develop a consistent Christian character.

About twelve boys in the school are learning English, as well as Hindi and Urdee. Just before Christmas, examinations were held, and the boys classified according to merit, and to those who were first in their classes prizes were given. The distribution of prizes was a great event in the bazaar, and not only were all the boys in attendance, but as many more as could find standing room in the school gathered to witness the *tarnasha*. After the prizes (which were English story books, or school text books) were given, it was asked that any who would prefer a copy of our Bible, either in Hindi, Urdee or English, should say so ; and four or five pupils came forward to make the exchange of books. Consolation prizes, consisting of religious stories, tracts, etc., were given to the scholars who had not distinguished themselves in examination ; and to one old man who attends faithfully all our mission meetings was given

a copy of the Gospel by Luke, which was received with a beaming face and the most profound salaams. After the literary part of the entertainment, *metai* (native sweetmeats) was distributed among the boys, this being a highly appreciated Christmas gift. The *metai* was procured from the bazaar, and distributed by a Brahmin, as only from the hands of a Brahmin may all castes receive food of any kind. We white people might look at the basket containing the sweets, but had we touched it but few of the boys (the majority are of good castes) would have dared to receive into their hands that which had been so defiled. Some people speak as though the want of sympathy between the Indians and Europeans were the fault of the latter; as if it were entirely the result of a feeling of superiority on the part of the conquering race. Dr. Robson (formerly of Ajmere, a neighboring mission station) at a missionary conference in Manchester, says, "A Hindoo may be guilty of murder, or theft, or uncleanness, and he is not considered any worse; but let a Brahmin eat with a man of a lower caste, or with a European, and he is looked upon as having committed a sin so heinous that his soul will be sent to hell, or, in other words, to take up its abode in a demon. This shows how there is so little intercourse between the natives of India and the Europeans; and that such should be the case is not the fault of the latter, but of the natives themselves. While this barrier remains standing it is impossible that there can be that friendliness and association between the English and the people of India that ought to exist between fellow-subjects."

There still remained an interesting part of the programme to be carried out—a magic lantern exhibition. As soon as it was dark enough—we have no twilight here, after sunset darkness falls rapidly—the magic lantern screen was set up in the street, so that the large crowd that was gathering might see. First a few pictures of animals, and a few landscapes were shown; then, after a hymn had been sung, pictures illustrative of the life of Christ were thrown on the screen, Balaram giving a brief, spirited story of each as it appeared. After all were shown another hymn was sung, and the people quietly dispersed to talk much, we may be sure, about that evening's pleasure, and, we may hope, to talk about, and to think of, the story of the life of Him who can alone raise them from their present state of wretchedness and degradation.

There was a little fear lest the giving of so many Christian books to the boys might again frighten parents, and that after the Christmas holidays we might have a diminished attendance. It was not so, however; indeed, the attendance has rather increased, so it has now been considered wise to open the school every morning with prayer, and to give regular religious instruction. Hymns had been taught the boys from the first; they will take any kind of teaching in the form of song; but hitherto it had been thought best to limit religious instruction to these hymns. We have to walk cautiously, until the work be firmly established. All sorts of absurd stories are told and believed by the ignorant people as to the motives of the Christian missionary in giving his time and work for their benefit. A missionary in Rajputana, who began mission work about twenty years ago in a retired native village, tells that one of his converts, a man of more than ordinary intelligence, had heard and believed that as soon as a Hindoo was persuaded to become a Christian and was baptized, he was hung beside a huge fire, and roasted, the "fat" being preserved in jars and sent to England! I do not suppose any of the people here are so grossly ignorant. Yet, were there nothing else, the fear of breaking caste is great enough to account for their alarm when the claims of another religion are pressed.

A service is held every Sabbath at half-past four in Old Neemuch. We feel very much the want of a room large enough for this service. The room we have is always closely filled, and many come to the door, and finding entrance almost impossible, turn away. We cannot have preaching at that hour on the street, because of the noise of passing carts, etc., and of religious and other processions. Sabbath is a favorite day for wedding processions, and even in our room we are sometimes so much disturbed by the clang of musical instruments, that the service has to be stopped until the marriage cavalcade has passed the building.

Of course our mission work is as yet a new thing, and the story of the Cross is a new story, and therefore attractive to this people. Curiosity about any new thing is a marked characteristic of the Indians. Many of them seem to "spend their time in nothing else, but either to tell, or to hear some new thing." We know that in the experience of many missions a time comes when there is an

apparent diminution of interest in Christianity among the people. So that, while at present much encouraged by the large and attentive audiences which gather to our meetings, we shall not feel it a strange thing, or be at all discouraged should we at any time find the number of listeners reduced.

We have begun work also in the camp bazaar. In point of cleanliness the camp bazaar compares very favorably with those of Indore and Mhow; but the English population being so much smaller than that of Mhow, provisions are scarcer and dearer. Still we are not at all badly off, and one is more than glad to be free from the disadvantages of working near a very large cantonment. The influences of the soldiers on the people is great, and almost wholly evil, and a decided hindrance to mission work. In Neemuch, not only is the number of troops comparatively small, but the barracks being so far away from the bazaar, it is impossible for the men to mingle much with the natives. Old Neemuch, being at least three miles from the soldiers' quarters, is quite out of the range of their influence.

In this bazaar we have a service every Sabbath evening at six o'clock. A small native house has been rented for the use of one of our native workers, and the verandah in front of the house serves as a chancel for our out-door church. In it are placed the preacher's desk, and an organette, sent out by St. James' Square Presbyterian Church. The house is a little back from the street, and there is room for a large gathering of people quite out of the way of bazaar traffic. We give our little organ quite a prominent place in the service, it is so great an attraction to the crowd. We always "play them in," and then begin the meeting either with a hymn set to native music, or one set to some stirring English tune, as "Hold the Fort," "Let us with a gladsome mind," etc. The organ was not taken to the bazaar last Sabbath evening, and one man came forward and was overheard asking whether the *baja* had come. When he saw that it was not there, he went away; so that evening for want of it we lost, at least, one hearer.

The services are not interrupted, as one might expect, by people asking questions. It is requested that all listen quietly, and at the close of the meeting put any questions they wish.

Some weeks ago there was a very wonderful meteoric shower; the sky seemed, as a native expressed it, to be emptying—"ásmán

kháli ho jata hai"—and many of the people were much alarmed, fearing these "falling stars" might portend some dreadful calamity. The Sabbath following the question was eagerly asked, "What was the meaning of this appearance in the sky, and would not some great trouble soon fall on us?" An explanation of the phenomenon was given, and then a little sermon on the privilege of Christians to claim God's protecting and loving care at all times—in times of trouble, as well as in times of prosperity and peace. The scene vividly recalled the words spoken by the prophet, "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

We have, beside the Sabbath service, street preaching twice a week in the bazaar. At first the Mahomedans made much disturbance, by setting up a noisy preacher of their own near our preacher. The police magistrate, however, an Englishman who is interested in religious work, gave to each his own position in the bazaar, and as the distance between the two was sufficient to prevent the voice of one reaching the other, the ardor of the Mahomedan was considerably cooled, so that now our service goes on quietly.

I must not forget to mention the Mission Bookstore. The name is a pretentious one for our little room with its one set of bookshelves, and one little box in which all the books are laid away every night for security. A few Bibles, school books, and a variety of tracts compose our whole stock. The more valuable books are kept in our own bungalow; any native who is willing to spend so much as a rupee on literature, thinks nothing of going some distance to procure it.

We are very thankful that the work of our Mission has been started with so little opposition; and we hope that the Power that has made smooth the beginning for us, may continue His gracious Presence with us, and allow us not only to sow the seed, but to see some of the harvest. How feeble we feel ourselves in the face of such a mass of heathenism, and how small the chances of success in overcoming such a power seems to be! But we remember, gratefully, the words, "The race is not to the swift, nor the battle to the strong." "This is the word of the Lord, not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Neemuch, Central India.

MARGARET CAVEN WILSON.

DETACHED PARAGRAPHS ON HOME MISSION
WORK.

WITH the general revivification of nature in spring, comes the revival of Mission work in our fields. Like our Methodist brethren, we have our annual revivals. Students are the annual revivalists, or itinerant Evangelists. They itinerate to a new field nearly every spring. They seldom pay much heed to the unanimous "call" of a Mission field. They are called, one by one, according to merit, by the H. M. C. Champion foot-ball players, being good pedestrians, are eligible to be called to the most extensive fields of labor.

IN some fields our people impress students that "an horse is a vain thing for safety," and that they should rather cultivate a habit of self-reliance, a manly spirit of independence that will enable them to plunge through thick and thin on foot, as did the noble pioneer missionaries of Canada. They have profound respect for students who heroically decline the proffered help of conveyances for travel. They are very strongly inclined to encourage students of that kind, by going out occasionally to hear them preach.

STUDENTS occasionally have the pleasure of organizing a Sabbath School. Some of the people reluctantly give consent, as if not sure in regard to the Scripture warrant for Sabbath Schools. Yet at length a few consent to act as office-bearers. The community being largely composed of those who do not accept Calvinism, and the number of Presbyterian children being rather small, the student suggests a union school, or at least a school such that all denominations may join without feeling that it is strictly sectarian. Theoretically it is a grand success. The International Series are well planned for union schools. The student visits at all the homes in the community, irrespective of national or religious prejudices—Methodists, Baptists, Anglicans, etc. He would like to see as many as possible of the children brought under the benign influences of Gospel teaching. But the office-bearers have caught an idea superlatively above that of the student. They have never faithfully taught Shorter Catechism at their own firesides; but now, as if conscience were smiting them, they are in favor of teaching it vigorously in Sabbath School. If Methodists object, they can leave. If others

feel offended, they can go. The school may dwindle to fifteen scholars, but the catechism must be taught. It is inspired, whether the Revised Version is or not. To teach plain Gospel from pure love to the souls of the children is not quite enough: they would like to contend for the standards of the denomination as well, even though by so doing they should more than counteract the student's labors among those outside the Presbyterian Church.

AN idle Christian is an obstructive anomaly. But some mistake what true Christian work means. Instead of works of the 'Spirit, theirs are apt to become works of the flesh. When they catch the idea of being "up and doing," they begin, not by helping on the good, but by overturning what to them seems bad. For instance, they perceive that hymn-singing savors of popery. So they pour forth fiery eloquence against hymn-singing, and set the community in a flame. They even make it too hot for the student, who advocates hymn-singing, and remind him that, as a catechist, he should attend to the catechism, teach the Scriptures accordingly, and denounce the young people who are in favor of hymns and organs. Such workers seem to prefer, not a religion of peace, good-will, love, unity, harmony, concord, but a religion of thunder and lightning, disputation and strife, that calls down fire from heaven upon those who differ from their orthodoxy.

