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THE CLAIMS AND EXPECTATIONS OF THE
CHURCH.

IN a former article we showed that the parent represents the child—a principle that obtains both in civil and religious affairs. When a parent lays hold of the Covenant he lays hold of it for his child also, and that child is held bound by the parent's act, and the Church regards him as so included till, by an after life of sin, he shows that he refuses to make the parent's act his own, and is resolved to separate himself. By faith Noah prepared an ark for *the saving of his house*, and from his day to our own he stands forth as a proof that a righteous parent obtains a blessing from the Lord, not only for himself but for his children also. The New Testament says, "By faith he saved his house." But this is just what the Old Testament history has recorded of him, "I have seen *thee* righteous before me, come thou and *all thy house* into the ark." Even Ham, who as far as personal character was concerned, manifestly deserved to perish with the ungodly world, was saved from the flood for his father's sake, and by his father's faith. This law runs through the whole Bible—"If ye have judged me to be faithful come into my *house*." No truth is more clearly taught in the Bible than this: that God blesses one for the sake of

another. He blessed the Egyptian for Joseph's sake; He remembered Abraham and sent Lot out of Sodom; He healed the daughter for the mother's sake, the son at the request of a pleading father, and the servant because of the faith of his master, when neither daughter, nor son, nor servant were aware of what was being done for them. God would have saved the doomed city for the sake of ten righteous men, and he blesses us all for His Son's sake. Neither with respect to this life, nor the life to come, does God deal with us as isolated individuals. Therefore when God and the people entered into covenant (Deut. xxix, 9-13) the adults for themselves, parents for their children, and masters for their servants, entered into covenant. So in the Sinai covenant parents represented their children and acted for them, when God promised to be a God unto them, and they promised to be His people, to have no other god than Jehovah, to keep holy His Sabbaths, to do no murders, etc. In this solemn transaction parents acted for their children, as they again were to act for theirs from generation to generation.

I. THE BAPTISM OF CHILDREN.

In virtue of this organic life, this filial relation, we baptize children on the faith of the parent, and baptized children feel (when they have grown up) that they have been dedicated to God, and this alone has been a gracious check on many a young life; the thought that their parents had given them up to God, and in loving trust committed them to the care of the Good Shepherd, made a serious impression on them and held them in many an hour of danger.

As a general thing, baptism for the children of the Church—the lambs of the flock—is desired and even earnestly sought for by the heads of families. Though many instances of carelessness and criminal neglect are constantly seen, where the children of professing parents are allowed to grow up without baptism, and are treated as if they were of the world and not of the Church. Such neglect is a great wrong committed against all the parties represented in the ordinance, in the *child*, the *parents*, the *Church* and the *Saviour* himself. It is a robbery of the birthright belonging to the young, and steps should be taken as soon as possible to remedy the evil. We are losing in spiritual power and

efficiency all the time because many of our people are not taught the nature and practical uses of the baptism of children, and the grand truths and principles to which the ordinance points. They fail to realize the holy binding which it lays upon them, bringing the home and all its members under law to Christ. That most precious and expressive which Christ appointed ought to be one of the most effective instruments for promoting Christian life and keeping the young in the fold where the Good Shepherd has put them. And yet sufficient advantage is not taken of it by parents, and our gross neglect becomes the occasion for blame against the ordinance itself, especially when the baptized are treated as aliens. We are persuaded that some comply simply because it is a custom, or an expressive rite, and not because they see the full advantage of it. With others it is merely giving a name to the child. Such would not be ready with an answer to any one who asked the question, *Cui bono?*

II. BAPTIZED CHILDREN MEMBERS OF THE CHURCH.

Baptists place their children outside of the Church and count them as alien from God's people till on a personal profession of faith they are admitted. The theory leaves the rising generation outside of Christian life, and their treatment of children differs from all the dispensations of God, and runs counter to His arrangements, which is proof sufficient that it is not of God. When in baptism the attention is fixed on the infant alone, without looking to anything further, we may be inclined to ask,—“What use is there in it? What can an infant know or do in the matter?” But a moment's reflection will show this to be a very limited and partial view of the ordinance. Without discussing now the *uses* of infant baptism, we remark that one grand design is fixing the attention on the rising generation, turning the hearts of the fathers to their children, making their godly upbringing an imperative duty, and putting the true type of their moral and religious growth before the Church, viz., that children are to grow up in the nurture and admonition of the Lord. Baptized infants are made and recognized as disciples in the school of Christ, with a view to their future instruction. The command was to disciple all nations, and this discipline applies to infants as well as to adults. For the word does not imply *previous* learning, not even

present learning, but *learning in design*. Not those who have finished, not those alone who are in course of instruction, but even those who may not yet have begun, if placed there for the purpose may be fitly termed disciples. It is their future training that is the chief concern, therefore the visible Church has charge of those children and is bound to watch over them and feel a responsibility for their godly upbringing. Not the parents alone, but the Church also—pastor, elder, member—have all a solemn duty in teaching them the fear of the Lord.

Circumcision laid a holy binding on the circumcised to conform to the will of God, they became debtors to do the whole law and must conform to its requirements, and as children were circumcised as well as adults, it lay as a solemn obligation on parents to teach their children the meaning of the rite: the truths to which it pointed and the standing given by it as the circumcision of God. In short, it fixed attention on the rising race and made their moral and spiritual welfare the chief concern of parents, and this is precisely the case with baptism now. When we take Scriptural views of baptism and know the care that is to be taken of the young as the lambs of Christ's flock, all unworthy views of the ordinance vanish and we see the place given to infant instruction and training to be worthy of the wisdom and love of God.

It cannot be too earnestly shown that baptised children are disciples of Christ, introduced into His school with a view to learning the lessons of His grace, as all children are in the State with a view to their full citizenship. And he who grows up and fails to make God his friend, is false to his position as a child of the covenant. It leads us on to holy ground and puts the lambs within the sacred enclosure, and guards them against sinful encroachment. Infant baptism establishes a tender and sacred relationship, and gives the baptised a title to the inheritance, and puts the key of our Father's house into their hands. And if they sell their birthright, fearful must be their guilt. Let parents never cease to press these things upon their children and to exhort them as children of the Church to make their calling and election sure. What a powerful influence it ought to have on the mind of the child, the constant feeling that his parents have dedicated him to the Lord through baptism and enrolled

him as a disciple, that he is in consequence to be constantly watched over by the Church, and that he is dear to the Chief Shepherd as a lamb of His flock. We can make the fact of their dedication, the plea with them before God, not to forsake the God of their fathers; we can plead *with* and *for* them the promise of the Covenant that God will give our child the blessing signified. We are permitted to plead with a Covenant-keeping God, and expect that as households worshipping together on earth in the Church below, so households will meet around the throne on high and rejoice together, ascribing eternal praise to our Father who is not slack concerning His promises. And what a gracious influence all this must have on the minds of Christian parents, their sense of the responsibility, as lying under vows of the Lord concerning their children, knowing that their chief concern is the moulding of their life, and that the charge to bring them up in the nurture and admonition of the Lord is a most solemn one.

III. A PRACTICAL MEASURE.

We would earnestly recommend the general practice observed by some congregations, of having all the baptised children and young people assembled in the body of the Church in the presence of the elders and parents, and addressed on the duties and privileges that belong to them as the children of the Covenant, on the sin and danger of apostatizing, and the need of taking their place and assuming the character and responsibilities that belong to them as members. This might be done at a special service, or better still, at the ordinary diet for public worship. It is said on reliable authority, that the vast majority of the children thus dealt with, grow up pious members who take their place as naturally in the Church as they do in the world. We cannot doubt it, for this is the Lord's own plan, which He will not fail to bless. Much is said about the best way of securing the conversion of our children, but this is a more excellent way, for this plan, if faithfully carried out, will render their conversion unnecessary, and by bringing them up in the nurture and admonition of the Lord, will prevent them from growing up in a life of sin. And this would lead our people and the whole Church to regard the baptism of children as a great spiritual reality, and not a mere formal rite.

IV. THE CHURCH'S HOPES REALIZED.

In this matter we do not act as sovereigns, but as ministers of God's mercy. We can neither give the child a new heart, nor predict with certainty its future course. The children of pious parents often grow up godless, but the reason of this can often be seen in defective training, and in those inconsistencies between the parents' theory and practice. I fully endorse the words of Richard Baxter on this point, who says, "Nineteen out of every twenty of our children, consecrated to God in their infancy, will grow up dutiful, orderly, and serious, and before they reached mature age will recognize their membership by a personal act with sincerity and to edification, if the Divine plan with respect to this matter were fully carried out."

The great change in the case of the young will develop itself gradually and concurrently with their daily life. They will grow into their Divine life as they grow into their manhood; from being babes in Christ, into the full stature of men. It is wonderful with what unanimity the leading men of the Church of God attribute their Christian character to early training. Such men as Augustine, Bishop Hall, Thomas Scott, Doddridge, Baxter, Cecil, and in short, all through the cloud of witnesses, we meet the same uniform testimony, "We are more than half what our mothers made us." (*Vinet.*)

How interesting, yet how solemn the position of those who have been dedicated to the Lord in baptism, and who grow up in the Church in the full enjoyment of all her privileges, but who have never complied with her obligations, and stand apart as aliens would do. To these young people themselves I would now say with all earnest affection: You do not avoid your responsibilities by simply refusing your recognition of them: We have to tell you that you are living in disobedience knowingly: you are proving false to the place given you, and which you now hold as a child of the Church: you are refusing to pay your vows to the Lord which He claims from you: and you are in consequence in danger of incurring His sore displeasure.

The baptism of these little children commits them to the Lord's side, and though they may live to deny Him, they can never escape those holy bonds that have encircled them from

infancy. To their latest day, though they may have grown up in sin we still regard them as prisoners of hope, and must continue to tell them that the vows of the Lord are upon them, and that all gracious influences have been thrown around them, and now combine to keep them in the fold, or bring back the erring when they have wandered away. So that even with regard to those who renounce their birthright, who leave their Father's house to live in riot and sin, the Church, if wise, must still bear with them and exercise a wise oversight, she will find room for the exercise of a large, Christian common sense, following them with her prayers, as parents do for their wayward children ; hope may have to look into the future through tears, for a father waits long before he shuts the door against his prodigal child, and always leaves a place in his heart for the prodigal's return, and when he meets him kisses away the tears of penitence from his cheeks.

V. VARIOUS EXPERIENCES OF THE CHRISTIAN.

Infant discipleship and growth in grace ought to correct the false philosophy of many in regard to a uniform experience in the Divine life which is insisted on. Additions are made to the Church by adult conversions from the world. We rejoice in this and hope it may be multiplied a thousand fold. But what the Church should most naturally expect is progressive sanctification, growth in grace from infancy, development from within. Paul was brought into the kingdom in one way ; Nicodemus in another ; and Timothy in yet another. Lydia was converted to the Christian faith, but her children were brought up in it, and each had an experience according to the circumstances. But because one man grows up in sin, and is converted late in life with accompaniments of law-work peculiar to itself ; it is wrong to teach that all must grow up in sin, children of the devil, to be converted late in life in order to be saved. That because there has been a crisis in the spiritual history of one man, there must be a similar crisis in the case of all God's people ; because one can tell when he is converted, all must be able to tell ; that because it was men and women who were converted and added to the Church on the day of Pentecost, this is the only way in which the Church can grow by additions from without ; and that faith was required in those cases in order to

baptism there can be no baptism without faith ; because Lydia was converted, her children must be converted, etc. All this is false reasoning and very misleading, because it applies that which is true only in certain instances and special occasions, to all cases indiscriminately. The growing of the divine life in the heart of a child, and its feeble apprehensions of duty, cannot be the same as in the case of an adult ; and yet all must admit there is such a thing as the informing of Christian character in the heart of a child. The experience of a jailer who had never heard of a Saviour till that memorable night from Paul's lips, and his children who would grow up in a Christian home, must have been very different. And that is a very partial view of Christian experience that does not allow for Paul's varying testimony who had been a fierce persecutor, as compared with that of Timothy who never was anything else than a child of God. Nothing short of criminal blindness would seek to squeeze all these into one mould. In the growth of an infant to manhood each day makes very little difference in stature and wisdom, and yet is these very additions that manhood is reached, and the imperfect years of childhood left behind. So grace, in the hearts of infants, like this gradual growth in bodily stature, though quiet and imperceptible, may not be the less real, yea is rather in harmony with all growth. It is often insisted on, that all who are Christ's must be able to tell the *time* and *place* ; the *when* and the *how* of a work of grace in the heart. A premium is put on this testimony, while the inability to do this is made by some an evidence of an unconverted state. But, we believe that in the great majority of cases our spiritual experience cannot be so mapped out. And the pressing for it in this form distresses and misleads many earnest souls, and overlooks wholly the very truth on which we are insisting. Many a child of God has been greatly troubled because their experience does not correspond to the descriptions of conversion which they hear spoken of. But why should the testimony of Paul to his conversion disturb the peace of Timothy who never needed to be converted, who knew the Scriptures from a little child. Let every growth spring from its own root, and develop in its own way, and then all life will be beautiful.

