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AND
Presbyterian Magazine

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TORONTO, SEPTEMBER, 1893.

SOME REMINISCENCES OF A DIVINITY HALL
SIXTY YEARS AGO.

OF the earlier Presbyterian ministers who came to Canada, a large number had received their education at Aberdeen. At the period referred to, there were two institutions at Aberdeen, King's College and Marischal College, each having the powers and privileges of a university. I believe several of the very earliest Presbyterian ministers in Canada, most of whom had come out as chaplains of Scottish regiments, came from the northern colleges, but I have not been able definitely to ascertain the facts in regard to these. But many may be named who, at an early period, occupied positions in the Presbyterian Church in places where Presbyterian settlers were found. Among these may be mentioned Rev. Henry Esson, of Montreal, and afterwards of Knox College; Rev. Alex. Gale, for many years the highly respected minister of St. Andrew's Church, Hamilton; Rev. John Cruickshank, of Bytown (now Ottawa); Rev. John McKenzie, of Glengarry; Rev. H. Urquhart, of Cornwall; Rev. J. M. Roger, of Peterboro; Rev. G. Cheyne, of Saltfleet; Rev. Alex. Gardiner, of Fergus; Rev. D. McKenzie, of Zorra; Rev. J. Cassie, of Port Hope; Rev. T. Alexander, who is still alive. Indeed, it may be said that at least one-fourth of the ministers in Canada fifty years ago were from the Aberdeen universities.

The universities of King's and Marischal College were at the period I refer to separate; but there was a union, although not

a formal one, between the theological departments in the two colleges, and students had to attend the classes of each college. In King's College (the older of the two), there was a professor of Divinity and a professor of Oriental Languages, and in Marischal College there was the same provision. Latterly, however, while I was a student, Principal Dewar, of Marischal College, lectured on Church History, and all the students had to attend the class for two sessions. The professors of Divinity had an understood arrangement that the professor in King's College (in my day Dr. Mearns) should lecture on the evidences of Natural and Revealed Religion and on Systematic Theology, and that the professor in Marischal College (then Dr. Black) should take Exegetics. In Hebrew, students might attend either in the one hall or the other. It will be seen that, even including the two universities, the theological department was very imperfectly equipped, when compared with existing institutions either in Scotland or on this side of the Atlantic.

The appointment of Divinity professor in King's College was made in a somewhat peculiar way. The appointment was in the hands of the Synod of Aberdeen, and was made after a competitive examination. When Dr. Mearns received the appointment, his competitor, Dr. Black, made such an excellent appearance that when, a few years afterward, a vacancy occurred in Marischal College Dr. Black was recommended, and received the appointment.

For many years, the theological chairs at Aberdeen were filled by able men. Dr. George Campbell, author of a very valuable work on the gospels, besides other works; Dr. Brown, in Marischal College, and the Gerrards, in King's College, father and son, both authors of highly esteemed theological works, taught theology with reputation and success in their respective colleges.

The two professors in my day were men of a very dissimilar stamp. Dr. Mearns, a man of high intellect, and a profound theologian, was extremely conservative as a churchman. He did not take a very prominent part in ecclesiastical matters, but he was regarded as one of the ablest of the old party, commonly known as the Moderate party. He might be regarded as of the same school with Dr. Inglis, the well-known originator of the Church of Scotland India mission. I remember on one

occasion, in 1835, hearing Dr. Duff, then at home on furlough, deliver a most eloquent and stirring address before the Presbytery of Aberdeen in the North church, when Dr. Mearns, in very fine and touching words, moved a vote of thanks to the noble missionary, saying that his words would be few, as he wished that no sentence of his should move or lessen the impression left on the minds of all by the glowing eloquence of the missionary from India.

Dr. Mearns, although somewhat reserved in manner in the hall, and having almost a look of austerity, was very highly respected by all, and beloved as a professor by many. His remarks on the discourses delivered before him were very admirable, judicious, and given in a kindly manner. He could, however, be severe. On one occasion a student delivered, or attempted to deliver, a Latin discourse on the errors of the Church of Rome. The Latinity was not classical, and the discourse was altogether poor. On its conclusion, the doctor said that he was sorry he could not sustain the discourse, adding that the student had apparently omitted to notice one of the practical errors of the Church of Rome—the use of an unknown tongue. He could not endure conceit. On one occasion a student whose opinion of himself was by no means low, and who had come prepared to deliver his exercise in a very impressive and effective style, ascended the rostrum. He went through the discourse evidently to his own satisfaction, and stood to hear the remarks of the professor. Dr. Mearns, without a word, good, bad, or indifferent, as to the discourse which had been delivered, and without lifting his eye, quietly opened the portfolio containing his lecture and began to read. There was amusement among the students, and the poor man took his seat, looking rather crestfallen and dismayed.