BUT happily such instances are comparatively few in our Mission fields. In many instances there is unity and love among the brethren that would do credit to some older congregations. In Mission fields people do not often attend church for seven years without speaking pleasantly to those in the adjacent pews. This stiff-starched, strait-laced, iceberg coldness does not seem to prevail there. They have no time to waste on this quintessence of nothingness. A consciousness of mutual dependence inclines them to be sociable. As yet but few of them have the worldly wealth that converts men and women into well-dressed specimens of soulless statuary.

IN Mission fields, as well as elsewhere, some give utterance to murmurs of well-cherished discontent. Rich merchants in cities are criticized for not giving more to aid struggling Mission fields. The student hears of the city ministers who have salaries of \$4,000

each, and who, they think, might give one-half of that annually, to spread the Gospel at home and abroad. They ask, "Why should Christianity put on such 'style' in the city, and dress so meanly in the Mission fields? Is this acting out the golden rule?" They do not wait to reflect that their poverty is often the result not so much of sterling honesty, as of mismanagement and sin. Still, the student cannot but feel sympathy and even deep sorrow for fellow-men in such indigence that they cannot afford to eat wholesome food, or to dress decently to attend church—fellow-men in such ignorance, selfishness, and sin, that they will not, cannot, rise above their discontent—in some cases, stoical indifference—and bend their energies for the glory of God and the good of man.

W. GRAHAM.

MISSIONARY INFORMATION—WHERE TO GET IT
AND HOW TO IMPART IT.

THE interesting paper on "Missionary Zeal in Colleges," which appeared in the February number of the MONTHLY, has suggested the title of this article. It may appear strange to those who know somewhat of the great mission work going on in foreign lands, that the church can remain so unconcerned in regard to the extension of Christ's kingdom. In their own present zeal for the cause they are apt to forget the time when they also were but little interested in it. How were some of us aroused from our indifference? Was it not the hearing of a stirring address from a returned missionary, the perusal of our church *Record*, or the reading of some missionary magazine that wrought the change in us? It is clear that *our* interest in missions began when we were made aware of the actual condition and progress of the work. In like manner the interest of congregations and of the church at large can only be excited by giving them information. But in order to do this with any degree of success we must ourselves be thoroughly versed in the subject of missions. We cannot give out what is not *in* us.

I. Our first inquiry then will be—Where can we get this missionary information? Some persons put this question to justify

themselves. They speak as if their ignorance on the subject were owing to the scarcity of missionary intelligence and the difficulty in securing it. In fact they seem to think we are asking them to make "bricks without straw." But the straw, in the form of missionary news, is abundant. What is needed is that Christians set to work and make use of what is already provided. All we can hope to do in this short paper is to point out some of the chief sources of missionary information. In the first place we mention the *Record*, the *Canada Presbyterian*, and the *Presbyterian Review*, because they are already, or should be, in the hands of our church members.* If these were read systematically and carefully *preserved*, many would be astonished to find how interesting and fresh the missionary letters and articles will appear months or years hence. Then there are the Reports of the Home and Foreign Mission Committees, appended to the Assembly's Minutes, which are supplied to all our ministers and elders. The back numbers of these reports will give, to any one who reads them, a good idea of the origin and progress of our various branches of missionary work. But these magazines and papers are largely taken up with the missions of the Canada Presbyterian church. To become well-informed regarding the world's missions we should read at least one distinctively missionary periodical. First among these, we call attention to *The Foreign Missionary*, published by the American Presbyterians, at 23 Centre street, New York. It costs \$1.00 a year, or in clubs of ten subscribers 60 cents. Mrs. Thomas Ewart, Rossin House, Toronto, is willing to take subscriptions (at 60 cents—the club rate) from any who would like to try it for a year. We have read this magazine for the past thirteen years, and have no hesitation in saying that, considering its low price, it is the best missionary monthly in America. It does not confine itself to Presbyterian missions, but gives information of what is being done throughout the world. It has one excellency, in which we believe it surpasses other missionary periodicals, and that is the regularity and convenience of its monthly concert.

For example, the January number of each year is chiefly devoted to a survey of the world's missions; February is given to China;

* Read also *The Children's Record*, by Rev. E. Scott, New Glasgow, N.S. This interesting monthly costs 30 cents yearly to one subscriber, 15 cents to five or more.

March deals with Mexico and Guatemala, while India is the subject for April, and so on.

This systematic arrangement in discussing the various mission fields may be turned to good account. If one wishes to "read up" China for a missionary meeting, all he has to do is to turn to the February numbers of the past years (which we suppose to have been carefully preserved), and he will find abundant supply of information on that country. As an indication of how the American students regard *The Foreign Missionary*, it may be stated that not long ago eighty Princeton and ninety-five Union Seminary men subscribed for it.

The Gospel in all Lands is a valuable monthly, issued by the M. E. Church of the United States, at 305 Broadway, New York, and devoted to the missions of all denominations. It costs \$2.00 a year for one subscriber, while the club rates vary from \$1.25 to \$1.50, according to the size of the clubs. This magazine is profusely illustrated, and for amount of general information on mission subjects has perhaps no equal. Subscribers may give their names to Mr. John Young, of the Bible Society, Toronto.

Another excellent magazine is *The Missionary Herald*, published at the Congregational House, Boston, Mass., price \$1.00. It is the organ of the A.B.C.F.M., an old and flourishing missionary society, and its pages contain many instructive articles. *The Missionary Review*—price \$1.50—supplies a felt need in giving numerous statistics and criticisms of the various missionary societies of the world. Rev. R. J. Wilder, of Princeton, N. J., is its editor.

The Homiletic Review—of Funk & Wagnalls—has a missionary department, from which many interesting facts may be culled.

For information about woman's work, we recommend *Woman's Work for Woman*, a very instructive monthly issued by the Presbyterian Board, Philadelphia—price 60 cents; and *Our Sisters in Other Lands*, a Quarterly of the English Presbyterian Church. Price ten cents a year.

When we state that nearly 100 missionary magazines are published in the English language, it will be easily understood that all we can do here is to indicate a few of those with which we are best acquainted. We must on no account fail to notice "The Gospel in

all Lands Missionary Almanac " for 1883—price 25 cents—published by Eugene R. Smith, New York.

This contains a condensed description of the various countries of the world, their population, missions, etc. ; a very full catalogue of books on missions ; a long list of missionary periodicals printed in different lands ; and maps of many of the mission fields. In the Almanac for 1884, by the same publisher, a much fuller account is given of all lands, and the mission work in them. A world of information is packed into these two Almanacs. But fearing that few will get access to one of these Almanacs—now out of print—we take it upon us to mention in this paper some of the most useful *books* on missions and mission lands.

No one can well afford to be without some *general* work on missions. Under this head we would recommend :—

"Protestant Foreign Missions," by Dr. Christlieb ; price, \$1.00. "The Missionary Problem," by James Croil ; price, \$1.00.—Briggs, Toronto. "Prize Essay on Missions," by George Patterson, D.D. ; price 90 cents. "Problem of Religious Progress," by Daniel Dorchester, D.D. ; price \$2.25. "Outlines of Protestant Missions"—one of T. & T. Clark's Bible Class Primers—gives short sketches of the world's missions ; price 20 cents.

Another book, unlike the preceding ones, and indeed quite unique in itself, is "The Ely Volume, on Missions and Science ;" price, \$2.50. It is printed by the Congregational House, Boston, Mass., and shows in a clear way what marvellous contributions missionaries have made to geography, history, philology, ethnography, archæology, literature, music, geology, etc.

For information on China read: "China and the Chinese," by John L. Nevius ; price \$1.50. "The Cross and the Dragon," by B. C. Henry ; price, \$2.00. "The Middle Kingdom," by S. Wells Williams ; price, \$9.00.—Scribner. "Memoirs of W. C. Burns ; price, \$2.50.—Carter Bros.

For the study of Japan, two works may be referred to, viz. : "The Mikado's Empire," by W. E. Griffis ; price, \$4.00, "Life and Adventures in Japan," by E. Warren Clark ; price, \$1.25. "Corea, Without and Within," by W. E. Griffis ; price, \$1.15, is said to give a good account of the Hermit nation.

The "History of Protestant Missions in India," by M. A. Sher-
ring, price, \$1.80, is a standard work on India. See also in this
connection, "The Life of Wm. Carey," by Dr. Culross; price, 90
cents. "Labors of Carey, Marshman and Ward," by J. C. Marsh-
man; price, 90 cents. "The Women of India and Christian Work
in Zenanas," by Mrs. Weitbrecht; price, \$1.00. "Sketches of
Indian Life and Travel," by Mrs. Murray Mitchell; price 80 cents.
"Life of Alex. Duff, D.D.," by Geo. Smith, LL.D.; price, \$1.25-
\$2.50.

Only a few works on Africa can be mentioned here. First
comes "Livingstone's Travels in South Africa;" price, \$4.00,
Harper Bros., and "Personal Life of David Livingstone," by W. G.
Blaikie, D.D.; price, \$3.50. "Through the Dark Continent," by
H. M. Stanley, and his last work, "The Congo and the Founding
of its Free State,"—Harper Bros.—are both invaluable for informa-
tion in regard to the interior of Africa.

"The Life of Robert and Mary Moffat," by John S. Moffat, gives
a good account of South Africa.

"Twelve Months in Madagascar," by Dr. Mullens, gives one a
vivid picture of that wonderful mission field.

For an intelligent acquaintance with the South Sea Islands one
should consult "The Life of Dr. Geddie," by Geo. Patterson, D.D.;
price, \$1.00; the "New Hebrides and Christian Missions," by Dr.
Steele; price, \$2.00; "Forty Years in Polynesia," by A. W. Mur-
ray; price, \$2.00; and especially, "Missionary Enterprises in the
South Sea Islands," by John Williams. "Moravian Missions," by
A. C. Thompson, D.D., recounts the labours of these devoted
brethren all over the world. Price, \$2.25.

For a full account of the McAll Mission in France "The White
Fields of France," and the "Life of Theophilus Dodds," both by
Dr. Horatius Bonar, are the best books of reference. The former of
these books has appeared in the "Seaside Library" as No. 735;
price, 20 cents. "General Beckwith among the Waldenses"—Nel-
son Sons—may be read for the history of this interesting Church
which has existed so long.