How many have had their peace broken, and their fears excited, because when hearing others tell of their convictions, struggles,

terrors, their spiritual throes, and then peace and joy, they imagine something must be lacking in them. Oh, see how it is with others, how definitely they can tell of the Lord's work of grace in their hearts! Oh, that we could be thus definite and tell the day of our conversion, and the method of the Spirit's work in our heart! But we could never discover our first act of trust in the Saviour, or the first dawn of hope, or the first influence of love. But this neither surprises nor alarms us. What if the Spirit meant you to have your own experience, and not another's, as He meant you to have your own life and work! What if it should be the same in grace as in nature, for who can remember his birth into this world? My son loves me, but I would not like if he could tell when he began to love me. My babe even is mine, though it cannot speak my name! We may wrong both ourselves and our Saviour; we may disparage the grace of God and grieve the Spirit by doubting our interest in Christ, because we cannot tell the things the Spirit never meant us to know. If the genuine fruits of the Spirit begin to appear in our life we need not be distressed if we cannot tell when they began to grow, or when bud or blossom appeared. The most important growth is under the soil. Paul could tell the day of his conversion to the Christian faith for he had grown up in a hard, cruel, Jewish home till the day God called him by His grace, and, moreover, it had around it the machinery of the supernatural. But Timothy could not tell, for he grew up in the nurture of the Lord in a Christian home, under the best of all instructors, a mother who trained him for the Lord from infancy. Paul referred to Timothy's superior advantages to that of his own and emphasized the blessedness of knowing the Scriptures from childhood. Paul grew up for future conversion, but under a Christian mother's care, Timothy grew up a child of grace, like John the Baptist who was consecrated to the Lord from his mother's womb, and was never anything else than a lamb of the flock. And to demand from Timothy the same experience, and the same confession, would keep him out of the Church forever. Some are brought into the kingdom through convictions long and severe, when Sinai thunders loud and alarming. These could as readily forget their existence as the time of these birth-throes. But with others, and especially those whose early Christian nurture has been most earnestly attended to in the home, grace will be infused

into the soul from day to day, gently and imperceptibly; the hidden leaven gradually leavens the whole lump. In their case there is no sudden crisis as there need be none. On many a heart the Spirit distils His influence as silently as the dew falls on the tender grass, and light breaks over the soul as it does over the world, more and more unto the perfect day. And the Church will make a great mistake if she seeks to wring out the same testimony in all cases, and she must guard against lifting particulars into universals, taking what is obviously exceptional, and making it the normal condition. The circumstances attending Paul's conversion were most obviously exceptional. But to Samuel, John the Baptist, Timothy and the vast majority who are being brought up in the nurture and admonition of the Lord, the kingdom of God cometh not with observation, but the spiritual life is developed concurrently with the natural, as was the life of the Holy Child Jesus.

VI. THE REAL RESPONSIBILITY OF THE YOUNG.

Often when pressing the claims of the Saviour upon the young and seeking to lead them to the Lord's Table, they have replied: "We admit all you say, but it is such a responsibility to join the Church; or, if I were a Church member I could not do as Mr. so-and-so does." But not having joined the Church, not being a member, the young imagine they are freed from all responsibility; that until such time as they come and profess faith in Christ the Church has no claim upon them. But what if it be replied, "You were born members, and this membership has been recognized in baptism; you have in consequence enjoyed all the privileges of the Church's influence and teachings, and the fact that you now refuse to accept pardon from a merciful God and salvation at the hands of your Saviour does not lessen your responsibility, for all are under law to Christ and those who are not His children are rebels. When you were made members the Saviour did not require your consent, just as the State did not ask your consent when you were made a subject. In both cases you were born into your place and privileges. And the question you have now got to answer is not "Whether you are the Lord's by dedication and subject to the laws of His house," but, "Will you break these holy bonds asunder? Will you renounce your obligations and, by abjuring your allegiance, become a rebel? Will you prove false to the position and

privileges your Christian baptism gave you? Have you freely and gladly, with mind and heart, accepted that place then given you, and voluntarily assumed the character of a disciple?" You say it is a very responsible thing to join *the Church!* But is it more responsible to venture forward, leaning on His promised grace, than to feel that by neglect and sinful postponement we are in danger of grieving the Spirit and drawing back to perdition?

VII. THE POWER OF EARLY TRAINING.

How often does our early training lay hold of our later life and hold us back from sin and bring us into conscious covenant relations. "Train up a child," etc. is often here fulfilled. "There is a wonderful tendency on dying beds to take on afresh the experiences of childhood. What an encouragement to pious mothers! Infantile emotions I am sure often return in the last days of life, and a mother's advice rings in the ears of the prodigal son. This gives her greater hope in talking with those who, however wicked, have been trained for God in their infancy." The man, who was by common consent regarded as the highest living exponent and representative of Calvinism, has said that probably the great majority of real Christians are regenerated in their infancy, so that their after conversion is only the blossoming out into manifestation of a life received from heaven at the beginning of their career. So the position we are arguing for is not a novelty of the Church.

The young, growing up, have a strong claim for the exercise of a wise, loving Christian charity, and a tender, sympathetic restraining hand, and the Church must see that in the flock of Christ the lambs are well cared for. Let all who have them in charge dwell long and fondly on these blessed themes, and they must never forget that the children are to be recognized and treated as members of the visible Church of Christ. In much love, and with a patience that never fails, show them they cannot break the connection given them without great guilt; that the Saviour expects them as the objects of all this care to act worthily. He hedges them round on every side, He throws around them gracious and helpful influences; so that if they break away from all restraint they will have to break through the barriers which His grace threw around them, and go forth into wickedness

with greater guilt as those who knew their Master's will but have not done it. The Jew had his position given him as a member of the commonwealth of Israel that he might learn to keep the law of God and receive the circumcision of the heart as well as that which was in the flesh. So have the young to-day their places given them in the Church of God. It will be fatal if the young misunderstand this; let them be wise in time, and as the children whom the Lord hath blessed, they must care to love and serve Him with a true heart, and with a willing mind, and make their right of *property* in the covenant a right of possession through faith.

VIII. THOSE OF WHOM WE STAND IN DOUBT.

What shall be done with those who grow up in the Church and in mature life not only stand aloof but trample the law of Christ under their feet, and who ignore all the claims which His Church and people lay upon them? We must admit the sad fact that thousands who have been baptized, and who should be in the Church, are to-day serving the devil; living a life of sin, in open violation of every vow! We now ask, what shall be done with all such? Shall we cut them off summarily? Shall we at once proceed to arraign, condemn and punish them, and brand them with the mark of Cain? So some would counsel us to do, and such would seem to be the logical consequence of our theory. Or, shall we, on the other hand, allow them to remain undisturbed and unrebuked, as if all were right and nothing else expected from them? Surely fidelity to our Master would forbid this also! What then are we to do in all such cases of seeming apostacy? At this point let me ask a question of parents. What do you do in your own homes with a wayward son or daughter who is rebellious under your authority, or, it may be, has thrown off parental restraint? Do you shut your door against them at once and drive them from your heart? Do you not rather leave a place for repentance, and your door remains open for their return? Do you not wait in faith and patience, and even continue to plead with them, with the tear in your eye and a yearning fondness in your heart? Hope dies hard in a parent's heart; for even when they have gone far astray you follow them with your prayers and do not give them up as lost. How long a father will wait! and a mother far longer with more of hope in her

yearning heart! And Jesus longest of all! His patience and love are wonderful, and many whom we thought lost are held by Him and led to retrace their steps. See that mother in her Highland home as she kneels at evening prayer. Draw near and listen to her words as her tears fall thick and fast through her fingers on the floor, "Lord, have mercy on that poor lassie wherever she may be this night. Let her not die in her sins but bring her back to me again, that I may bring her back to Thee." Then she rises from her knees and goes out to look through the darkness, as if to see if the erring one be near. She comes in, shuts the door but leaves it unbarred, saying to herself, "I will not bolt it, lest she should come when I am asleep and I would not like her to find my door locked against her. She might think I did not want to have her in the home again, but God knows how I yearn and pray for it." What wealth of love in that poor mother's heart! But His love is still more wonderful. A mother's love can be understood, but the love of Christ passeth knowledge. What bonds so strong and enduring as those cords of His love with which He waits to bind us to Himself!

In the same way must the Church deal with her erring children, She too must leave a place for repentance and wait long with the door open. For the Saviour often shows us that He has not lost hold of many of whom we have long since consigned to perdition. She follows the erring with her prayers and pleads that the Good Shepherd may seek and find those sheep who are wandering on the dark mountains of sin, and bring them back into the fold. Let Christian people take a deeper interest in the young, and a more hopeful view of their spiritual state. And when they go astray tell them of the wrong wisely; remind them in the spirit of kindness; entreat them lovingly as Christ would do; care for them, and plead with them as if they were your own flesh and blood, and never mistake the authority of technicality and law for the influence of love and faith. Love suffereth long and is kind. Love thinketh no evil; beareth all things; believeth all things; hopeth all things; endureth all things. Love never faileth.

Let these graces still abide in the Church, faith, hope, love; these three. But the greatest of these is LOVE.

J. THOMPSON.

WINTER SUPPLY AND THE SUMMER SESSION.

I MAY assume that all those who are interested in the discussion of this question have read the preceding articles in the MONTHLY by Dr. Grant and Dr. Bryce. I need not therefore state the case afresh.

1. I agree with both of these gentlemen, that the Church is face to face with a situation which must be seriously considered and honestly dealt with, until an adequate remedy is found. We simply cannot allow from sixty to one hundred Missions to be left without supply for six or seven months of every year; or to be provided only with a kind of supply that is wholly unsuitable and unacceptable. The difficulty, however, is no new one, nor is it likely to be merely temporary. It has been felt all along ever since student missionaries began to be employed, and the Church has been endeavouring to meet it by one expedient or another with a sort of vague hope that the problem would somehow solve itself in time or disappear. But instead of passing away it is every year growing worse, and has now reached an acute stage when something ought to be devised that will meet the case in a statesman-like way, if we are to hold our place as a Church. Any remedy proposed should proceed upon the assumption that it will be needed for a generation to come and perhaps longer. And just here let me say that instead of regretting it, the Church should be proud to have such a question on its hands. All honour to the students, who, by their zeal and efficiency as pioneers, have created the situation. It is certainly not surprising that the Church should look to them for the remedy, and count on that same zeal for efficiently carrying it out.

2. I agree with Dr. Bryce, that the only new expedient of any account adopted by the last Assembly—that of allowing students to take the third session in theology extra-murally—is an exceedingly undesirable one. It is a decided step backward. At a time when almost every other Presbyterian Church in the world is looking to the extension of the theological course from three years to four, we have practically reduced it to two. The extra-mural session will

almost necessarily be a farce and might as well be made optional at once. I do not think the Assembly fully realized what it was doing when it adopted this recommendation from the committee. Many of its members certainly did not do so. I doubt if it had the constitutional right to make such an important change without sending it down to the presbyteries, and I trust its action will be undone as soon as possible. Any proposed form of the summer session idea, if fairly carried out, is certainly to be preferred to it.

3. The holding of summer sessions which should be attended by a portion of the Church's students instead of winter ones would obviously meet the difficulty, if feasible. I believe it to be quite practicable and in some form or other it will have to be adopted in the not distant future. The difficulties as to summer teaching and summer study seem to me to be almost wholly imaginary or at least sentimental. Summer sessions are held almost everywhere in the European universities. They long obtained in Scotland with the U. P. Church. They have recently been established in Canada for the medical profession. Many Canadian ministers and students have attended summer schools for elocution or Hebrew. Chautauqua is pre-eminently a summer college, and others like it are springing up at many points on this continent, fully as hot as any in Canada. Personally, I would as soon teach in summer as in winter. Probably most of us would prefer to take any holiday we can get in summer rather than in winter. But the great majority of active workers in other callings are compelled to take their holiday in winter, if at all, and we are not going to allow our personal wishes to stand in the way of the Church's advancement. The only real question is as to the form in which the summer sessions shall be adopted.