Some who read these lines may remember the high regard expressed by the late Dr. John Duncan for Dr. Mearns, whose lectures and profoundly reverential spirit evidenced in prayer had been the means of drawing the young man from skepticism, at least, to the recognition of a personal God of holiness and justice.

Dr. Mearns, during the theological session, delivered a lecture on the Sabbath morning in the public school of the college, and during the years of my attendance gave a very fine series on scripture characters. They were greatly appreciated, and were attended from Sabbath to Sabbath by others besides students.

Dr. Black, the professor of Divinity in Marischal College, was a very different man. As a scholar, he was profoundly learned. As a linguist he could, as was often said, have asked his way to the wall of China. He used to be described as a *dungeon* of learning, and it might be truly said that he excelled more in gathering in and securing treasures of knowledge than in the work of distribution and communication. In his exegetical prelections, he went profoundly into the critical examination of words. I remember that one session he spent nearly a week on one Hebrew word, and I am not sure that the students had much more light at the end than at the beginning. The Latin discourses were generally delivered to Dr. Black, and in criticizing these exercises he always did so in pure and correct Latin. He was genial and courteous to the students, but scarcely commanded the respect in which his colleague in King's College was held. He was one of the Mission of Inquiry to the Jews sent out by the Church of Scotland, the other members being Dr. Keith, the well-known writer on Prophecy, Rev. Robert McCheyne, and Rev. Andrew Bonar, who has recently been translated to the church above. An account of the mission was written by Mr. Bonar, and is exceedingly interesting. This was a great undertaking for Dr. Black, who was even then not a young man, and was somewhat unwieldy, and, moreover, very near-sighted. He had on one occasion a rather serious fall from the back of a camel. He would not have been very safe in a saddle on a quiet and easy-going pony, and the peculiar gait of the camel was too much for him. However, he was not seriously hurt by his fall. On his way home his colleague, Dr. Keith, was taken dangerously ill at Pesth, and for some days his life was despaired of; indeed, at one time it was thought that the spark of life was really extinct. But in the mercy of God he was spared, and the circumstances connected with his stay in Pesth were in a very singular way made conducive to the establishing of a mission in that city, in which work one of the royal princesses of Hungary took a very deep interest. The mission at Pesth was greatly blessed. One of the first fruits was the conversion of the Saphir family, one member of which was the distinguished and highly esteemed minister, the Rev. Adolphe Saphir. Dr. Black was, after the Disruption, one of the professors of Divinity in the New College in Edinburgh.

A fear of being tedious prevents me from saying much as to

the other professors. I have stated that Principal Dewar taught Church History. Dr. Dewar was a popular preacher, and was the author of several theological and devotional books; but he did not particularly shine as a lecturer in Church History. He examined the students each day on the lecture of the preceding day, and these examinations were sometimes rather amusing. One day he was examining on the life and opinions of Arius, and asked a student to give some account of Arius after the Council of Nice. The student hesitated for a little, and then said: "He died, sir!" The answer seemed to satisfy the doctor, who simply said, "Yes, he died," and then passed on.

Hebrew was taught in King's College by Mr. Bentley, a truly good man, but not much of a Hebraist. He read Hebrew without points. Not many of the students attended his class. A year or two before I entered the hall, the professor of Hebrew in Marischal College was Rev. Dr. Kidd, a popular but somewhat peculiar and eccentric minister, about whom many amusing incidents are told. He was succeeded by Dr. G. McLean, the new professor. He had studied on the continent under some of the eminent Hebrew scholars of the day, and on becoming professor awakened a good deal of interest and enthusiasm among the students. He was a good teacher, but was somewhat hindered by a peculiarly sensitive and shy manner. Even the asking of a question was enough to put him out and make him uncomfortable. But he made the students work. He prescribed a good many written exercises, which often kept us busy till after midnight.