"Dr. Grant and the Mt. Nestorians," by Rev. Thos. Laurie, and
the "Life of Fidelia Fisk," by Wm. Guest—price, 50 cents—present
many interesting facts in regard to Turkey and Persia. For an

account of Further India, "Siam and Laos," by the Presbyterian Board, Philadelphia—price, \$1.85—will be found very useful.

"Mission Stories of Many Lands," by the Congregational House, Boston—price, \$1.50—is a very entertaining and instructive book for Sabbath School libraries.

Time will not permit us to continue the list. The presses of our missionary societies are flooding the world with interesting information, but there are those who will not read them. A library, however large, is practically of no use unless it is read. And even when it has been carefully perused by its owner, his knowledge of those books will be of little value to others unless he gives the results of his extensive information to those about him. Precisely so is it with this great mass of missionary information. *It must be read* by some men, who in their turn must convey it to others. And this, we believe, is where the matter comes home to us as pastors and candidates for the ministry. The people will naturally look up to us for instruction in this as in other matters. To inform them, we ourselves must be thoroughly conversant with the subject. May we not say that the reluctance of pastors to press the claims of missions on the attention of their congregations is largely owing to their own ignorance of the facts?

Livingstone once said, "There is no deep and abiding interest in missions that is not founded on a knowledge of the work." Facts have been called "The finger of God pointing in the line of duty." As servants of Christ we have no right to remain ignorant of these facts. In the above pages a number of the best sources of information on missions have been pointed out, and if any one, who has read them, continues in ignorance of the Lord's work in heathen lands, *his ignorance is culpable* in the sight of God. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, *we knew it not*; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" The fact of our present ignorance is no valid excuse, when we *might* know, if we would. What a responsibility rests on the minister in this regard. If the pastors of the whole Church were themselves well informed and enthusiastic about the world's missions, it would not be long ere we found the people

intelligent, enthusiastic and liberal in their support of our mission schemes.

II. But we must address ourselves briefly to the second question, "How to impart missionary information." There are not a few who believe in missions and read a good deal about them, who, if asked, could give but a meagre account of the mission fields of their own church. Many might join in the frank confession of an Anglican clergyman who said not long since, "I confess that I often feel painfully ignorant at a missionary meeting. It would cost me ten times more labour to get up two missionary addresses than as many sermons." This ought not to be, and it need not be, if one is systematic in his reading. Let him buy or make an alphabetical index book. Then in his future reading, let him enter, under its appropriate head, the page and book in which reference is made to certain countries, peoples, religions, etc. By this means one will have before long an easy mode of access to all the missionary books and periodicals he may possess.

1. First, as a means of educating our people, there should be the preaching of *missionary sermons*. We have known people to affirm that they had never heard their pastor give a missionary sermon. Surely the glorious triumphs of Christ's cause in heathen lands are more worthy of notice from the pulpit on the Lord's day than the plans and plots of wicked men.

2. The holding of a *monthly concert*, say on the first Wednesday of each month, has been found to work well. The plan followed is to choose a different mission-field as the subject for each month. All are asked to prepare themselves to give their quota of information. None but the leader should speak or read longer than ten minutes. The American Presbyterians have the following arrangement: January is devoted to a survey of the world's missions; February to China; March to Mexico and Guatemala; April to India; May to Siam and Laos; June to Africa; July to the Indians and Chinese in America; August to Papal Europe; September to Japan and Corea; October to Persia; November to South America; December to Syria. This plan enables one always to know the subject for the monthly missionary meeting. There are many different ways in which we may present the missionary enterprise. Geography has an interest for some minds, history for others

while statistics appeal to another class. It is to be noted that *maps*—whether drawn on paper or on cotton sheeting—are almost indispensable. They appeal to the eye, and thus help to fix attention. The heroic lives of devoted men thrill certain hearts, while accounts of the strange customs and religions of the heathen, illustrated by specimens of clothing, furniture, idols, etc., are sure to interest the young.

3. The organization of a Mission Band for young people, and of a Woman's Foreign Mission Auxiliary tends to stimulate interest in the work. In these societies, of course, the members must not rely on the pastor but on themselves for information. They should appoint persons from their own number to prepare papers and addresses on the various mission fields.

4. We must circulate all kinds of missionary literature. If we cannot afford to give missionary magazines to others, let us at least lend them ours. The same holds good with regard to books. Good missionary works should be on the shelves of our Sabbath school and Bible class libraries, and thus become a means of cultivating a missionary spirit in our homes. Then there are missionary tracts and leaflets, such as are issued by the W. F. M. S., which should be scattered among the people. We cannot enlarge, however, on these points. To gain information for ourselves or to impart it to others is not the work of an hour, but one which must largely engage the mind and heart from one end of the year to the other. "There is nothing," says Spurgeon, "that so enlarges and expands the human soul as an active interest in foreign missions. The idea compasses the entire globe, and lifts the thoughts out of the region of selfishness into that of universal benevolence; beside, the sanction and command of Christ is its impelling impulse." True missionary enthusiasm is the best tonic for the life of the Church. It arises from an earnest desire to save souls. It is the spirit of Christ in active exercise, and is therefore sure to bless both temporally and spiritually. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

Toronto.

DAVID MACLAREN.

SATURDAY CONFERENCE.

DURING the past month there were three of these conferences held, and all were marked by the same heartiness and interest so noticeable in its February meetings. On Mar. 6th Principal Caven occupied the chair. After the opening exercises the subject for the hour was taken up :—

THE CARE OF THE YOUNG.

There are many avenues in which the young may be approached, such as the Sabbath Service, the Bible Class, or the Sabbath School, and the house. The most of modern preaching is not calculated to reach the young. To do this an abstract style must be guarded against, and give place, as far as possible, to the concrete—the pictorial. An illustration or appropriate incident will often fasten itself into minds that otherwise would not give heed to the words.

The two distinct elements of simplicity were emphasised, viz., simplicity of thought and simplicity of language ; many speak of the language as if it alone were to be simplified, but the thought must be such that the young can grasp. A child might understand the language of passages in Hodge, and yet become bewildered in his second sentence. Older heads than children's have frequently been bewildered by Hodge, but that wasn't mentioned.

It will often come beneath the notice of the faithful pastor that certain evils exist in the community that are not for the moral improvement of the young. Card playing and dancing are on this list. If he is an impetuous man he will perhaps prepare a severe denunciation against these and kindred evils. This is not always the best course to pursue. It is often advisable to treat the evil in an indirect way. Plain speaking of course is required, but let our zeal be all the greater to show that there is something far higher and nobler in life than such vain amusements.

Many ways were suggested by which the Sabbath exercises may become of such a nature that the young will feel more interested. For example, the regular Sabbath service may be preceded by a short children's service. There may be danger that in this case the little folk may regard the remaining service as not designed for them. One of the students recalled the case of a minister, with whom he was acquainted, who always condensed the substance of

his sermon (as far as he could) into some concluding remarks which were intended specially for the young ; besides this he gave them four special services during the year. When the sacrament of the Lord's Supper was dispensed the children looked upon the sacred service as belonging especially to the older ones, but the following day they considered as peculiarly their own, as on this Sabbath their pastor preached directly to them. Dr. Gregg remarked that for some years it had been his custom to give an address to children on the afternoon of his communion Sabbath. The Sabbath School work was not overlooked. Much indirect aid can be given to the younger members of the congregation by frequently calling the reminding attention of parents to the fact that no amount of Sabbath School can be a substitute for home training. One of the questions asked about the Bible Class was the advisability of always holding it on the Sabbath. If this work overtaxes the pastor's strength, when taken in connection with his other Sabbath duties, it should certainly be held on a week night. One man may be able to preach three or four times and teach a class as well, while the nervous exhaustion consequent on such a day's labor would soon place his fellow-minister on the "aged and infirm" list. In this as in all other occupations our work must be regulated by our strength.

Friendly relations with the children must be established, both for their own sake, and because no surer way can be found to the parents' heart than through the children. It is not difficult to win the friendship of a child—a smile can sometimes do it. More than one of "the little ones" has been heard to argue this about the minister, "Now you see he must like us 'cause he always speaks to us." If he grows up with the children and grows into their confidence his influence on their lives will be continuous—stretching into eternity.

On Saturday morning, Mar. 13, Prof. Gregg, presided. The subject was:—

DEALING WITH APPLICANTS FOR BAPTISM, AND ADMISSION TO THE LORD'S SUPPER.

For this topic a departure was made from the usual custom of the conferences. At the request of a number of the students the

discussion was left almost entirely in the hands of the professors. Dr. Caven in dealing with the subject spoke first of adult, and afterwards of infant, baptism. In preparing *adults* we must have respect to the nature of the ordinance. This is clearly set forth in the Shorter Catechism. There must be an adequate knowledge of the way of salvation, and a profession of faith in Christ, and desire to follow Him. Since the Reformation, and even before, there has been much discussion as to the demands that should be made on any seeking admission to the church. The denomination to which we belong holds that man is not competent to judge the heart. Hence acceptance into the visible church is not to be based on regeneration, although the necessity of the new birth must be clearly presented. All that we can insist upon is a *credible profession*. The responsibility of the act must be left on the conscience of the individual, if outward evidence does not exist which contradicts that profession.

With respect to *infant* baptism, the impression prevails in some quarters that it may be indiscriminately administered. This view completely misrepresents the ordinance; only "the infants of such as are members of the visible church are to be baptised." Suppose that parents have not made a profession of Christ, but for the sake of the baptism of their children wish to do so, what way should their application be treated? Just deal with them as with others that may apply for membership. There may be some who are in connection with the church, but are open to reproach in certain matters of daily life. Such an opportunity as is afforded by the presentation of their child for baptism should not be unimproved. Seize this occasion to impress on them any duties in which they may have been hitherto delinquent. Dr. Kennedy in the "Fathers of Rosshire" has labored to establish a practical distinction between an *uncontradicted* and *accredited* profession, but in this he has failed. Dr. McLaren clearly pointed out that the only reasonable evidence any person can be required to furnish is an uncontradicted one. We cannot say whether an applicant experiences faith in Christ or love to Him, but we can say whether he professes to have this faith and love, *i. e.*, whether he professes to have that in which *vital religion* consists. This is an uncontradicted profession. If a man asks for baptism, and can give an uncontradicted

evidence of being a Christian, but has scruples about entering full communion, then he should be made a member, and be given all the privileges of the church, when he is ready to avail himself of them; and his duty and privileges should be pointed out. There are erroneous views held by many of what "joining the church" is, and of some undefinable distinction between the responsibility of presenting children for baptism, and that of sitting down at the Lord's table, but by degrees this ignorance can be dispelled. From the timidity of parents, baptism is sometimes requested to be administered at the home or in the weekly prayer meeting. If this is done it should in all cases be publicly announced, and the minister accompanied to the home by one or more of his elders.