4. Dr. Bryce's proposal of a summer session, with an eclectic and changeable staff, to be held at some one point in addition to the existing winter ones, seems to me to be quite possible, but in almost every respect objectionable. To begin with, it would be virtually forming a new college, and most people think we have colleges enough now for all our needs. As a college, it would be an institution of the poorest and weakest kind, for it would have no building of its own and no endowment, no permanent staff and no principal, except the superintendent of missions. There would be no kind of continuity in its teaching and no *esprit de corps*,

either among professors or students. If established permanently at one point in connection with any of the existing colleges, it would be virtually asking the professors, drawn from other institutions, to build up that one at the expense of their own. If made to itinerate from one to another it would only intensify all the inherent weaknesses above mentioned, and none but the poorest rank of students would consent to enroll themselves in its classes. Moreover, it would be and could be only a temporary expedient ; therefore, not a real remedy for the evil. Volunteer professors could not be obtained beyond a limited period. Finally, while it would not be likely to increase the number of students for the ministry, it would certainly increase the labour and cost of training them, and the work on the whole be done less efficiently than at the present time. If we must have a new college, let us at least aim at making it a reasonably good one—such as will be a credit to the Church, and not stamp its unfortunate graduates with the perpetual brand of inferiority.

5. Before deciding to establish a new college for summer work, it seems to me we ought to see whether some of the existing ones cannot be induced to undertake this service and fill the vacant sphere by changing its session in theology from the winter to the summer. Only one of them has been seriously tried so far. In 1885, the Assembly asked the Senate of the College at Halifax to consider the advisability of making this change. This selection was probably made on the score of climate. But it was perhaps not much to be wondered at, that Halifax should decline, for that city is really too far away from the area of greatest need to feel the pressure of it very keenly. Of those which remain, Queen's College is probably in the best position to make such a re-adjustment of its work, since the same governing board controls the two faculties of Arts and Theology, and Dr. Grant's well-known skill in the solution of practical problems would enable him to work this one out to the satisfaction of the Church. But as Dr. Grant himself points out, the all but universal feeling at the Assembly was that Winnipeg was the place for any experiment of this kind to be made. The great need of winter supply is in the North-West. Relieve the pressure there, and other points would be ab' : to manage with the experiments of the past. Manitoba College was established for the special purpose of meeting the needs of the North-West ; and

there is no greater service it could render to that vast territory at at the present time, than to furnish a body of labourers who would as students hold the fields in winter, and yet as ministers be as well trained as they are now. There is no stronger claim the College could have upon the liberality of the whole Church than the fact that it was rendering that service and filling that unique place in the college system of the Church. Dr Bryce would almost rule this proposal out of the discussion on the ground that it received but little support in the Assembly. Unfortunately the vote was not recorded. I and others had a different impression. But that is immaterial. What was the reason for its rejection? The statement was made on the floor of the house, and not contradicted so far as I remember, that but for the opposition of the Winnipeg brethren it would have carried the committee unanimously. But for that same reason I believe it would have met with equal favour in the Assembly.

6. I fully realize, however, that the Church is not likely to insist upon this change in the session at Winnipeg against the wishes and settled judgment of the authorities of that institution. To do so would mean their probable resignation, and I am sure no one wants that. I cannot, therefore, regard it as being other than a serious fact that, so far as their opinions have been made known, they seem to be strongly opposed to it. But I greatly misjudge the spirit of these brethren if they are not prepared to look at the matter anew and consider it from every standpoint. They are not the men to oppose it without good reason, and if their difficulties can be met in any reasonable way they will, I am confident, gladly comply with any expressed desire of the Church. Dr. King, unfortunately, was absent from the Assembly when this point was under discussion, and we have as yet no direct statement of his objections. But it is not difficult to guess the nature of the chief one at any rate, viz.: that he and his colleagues are already overworked during their session of nine months in Arts, and that it would be unreasonable to expect them to continue a similar strain throughout the entire twelve. The force of this I feel as strongly as he can do; but is it insuperable? The obvious remedy is that of additional help. The motion which I had the honour to make in the Assembly contained a virtual offer of help for a limited period in teaching Theology. I

proposed this because that is the kind of help which would be most readily available, and might be obtained at a trifling cost. But if this is not acceptable, or does not meet the case, why may not help be obtained in the Arts department, so as to relieve the Theological professors of their work there altogether. It must come to that ultimately in any case, and why not strike for it now, when it is so necessary for the progress of the Church in the North-West. If Dr. King considers that the change is impossible under present conditions, let him indicate the conditions on which it can be made and appeal to the Church to meet them. If the Church refuses to do so, the blame will rest with it and not with the College. Dr. Bryce seems to think that such a change would injure the future prospects of the College just as it is rising on the wave of success. I must confess I fail to see how there can be any serious danger of that if this demand for winter supply is a real one and not fictitious. The ultimate success of any institution must depend on the degree in which it meets felt needs. Winnipeg is now partially meeting the need for ministers and missionaries in the North-West. By this change it would meet the need for winter supply as well.

Of this I think we may rest assured, that if Manitoba College proves unable to adjust itself to the demand that is now pressing upon it, it will soon find itself confronted with the organization of a new college, not one sheltered under its wing, as Dr. Bryce virtually proposes, with a scratch team of professors varied from year to year, but one established at some new point further west and independent of it, which will occupy this special sphere. Such a college would soon become a formidable rival to Winnipeg in its own constituency and would have a strong claim on the sympathy and support of the East.

JOHN SCRINGER.

Montreal.

EXTRA-MURAL THEOLOGICAL STUDY.

IT is very good of Dr. Bryce to inform the readers of the August MONTHLY that my "summary of the proceedings in the General Assembly is in the main fair." I am sorry that I cannot say the same with regard to his article. "The perspective of the leading features of the question," depends, of course, on the standpoint of the writer, and I shall not attempt to discuss the question further, as it is before the presbyteries, my desire to give to those members who were not present at the Assembly a "summary in the main fair" of its proceedings has been accomplished. A few words with regard to that "far more radical change," which the Assembly sanctioned, of permitting the third year in theology to be taken extra-murally are, however, in order.

This question, it seems to me, may be considered calmly on its merits, without reflecting on any person who may have the misfortune to differ from Dr. Bryce on some other question. I have no knowledge of who the bad people are to whom he refers, when he modestly says: "It is not for me to speak severely of a number of men who have been pleading for longer sessions in theology, and a four years theological course, actually making the suggestion which was adopted, 'that the third year in theology might be taken extra-murally.'" My withers are unwrung. I never advocated a four years' theological course and I do not even know of any such proposal having been made. I am in favour of the session in Theology being seven months long, as it is in the Faculty of Arts, though I am not aware of having ever "pleaded" for the change; but seeing that in the University of Toronto, Arts men have always been allowed to take three out of four sessions extra-murally, and that in Queen's they are now allowed to take the four sessions in the same way, just as they are in the University of London, what special wickedness was involved in the man who suggested that one of the three sessions in theology might be taken extra-murally if the doing so would be a special service in some part of the Home Mission field? Surely the fact that a student has studied theology for fourteen months instead of twelve, will not incapacitate him

for private study for six or seven months more. As it must be evident then, that the one question has nothing to do with the other, and that there is no occasion "to speak severely of a number of men" unknown to fame, I shall confine my remarks to the one question before me.

1. Extra-mural study in Arts is recognized in great Universities, and, so far as known to me, has never been abolished where it has been once recognized. This does not mean that it can ever take the place of intra-mural study, or that it is suited for all or the best for any. Study under competent professors, with the advantages of a large library and—in such departments as physics, chemistry, and natural history—of well equipped laboratories, must always be best. But it does mean that in all countries and especially in new countries, there are young men who cannot attend classes, and therefore the University rightly says to them, if you can pass our examinations we will give you our hall-mark. The University that sympathizes with this class of students does more. It prescribes text books, sends abstracts of lectures and the subjects prescribed for essays and exercises, and in other ways, by a regular system of correspondence, guides the reading and intellectual work of its extra-mural students. A large number of these are Common and High school teachers, who have to toil at a peculiarly exhausting kind of labour to earn bread for themselves, and probably also for wives and children; yet almost as large an average succeed in passing the examinations that lead to the degree of B.A., as the average of intra-mural students. After all, the help that a professor gives in true education, is a small percentage. From ninety to ninety-five per cent, comes from the student. A man must educate himself or he will never be educated. The great enemies he has to encounter are indolence and mental inertia, for his untrained faculties become trained in the process of education. The man who fights most valiantly against these enemies is the man who would benefit most by the advantages, and stimulus of the University, but if he cannot get the latter, why should he be refused any guidance or recognition? All honour to the University of Toronto for having led the way in Ontario in opening the old degrees to this class of students! If, during late years, Queen's, which for a long time obstinately clung to the rigidity of the Scottish University system in this matter, has

"bettered the example," let us not forget that it cannot claim to having initiated the movement, a movement which under various forms of University Extension is now attracting notice in every English-speaking country.

2. Graduates are much better fitted for extra-mural study than undergraduates, and therefore if such study is recognized in Arts, much more should it be in Theology. The great object of a University course is to educate men and so to fit them for independent study in any department. The study of theology, medicine, law, dentistry, engineering, or for any calling, whether it be in what are called, "the learned" or "the bread-and-butter" professions, does not educate, save to a very limited extent. Therefore, our Church, from the time of the Reformation, has ordered that theological students should first take a University course, and so receive a liberal education. Education is the training of the mind, by such a study of the facts and laws of nature, as will give it some comprehension of the universe, and by such a study of the chief facts, forces and processes of human society as will give it some knowledge of the best thoughts of the greatest minds, and some insight into the organic life of the race. It is this training which the University endeavours to give, and in connection with it the student is trained to think, to think systematically and to realise himself. In passing from the High school to the University, he enters on a scene where he breathes a larger air and comes in contact with the strongest minds that the country has been able to secure. He is usually of an age when his own mind is most keen, and also most open in the influences of superior men. After four years faithful use of these means of education, a man ought to be fit to study any subject by himself. Helps are still useful, and therefore theological colleges are useful. They are specially useful, inasmuch as in few Universities are the Hebrew classics studied in the same way in which the Greek, Latin, and modern classics are studied, although one of the chief forces that has entered into our civilization is the Hebraic. The Protestant Church, that neglected establishing such colleges, would therefore be strangely neglectful of its duty. But no *a fortiori* argument can be stronger than this: that if an uneducated man may be allowed to educate himself with some guidance and recognition by the University, much more may an educated man be allowed to study theology by himself, at least

for one session out of three, with some guidance and recognition by the Theological College.

3. If, as has been proved, the theological student who is a University graduate, has a right to study extra-murally and to be examined on the work of the year, should not the Church encourage him to exercise that right, when there is a special call for his services in a Home Mission field of enormous size on which we have been suddenly called to enter? The problem before us of how to give winter supply to groups of mission stations is not new, but never was the extent of the need so great. We are face to face with a fact, and we must meet it not with arguments but with men. On the theory that we have men enough, but that they should be divided between winter and summer supply some have proposed that our Missionary College in the West, where the need is greatest, should teach theology in summer, while its men go forth to labour in winter, and others have suggested a summer session attended by students and taught by professors from various colleges. The fact that the men connected with the Manitoba College declare the first proposal to be impossible, is enough to make me decline to entertain it. The fact that the best authorities in the other colleges declare the second proposal to be impossible, coupled with the fact that no detailed scheme was submitted to the Assembly, has led me to the conclusion that it too is out of the question, or at any rate that the organization of a scratch summer college would be attended with greater evils than the one it sought to cure. Where then shall we find the relief that our great Home Mission work requires for the next ten or fifteen years? Along the line adopted by the Assembly, and, not accepting the theory that we have men enough, I look favourably also on the proposed "training school for catechists," and am inclined to think that if one of these was established the Church would very likely soon establish a second.

4. Justice demands that the Church should take another step, now that it has given to all its theological students, who may be called by a Presbytery, the right to take their third year extra-murally, and this second step would give a further measure of relief to the H. M. Committee. At present, the men who enter our theological faculties, have as a rule spent either three or four years in a University. I have not the data for ascertaining how many

graduate in Arts before entering the theological faculty, and how many have studied for only three years; but the Church has always encouraged, in words, its students to take the full Arts course first. The reason is evident. Those who take the Church's advice must therefore attend classes for at least six years before they are entitled to the privilege conceded by the last Assembly. Those who decline to take the advice can get the privilege after studying or attending classes for five years. Should not those who "hear the Church" be put on as good a footing as those who refuse to hear? This would mean that all who graduate in Arts before entering the theological faculty should be permitted to take their second as well as their third session extra-murally, if Presbyteries call on them to do so.