On Saturday, the 20th, the closing meeting of the series was held, when Prof. McLaren presided. The subject was peculiarly important to those students who will soon be on the mission field:—

STUDIES AND LIFE OF THE MISSIONARY.

The character and attainments of the missionary determine to a great extent the amount and value of his work. Christian character is essential to pastoral visitation, for unless people feel convinced that their pastor is a man of God, full of sympathy for them, they will not fully confide in him; and in the pulpit sanctity of character is just as requisite. Accordingly, even to the heathen conception of things, an orator must be a good man. And in addition to pastoral and pulpit duties is it not a matter worthy of solemn reflection that the estimate the generality of men make of the Kingdom of God is formed and modified largely by the character of the ambassadors of Christ?

Missionaries should be diligent students, because careful thought is necessary for successful preaching; and a general progress in knowledge and culture, should be aimed at from year to year. On the mission field the hinderances to proper study are such as—scarcity of books, either through inability to purchase them or difficulty in transferring them to the field; lack of a comfortable and quiet room for reading purposes; and the onerous duties of pastoral work. In spite, however, of all these adverse circumstances one can make progress by a conscientious economy of time; and by seeking to gather study as far as possible around necessary work,

such as the preparation of discourses for the following Sabbaths. The great secret of some men's success is that they utilize the moments; they do some real study every day; they acquire the power of useful thinking and have their minds under continual control. So much for the cultivation of mind; what about the character of the missionary?

His life should be that of a complete Christian, characterized by Faith, Hope and Love. It is his privilege wherever he goes to meditate on the portraiture of the Christian minister in Paul's Epistles, c. f., 1 Tim., iii., 1-9; iv., 12; vi., 20, which appears to be summed up in his words in 2 Tim., ii., 1: "Thou therefore, my son, be strong in the grace that is in Christ Jesus."

For the composition of discourses, the writings of many eminent preachers were named. Prominent among these authors were Robert Hall, some of whose sermons are perfect models in matter and form; Dr. Guthrie, with his pleasing poetic style; F. W. Robertson, distinguished by his strong imagination and moral earnestness; Jonathan Edwards, with his keen and terrible logic, seen, *e. g.*, in "Sinners in the hands of an angry God." Then we have men like South, Baxter, Bradley, Owen, McLaren (of Manchester), Spurgeon, Dykes, and others too numerous to name.

Dr. Gregg criticised the sensationalism of Talmage, and praised, as models of a very high order, a volume of sermons published some years ago by Prof. Young, of University College. Among other valuable works for the theological student were mentioned: Boston's "Fourfold State," and Guthrie's "Trial of a Saving Interest in Christ." But after everything was said about these, one book was mentioned, that is incomparably more valuable to the student than them all, and that was the Holy Bible.

At the conclusion of the discussion Mr. John McKay voiced the feeling of the students when he spoke of their deep appreciation of the kindness of Principal Caven, and the other Professors, in conducting their conferences, and the chairman was supported by the hearty wishes of all when he expressed the hope that these pleasant and profitable meetings might be resumed in coming years.

Correspondence.

ENDOWMENT.

To the Editors of the Knox College Monthly :

"WHAT is this endowment, anyway?" was the question asked by one who had not been a reader of any of our Presbyterian papers, but a question which is often repeated in somewhat different form in many congregations visited ; and though that question is not likely to be put by any of the subscribers to the MONTHLY, a short statement here may meet the eye of some friend of the college, and help to such a thoughtful adjustment of affairs as to make some future provision to help the old school of the prophets where such men as Gale and Esson, Rinstone and Willis, Burns and Young, helped to form the character of men who have done noble service for Christ and Presbyterianism in this land.

The sum at which the Board sets present bounds to its ambition is \$200,000, a sum the interest of which, if fully collected, would not, without a collection, fully provide for present needs, without making any provision for an increase of the staff which is not only desirable but imperatively necessary, if our college is to maintain a character for breadth and efficiency, such as every friend of Knox College would desire.

There is no doubt that the endowment will succeed; indeed it is now so far a success that good hope may be cherished that ere another year passes there will be a sum promised, sufficient, when all invested together, with an annual collection, to keep the college free from embarrassment, yet leave ample room for personal beneficence, by gift or will, to add to the staff until it is double its present strength; a position we would greatly desire to see attained, and which, ere very long, if we judge from the expressed feelings of some of our intelligent laymen, will be reached.

The cry meets us often in this work, "we have too many colleges." I am not quite sure of the sincerity of this objection in every case; some really feel it to be the case, and with such we have no controversy—but in others it is only a plausible excuse for refusing to give. Is there, so far as this endowment is concerned,

any real force in this objection? We think not. Granting a speedy solution, the amount asked by the Board would be all needed, as Knox' share in the endowment of a fully equipped institution, which such objectors profess to contemplate in the reduction of the number of the colleges; and any solution which might be reached will not set aside the requirement of Knox' share in the larger institution. Let us then do our present duty, endow the college as it is, and look forward to the future in hopes of greater things.

Another objection says, "It is not right to lay up for the next generation and lift the burden from their shoulders; posterity has done nothing for us." It may be no more than a coincidence that some of these objectors are grand on investments; they can always tell when you can get good interest on a mortgage; but we have often noticed the connection, especially when you are told to provide for your own house or be worse than an infidel. But, seriously, what Christian would refuse even to aid his children in doing the Lord's work? With (400,000,000) four hundred millions of heathen to christianize do *we* wish to prepare the way for sending them the Gospel? Would we do our *own* work in this preparation? then let us put the college on a basis free from anxiety and thus help on the work of Christ.

But some go further and say "we are voluntaries." One seems to hear the echo of the name of Ritchie, or listen to the "going, going, gone," of the auctioneer, as he "rouped off the gear," of some staunch seceder who refused to pay the tithe. But really are they voluntaries? As we view the old controversy, the ghost of which is conjured up to help in refusing aid—permanent aid—to colleges, we think of stern old fathers who believed in no legal force to aid Christ's cause, but who did believe in willing giving—men who were voluntaries, not involuntaries; men who gave out of their principal for the maintenance of the principle of free will offerings to the Lord, and who gave willingly and conscientiously.

But it is an interesting fact that the U. P. Church in Scotland, the lineal descendant of the voluntaries and the most voluntary church in Scotland to-day, has an endowment of nearly \$400,000, or twice the amount which Knox is asking, and the U. P. Church gives to endowments too, at least to Manitoba College—sensible voluntaries they. We hope there will be a full tide of this willing

giving to set Knox on a good foundation, and like a good elder in one of our congregations not long ago, who gave a subscription as a voluntary, when he thought over the whole case, called next day and made his subscription three times as large as before, and he did it voluntarily. We want more voluntaries to help the endowment.

At the risk of exceeding our limit I should like to utter a note of warning. Having come within sight of the goal there is a disposition to slack off. We must remember that ordinary business prudence will lead to provision against probable shrinkage in the subscription list. To attain our object we need subscriptions still to the amount of \$30,000, and with a small portion, viz., to canvass the good friends yet to be called upon, will not need to relax effort if we are to win the prize.

Toronto.

W. BURNS.

THE KNOX COLLEGE MISSION.

DEAR MONTHLY,—May I begin this note by congratulating you upon the steady progress you are making? Your readers must have been well pleased with the solid articles that have appeared, especially during the session which is closing; and amid the signs of intellectual activity, it is cheering to notice the lively interest you continue to take in mission work. I refer now to the fact that in the last number it was suggested that a students' mission be started in the city of Toronto. Even if the project appears impracticable or unwise, it is a matter of rejoicing that there is in Knox College such a spirit as the proposal shows.

But I see no reason why it need be either impracticable or unwise. If there is room, the Presbytery may be expected to acquiesce, and if the students of other colleges, such as the U. P. Hall and the new College Edinburgh can do such work, the students of Knox College need not be afraid to try. In Edinburgh the students appoint a "bishop," who is expected to take charge of the work during the winter and to do it himself during the summer. The same might be done in Toronto. But, as you say, the details would need to be left to the Missionary Society. But are not the minds of the students already too much distracted by work which does not necessarily belong to them? A student may be impatient

to get into active work but he needs to watch lest, having been a popular and successful missionary during his college days, he may afterwards fail to "wear." On the other hand, if all the students take part, the extra labor need not be very great, something may, under the blessing of God, be done to save Toronto from the lapsed masses, so much deplored in other quickly growing cities; the students may gain much invaluable experience and they may, to some extent at least, be delivered from that strange coldness which study is by itself apt to produce. It is not difficult to see that a mission of which students could say "our own" would win their affections far more fully than even the work at the Central Prison, etc. The one condition with which I would not dispense is the hearty co-operation of *all* the students.

D. M. RAMSAY.

Londesboro'.

CITY MISSION WORK.

To the Editors of the Knox College Monthly :

IN the last number of the MONTHLY an editorial appeared suggesting the advisability of having a certain part of the city allotted to Knox College for mission work by the students. Let me say that I am heartily in sympathy with the proposal, and having had two years experience of mission work among the poor of Toronto, I may be allowed to say a few things by way of enforcing what has already been suggested.

In the first place I would present some reasons why we should take up such work. Many reasons might be advanced, but I shall only mention three.

(1.) It would tend to increase the spiritual life of the students. This, all will admit, is of the greatest importance; and when we consider how apt we are to become cold and lifeless amid the ceaseless round of study, additional weight must be given to this reason. That spiritual quickening would result, I am certain. What tends more to keep our hearts in sympathy with Christ and His work than definite work for Him in the way of seeking to lift up the fallen, and to lead lost ones to a saving interest in His atoning blood? In so doing we are but treading in the Master's footsteps, and surely may expect His blessing. To my mind no more Christ-like work could

possibly be engaged in by us than that among the masses of our city, who practically are without the gospel of Jesus.

(2.) It would help to foster the missionary spirit. It is purely mission work, and if we may judge from what is to be seen in the various missions in the city, the result mentioned is almost sure to follow. Can we do too much, can we do enough to arouse this spirit in our College?

(3.) No better preparation could be gotten for our future work. Much of it is hand-to-hand work—close dealing with men and women of all types of character—and this is a most valuable experience, as one learns how to meet people, and to wield the Sword of the Spirit.

I have not mentioned the needs of the people. All admit that they are great, and that something should be done to save them from perishing. The question is, can we students not lend a helping hand? We certainly shall not be the losers if we do. We can easily afford the time.

Secondly.—The work to be done may be sketched. Of course regular visitation from house to house is required. This is the first thing to be done, and without it but little will be accomplished. Then there are the services to be held. These should be largely evangelistic—practical, lively and interesting. One meeting at least should be held during the week, and one on Sabbath. As suggested in the editorial, Sabbath schools and Bible classes should be held. This department of the work would itself afford a wonderful stimulus to those engaging in it. Special meetings for men might be held with profit. I am quite in favor of having a savings bank and temperance organization. Where these two have been started they have generally been successful. Mothers' meetings should be held for women. In order to do this it would be necessary to secure the help of some Christian ladies. And lastly, a sewing class for girls is a very useful department of the work, the object being to teach those who have no such instruction given them at home to make garments for themselves. It is customary to combine the religious with the useful in these meetings.

It is to be hoped our society will begin this work as soon as possible.

JAMES ARGO.

Closing of Societies.

THE LITERARY SOCIETY.

IN a college where we have so many societies it is to be expected that some students will be more interested in one society than in another. But there are at least two societies that should be of equal interest to every student, viz., the Missionary Society and the Literary Society. These are the two college societies of which we feel particularly proud. Each has its peculiar work. A student who neglects either society should be *advised*. This year the Literary Society can report as good an attendance as in former years. Yet to be plain, there was a lack of general interest. Members who were not *down* cannot expect to be *up* in public speaking. Besides, members should know that no oratorical aspirant can serve it up hot to a baker's dozen. Instead of a "sea of upturned faces" he looks out upon one here and one there. Hence he suspects he is prejudged, and the applause, when it does come, sounds like the gentle sighings of the summer zephyr over the untimely death of the early leaf. Sometimes, too, other sirens have allured members away before Mr. X. began to speak, or Mr. Y. brought up his motion.

But yet the meetings of the society were lively and full of interest. Indeed, no meeting was tame, and we note with pleasure that often, even when the attendance was smallest, the debates were most spirited; for it would seem as if the few present were bound to make up by increased energy for lack of numbers.

Two things particularly added to the success of our society this year: the President's closing of the meetings sharply on time, and the scheme of dividing the society into groups, each of which was responsible for the whole programme of one evening.

Other important changes in the constitution date from this year. After thorough consideration we revived the society prizes for essays. Next year the society may constitutionally sit as a Presbytery, General Assembly or Œcumenical Council. Hence members will be competent not only to criticize those bodies but to be fit and proper commissioners thereto.

This year the public meetings were eminently successful. The society was convinced that its powers of attraction were sufficient to overcome all obstacles of inclement weather. As usual, the most stirring night, from a physical and emotional view-point, was on the occasion of the annual elections. In the heat of the contest hard knocks were exchanged, and many a brave man bit the dust. After the smoke had cleared away,

“ In *Knox*, a Gordon ! was the cry,”

was the line of Scott, brought forcibly to our recollection. We were struck with the anxiety of some to select one of the Nephilim for the office of curator. Was it that they thought of the amount of leverage required to hoist up to our files the weighty literature of our reading-room, or of the dire necessity of maintaining order owing to the misanthropic tendencies of some talkers, not to say readers ?

At last, the mystic circle of clasped hands was formed, and to the mournful strains of the college coronach the society passed away into the intermediate state of the summer holidays.

J. MCG.

THE STUDENTS' MISSIONARY SOCIETY.

ON the evening of 10th March the “closing” meeting of this society was held. The business in connection with the last meeting of the session is usually one of great interest, because students are chosen and appointed to the various fields, the annual report is presented, and the financial standing of the society is given. Last year twenty students were sent out, but the society found itself heavily in debt in the fall and so it was decided not to send more than seventeen this spring. Thirteen will go to Muskoka and Algoma, and four to Manitoba and the North-West. The annual report, of which 5,000 copies have been printed for circulation, shows that our missionaries preached in 77 stations to an average Sabbath audience of 3,400. The greater number of these people would be without any public means of grace except for the labours of the students of this society. It is impossible to over-estimate the importance of this work in keeping many professed Christians to a consistent life,

and in gathering others from the ways of sin, error, and death, into the number of Christ's true followers.

The annual meeting of the Canadian Inter-Seminary Missionary Alliance, which was to have been held in Montreal last October, was postponed on account of the plague of smallpox in that city. We are glad the convention is to be held next October in the same place, and we sincerely hope it may not be hindered as it was last year. Our society may be called the originator of that alliance, which has for its great aim the "encouragement among students in general, and among theological students in particular, of an active interest in, and, so far as possible, a consecration to missionary work, both home and foreign." All the students who took part in the first convention held in Toronto, two years ago, remember with feelings of pleasure and thankfulness the good they then received. Our society appointed Mr. John McGillivray to read a paper at the meeting next fall, and no doubt another student at least will be appointed early next session to accompany him as delegates from Knox College.

The Treasurer's Report showed that the funds of the society are in a good state, notwithstanding the debt at the beginning of the session. For this desirable result the thanks of the society are due to the many congregations and Sabbath Schools of our Church that came to our help in time of need.

The students appointed for the coming summer, and their fields, are as follows:—

1. Manitoba and North-West—A. Manson, to Long Lake; H. R. Fraser, to Buffalo Lake; J. J. Elliott, to Cut Arm Creek; A. R. Barron, to Riverside.

2. Muskoka and Algoma—A. E. Mitchell, to Little Current; D. G. McQueen, to Byng Inlet; T. Nattress, to Blind River; W. A. Bradley, to Cockburn Island; W. J. Clark, to Baysville; R. J. M. Glassford, to Waubaushene; Hope Ross, to McConkey; D. Perrie, to Coboconk; J. Gilchrist, to Mud Lake; P. J. Pettinger, to Bethune; P. McNabb, to Franklin; M. P. Talling, to Morison; E. B. Steele, to Sturgeon Falls.

J. L. C.

GLEE CLUB.

THE College Glee Club has had another very prosperous year. In past years one of the most serious difficulties has been in connection with the defraying of expenses. This year, however, the state of the finances is everything that could be desired. All obligations have been fully met, and the club starts upon another year with a goodly surplus in the treasury. During the Christmas term two concerts were given, one in Paris and the other in Brantford. On each occasion the audience was large and appreciative. In Paris the performance, for various reasons, was not quite up to the mark but at Brantford the club fully redeemed itself by giving a concert in every way worthy of its record. Judging by the friendly remarks of the city press the singing was highly appreciated by all. The members entertain very pleasant recollections of their visit to these places. The pleasant homes into which they were received and many kind friends they met will not be soon forgotten. These were the only concerts given by the club outside the city.

In January the annual concert was given in the Asylum with more than the usual heartiness. The college songs were sung, as only college men can sing them, apparently to the great delight of the listeners who are debarred from so many of the blessings that bring happiness and brightness into the life. One of the members was heard to remark afterwards that he always felt at home at the asylum concerts.

The singing of the club at the public debates was attended with marked success. Not only were the selections rendered with vigor and precision, but the pieces themselves were of such a character as could not fail to please.

The club enters upon another season with every prospect of success. The financial position is sound, the newly elected committee energetic and efficient, musical talent is not lacking in the college, and there seems no reason why the session of 1886-7 should not be a bright era in the history of the club. Still, while this is true, we must not close our eyes to the fact that a heavy loss is sustained by the graduation of four of its most efficient members, Messrs. Haddow, Tibb, Haig and A. U. Campbell. To the services rendered by Messrs. Tibb and Haddow it is only fair to make special

reference. For several years past they have taken a prominent place in all the public concerts given by the club. To their active interest and useful counsel whatever success has heretofore attended the efforts of the club is in a large measure to be attributed. Their departure leaves a blank which it will be hard to fill. We trust that nothing will be left undone, by careful practice and judicious infusion of new talent, to keep the future records of the club in every way worthy of its past attainments. Officers elect for the incoming year are the following :—Hon. President, W. Mortimer Clark, Esq.; President, J. A. McDonald; Secretary, R. M. Hamilton; Councillor, J. N. Elliott. The leadership is again entrusted to Mr. Collins, who since its inauguration has rendered such efficient service in connection with the club.

J. J. E.

FOOT BALL CLUB.

IF we must judge the successes of our foot-ball club by the number of matches in which the goals won exceeded those lost, or by the number of articles in the sporting columns of the daily papers lauding the fine dribbling of one, the skilful passing of another, or the artful dodging and heavy charging of a third, then we are forced to acknowledge that the season of 1885-6 was, in comparison with former years, a failure.

Only three matches were played by the first eleven, all with 'Varsity Club. The first failed to decide; the second resulted in favour of Knox; the last was won by 'Varsity.

This, compared with the record of past seasons, is a very poor showing. But we believe there are truer tests of success than those mentioned. The main advantage to be gained by the existence of a club is not to win for its best players public applause, but rather to secure for its members proper exercise and recreation. Past experience in connection with series of cup ties has shown that these have not been secured either for the *δι πολλοι* or for their representatives, the first eleven, when, with the mercury below freezing point, the former shouted themselves hoarse and the latter strained to its highest tension every muscle. Two circumstances tended to

the success of the club last year ; first, a ground has been fitted up at the rear of the college, which, though not so large as that prescribed by the Association, nevertheless suited well the purpose designed. Second, the club was divided into five groups, between which a series of matches was arranged to decide what group should hold the college championship.

The hopes of the proposers of the scheme were more than realized. Each player found himself a member of a foot-ball team, and as he felt the responsibility of his position his skill and interest in the game increased accordingly. November rains flooded the campus before the championship could be decided, but not before the success of the scheme was assured. At the annual meeting the following committee was elected for 1886-7 :—President, D. G. McQueen ; Vice-Président, J. J. Elliott ; Sec.-Treasurer, R. M. Hamilton ; Curator, J. A. McMillan ; Councillor, P. J. McLaren.

A. McD. H.

Closing Day.

AFTERNOON.

THE session of '85-6 closed on Wednesday, April 7th. The examinations were all over on the Saturday previous, and, as in past years, a number of students left the city on that day by the first train. A few of these returned before Closing Day and, with the rest, seemed anxious about "the results." But there was a glorious uncertainty about these results. The examiners were not very communicative. They seemed sworn to secrecy this year. "Mum's the word" for an examiner.