It is impossible to say at present how many theological students will avail themselves of the permission given by the last Assembly, or how many more would be secured by this proposed extension. But that the change that has been made and the extension of it now proposed are reasonable seems clear. I will be happy to consider any objections that may be urged against either, but the question must be considered apart from side issues. It is evident that a Theological Professor cannot be anxious to make his class small and that extra-mural study is not in his interest, and it must also be evident that the great majority of students will always prefer to attend classes. The simple question for us is, to whom and in what circumstances may the privilege of extra-mural theological study be permitted at present by the Church?

G. M. GRANT.

Queen's University, Kingston.

RECENT CONTROVERSIES ON RELIGIOUS QUESTIONS.

THE question has often suggested itself: What is to be our attitude, as ministers and students of theology, to the religious controversies which have, of late, been agitating the religious world? The excitement caused by the recent controversy between professors Wace and Huxley, and by the publication of "Lux Mundi," has not yet passed away. The controversy between the learned professors, which appeared in the pages of the *Nineteenth Century*, has been fruitful of results in the religious world. In it professor Huxley maintained that the Gospels are of such late date that little reliance can be placed upon them as proof of the existence of the supernatural world. He followed the example of Renan in denying the death of Christ, and consequently also in denying the resurrection. Professor Wace replied by showing, from the admission of those very writers to whom Professor Huxley referred, that we have, in the Gospels, an authentic account of the life and death of Jesus Christ. The victory of Professor Wace was no less striking than the way in which the victory was won—the calmness of the theologian being in marked contrast to the impetuosity, to use a mild expression, of the scientist. Professor Huxley seemed to recognize that he had been a little unwarranted in his statements regarding his opponent; and in the article which closed the series, he admitted as much. On the whole this controversy, commenced by Professor Huxley, will tend to strengthen faith in Revelation.

The professor of Zoology, however, is not easily defeated. No sooner has he finished his engagement with one antagonist than he buckles on his sword to attack another. This time the admissions made by the authors of "Lux Mundi" formed the ground of a wholesale attack against the Christian faith. In particular, professor Huxley endeavoured to show that the story of the Flood is a myth, that it has been imported into the Hebrew records from Assyrian sources, and that some local flood in the Mesopotamian valley had probably given rise to the wondrous tale. The reason-

ing of the professor, however, was wholly vitiated by the assumption regarding the Flood, which he made at the outset. He assumed that the Flood was of a torrential nature, calmly ignoring the view that it was caused by the alteration of land and sea levels, as is the evident teaching of the sacred record.

In this contention, Professor Huxley was answered by three men, very different from each other in mental characteristics, but all holding a high place in the scientific or literary world or both. Sir William Dawson exposed the initial fallacy which vitiated the whole reasoning of Professor Huxley, and showed that the Flood was caused by the subsidence of the earth, and the incursion of the sea upon the land, and that the whole narrative of the event is in harmony with this theory. Mr. Gladstone took different ground; and in an article which appeared in *Good Words*, in a series entitled, "The Impregnable Rock of Holy Scripture," he showed that even assuming the correctness of Professor Huxley's theory, namely that the Flood was of a torrential nature, the reasoning of the professor was faulty. In support of his contention, Mr. Gladstone cited the opinion of an eminent civil engineer.

But the most important article on the subject came from the pen of the Duke of Argyle. His article extends to thirty-two pages of the *Nineteenth Century*; and he treats of the subject with a thoroughness which leaves nothing to be desired. His Grace deals with the geological aspect of the Flood; and he shows conclusively that the Noachian Deluge has left unmistakable traces of its action on the earth's surface. The style of the Duke's article is in striking contrast to that of other controversialists. They seem to be using, at times, only buttoned foils; but the claymore of the Duke does not lend itself to such protection. He wields his weapon with all his force, and has no mercy upon his antagonist. For its size, this article by the Duke of Argyle, is one of the most important on Apologetics that has appeared for many a day. Thus, there can be no doubt that, from these controversies, the science of Apologetics has been the gainer; and we should be grateful to Professor Huxley for revealing to us the strength of our position.

But the question naturally arises: What is to be the attitude of us as ministers to such controversies? Or, to take a broader view of the subject: What is to be our attitude, as students and

preachers, to the study of Apologetics in general? It is evident that we cannot dispense with the study of the science. As Christianity has come into contact with different phases of thought there has arisen the need of various lines of defence of the Christian faith, and Christianity has never wanted able defenders,—from Justin Martyr downwards. The history of religion has proved that doubt is a phase of the human mind, just as the faculty of religion is; and from the presence of these two, the need of the science of Apologetics will always exist.

While clearly recognizing this, however, we must not shut our eyes to the fact that there is such a thing as what I may call an Apologetic bias, by which the mind is taught to dwell on the defence of the truth rather than upon the truth itself. Perhaps this state of things is not to be wondered at. The faith is being attacked from so many sides; we stand in the centre of so many cross-currents of thought, that theologians may feel it incumbent on them to give a large part of their energy to the task of defending the faith. But this portion of the work may be overdone; and the preacher may commence his task with the idea that his primary duty is to defend the faith rather than to feed his people with the bread of life. Now, it is quite right that the theological student should be abreast of the thought of the day; it is quite right that he should be prepared to meet objections made to revealed truth. But, just to such an extent as this necessity exists, should he be careful to nourish the devotional life. And it is a question whether the subject of Apologetics should, except occasionally, and then with a very definite aim, be introduced into the pulpit. The practice is open to many objections. For one thing, the average preacher is not so able as many of the sceptical writers are; and though the arguments of the latter may be overthrown with apparent ease in the pulpit, the task might not be so easy in open controversy. The English speaking audiences like fair-play and are apt to be suspicious of such one-sided controversy. The preacher may thus also be combatting objections to revealed truth which have no force for his hearers at all. The majority of church-going people go to church, not that they may learn that their religion is true, but that they may learn the truths of their religion. And it must be very disappointing to such hearers to be treated to a discussion on the teachings of Darwin and Huxley, about which

they know little and care less. After all, the best way to conquer the doubting spirit is to nourish the spiritual life. Doubt that is battled with on the side of the intellect alone is sure to rise again and reassert its power. The growth of the spiritual life alone can conquer the spirit of doubt. Doubt is often a mental tendency rather than the result of an intellectual process ; and that mental tendency can only be corrected by nourishing the mind with positive truth.

Works of Apologetics are of great value in their own sphere. Students of theology know the value of such works as "The Unseen Universe," by Profs. Balfour Stuart and Tait, teaching us from the point of view of natural science, the existence of God and the reasonableness of the Christian faith ; and "The Gospels of the Second Century" by Sanday, teaching us that, in the Gospels, we have an authentic account of the life and death of Christ. But let us keep such studies in their rightful place. They are simply aids to faith ; they can never prove the source of faith. The true source of faith is the development of the spiritual life. The preacher would do well to leave alone, as far as possible, such controversies as we have spoken of, in which the truths of the Christian faith are impugned. Such studies tend to unsettle the mind ; and there is little positive gain to set off against this. Our faith has triumphantly withstood the sceptics' attacks for eighteen centuries. Even now, we see sceptical theories which once were thought to be all powerful, thoroughly discredited in the scientific world. It is not so many years ago since Darwin and Spencer thought to have undermined Christianity. But to-day their systems are falling into disfavour with thoughtful men. Let us calmly continue our work as preachers of the Gospel, while these tiny waves beat harmlessly against the foundations of our faith.

CHARLES B. ROSS.

Lachin.

JOHN McNEILL.

TORONTO has been highly favoured this season in having visits from three of the most distinguished Scotch preachers of the time. Dr. Stalker was so well-known as an author that he needed no introduction to a Canadian audience. His position in the Free Church ministry, believed in by the orthodox, yet respected by the advanced, soundly evangelical in doctrine, yet in sympathy with all genuine critical scholarship,—this position is at once important and interesting. Then came the Rev. John Smith, who once found himself wavering between Edinburgh and Toronto. He is not known in literature; but as a preacher, now that Dr. Cairns' power is waning, he is unquestionably foremost in the U. P. Church. And now we have had the most remarkable of the trio, John McNeill.

It was wise foresight that suggested the largest auditorium in the city for Mr. McNeill's services; and Mutual Street Rink was never more crowded within and without than it was on Sunday evening. Perhaps 12,000 people made an effort to get within range of the preacher's voice, but not more than 7,000 succeeded. But what a sight!

When the seats were all occupied, and the aisles and lobbies and siderooms crowded, Mr. McNeill appeared on the platform, and in the simplest and most natural way opened the service. He has a good presence and a fine voice, but you forget these things and enter into the spirit of worship. His prayer on Sabbath morning was simply wonderful, so rich and full, so wide in its sweep, beautiful in its form, and tenderly pathetic in its pleading. It is to be regretted that no report of it was taken. Some other ministers might learn something of the possibilities of pulpit prayer. The sermons, thanks to the enterprise of one of our religious papers, were reported verbatim. That is, the words are reproduced, but

Whither is fled the visionary gleam?

I tried to catch some flashes, but as well set a snare for the forked lightning. You note its presence and passage, and you

find its mark, but the power is gone. McNeill is not the man to pose or perform. He does not dictate to a reporter. The artist eye of a descriptive writer is never sure of him. There is too much life—it startles you with its originality. There is too much earnestness—it makes you forget the preacher, and think of yourself and your sin. McNeill is in fact a pulpit genius, and while you may read his sermons, and listen to descriptions of his style, you never know him or his power, unless he has come close to you, and you begin to feel ashamed of yourself because you are proud and selfish and hollow hearted; or, if in trouble, his words come freighted with sympathy, breathing a tender love and calling you to rest in Him.

John McNeill has been before the world for years now, and the secret of his success is still a problem. They said it was his eccentricities; but eccentricities soon become familiarities and fail to draw. Or his stories; but twice-told tales are not usually interesting. Or he is an evangelist and will not wear; but he has worn; he wore well in Edinburgh, and is there another Presbyterian in Christendom who could make a Londoner ask for Regent Square church, or who could crowd the City Temple at Thursday noon as Parker does not crowd it, or the Metropolitan Tabernacle as Spurgeon seldom sees it crowded? No sir, if Time is your test of McNeill, you must admit that he has stood it well.

McNeill told us much of the secret in an hour's half-confidential talk to a company of ministers. He began as we all begin, a slave to Custom. But the yoke galled, and he broke it. He found out what he could do, and he had sense enough and courage enough to do it. Of course he began with great endowments. God gave him a good physique, a rich voice, a warm heart, a sense of humour and a fine poetic imagination; and he used but did not abuse the good gifts of God. In a land of scholars he was not distinguished for his scholarship, because his "Darien peak" lay in another direction. But the man who thinks John McNeill "a diamond in the rough" is not a judge of diamonds. He took the full college course prescribed by the Free Church of Scotland, and is better, because more truly, educated than many who have a series of large capitals appended to their signatures. His choice of words is admirable, and his speech is enriched by apt quotation from our best classics. He knows Shakespeare next to his Bible, and

Wordsworth, Browning and Tennyson yield their "jewels five words long." "Short-cut" students will not find the consolation in McNeill they have been accustomed to extract from Moody.

To be sure there are those who find fault with Mr. McNeill's style and affect to be offended at some of his expressions. But he would remind them that while Samson shorn of his locks may be more presentable in the drawing-room, he is less effective among the Philistines; and he did remind us on Monday, that while a coat of mail has Use and Wont in its favour, the shepherd lad could do better execution with his sling, with which he used to pick a marked leaf or twig from the trees on the Syrian hills, than with the sword of King Saul. His answer to all sticklers for style is, "Will is bring down Goliath?"

From a preacher's point of view, we might learn much from McNeill in the matter of using the imagination. He is not a reporter, he is a seer. He does not tell you that such and such a character lived and acted and spoke; he makes him live again and speak in your own hearing. He breathes into those obscure Bible characters a new life; and so vividly does he conceive them that their sudden appearance would not greatly startle. This is what Professor Neff calls "the power of concrete conception." Who among that morning congregation will ever forget the Pharisee and his text-marked robe? What minister present on Monday missed David in Saul's armour, choosing the five smooth stones, or sending the one with fell certainty to its target; and then, Goliath dead, and four shots to the good? Who would have seen "the four shots to the good," or seeing, would think of the greater Champion who, when the last battle is fought and the last enemy worsted, will give His followers no scant victory, but bring us off "more than conquerors." *Four shots to the good!* Of course we can all say it now, and say it with effect, although "every fool can't choose a good stone, nor sling it either. Try it and you'll see."