At three o'clock on Wednesday afternoon, Convocation Hall was filled by the graduates and friends of the college. Rev. Principal Caven presided, but, owing to a severe cold which prevented him speaking above a whisper, he was unable to take his accustomed part in the exercises of the day. On the platform with Dr. Caven, were seated:—Rev. Professors Gregg and McLaren, Dr. Daniel Wilson, of University College; Rev. Principal Sheraton, of Wycliffe College; Rev. Dr. Reid, Rev. Dr. Proudfoot, London; Rev. Dr. Laing, Dundas; Rev. Drs. Torrance and Wardrope, Guelph; Rev. Dr. Beattie, Brantford; Rev. E. D. M'Laren, Brampton; and Messrs. W. Mortimer Clark and Thomas Kirkland. The proceedings were opened by the singing of a psalm, the reading of a Scripture lesson by Rev. Dr. Gregg, and prayer by Rev. Dr. Sheraton.

Rev. Dr. Gregg, after expressing thankfulness for the unusual exemption from sickness with which the professors and students have been blessed during the session, and having referred to several other college matters, read the following report of the Board of Examiners:—

EXAMINERS' REPORT.

The following scholarships were awarded:—

FIRST YEAR.

Bayne Scholarship, \$50, for Hebrew—D. Mackenzie, B.A.

J. B. Armstrong Scholarship, \$50, Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A.

Goldie Scholarship, \$50, Exegetics—D. Mackenzie, B.A.

Gillies Scholarship (1), \$40, Church History—A. R. Barron, B.A.

Dunbar Scholarship, \$50, Apologetics—J. G. Shearer, J. J. Elliott, B.A.

Gillies Scholarship (2), \$40, Biblical Criticism—A. J. McLeod, B.A.

Hamilton Scholarship, \$40, best average by student who has not gained another scholarship—C. A. Webster, B.A., J. G. Shearer.

SECOND YEAR.

J. A. Cameron Scholarship, \$60, General Proficiency—A. E. Doherty, B.A., C. W. Gordon, B.A.

Knox church (Toronto) Scholarship (1), \$60, Systematic Theology—A. E. Doherty, B.A., J. A. MacDonald.

Knox church (Toronto) Scholarship (2), \$60, Exegetics—C. W. Gordon, B.A., J. McGillivray, B.A.

Loghryn Scholarship, \$50, Apologetics—D. A. McLean.

Heron Scholarship, \$40, Church History—Jonathan Goforth.

Torrance Scholarship, \$50, best average, etc.—J. McGillivray, B.A., J. Argo,

THIRD YEAR.

Burns-Bonar Scholarship, \$80, General Proficiency—W. Farquharson, B.A., R. Haddow, B.A., J. McKay, B.A.

Fisher Scholarship (1), \$60, Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig.

Fisher Scholarship (2), \$60, Exegetics—R. Haddow, B.A., W. Farquharson, B.A., J. McKay, B.A.

Boyd Scholarship, \$40, Biblical History—J. McKay, B.A., R. C. Tibb, B.A., J. L. Campbell, B.A.

Cheyne Scholarship, \$40, best average, etc.—R. C. Tibb, B.A., J. L. Campbell, B.A.

SECOND AND THIRD YEARS.

Central church (Hamilton) Scholarship, \$60, Church Government and Pastoral Theology—R. C. Tibb, \$10; J. L. Campbell, \$10; A. U. Campbell, B.A., \$40.

Smith Scholarship, \$50, Essay on "Love of God in Relation to His Justice."—John McGillivray, B.A.

Brydon Prize, \$30, special examination on Decrees of God—A. E. Doherty, B.A., J. McKay, B.A.

FIRST, SECOND AND THIRD YEARS.

Clark Prize (1), Lange's Commentary, for New Testament Greek—D. McGillivray, B.A.

Clark Prize (2) Lange's Commentary, for Old Testament Hebrew—W. Farquharson, B.A.

Gaelic Scholarship, \$40, J. L. Campbell, B.A.

FIRST AND SECOND YEARS.

Prince of Wales' prize, \$60 (for two years), Essay on "The Doctrine of Evolution in Relation to Theology and Morals."—Donald McGillivray, B.A.

The scholarships were not given uniformly to those who were first in the classes, because of the understanding that a student shall not, as a rule, receive more than one scholarship. He then read the list of the students standing first in the different subjects, as follows :

FIRST YEAR.

Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A., D. McKenzie, B.A., equal.

Exegetics—D. McKenzie, B.A., D. McGillivray, B.A., equal.

Church History—D. McGillivray, B.A., A. J. McLeod, B.A., equal.

Apologetics—D. McGillivray, B.A.

Biblical Criticism—A. J. McLeod, B.A.

Christian Ethics—A. R. Barron, B.A., A. J. McLeod, B.A., equal.

Biblical History—D. McKenzie, B.A.

SECOND YEAR.

Systematic Theology—A. E. Doherty, B.A.

Exegetics—C. W. Gordon, B.A.

Apologetics—D. A. McLean, C. W. Gordon, B.A., equal.

Church History—D. A. McLean.

Church Government and Pastoral Theology—A. E. Doherty, B.A.

Christian Ethics—C. W. Gordon, B.A.

Biblical History—C. W. Gordon, B.A., A. E. Doherty, B.A.

THIRD YEAR.

Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig, equal.

Exegetics—R. Haddow, B.A.

Biblical History—J. McKay, B.A.

Church Government and Pastoral Theology—J. McKay, B.A.,
and W. Farquharson, B.A.

Christian Ethics—W. Farquharson, B.A.

DEGREE OF B.D.

Dr. Gregg, continuing, said that examinations had also been held for the degree of B.D., three candidates presenting themselves for the first examination. One of these appeared also at the second examination. The following passed in the first department :—Rev. D. M. Beattie, B.A., Princeton ; Rev. Peter Wright, M.A., Stratford, and Rev. Mungo Fraser, M.A., Hamilton. The following passed in the second department, and would be admitted to the degree of B.D.:—Rev. Peter Wright, M.A., Stratford ; Rev. D. M. Ramsay, B.A., Londesboro' ; Rev. W. M. Martin, Exeter ; Rev. C. D. Macdonald, B.A., Thorold.

Rev. E. D. McLaren, B.D., presented these four gentlemen to the Principal to receive at his hands the distinction the Senate had decided to confer upon them.

Principal Caven placed upon the candidates severally the hood of the degree, and expressed his congratulations.

DEGREE OF D.D.

Rev. Dr. Wardrope presented Rev. James Middlemiss, of Elora, and asked the Senate of Knox College to give him a place among the graduates as a Doctor of Divinity. Rev. Dr. Laing presented Rev. John Thompson, of Sarnia, referring to him as a distinguished graduate of the college in every way worthy of the honor. Principal Caven, in the name of the Senate, conferred the degree of D.D. on these gentlemen. Dr. Middlemiss in reply accepted with thankfulness the honor conferred upon him by the Senate, recognizing the responsibilities connected therewith.

Dr. Daniel Wilson, who was then called upon, was received with hearty applause. He said that he had long looked with pleasure on the high standing that Knox College takes as a theological school. Years ago he pointed to Knox College as an exemplar for that branch of the Church to which he belonged. He felt an interest in Knox as being identified with his own University College. On the Senate of Toronto University they learned to look on the wise

counsel and judicious advice of the Principal of Knox College as a special aid and service to them. Continuing, he expressed his sympathy with the idea of national education in contradistinction to denominational education, and trusted that there would be hearty co-operation between the theological colleges and University College in building up a system that will be a model for the provinces yet to be formed in the North-West.

DIPLOMAS.

Graduation diplomas were presented by the Principal to the following gentlemen who have completed their college course:—Geo. Ballantyne, A. U. Campbell, B.A., J. L. Campbell, B.A., J. R. Campbell, S. S. Craig, A. H. Drumm, W. Farquharson, B.A., A. McD. Haig, B.A., R. Haddow, B.A., G. F. Kinnear, B.A., K. McIntyre, John MacKay, B.A., D. S. McPherson, B.A., W. Patterson, J. H. Simpson, R. C. Tibb, B.A., T. Wilson.

This completed the academic part of the closing exercises. After the doxology was sung the benediction was pronounced by Rev. Dr. Proudfoot.

THE FIRST ANNUAL COLLEGE SUPPER.

THE academic part of the day is gone, congratulations have all been exchanged, good-byes to fair friends spoken, the grads with high hats (notably those of '85) trying hard to look superior and patronizing and failing lamentably, have left the entrance hall, and we the undergraduates, free, wild, triumphant over the examination fiend, troop into the dining-hall arm in arm and awfully jolly, and sit down to our first annual college supper, with our honored guests, the class of '86.

This is our first purely college social event. Let us make it great and memorable. There is one table from end to end of the hall, fitting on to another at the further end with which it makes a T—one table still—'86 at the top where they belong, and the rest of us anywhere we please. Never mind our year, for we have not yet found ourselves in our new dignities. The president rings the bell, all stand, and sing out with our hearts in our voices "praise God"—aye, surely we well may—a stray grad of '85 leads in prayer

with all standing. Then we proceed with the *menu*. We open with oysters in a variety of forms, proceed with turkey and ham with a tit-bit from *Bacon*, till we are brought up at pastry, with a remark under the head of puffs, from Capt. Cuttle: "Wall, I'll be blowed!" We recover our wind and start afresh on cake, chocolate and coconut, "for he's going to marry *Yum Yum*" (Ko Ko). We pass the kisses, for they are only "such stuff as dreams are made of," slip outside the jellies, crack a few nuts and jokes and *nunc est bibendum*, and the word is *ὄμως τερπόμεθα πάντες*. We do *τέρπω* in speeches, and toasts and choruses and lemonade.

Our dignified and worthy President of Tables, old John L., rises amid enthusiastic cheering and proposes the toast "Knox College," and does it well. We respond with Tibb leading in "Upidee," the nearest thing to a yell we know. Farquharson proposes the good health of "Our Professors," and speaks of all they have done and are doing for us, of their kindly sympathy in our work, of their valuable help in class, to which we all give enthusiastic approval. Then comes McKay, presenting the "Grads." He speaks of the high position held by the grads of Knox in this country and in other lands, represented in London, England, by such men as Dr. Donald Fraser and Dr. J. Munro Gibson; in India, in Formosa, in Trinidad, in Central America, in Africa, and in our own North-West, by men doing noble work. We are proud of them he says, we hope to follow them. Then look at '86—what shall we not hope from these? True, for six months they are to be partially hidden, but then think of the brilliant bursting forth afterwards. We all agree, as does Mr. McNair of '85, in a witty speech—we do not retail the jokes—but our hearts go out to you all, dear grads, and we are proud to think of you and honor you for your noble work and your noble selves from Edmonton to India. The president calls for the next, and Gordon rises to propose the toast of the evening, "The Class of '86." Calling for support he strikes out with the emphatic declaration, "they are jolly good fellows," and then proceeds to prove it. But steady all! we sober up as he goes on, for he is talking of the boys going to leave us—we forgot that—no more coming back for them. He goes from the President of the Dining Hall, Mr. J. L. Campbell, to the President of the Missionary Society, Mr. Farquharson, then a word of remembrance for Mr.

McKay, the President of the Literary Society ; he makes us think of how much these have done for the college. But time goes on, and so must the speech. He cannot stop to mention Haig, the foot-ball hero ; Craig, with his magnificent beard, and all the rest of them, one by one, but he must pause one moment, for he has come to an *institution* of the college, and he wonders how Knox can run on without Tibb, and what the N. W. corner will do without the old-time inmate of 15, and the Glee Club, and the Library, and (though he does not say it) how he will do himself. We won't forget Dick. But give him time for just one more while he says a few kind words of his other half, who, when he goes, will take away "half his heart ;" and as he speaks we all wonder what we shall do with Haddow. But now, Gordon, you've gone far enough ; you had better stop while you can. He pulls up and can only wish the old boys good-bye and God-speed. Haddow replies, but the words come not so easily as usual, but yet he has a joke left in him, and he must get it out, but it is not very good. Bob, never mind ; many a good one have you made us before. McIntyre follows, beginning with "Mr. Chairman, *ladies* and gentlemen," and after the shouts cease tries again with "Brethren." A few kind words of thanks, and now it is our turn. Craig proposes *us*, "The Undergraduates," taking advantage of his position to make pleasant remarks for our encouragement ; pointing us to the goal at which '85 has arrived, he bids us take heart, for often great things have small beginnings. We thank him through McQueen in a rattling speech, followed by Webster, and Crawford quoting poetry. Then tears drop inwardly while a quartett is sung, "Evening Bells." We brighten up, however, and receive with great cheering McGillivray's toast, "Sister Colleges." Kinnear replied for Montreal, and Duncan *intensely* for the 'Varsity. Mustard wants to get up and say something, but we hold him down and he has to take it out in yelling for the 'Varsity. The toast to the ladies is proposed with great feeling by Graham, who seems to be drawing largely from personal experience, and who is succeeding in most happily expressing our sentiments. One more toast, last but by no means least, by Tibb, in honor of "Our Host and Hostess," of whose unvarying kindness and care we have all had so many proofs. Now the last has come. With hands clasped we sing together for the last time—ah ! the last time, "For

Auld Lang Syne, My Dear." Sing it out boys, the tears are not far away, so sing the louder, and be sure we shan't forget "the days of auld lang syne." A fellow jumps on a chair and waving his hand calls for cheers for '86, and we give them and a tiger, and with those cheers ringing in their ears '86 passes out into the fight. God bless them, one and all.

C. W. G.

THE EVENING.

FOUR years ago it was thought good to hold an evening meeting upon closing day in one of the city churches. Many of the friends of the College,—business men, could not make it convenient to attend the exercises during the day, but were free to come in the evening and would gladly do so. Besides, it was almost impossible to crowd all the business of closing into one meeting and give each part its due share of attention. Two meetings have since that time been held, one in the afternoon and a second in the evening. Naturally the afternoon took on a mere academical character, while to the evening were assigned the more literary and popular parts of the exercises.

As in the afternoon so in the evening the graduates in the various departments occupy the most prominent place. The recently created Doctors of Divinity beam benevolently upon the newly-fledged Bachelors, while these in turn look kindly down upon the more lowly graduates in Theology. So engrossed is the public mind with these that it has little time for more than a passing thought to the mass of students struggling upwards to like distinction.

The evening meeting was held this year in the Central Presbyterian Church, which was just comfortably filled by the friends of the College and students. Perhaps on account of its size, perhaps from some other reason, the class of 1886 came in for more than the usual share of attention this year from the various speakers of the evening. Its membership was the largest of any class graduating from Knox, numbering seventeen.

Principal Caven was unfortunately suffering from a severe cold and so was unable to preside, but his place was ably filled by Rev. Prof. MacLaren.

A part of the 102nd Psalm was sung. Rev. P. McF. McLéod read a portion of Scripture and led in prayer, after which Prof. MacLaren briefly addressed the graduating class. He spoke most kindly and earnestly to them of the work upon which they were now entering. They had just finished the prescribed course of academical study. When they commenced it the period assigned may have seemed altogether too long. Looking back upon it now as completed, he was sure none would think it too long, rather the opposite. Their years of study were not over, they were just begun. It would be found necessary to go over again step by step the ground they had traversed, not only exploring and mapping out every part, but making each portion their own; bringing it under tribute, and making it yield to their own good, to the strengthening of others, and to the glory of their Master. He spoke of the pleasure they as Professors had experienced in the course of the class now graduating. As students they had evoked interest, much more would they do so as they now went forth as ministers of the Gospel. Their success in the active ministry was in no small degree the success of those under whom they had been trained. Their course would be followed with interest and their history noted. He assured them that the Professors would rejoice in the success of their former students, and sympathize with them in their disappointments and sorrows. With sincerest desire did he now wish them God speed in their work.

Prof. MacLaren's words were listened to with earnest attention. They were felt to be words from the heart of one deeply in earnest, and it was known to be no vain speech when he assured those who had sat under him that they should be remembered by him. They in turn will long, we are sure, cherish the memory of the kind words and kinder heart which prompted them, as they go forth to all parts to labor for Christ.

The graduating class had chosen Mr. Robert Haddow as their representative to speak a few words of farewell to their former fellow-students and to their many friends in Toronto. Briefly disclaiming any attempt to impart information to either the Professors or the audience, Mr. Haddow proceeded to what he did wish to say, some few words that might serve to help those whom as fellow-students they were leaving behind. To them he said: "It will

not be long—only a few years—before all of you will have stood in the position we now occupy, with your college days all behind you, and the great world before, looking out to the mighty work which you venture in the name of God, and trusting in His strength to undertake. I do not know what the thoughts will be that will fill your minds then. I know that with myself the overpowering thought is: how unequal, how unworthy we are for the work. I suppose one is bound to feel this as he realizes what that work is, and yet we cannot but feel that we might have been better prepared than we are if we had chosen. And so our words of advice to those who follow us are these: Strive with all your might; use every opportunity to fit yourselves for your life work! What is that work to be? We wish to do good to our fellow-man and to advance the glory of God our King. Love to God and man must be our inspiring, controlling motive."

Continuing, Mr. Haddow pointed out how this love could be cultivated. We cultivate love towards our fellow-men by knowing them, by associating with them, by giving scope and opportunity to the human part within us to grow. Again, we learn to love them by loving them, that is, by loving them practically, by doing something for them. So, too, we learn to love God by associating with Him, by meeting with Him every day in His word and in prayer; and also by putting what love we have to Him into practical exercise. While this should be the chief motive to all work the instrument by which we are to accomplish it, is the word of God. Hence the great object of our course at college—to know that Word, to learn what it is, and how best to handle it. We must be convinced that it is the Word of God, and the most sure proof of this to the Christian is the effect which it produces upon his own heart. But if at times we are perplexed and despondent because of the specious arguments of the unbelieving, 'the quickest and surest apologetic is to turn straightway to Christ,' for we cannot be content to drift hither and thither without any chart or compass, at the mercy of every tide and shifting wind. And if we want some leader, to whom can we go but unto Christ. In addition to the various branches of study now pursued, all of which are necessary; and alongside of each, there should be the study of this Bible, as a book. Applying this to systematic Theology, what could be more interesting than to

note in the Revelation given to us the first emergence of a doctrine and, tracing it through, note the development indicated, as from time to time it again appears, till in the Gospels or in the Epistles it stands forth complete in every part. We should come to this study in a spirit of sincerity, and should pursue it for its own sake, not for distinction in class lists, nor for fame alone, but for no lower motive than for the Truth's sake, and for the sacred use for which it is intended.

In concluding his address Mr. Haddow said : " On behalf of the class of 1886 I must now say farewell to you all. To you our fellow-students to whom we wish—as we know you do for us all—prosperity and success ; to you our Professors to whom we owe a debt of gratitude that we can never pay, for the able, patient teaching we have received from you ; to you the people of Toronto whom we thank from our hearts for all your kind and genial hospitality—to one and all we say 'good-bye.' We can say nothing more appropriate, there is nothing we would rather say in parting than those old familiar words. They mean 'God be with you,' and what can we wish for you better than that."

Dr. Thompson, of Sarnia, upon whom the degree of Doctor of Divinity had been conferred in the afternoon, was next introduced by the Chairman. He briefly expressed his sense of the honor conferred upon him by the Senate of Knox College. He felt that he was an Alumnus altogether unworthy of this marked distinction, but accepted it gratefully at the hands of his Alma Mater. Then directing his remarks more particularly to the graduating class he spoke to them of the greatness of the work they were about to undertake. Among all great things which God called upon men to do for Him this was the greatest. They were now going out into the world to enter upon this work. In that capacity certain duties devolved upon them as servants of God, as men, and as Alumni. Speaking more particularly of the last of these, their duty was to cherish their college. They would be unworthy the name of graduates if they did not. It was the duty of every Alumnus to think well of and speak well of his college. The speaker had no sympathy with the cry that there were too many colleges, nor with the kindred cry that they should be consolidated in one or two. Each college had its own special friends, and they were more likely to

draw out the latent—very latent—energies of the people towards collegiate establishments, by leaving things as they were, than by changing them against the real wish of some, and the pretended wish of many.

To the student as a man he counselled the careful study of three great volumes, which he should always have by him no matter what others he might want. These were the volume of nature, the volume of human life, and the volume of God's Word. Knowing these, they should be wise; ignorant of them, all other knowledge would be comparatively useless to them.