Read my little fable:

He that runs may read.

Most can raise the flower now,

For all have got the seed.

Although not a theologian McNeill has a pretty definite doctrinal system. He is heartily and unabashedly evangelical. On the great doctrines of Sin and Atonement, and the vexed question of Inspiration he holds much in common with the traditionalists in the

Free Church ; but he holds it with a difference. That difference is the difference between Death and Life. Scottish traditionalism has of late years been screaming itself hoarse to empty benches, because the vital spark has gone out of it, and its ministry is dry as dewless Gilboa. McNeill's theology is orthodox and evangelical, but vital, and his spirit is much nearer of kin to Dods than to McEwan and Macaskil.

The question of Mr. McNeill's future has often been raised and his recent visit suggests it again. Had the Free Church leaders been wise in their generation and if the counsels of Dr. Whyte had prevailed, McNeill might never have left Edinburgh. But for two and a half years he has been in London, and how do matters stand? He is confessedly one of the lights of London. He is indeed the only Presbyterian minister who has broken his "birth's invidious bar" and gained the English ear. Dr. Dykes is unquestionably a prince among preachers, but since the days of Edward Irving, Regent Square has been simply the Scotch church, and as such of no interest to Londoners. Dr. Monro Gibson in Chicago was on a pinnacle, but is now a comparatively obscure North London Presbyterian. And if the fog of London can dim the light of these electric burners what must be its effect on the wax candles? As a matter of fact Presbyterians are nowhere in London. The great religious movements sweep on and they are not in the wash of the waves. Presbyterian is not a name to conjure with, as it is in Scotland and America. It is still despised and suspected because of its history. And McNeill's unique position is that he is the only man in his Church who can fill Westminster Chapel, or Parker's Temple, or Spurgeon's Tabernacle, and hold it full, not of his own kith and kin, but of native born Londoners.

The question we ask is: How is Mr. McNeill fulfilling his ministry in London? And Presbyterians the world over are interested, for their Church has been given a chance to redeem something of the past and regain her footing in the world's metropolis. Have the conditions in London been favourable to success? Has Regent Square been true to itself, its pastor, and its Church?

I well remember the scene in Free Assembly Hall when the London commissioners appeared before the Presbytery of Edinburgh, pleading for the translation of the Rev. John McNeill to Regent Square church. The excitement in Edinburgh and

throughout Scotland was intense, for it must be remembered that London did not make John McNeill. His name and fame were established long before he saw Regent Square. On that day we were told of the spiritual destitution of the five-millioned Metropolis. Rev. Charles Moinet, of Kensington, in a speech of singular clearness and power, pictured the gloom as Egyptian with only an occasional star of evangelical light. We were assured that the call was not simply to Regent Square, but to London, and the door now opened was to the great field beyond.

When in London I became familiar with the church to which Mr. McNeill was called. It was plain as noonday that a church, smaller in size than at least half a dozen Presbyterian churches in Toronto, in a back street, could not give scope for the exercise of McNeill's gifts, and would make a repetition of his Edinburgh ministry impossible. It seemed to me then that the only way by which Regent Square congregation could justify the appeals made in Edinburgh was to provide an auditorium capable of accommodating the masses crowding to their pastor's ministry. It was expected that they would do so. They took credit for being thus alive to the pressing needs of London. They were commended for knowing

the season when to take
Occasion by the hand.

And they had the ability to make the bounds of their empire wider yet. The names of many of the leaders of the Regent Square congregation are familiar to all acquainted with the English Presbyterian Church. They are the influential men and the largest contributors in the denomination.

Now, being interested in English Presbyterianism, because, although it has been cursed, as we all are, with committeeism, there is a spirit of hope in the Church, we have watched anxiously Mr. McNeill's ministry in London. Has it fulfilled our expectations? No. It has not failed, but it has only suggested the success possible. Notwithstanding the overshadowing Establishment with its supercilious airs, and notwithstanding the lofty attitude toward Presbyterianism of many other Nonconformists, McNeill has given the Presbyterian ministry in London a visibility not enjoyed in a generation. Our fear now is the non-progressive policy of his church will either hamper his ministry or drive him into Independ-

dency. Indeed we have often wondered at his refusing the call to Westminster Chapel, and, in view of the immense opportunities there offered, the wisdom of his decision may be questioned. But why should McNeill be compelled to leave the Presbyterian Church in order to fulfil his ministry to the London masses? Why should the customs of the dead Past shackle the activities of the living and pregnant Present? If Regent Square leaders will let this opportunity slip, and with the opportunity lose their pastor as well, Presbyterianism in London will be disgraced before the world, and become a byword among the nations. Independency might gain thereby; or New York or Chicago Presbyterians might "give him leave to toil." But our Church in London, how can she give answer to Scotland and the world?

But how is this? We started out on an innocent stroll, and from chatting about McNeill we have gone on to lecture London magnates. Well, we have gone so far now that there is no return. There is comfort in the thought, however, that not a few men of light and leading in the Canadian Church bear us company. Our own hope is that Regent Square will better the instruction and give their preacher elbow-room.

J. A. MACDONALD.

Toronto.

Canadian Presbyterian Mission Fields.*

FIFTH PAPER.

CENTRAL INDIA.

BRITISH INDIA ranks among the great Mission fields of the world. China and Africa alone equal it in the magnitude of the opportunities it presents for Christian work. Conquest, moreover, is adding steadily to its extent, while the natural increase of the population swells yearly the mass of its uncivilized heathenism. According to Sherring, the census of 1881 gives British India a total population of 254,894,516. Of these, 57,084,008 are in the feudatory native states, whose rulers govern by the advice of the British authorities, and 197,815,508 are directly under the government of England. This, however, does not include the Island of Ceylon, with a population of two and a half millions, which since 1802 has been under a government distinct from that of British India. The census of India for 1891, taken during the early part of the present year, shows a large increase in the population. Full details have not yet reached us, but it is ascertained that Queen Victoria has now 285,000,000 of subjects in her Indian Empire, an increase of 30,000,000 in ten years. It is understood that about 3,000,000 have been added by conquest, but after making allowance for this, we find that the natural growth of the population of British India during the last decade has been 27,000,000, an increase equal to the entire population of England and five times greater than the population of the whole Dominion of Canada. Scattered among this vast heathen and Mahomedan population there were in 1881 only 492,882, Protestant native Christians, not including 35,708 in Ceylon. It is expected that the census of the present year will show a native Christian community of nearly 1,000,000.

But if, in the past decade, with all the missionary agencies at work in India, the Christian community has increased only half a million, while the heathen and Mahomedan population has

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increased twenty-seven millions, the prospect of evangelizing that land seems almost hopeless. This conclusion, plausible as it looks, is not warranted. Not only is the promise of God, that the heathen shall be given to Christ for His inheritance, sure, but there are already tokens of its approaching fulfilment visible in India. The Christian population, though still small, is gaining steadily at an increasing ratio on the general population. In the decade ending 1861, the increase of the Protestant native Christians was 53 per cent., in the decade ending in 1871 it was 61 per cent., and in the decade ending 1881 it was 86 per cent., while the general population grows about 10.50 per cent. in the decade. Should Christianity continue to gain on the general population as it did from 1871 to 1881, India will in one hundred years be as fully Christianized as Canada is to-day. There is no ground for despair.

It has been truly said that "India is a continent occupied by nationalities and races more numerous and diverse than those of Europe." Its inhabitants constitute more than a sixth part of the human family, and they are divided into more than fifty races, speaking one hundred and twenty-three distinct languages and dialects. The great majority of the people of India are, like ourselves of the Indo-European or Arayan stock, but there are many millions of people in India speaking various languages and dialects who are descendents of the early inhabitants who occupied the country before the Arayan races took possession of it. The Arayan tribes invaded India from the North-West, at least 1500 B.C. When Moses led the Children of Israel out of Egypt into the land of promise, they had already migrated from the table lands of Iran down to the fertile plains of Hindoostan. In blood and language they are akin to the European nations. They are in every way equal to Western nations in keenness of intellect, and there can be no doubt that, were they evangelized and brought under the ennobling influences of the Gospel, they would soon develop a more robust character than they now exhibit, and make themselves felt for good in every part of Eastern Asia. As subjects of the Empire to which we belong, the people of India have special claims upon Canadians. The liberty and protection assured to the missionary and his converts in every part of the dominion of our Queen are moreover a special encouragement to select India as a field of evangelistic effort. These considerations

were strongly felt for some time before ground was broken in this field by the Canadian Church.

In 1870, when the Foreign Mission Committee of the Canada Presbyterian Church consulted the Presbyteries in reference to the field to which Rev. G. L. Mackay should be sent, it was found that India and China were almost equally acceptable. After careful deliberation China was selected, and the Church has certainly never seen cause to regret the choice. Scarcely, however, had work been commenced in Formosa, in 1871, when another movement began which resulted in a mission to India. In the closing months of that year several young ladies in Montreal offered themselves for service in the foreign field. In 1872 the General Assembly expressed its cordial satisfaction with their offer, and it instructed the Foreign Mission Committee to give them all due encouragement in preparing for their work, to select a field for them, and to send them forth when matters were considered ripe for that step. India was chosen for these labourers because there seemed a more pressing call for female missionaries there than in China. The Zenana system, which is one of the curses India inherits from its Mahomedan conquerors, secludes from the influence of the ordained missionary all the women of the better classes, and renders it impossible to reach them except through the agency of Christian women, who can enter their homes and carry to them the message of life.

After pursuing some preparatory studies at Ottawa, Misses RODGER and FAIRWEATHER sailed for India in October, 1873. While these ladies received their financial support from the Canadian Church, it was arranged that they should, in the absence of an independent Canadian Mission, labour under the care and supervision of the missionaries of the Presbyterian Board in the United States, who, in the kindest manner undertook the charge and rendered them every assistance in their power, while they, on their part sought to do as faithfully the work assigned to them as if they had been regular members of the American Mission staff. In this way they laboured at Mynpoorie and afterwards at Rakah, near Futtegurh, for three years, until the Presbyterian Church in Canada opened a Mission of its own. The visiting of Zenanas, the superintendence of mission schools taught by native Christian women, and the care of an orphanage were among the forms of work which fell to their lot during this earliest stage of their mission experience.

It was felt in Canada that the time had now come for a forward movement. The Foreign Mission Committee, in their report for 1874-5, called for an advance, and expressed the hope that the approaching union of the Presbyterianism of the Dominion would be signalized by the establishment of a distinctively Canadian Mission in India. This hope was realized, and steps were taken after the union to inaugurate, without delay, the new enterprise. The missionaries of the American Presbyterian Church suggested Indore as an unoccupied field, peculiarly suitable for the commencement of work among the states of Central India. This extensive territory, with a population of eight or ten millions, was then entirely unoccupied by the missionaries of evangelical Churches, and is largely, although not entirely, in the same position still. Upon this important and necessitous field the General Assembly of 1876 decided to enter. Rev. J. M. DOUGLAS, of Cobourg, Ontario, was accepted as the first missionary for Central India, and sailed for his field in the month of October, reaching Bombay on the 22nd December. After conferring with the brethren of the American Presbyterian Mission at Allahabad, he arrived at Indore on the 25th January, 1877, and entered on his work. Misses Rodger and Fairweather soon after removed to Indore and became members of the mission staff. Rev. JAMES FRASER CAMPBELL, who, prior to the union of 1875, had been designated by the Synod of the Maritime Provinces as a missionary to labour in connection with the Church of Scotland among the English speaking natives of Madras, was accepted by the General Assembly at the same time as Mr. Douglas. He was authorized, after spending some time in the field to which he was specially designated, to visit Central India and, if he saw fit, to take part in the work there. He reached India about a week in advance of Mr. Douglas. After spending a few months in Madras he visited Indore, and in July, 1877, he removed to Central India, and occupied Mhow, a city thirteen miles distant from Indore, where a large British garrison is kept. Towards the close of the year the staff was re-enforced by the arrival from Canada of Misses FORESTER (Mrs. J. F. Campbell) and MCGREGOR. The next addition to the mission staff was Rev. JOHN WILKIE, M.A., who was ordained at Guelph on the 9th September, 1879, and appointed by the Foreign Mission Committee to labour in Indore, where he arrived about the end of December. The

same year Miss Fairweather was permitted to return to Canada on furlough, and ultimately allowed to retire from the service of the Church. She now occupies another sphere of usefulness in India. Internal difficulties had arisen in the Mission, similar to those experienced in many other missions, which led, a little later, to the retirement of two other members of the staff, and caused no small anxiety to the Church at home. In the Apostolic Church even Paul and Barnabas could not always work in harmony, and those most familiar with the inner history of foreign missions, especially in insalubrious climates, are well aware that the experience of the Canadian Mission has had too many parallels. It is often found that excellent men and women who work comfortably with their associates at home, when thrown into new relations, exposed to a trying climate, and called to work in the midst of peculiar social customs, develop, at times, unlooked for peculiarities, which render it somewhat difficult to preserve that unity and brotherly love which are so important among fellow-workers in the same field. And when from any cause dissensions arise they are apt to spread and involve those who originally had no concern in them. This certainly has been the case in Central India, and yet it should be noted of those most concerned in these unfortunate difficulties, that they appear each to have laboured earnestly in their own sphere and to have enjoyed a measure of the divine blessing. It is sincerely hoped that changes made in the staff, and modifications introduced into the management of certain parts of the work, will result in lessening the causes of friction and ending a state of things which has been a source of painful anxiety.