Rev. G. M. Milligan, of Old St. Andrew's Church, Toronto, then delivered an address upon the nature and requirements of preaching, or the relation that should exist between preacher and hearer. He deprecated the cry, now so prominent, that there should be more teaching of the Bible in our colleges. Each Professor, he averred, was teaching the Bible in the teaching of his special department. But to the graduate leaving college for the more active work of the ministry, there must be no slackening of interest, nor abatement in his study. He was the proclaimer of a message, that message was found in the Bible. It would not do for him to rest on the statement of the truth he found there in isolated texts. He must study the Bible, not as a mass of aggregated atoms, but as a whole. Everywhere he would be met by the characteristic question of the age, How did these things come to be? And he must be prepared to give reasons for his statements. He must be able to give some answer to the questionings of those about him if he is to influence them. To do so the preacher must know the book which contains his message, as a whole; must know the bearings of every part upon a certain truth or doctrine; must be familiar with it in its dawning in the earlier books of the Old Testament, and be able to trace it through its course of development, till it attained perfection in the clearer revelation of the New Testament.

Then, the preacher must know these truths in their original settings. He must be familiar with the history and with the geography of the Bible. The truth would thus become vivid and impressive to himself, and only when he was so impressed could he hope to present it graphically and forcibly to his hearers.

Such a study of the Bible meant work. He warned those now going out against the tendency to mysticism which was abroad. They must use means if they are to attain to any definite end. They were now entering upon one of the hardest professions a man could undertake. If they were content to sit idly down and yield to mysticism they would inevitably fail; if, on the other hand, they were resolved in the strength of God to go manfully forward, they must succeed. The speaker closed with an earnest appeal to the members of the class to be faithful in the work they had undertaken, and with the most sincere wishes for their prosperity and usefulness.

The meeting throughout was a most enjoyable one, a fitting close to one of the pleasantest of the closing days of Knox College.

R. C. T.

Editorial.

OUR POSITION.

WITH the present issue the volume of the KNOX COLLEGE MONTHLY for 1885-86 closes. We are glad to be able to conclude our year with a number in regard to which we feel that it is no breach of modesty to say that it is a credit to college journalism. That we can afford to publish a magazine of this size bears witness to the efficiency of our business management. It gives us pleasure to announce as the result of the operations of the past year a good financial surplus. For this we must thank our advertising patrons and our subscribers, though we trust that all of these found themselves more substantially repaid. Our thanks are due also to the contributors both graduate, and undergraduate, who helped so materially to make our journal a success. It is particularly gratifying to notice the increased interest which is being shown in this way. Many encouraging letters of commendation have been received, and many appreciative notices have appeared in various journals. Several of the religious and educational periodicals have done us the further honor of quoting largely from the MONTHLY.

Some of the college papers have found fault with us for being heavy. One of our exchanges was much troubled with the fear that we have lost sight of the true vocation of a college journal. We were informed that the object of a college journal should be to give opportunity to students to exercise their pens. We frankly confess that this has not been our first consideration. We have endeavoured to present to our readers each month articles of real worth, and student contributions, like those from other contributors, were judged and admitted on their merits. We have aimed to conduct a journal which would reflect the thought of our alumni and other friends of the college as well as that of the undergraduates. In doing this, we believe the MONTHLY has an important place to fill. It is this belief that makes us confident that the success of the past is only the beginning of still greater prosperity.

Here and Away.

“AWAY!”

SEVENTEEN received graduation diplomas last week.

THE Closing Exercises were more interesting and enjoyable this year than ever before. Everything was a success.

THE following appointments were made by the Senate at its last meeting:—Latin Tutor, C. W. Gordon, B.A. (re-appointed); Greek Tutor, D. MacGillivray, M.A.; Librarian, J. McD. Duncan.

THOSE who missed the First Annual Supper missed the event of the season. Some of them have repented already; but repentance came too late. They will never have another opportunity of being at the First Annual Supper. The bill of fare was complete, and “the fellows say” the speeches were far better than those given at the Alumni suppers. And so they were.

FOUR B.D.'s and two D.D.'s were added to the list this year. Rev. Dr. Thompson is the youngest D.D. from Knox. He graduated in '63, and has been pastor in Sarnia for twenty years.

ONE of the advantages of Election Night in the Literary Society is that an opportunity is afforded some members of showing their interest in the Society by attending one meeting during the year. By being absent from all ordinary meetings and attending on Election Night, they are prepared to cast an intelligent vote.

THERE has not been one case of sickness in the college this session. This is not to be attributed to the perfect sanitary arrangements of the building, for the sanitary arrangements are not perfect. In fact it seems like special providence that we have been preserved from disease so long. Improvements should be made during the summer vacation.

THE articles on “Misconceptions of Calvinism,” from the pen of Rev. Dr. Middlemiss, Elora, which appeared recently in the *Presbyterian Review*, are worthy of a careful reading by all. They are calmly and lucidly written, showing nothing of the “pize-fighting” style employed by many controversialists. These papers are reprinted in book form and published by the Presbyterian News Co., and should be widely circulated.

THERE was no little consternation among the students when it became known that the Home Mission Committee would oppose the ordination of all graduates who did not put down their names for mission work as required by the Assembly's law. Independence is a nice thing, but he is a wise man who respects authority. A church court is a bad thing to run against.

THE work of the Editors of the MONTHLY was greatly lightened this year by the promptness with which their requests for articles were acceded to. Still the work was heavy; and in view of this it was proposed at the last meeting of the Staff to give the members of the Committee six months leave of absence, each to retain the privilege of defraying his own expenses. This being agreed to, the following arrangements were made: R. Haddow spends

the summer at Dalhousie, N.B.; J. L. Campbell goes to Manitoulin for a year; R. C. Tibb leaves for the North-West in June; C. W. Gordon will spend the greater part of the summer at "The Manse," Harrington. J. A. MacDonald rusticates at Rosseau on Lake Rosseau, Muskoka; A. J. MacLeod thinking a summer on the prairie would be beneficial, will make his headquarters at Gladstone, Man. R. J. M. Glassford, Business Manager, has gone to Waubashene; and C. A. Webster, Treasurer, will divide his time between Dundalk, Goderich and Toronto.

THE subject of church music is receiving considerable attention just now. In St. Andrews', where the singing is probably as good as in any church in the city, congregational rehearsals conducted by the organist, Mr. Fisher, are held every Saturday afternoon, when the psalms and hymns for the following Sabbath are practised. This plan might, with profit, be adopted in the majority of churches throughout the country.

SPEAKING of church music makes one think of the "attraction craze" that struck some of the city churches not long ago. The advance agent goes through the streets posting the advertising bills. No expense has been spared to make church-going a pleasure. Great attractions! Good programme! Fine music! Special soloists! Cornet and organ accompaniment! Come one! Come all!! A sermon? Well, yes; there must be a sermon. But no one need stay away because of the sermon; it will not be long; and it may be nice too. Anything to draw the crowd. We worship numbers, among other gods, in this polytheistic age. So the sermon and singing are made to catch the crowd. You are sure of a good programme every time at a "Toronto Sunday Pop."

THE next meeting of the Alumni Association will be held in October. Let every effort be put forth to make it a success. The students and graduates should work it up during the summer months. Let there be a large attendance of graduates. Dr. Thompson, in his address at Central Church on Closing Day, said that the man who loses love for his Alma Mater is a "contemptible man." If this be true—and it is true—we know some graduates who come perilously near being "contemptible." We know of men who were present at the closing exercises only once during a six years' course, and that was when they received their diplomas. (It is a good thing diplomas are given.) We need more *esprit de corps* in Knox. How is it to be developed? Who's going to "heat up de camp"? The Alumni Association is one of the best means. Let it be made strong and enthusiastic. Railway certificates, programmes, etc., should be sent out in good time. Any information respecting the Association or its meeting in October, will, we are sure, be gladly given by the President, Rev. A. Gilray, Toronto, or by the Secretary, Rev. G. E. Freeman, Deer Park.

ONE hundred and six volumes have been added to the Library this year. Of these ninety-eight were donated,—not a very large number, certainly. The remaining eight were all purchased for the Library. Think of it, eight volumes in one year! Where is the Library Fund? This is one of the points which should be considered at the next meeting of the Alumni Association. It is surely not unreasonable to say that at least five hundred volumes should be added to the Library every year.

"FUTURE PUNISHMENT," by Wm. Cochrane, D.D. We have recently seen a copy of this work and confess that we are greatly disappointed with it. Not with the author's part of the work; that fully sustains Dr. Cochrane in his well-won position as an author. But the publisher's work is not equally satisfactory. The book seems to us to be poorly bound; the cover tastelessly decorated with profuse gilding and grotesque figures reminding one of Chinese representations of spirits in torment. The title page seems elaborately got up for display; and to crown all, there are scattered through the pages of the work a number of Gustave Dore's illustrations designed for Dante's "Inferno," and "Divina Comedia." Now, to say nothing of the fact that there seems to be no connection between the portion of the text where these appear and the illustrations, is it not rather incongruous to scatter through the pages of a popular theological work, illustrations designed for a highly imaginative poem? "Future Punishment—Illustrated," is not one of the books we would put into the hands of a person suspected of heresy on that particular doctrine.

EXCHANGES.—It is with regret that we take leave of our Exchanges for the present session. We have become attached to them, and their regular appearance on our table has given us real pleasure. They have been worthy of our respect. College journalism has advanced during the past few years. This year's exchanges are considerably superior to those received in '82. Then, too, the MONTHLY has, on the whole, been well received by our exchanges this year. Criticisms, with few exceptions, have been favorable. Some have complained of the MONTHLY as being "solid" and "sound"—terms of commendation in these days when solidity and soundness are so much needed. It is complimentary rather than otherwise to say—as one has said in the course of a somewhat caustic review—that the MONTHLY is not the kind of journal one would take up to read between lectures or when tired. Writers in the MONTHLY write because they have something worth saying, and its readers are not expected to read simply for pastime. We wrote replies, on several occasions, to some of these criticisms, but, through miscalculations on the part of the printer, they never got beyond the proof-reader. For this we are now thankful. Anybody can be cynical or sarcastic. It does not require much brains to write bitter things. Any crank can find fault. He only is helpful who shows the more excellent way. Besides, on reviewing the year's work we feel that our exchanges deserve praise, not censure. They have undoubtedly tried to do their best under the circumstances. They know their resources, and have made an estimate of their constituents. They probably know the majority of their readers, and whether they like "strong meat," or a milksop. Not knowing these things, we give no gratuitous advice, but commend whatever is good in each journal, believing that if there has been anything unworthy the editors have already found it out, and know best how and where improvement should be made. We bespeak for our successors on the Editorial Staff the same kindly consideration we have been favored with; and we assure our exchanges that, as they have been welcome visitors to us, so will they be next year, to our successors.