At an early stage of the work at Indore, it encountered the hostility of the reigning Maharajah Holkar. That prince was descended from a Mahratta leader, who was born a shepherd, but who by his own talents and courage, some one hundred and fifty years ago, raised himself and his family to princely rank and power. But the fact that he was not of a high caste family placed him much more under the influence of the Brahmins than if he had sprung from a more ancient stock and had held a higher place in the social hierarchy. Two young Brahmins who, in 1878, were led, under the labours of Mr. Douglas, to embrace Christianity and ask for baptism, were arrested and cast into prison by the Holkar's authority. The feeling aroused by this act of persecution seems

to have induced him, after taking security, to set them at liberty. But it was only when they had escaped from the city and fled to Gujaret that it was considered safe to baptize them. When Mr. Wilkie reached Indore, in December, 1879, he was informed that an order had been issued by the Maharajah, forbidding all Christian work, and five months later, the only Mission school in the city was forcibly closed by order of the Durbar. It was felt that this was a state of matters which could not be acquiesced in, without the surrender of civil and religious liberty, and Mr. Wilkie and other missionaries took immediate steps to ascertain the attitude of the British authorities and vindicate the right of the missionary to preach and of the people to hear the gospel. Both these rights were assailed. Not only were the missionaries forbidden to preach on the streets or on public grounds, but when they preached on private grounds, the police were employed to drive away the people and prevent them from hearing. The Agent Governor General, who resides at Indore, and whose authority is really paramount, was appealed to, but instead of exerting his potent influence on behalf of freedom, he made no secret of his antagonism. An appeal was then made with greater success to the Governor-General, the Marquis of Ripon; and when the Central Government had spoken in decisive tones, the Agent Governor-General found it convenient to change his attitude, and he informed the missionaries that he would "take an early opportunity of pointing out to the Indore Durbar the immunity from molestation, which obtains in British India in regard to missionary work." This wrought a change for the better; still opposition did not cease. When, however, Lord Dufferin assumed the Government of India, he interested himself in the matter; and in the course of his progress through the country, he was able, with his usual skill, by a few words in private to the Holkar, to secure for the missionaries that freedom of action for which they had so nobly contended. The Central Government interferes as little as possible with the internal affairs of the feudatory native states, but it is now well understood that they expect full freedom to be conceded to the missionaries in the orderly prosecution of their work. The ground gained is of vital moment. Should the Agent Governor-General continue unfriendly he can do much to retard the work, but we may hope that he may either change his mind, or may, in due time,

be followed by one imbued with the Christian spirit which has distinguished so many of the statesmen of India.

Since the return of Mr. Wilkie to Indore, at the close of his recent furlough, the native authorities have manifested a very pleasant change of attitude towards the work, which leads us to believe that the present Maharajah is guided by an enlightened and friendly spirit, which promises well for the comfort and success of the Mission. The Dowager Maharani, shortly before Mr. Wilkie left for Canada, gave to the Mission, especially for a woman's hospital, a large block of land in an excellent location. It was afterwards learned that the court was not likely to convey all the land so liberally given. But after Mr. Wilkie's return, to India other counsels prevailed, and the Maharani's wish was fully carried out. On the 4th of February, 1891, the Prime Minister of the State of Indore, deputed by the Maharajah Holkar, laid the corner stone of the Hospital in the presence of a large representative gathering of Hindoos and Europeans, and officially conveyed to the Mission the entire grant of land originally designed for them by the Maharani. On the same occasion, he presented to Mr. Wilkie for the College the sum of 750 rupees from the Maharajah, and an equal amount for medical work. The land granted is sufficient to allow four and a half acres for the Hospital and nearly four acres for the College, soon to be erected. These liberal gifts and the kind words which accompanied them, are cheering tokens that the people of Indore are beginning to appreciate in some measure the beneficent work of the Mission. The hospital so auspiciously begun is now completed and occupied. It presents a very pleasing appearance, and is said to be admirably adapted for the purposes it was intended to serve. It can scarcely fail to prove a great boon to the suffering women of India, who seem quite prepared to avail themselves of its advantages. A boarding-school for girls is also in course of erection at Indore, and will soon be ready to receive pupils. The funds for building both these institutions have been supplied by the liberality of the ladies of the W.F.M.S. of the Western Division.

During its comparatively short history, death and sickness have thinned the ranks of the Central India Mission staff and taken away valued labourers when they seemed to be just entering on a career full of promise. Rev. R. C. MURRAY was struck down and

called suddenly home, when only about two years in India and ready to enter effectively on his life work. His excellent wife was taken away three months earlier, before she had been one year in the field, but not before she had endeared herself to her fellow workers. Rev. JOSEPH BULLDER, B.A., whose fine abilities gave promise of a career of great usefulness, had only a very brief period of service. His health began to fail shortly after he had adequately mastered the languages required, and while he remained, working at his post longer, perhaps, than prudence warranted, he was compelled, after a residence of about four years in India, to return to Canada; and a few months later, when on a visit to North Carolina, in quest of health, he was called away from all earthly service, and entered into his rest. Miss Scott, who went to India in 1889, has had, through ill health, to abandon, at least for the present, her work, and return to Canada.

The practice of medicine has been found in India, as in other foreign fields, a powerful agency in breaking down the prejudices of the heathen and in preparing them to listen with favour to the gospel message. Rev. J. Wilkie, who had a partial medical training, and several other members of the staff, made use of their skill in medicine at an early stage of the work to alleviate human suffering, and to conciliate the good will of the heathen. But it was not until Miss ELIZABETH BEATTY, M.D., was sent out to India in 1884, that the *healing art* took the prominent place it now justly holds among the agencies of the Mission. Two years later she was joined by her friend and fellow student, Miss MARION OLIVER, M.D. These ladies made Indore the headquarters of their work, but other points, especially in the surrounding villages, have been frequently visited. They have found abundant openings for their medical skill among the women of India; and while ministering to the bodies of the suffering and the diseased, they have not failed to point their patients to the Physician of souls. The women of India are almost entirely deprived of proper medical care. And they have not been slow to welcome the aid placed within their reach by the medical ladies of the Mission. Caste interposed many barriers to the employment and success of Christian doctors, but even these barriers have had to yield to the pressure of necessity. And now patients seek the services of the medical ladies in such numbers as frequently to overtax their strength and endanger their

health. During the year 1890, Drs. Beatty and Oliver had under their care an hospital and two dispensaries which were kept open the whole year, and they state the attendance was more regular than on any previous year, averaging nearly 1,500 each month. They also visited 400 patients in their own homes, to whom they paid 1,672 visits. One afternoon each week was devoted to visiting the villages around Indore. These facts give glimpses of the grand and growing opportunities of this work for alleviating human suffering and making known the Gospel of Christ. Rev. J. BUCHANAN, M.D., and Miss McKAY, M.D. (now Mrs. J. Buchanan), re-enforced the medical wing of the Mission in December, 1888. Dr. Buchanan has the advantage of a full theological and medical training, and thus happily combines two methods of commending the truth to the native mind. Last year, Miss McKellar and Miss Fraser, after completing a full course of medical study, were added to the Mission staff. Miss McKellar was expected to take charge of the medical work at Neemuch, but has remained for a time at Indore, studying the language and assisting Dr. Oliver, during the absence of Dr. Beatty, on her furlough. Miss Fraser was sent to Rutlam to aid Rev. J. F. Campbell in his new field. It is not unlikely that another lady who has completed her medical studies and who is regarded, by those who know her best, as specially fitted for missionary service, will be added to the staff in a few months. The medical work is certainly taking a prominent place in the Central India Mission. The question may soon arise whether other branches of the service should not receive a somewhat greater relative development. Four ladies from Canada, viz : Misses Rodger, Ross, Harris and Sinclair, devote themselves specially to teaching and Zenana work and the oversight of work by native agents. Miss McWilliams, who is now under appointment for India, will devote her energies to the same department. The ordained missionaries on the staff now number only six, viz : Rev. Messrs. Campbell, Wilkie, Wilson, Buchanan, Russell and Jamieson. Messrs. Russell and Jamieson went to India last year, and Mr. Geo. McKelvie, who for a short time had laboured in the Mission, resigned, and has been allowed to retire from the work.

Five important centres of influence have been occupied by the mission :

- (1). The first and, in some respects, the most important of

these is Indore, the capital of a state of the same name. Here the Mission commenced its work in January, 1877. The State of Indore has a population of about 850,000, and the city of Indore 83,000. The Mahratta prince, Maharajah Holkar, reigns over this principality under British protection. At this capital there is a British cantonment, where the Agent Governor-General for Central India resides. The Mission premises are within the cantonment, and therefore directly under English law and protection, while the missionaries have easy access to the large population of the city. The missionary agencies at Indore are quite varied. In addition to the medical work already spoken of, vernacular schools, preaching, Zenana visiting, and district work, and all the usual methods of bringing divine truth before the minds of the heathen are employed, but in Indore alone does our Mission use Higher Education as an agency to spread the knowledge of divine truth. The High School and College, under the energetic management of Rev. John Wilkie as principal, promise to bring under direct gospel influences a large class of intelligent and vigorous young men, who are eager to secure a superior education. In very unsatisfactory buildings and with defective appliances, this work went on from small beginnings until it attained, before Mr. Wilkie left for Canada on his furlough, a very gratifying measure of success. But the outlook for the future is more hopeful. During his visit to Canada, Mr. Wilkie, with the sanction of the General Assembly, succeeded in raising a sum sufficient, with the aid usually granted by the Indian Government, to erect a building suitable for College and High School. While Mr. Wilkie was in Canada the college classes were under the able superintendence of the Rev. J. F. Campbell, assisted, in some measure, by the Rev. J. Buchanan. And while the work suffered to some extent by the uncertainty of the policy of the Home Church respecting Higher Education, Mr. Wilkie states that when he returned to his field in October last, "he found a good staff of teachers and the work going on well." When the new buildings are erected, we may expect the High School and College under the vigorous administration of Principal Wilkie to enter on a career of enlarged usefulness. The boarding-school for girls, now in course of erection at Indore, promises also to do a good work for the rising womanhood of India.

Misses Rodger, Ross and Sinclair devote themselves here to

vernacular teaching, Zenana work and the varied forms of labour open to earnest Christian ladies who have not a medical training, and they find encouraging doors of usefulness opening to them. Rev. N. H. RUSSELL, B.A., has so recently reached the field that his strength has been given chiefly to the study of the languages, but he has already, in various ways, been able to render valuable aid to Mr. Wilkie in his work.

(2). Mhow, which lies about thirteen miles south of Indore, in the dominions of the Maharajah Holkar, is the second station opened by the Central India Mission. When Rev. J. F. Campbell removed from Madras in 1877, he began his labours in this city. Mhow is a camp town, where a large body of soldiers are kept by the British Government to maintain its authority in Central India. The five or six thousand troops of the garrison and the usual proportion of camp followers, constitute a large element in the population, which may be reckoned at 27,000. At this station, Messrs. Campbell, Builder, McKelvie and Buchanan have successively laboured. The Misses Stockbridge have been faithful fellow-labourers with the missionaries in this field almost from the beginning. They carry on Zenana work in the city and neighbouring villages. They have had marked success in their schools, one in the Bazaar has an attendance of one hundred pupils, and the school for girls has more than two hundred on the roll. While the influences of a camp are not favourable to the success of missionary work, the good seed has been widely sown in this field, and there are indications that in due season we shall reap if we faint not.

(3). Neemuch is another camp town, which has a population of 18,000 or 20,000. It is in the State of Gwalior, the largest and most important of the semi-independent territories of Central India. The Maharajah Sindia, who rules in Gwalior is like the Holkar, a Mahratta prince, and has 3,250,000 subjects. Rev. W. A. Wilson, M.A, who reached India in December, 1884, shortly after his arrival, broke ground at Neemuch, and he and Mrs. Wilson have laboured on steadily and earnestly in that centre, for more than six years. He has received very effective aid in his work from two native catechists, Balaram and Moti Lal. Balaram is a Hindoo, who was converted to Christianity in connection with our Trinidad Mission, and since his return to India he has been employed in the Central India Mission, and has given much satisfaction. Mr. Wilson has

endeavoured to utilize all the ordinary agencies for reaching the heathen, except higher education, which, of course, could not be wisely developed in more than one centre in so limited a Mission as that of Central India. While all kinds of work, educational, evangelistic and medical, have been carried on at Neemuch, he has given his time and attention mainly to village and district work. He has travelled extensively through the regions around, and preached the Gospel quite widely in the numberless villages which dot the country, and the people generally have listened attentively to his message. The results in actual conversions have not been great, but the truth has found a lodgment in many minds, and incidents are occurring in every part of the work, proving that the labour expended has not been in vain. The schools carried on have confined themselves to primary and intermediate work, which Mr. Wilson regards as the more necessary educational work for the Church ordinarily to undertake. Rev. W. J. Jamieson, who went to India in 1890, is still at Neemuch with Mr. Wilson, but, of course, up to the present time, he has been giving his strength chiefly to the language. Misses Harris and Jamieson, who reached India in November, 1889, have, during the past year, been doing excellent work at Neemuch in connection with the schools under their care. Mrs. Wilson also has under her direct supervision a day-school and Sunday school. When the boarding school, now in course of erection at Indore, is completed, it is understood that it will be placed under the care of Miss Harris, who is regarded as specially qualified for the work.

4. Rutlam is an interesting city of 31,000 inhabitants, which Rev. J. F. Campbell has selected as the centre of his missionary activity. It is the capital of a state of the same name, and has the reputation of being unusually clean and attractive for an Indian city. The Rajah of Rutlam is tributary to Sindia, the Maharajah of Gwalior. Owing to Mr. Campbell's lengthened detention at Indore Mission College, he has been able to do less in this new and promising field than he would otherwise have accomplished. Ground, however, has been broken, and a hopeful beginning made. During Mr. Campbell's absence, the work was carried on chiefly by native brethren, whose conduct and spirit, he says, were a great comfort to him. Miss Dr. Fraser was, in December last, sent to Rutlam to assist Rev. J. F. Campbell, and while devoting herself

chiefly to the language, she was able, to some extent, to make use of her medical knowledge. All the ordinary agencies of an effective Mission are now in operation at this new centre, and it is cheering to learn that the missionary has already been encouraged by the hopeful conversion of a few souls, the first fruits, we trust, of an abundant harvest.

5. Ujjain was visited and something done there early in the history of the Central India Mission, but of late greater prominence has been given to it. Ujjain is in the territory of Gwalior, although very much nearer Indore. It has a population of about 33,000, and it is one of the sacred cities of India. No place, perhaps, save Benares, has, among devout Hindoos, a higher reputation for sanctity. As might be expected the Brahmins are here a very potent class, and their influence is exerted to oppose Christianity. But it is sometimes found that fanatical zeal for a false religion is no greater barrier to the Gospel than an easy going indifference to all religion. Experience seems to show the people of Ujjain are not less ready than other Hindoo communities to give attention to the missionary. For a time this field was worked from Indore, but the distance was too great for that arrangement to prove satisfactory. Dr. and Mrs. Buchanan last year took up their residence there for a season, and became much interested and encouraged in their work, and one convert was admitted into the Church by baptism. They regard the field as promising. But for its permanent occupation by Canadian workers, a bungalow in a healthy locality is essential; for the city, though in the eyes of the Hindoos very holy, is dirty and unhealthy. An excellent site in a healthy neighbourhood outside the city, yet sufficiently near for work, has been secured, but a dwelling will have to be erected if a Canadian missionary is to occupy the field. The work done by Dr. and Mrs. Buchanan in Ujjain and in the surrounding villages in making known the Gospel and dispensing medicine to the sick was quite extensive. They report 14,647 treatments in one year, apart from those given in the villages, of which no record was kept.

These five fields are connected with each other by railroad, and the distance from Mhow in the south to Neemuch in the north is not much over 160 miles. Other missionary bodies have recently come into certain parts of Central India, and are aiding in the great work which there requires to be done, but there still remains to

CENTRAL INDIA.

the Presbyterian Church of Canada a densely peopled district, 160 miles square. In this region there is a large number of cities of considerable importance, which should have missionaries stationed at them without delay. Mr. Wilson thinks that Dhar, Dewas, Ioara, Shahjehanpur, Mandsaur, Rampoor, and Sitamau are among the important Mission centres which the Canadian Church should occupy immediately.

In Central India, only about five per cent. of the population are Mahommedans. The great mass of the people are Hindoos, a circumstance which is rather favourable to missionary success, as no part of the population of India are more bitterly opposed to Christianity, or less accessible to its influences than the Mahommedans. Among the polyglot races of India there is no language so widely spoken as the Hindi. The missionary who speaks it has access to nearly 100,000,000 of the population of India. And Hindi, in a somewhat rustic form, is the language spoken by the mass of the people in Central India. Even in Gwalior and Indore, where the reigning families are Mahrattas, and their dominions are frequently spoken of as the Mahratta States, the Mahratti language, while spoken in Court in towns, and used by many of the better classes, is not understood in the villages and country districts by the masses. Urdu or Hindostanee is spoken by the Mahommedans, and used somewhat extensively in the camp towns and by the cultivated people generally throughout India, but Hindi may be regarded as the chief language of the people.

Central India has also a considerable population of Bhils or Bheels, an aboriginal tribe who are regarded as quite accessible to the Gospel. In the district, which our missionaries hope the Canadian Church will soon occupy, they number 218,000, but if the whole of Central India is taken into view, the number of Bhils is much greater. Some of the most signal triumphs of the Gospel have been achieved among the aboriginal tribes of India; and whether it is due to their freedom from caste, or the weak hold which their faiths have upon their minds, they seem much more ready to welcome the Gospel than their neighbours of the Arayan races. Rev. J. Buchanan, M.D., has felt strongly drawn towards these people, and has offered himself as a pioneer missionary among them. It is most desirable that this offer should be acted upon, and the Gospel message sent at once to this interesting people.

The extent to which higher education should be used as a missionary agency in India was somewhat carefully discussed by the Foreign Mission Committee some two years ago. It was considered important to have a definite policy on the question. It is well known that there is a strong desire among the Hindoos for an English education, and they flock to institutions where it can be procured. They value it, not merely for the knowledge and mental discipline which it brings, but for the positions of honour and emolument under the Government to which it opens the way.

In missionary circles, very opposite views have been entertained respecting the place of education. Some regard it as the grand primary agency, at least in India, for reaching the mass of the people. They would educate in order to christianize, or at least to secure suitable agents for evangelization. Others, again, would preach the Gospel to the heathen, and leave the work of education until a Christian community has been gathered, requiring education for its children, or for the training of its adult members for Christian service. The policy adopted by the Committee may be regarded as intermediate between these views. It was felt that where a missionary has an opportunity of teaching the Bible for an hour, or half an hour, daily to two or three hundred of the most intelligent youth of the country, in the most plastic period of their life, it is a rare chance of preaching the Gospel, under the most favourable conditions, which no Church could wisely throw away. It was felt, on the other hand, that as only a small proportion of the population can enter the higher institutions of learning, the mass of the people must be reached by the ordinary preaching of the Gospel and modes of teaching which come within the range of all. On one point there was entire harmony of opinion; it was felt by all that whatever work is done by our missionary agents, whether educational or medical, should be pervaded by the missionary spirit, and made subsidiary to winning souls for Christ. It was therefore decided to continue the High School and College at Indore, and place them under the care of Rev. John Wilkie, M.A. But while the work of higher education, under thoroughly Christian influences, will be maintained in reasonable efficiency, it is not intended to multiply such institutions, or to develop the College at Indore so as to overshadow and supersede other branches of the work; and above all, it is not meant to

take the place of the preaching of the Gospel as the ordinary means of evangelizing the heathen. It is designed that the preaching and teaching shall go hand in hand, so that all classes may, as far as possible, be reached by the agencies of the Mission, and led to Christ. There seems no reason why the higher education should not give increased efficiency to every department of the Mission. For when the new College buildings are erected, and Mr. Wilkie labours under more favourable auspices, we may reasonably expect, with God's blessing, that not only may the College be the means of influencing many of the most gifted young men of India in favour of Christianity, but it may raise up and train many able and consecrated native agents to carry the Gospel to their countrymen.

WM. MACLAREN.

Toronto.

A BALLAD OF THE TREES AND THE MASTER.

Into the woods my Master went
 Clean, forspent, forspent.
 Into the woods my Master came,
 Forspent with love and shame.
 But the olives they were not blind to Him,
 The little gray leaves were kind to Him ;
 The thorn-tree had a mind to Him
 When into the woods He came.

Out of the woods my Master went,
 And He was well content.
 Out of the woods my Master came,
 Content with death and shame.
 When Death and Shame would woo Him last,
 From under the trees they drew Him last,
 'Twas on a tree they slew Him—last
 When out of the woods He came.

—SIDNEY LANIER.

THE EDITOR'S BOOK SHELF.

To no other department of Christian literature have so many valuable contributions been recently made as to the department of Missionary Biography, and in no other way is our knowledge of the great countries where missionary work is carried on being so rapidly extended. The New Hebrides is now something more than a name and a place on the map. The story of John G. Paton's life and work has thrilled thousands of hearts and made the scene of his labours a reality to us. Mackay's biography has done the same for Uganda and Central Africa. We are beginning to think of these places not as places on the map of the world, but as the homes of our fellows, men and women and little children of like passions and like possibilities with ourselves, where life is a mocking farce or a dreary labour, and death a starless night, and where the blessings of Love and Light might be a great redemption. The personal element gives clearness of outline and definiteness of detail to our mental picture of what we call heathen countries.

Another has been added to the list of missionary biographies. What Paton has done for the New Hebrides, what Mackay has done for Uganda, that *John Kenneth Mackenzie** will do for China.

The subject of this memoir was, as his name indicates, of Scotch descent. His father was a Ross-shire man, for many years an elder in the Presbyterian church in Bristol. With his father's Highland reticence and courage he united something of his mother's Welsh fire. Of the influences which conspiring together led him into the study of medicine and to offer himself for medical mission work; of his settlement in Hankow; of his struggles, now with himself and now with seemingly insuperable obstacles in his circumstances; of the persecution and prejudices; of the providential opening made by his timely service rendered to the wife of the famous Viceroy, Li Hung Chang; of the Viceroy's subsequent favour and the establishment under Dr. Mackenzie of the first Government medical school; of the details of his life in China, with its successes and failures, its sickness and sorrows and deep spiritual experiences, its story of devotion to the healing art and passion for souls, its ultimate triumph and glorious close—of all this it is impossible and needless to speak here. The whole story is well

*John Kenneth Mackenzie, Medical Missionary to China. By Mrs. Bryson. With portrait. London: Hodder & Stoughton. Toronto: Willard Tract Depository. 1891.

and simply told and is intensely interesting, so startling, indeed, at times, in its suggestions of apostolic days, that no one with any susceptibility to enthusiasm will fail to be fascinated by it.

We place this book beside "J. G. Paton" and "Mackay of Uganda." It is worthy of the place. There are elements of strength, some of them intellectual, in Paton and Mackay not so characteristic of Mackenzie; and his story is less vividly told. The story is not so dramatic, the colouring is not so high, the book therefore is not so thrilling, as Paton's autobiography. It reads like a "plain unvarnished tale." But it has an interest of its own, and abounds in glimpses of men and things, and minute details of Chinese life. The spiritual element is everywhere strong, and grows stronger as the stress of the storm increases. This is, in fact, the missionary book of the season.

Last month we received a copy of "Bible Studies on Prayer,"* by Miss A. M. Reid, Toronto, daughter of Rev. Dr. Reid. It is a compilation of Bible references to prayer, so made that a real service is done to the study of the subject. Beginning with "Our Saviour's Teachings in regard to Prayer," the work is carried through twenty-six chapters, in which the Scripture teachings and illustrations are very fully presented and very skilfully arranged under appropriate headings. The compiler gives no dissertations and makes no comments, but one can see that the meaning of the quotations made is rightly grasped and the light and shade effects of the context duly appreciated. The absence of comment reveals a confidence in Scripture, a belief that God's voice to man on any subject is true and clear and best understood when heard in all its tones. Most heartily do we join in commendation of this little book. Suggestions might be offered on minor points of arrangement and mechanical make-up; but the book fills admirably the place for which it was intended.

Perhaps the most valuable book on the Shelf this month, the one for which students and ministers whose literary wants increase more rapidly than their bank account, will be most grateful for, is a new edition of Canon Fausset's *Critical and Expository Bible Cyclopædia*.† The author's name is familiar to every theological student and young preacher. "Brown, Jamieson and Fausset" is often the only complete commentary to be found in a student-missionary's library. It is the ideal *multum in parvo* book—a

*Bible Studies on Prayer. Arranged by Miss A. M. Reid. Toronto: Imrie & Graham. Cloth. Pp. 122. 1891.

†The Critical and Expository Bible Cyclopædia. By the Rev. A. R. Fausset, D.D., Canon of York. Illustrated by upwards of six hundred woodcuts. Eighth Thousand. London: Hodder & Stoughton. Toronto: Willard Tract Depository. 1891. Price \$2.50.

model "saddle-bag" commentary. But Dr. Fausset has made a place for himself among the first Biblical scholars in Britain. Being a man of fine taste, exact scholarship, indefatigable industry and withal popular gifts, he has done much to make the results of modern Biblical research plain and useful to the mass of Bible students.

In his Bible Cyclopædia he has done his best work, and by it his name will be preserved for a generation. This great work, a monument of ability and of well-directed industry, is now in its eighth edition in England, and has secured a place among the standard Bible dictionaries. Funk and Wagnalls reproduced it in America, but its high price blocked the way to popularity both in the United States and in Canada. The present edition, just issued by the English publishers, at one-half the American price and little more than one-third the price of the earlier English editions, is certainly a marvel of cheapness. The book is in no way abridged. Its 752 pages are closely packed. No space is wasted. The woodcuts are small but good and distinct; the type, paper and binding all that one would ask for in such a work. The articles, some of them brief but pregnant, others quite exhaustive, cover the whole wide range of persons, places, things and ideas found in the Old and New Testaments. The name of Canon Fausset is a sufficient guarantee of accuracy, and an examination of the work satisfies one as to style and arrangement. The appended index of texts specially referred to in the body of the work will be found very convenient and useful. All the books and almost all the chapters in the Bible are arranged in consecutive order, with references to the articles in the Cyclopædia bearing on them. Students may invest in this book feeling perfect confidence in its permanent value and at the same time satisfied that they are getting one of the best bargains of the season.

The Epistle to the Romans has of late years enjoyed considerable immunity from critical attack. Most critics have accepted the dictum of Baur and regard Romans as Pauline. It was with no little surprise, therefore, that we took up a volume of less than one hundred pages purporting to be a critical analysis of the Epistle to the Romans, and looking to a reversal of the critical judgment of generations of scholars. The title, *Romans Dissected*,* was ominous and had blood in its eye; the author's name was quite new; but the publishers are the Clarks. The author does not beat about the bush but proceeds at once to find an explanation of "such a jumble of doxologies, benedictions and salutations," as he calls the Epistle, in its diversity of authorship. The Epistle as we have it

*Romans Dissected. By E. D. McRealsham. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co., 1891.

is the work of four authors and a compiler. The authors he designates as G¹, G², JC, and CJ; and the redactor he designates by R. In the sections belonging to G¹ and to G² no mention is made of Christ, but only of God, but they differ in theological drift. To JC belong those sections in which the Redeemer is called Jesus Christ, and to CJ those in which He is called Christ Jesus. An analysis of the Epistle is made and the several sections arranged under their respective authors. Then follows an exposition of the theory in which these capital letters are plentifully sprinkled on every page. A chapter each is given to the Doctrinal argument, the Linguistic argument and the Historical argument.

There is an air of serious scholarship about the whole performance, but our suspicions on reading the title page were soon confirmed, and the thing seen to be a "take off" on the dissecting school of Old Testament critics. McRealsham—someone mistook it for Watts—undertook to do for Romans, whose Pauline authorship even Baur admits, what Wellhausen has done for the Pentateuch, and thereby to bring the destructive criticism of the latter into contempt. Whoever the author is, he has exhibited a good deal of cleverness and played his part well. He is evidently no novice, but he seems to lack appreciation of the gravity of the situation. He has scored a point, however, against those critics who feel at liberty to chop up the text of Scripture in lengths to suit their conjectures.

One of the exchanges we watch for each month is *The Expository Times*. There is not much of it, but it is all good. There is a crispness and freshness that makes it always interesting. It has completed its second year, and Vol. II. is now before us. Although we had read its pages through in monthly numbers the yearly volume is of permanent value. Most of the articles and notes are worth preserving. We do not wonder at the success attending this periodical. It strikes a happy mean between the ponderous review and the unscholarly rubbish published in Sunday school magazines. Nor is it to be wondered at that the publishers feel warranted in enlarging the *Expository Times* and increasing the price accordingly. They have a good editor, one with an open eye for "copy," and one who can himself turn a good paragraph. Such a man is a "find" and should be well worked. In the enlarged series of his periodical the editor will have scope. But even an editor cannot make bricks without straw, and Mr. Hastings is to be envied the abundance and quality of the material at his hand. The average minister in the Old Country may not be a better preacher than the average in Canada, but he certainly is more literary in his tastes. And so with abundance of the best material and a master-hand to work it up, the *Expository Times* has come to be indispensable.

The rapid development of the Provincial University is indicated, among other ways, by the *Calendar of the University of Toronto for the year 1891-2*, which is a very considerable volume of 204 pages with an appendix of 126 pages. This publication for the ensuing year is full of matter, historical and otherwise, of interest to university men and educationists. One gets a bird's eye view of what to the uninitiated must be a very complicated affair, the Provincial University System. The book will be found conveniently arranged and of great service to such as may have to consult it. The mechanical make-up is fairly good. One could wish, however, to have it absolutely free from typographical errors and to have all proper names correctly spelled. There are, too, traces of Old World notions. Whenever the three colleges, or their representatives, are mentioned the order of precedence is St. Michael's, Wycliffe, Knox. When one remembers the days of old, and how much the University owes to Knox College and the Presbyterian Church, not only for support, but for life and independence, and how the two institutions were bound together long before the time of affiliation, this studied order is scarcely defensible. Whoever is responsible for this is also responsible for the very misleading references to Knox College on page 189. We have these sentences: "It was affiliated with the University of Toronto in 1885, and in the University and University College its students receive instruction in the subjects of an Arts course prescribed for them as preliminary to the special work in Theology. These subjects are English, History, Logic and Rhetoric, Chemistry, Mental and Moral Philosophy, and Hebrew." The obvious inference being that "its students receive instruction" only in the Preparatory Course, which is meant for special cases only; whereas the regular and recommended course "preliminary to the special work in Theology" is in some recognized university, the majority, of course, taking the University of Toronto. This is evidently a case of ignorance, or carelessness, or infelicitous expression, all of which are unpardonable in the compiler of a university calendar.

HERE AND AWAY.

Circumstances over which we had no control—

That, and other things, have delayed publication this month.

This Department must bear some of the responsibility, for instead of staying at home as other people do not do, it went a-roving about the "wild and wooly West."

This gives us a fine chance. In the most natural way in the world opportunity presents itself, and without anything like egotism we might relate the whole story of the month with its changing scene and brilliant dialogues.

It is not on record that any man ever went half way across the Continent and back without, on his return, putting on airs and ventilating his views on all questions of politics, agriculture and religion and making his friends and neighbors feel how very narrow is their horizon and how infinitely nobler is his outlook because he has crossed the far-stretching prairie or looked away through the thin atmosphere from some mountain peak.

Take for example the man who talks at large about the great wheat fields of Manitoba seen from the windows of a railway carriage. It is talking at large, for the fields along the C.P.R. are but garden patches compared with the unfenced sections lying back from the track of land-grabbing monopoly. As a matter of fact there are almost no great farms or wheat fields along the railway line, because so much of the land is—But this is dangerous ground

The point to be observed is that Here and Away wastes no tongue or type in telling what was seen and what was said. So do ordinary globe-trotters, but so do not we. Not that there is nothing to tell. We could "a tale unfold that would"—be as commonplace as that of other scribblers. We could tell about "battles, sieges, fortunes;" the cities of men and the wildness of nature; the impatient aggressiveness of Western life and the dreary deathlike monotony of the farther plains; the ruined glory of the Red Man, the bleached bones of the buffalo and the unscared coyote on the hill. All this we could tell, and in such tones as would make our own eyes drop tears or open wide in wonderment.

Then "the people; ah! the people." We could tell about being shut up alone in a Pullman with a party of Wild West revivalists and how they,

shouted and sang, and looked askance at the stranger in grey in the back seat. Sing? Their voices were tuned to the roaring cyclones and strung for shouting "Hallelujah" in an old-time American Camp-meeting. When they all joined in on "Sweet by and by" the power began to rattle the car windows. When they climbed the Himalayan heights of "Title Clear" the gopher came out of his hole to listen. Then their mounting passions broke loose, and with one wild shout that made the little hills skip and the mountains clap their hands, they charged something somewhere to "Bear me away on your snowy wings." And then—I came to when the brakeman carried me out and stretched me on the platform.

There was a parson in the party and his thirst for knowledge held him for hours in close quarters with the stranger in grey. He had passed what he called his "Final" and was now ordained. Hence his white tie. He took no little credit to himself for having survived that "Final" and as the stranger was evidently a layman and not up in "Pope's Theology" he undertook to enlighten him. Then he produced his "Exam. Papers." We trembled inwardly. What if he asks us questions? He is going to, and on Bible History! Then we longed for Dr. Gregg's notes. But repentance came too late. "Here's the paper on Bible History. Its a stiff one. But I made 90%." Our admiration began to crown this Dakota graduate with a halo of academic glory. "What answer would you give to Number Four! I was the only man in my year that tried it." Then he handed me the paper and my heart began to sink. I had to take the dreaded thing. Gathering my wits together while reading the first three, I stole a glance at that brain-twister Number Four. It read: "Which of Noah's sons was your ancestor?" No, I did not dogmatize. I ventured the remark that important ethnological, chronological and perhaps zoological, questions were involved upon which experts were not agreed, and that the genealogical tree growing out of Noachian soil has such wide-spreading branches that the difficulty of tracing remote twigs and knots to the parent stem is very great. He agreed with me and said that he was the only man in his year to try Number Four.

But these things *en passant*. We meant to remind those interested of the annual meeting of the Knox College Alumni Association and to discuss the topics on the programme. We also meant to announce the College Opening and discuss the subject of Principal Caven's opening lecture. But these can wait their proper time. The Association's meeting is likely to be both interesting and important, and members should be on hand for the first day. Programmes have been circulated. Principal Caven's discussion of so important and pressing a question as the subject of his lecture should crowd Convocation Hall.

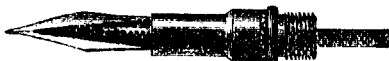
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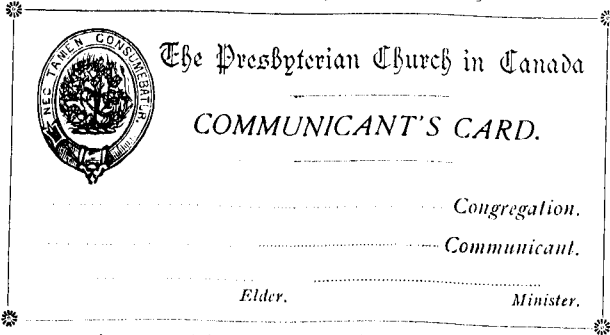
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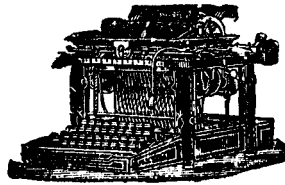
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