The writing of these few notes awakens a good many reminiscences. I had a pretty general acquaintance with the students who were in the divinity hall from 1833 to 1837. Not many of them, I presume, are now alive. A few went to India, among them Mr. J. Murray Mitchell and Mr. James Cgilvie; some to Australia, some to Canada. Not a few were afterwards found in parishes in the Established Church, and some in the Free Church. One of my most intimate friends was Mr. George Innes, afterwards Free Church minister at Canonbie, where the Duke of Buccleuch, under evil advice, refused a site for a church. Mr. Innes had to preach for many months without the shelter of a building. Exposure undermined his constitution, and after a brief ministry he entered into his rest. Another fellow-student

came to Canada, and was settled at Markham, the Rev. George Galloway, a truly excellent young minister. I visited him in 1840, in which year the synod met at Toronto, and greatly enjoyed my brief visit. His ministry was also brief. He died about 1845. I am not aware of any of my contemporaries now in active service, and few, I presume, are in life.

Student life was much the same fifty years ago as in the present day. Friendships were contracted, associations were formed, and questions were discussed. We had a theological society, and a missionary society, and a students' prayer-meeting. It must be admitted, however, that there was, in those days, less freedom in some things than now, and practices which are now common had then scarcely been introduced; such a thing as a student, before being licensed, attempting to preach or speak in public would have been regarded as by no means proper. I remember a student agreeing to deliver a lecture on chemistry in the schoolroom of one of the new churches, and some of the fathers taking alarm at the thought of a young man undertaking to speak in public before his mouth was legally opened by the act of the presbytery. But even then changes were beginning to make their appearance, and now both in the old country and in this newer one there is little to complain of in the way of restriction. *Tempora mutantur, et nos mutamur in illis.*

W. REID.

Toronto, Ont.

THERE was a ripple on the water's face,
 A ripple on the waters of Loch Fyne.
 Bright fell the sunshine, with a sportive grace,
 Sweet sang the throstle from her island shrine.
 "Save me, God! save me!" but a moment past
 Uprose the shriek of frenzied agony;
 From the clear wave, a dying youth aghast
 Glared round and upwards as he breathed that cry;
 Then sank, slow drifting through the unfathomed space,
 Down to the dark burial 'mid the wild weeds twine.
 So came that ripple on the water's face,
 That ripple on the waters of Loch Fyne.

WHAT QUALIFIES A MAN TO DISPENSE THE SACRAMENTS?

WE would examine this question with the purpose of raising enquiry and discovering whether the common view prevailing in the church is well founded. So far as we know, the rule which is followed by Presbyterian churches at present, and has been for a long time, is, when the presbytery judges that a man is capable of expounding the scriptures to the edification of the people, it licenses or authorizes him to go among the churches to preach the gospel, but does not authorize him to dispense the sacraments of baptism and the Lord's supper. Is there any scriptural reason for this distinction if all admit that preaching the gospel is much more important than is baptizing or dispensing the Lord's supper? With this, the words of the Apostle Paul agree, which he wrote to the Corinthians: "I thank God that I baptized none of you but Crispus and Gaius. I baptized also the household of Stephanus. Besides I know not whether I baptized any other, for Christ sent me not to baptize, but to preach the gospel."

The question has often been asked, Why authorize a man to do the greater and forbid him to do the less? To this question, so far as we know, no satisfactory reply has been given. The practice has been long followed. Young men, after closing the curriculum of study prescribed by the church, make application to a presbytery to be taken on trial for license. The presbytery complies with the request, and if, after examination into their motives and fitness for the work, the examination is judged satisfactory, they are licensed to preach the gospel; and should they be called to the pastorate by some congregation and accept of the call, or should they accept an appointment to a mission field, they are again called to submit to another examination on much the same subjects for ordination as those through which they passed for license. We ask, What is there in the second examination which indicates better fitness for baptizing a child than was in the examination for license to preach the gospel? or is it in the act of ordination which follows the second examination by which fitness for the inferior act is conferred?

The teaching of the church, as expressed by its standards, does not admit that the act of ordination confers any mysterious spiritual qualification to the person ordained by which he can administer the sacraments in a way more effective and edifying to men than he could after receiving license to preach the gospel. If he can administer the sacraments as well immediately after receiving license as he can after ordination, why forbid him to exercise his ability? We know of no part of the Word which forbids the authorized preacher to administer baptism. We do not find any statement in the Westminster Confession of Faith that forbids it. On this question, we find no saying in this book which gives light. It gives instructions about ordination, stating that it is an act of presbytery—as license is also an act of presbytery—but says nothing of authorizing or forbidding the preacher of the gospel to administer the sacraments. It says, “Ordination is the solemn setting apart of a person to some public church office.”

Surely license to go and preach the gospel is also setting apart a person to an important office? The Confession of Faith does not answer the question. Why should not the presbytery at license authorize the person to do all that it authorizes by ordination? Is there some spiritual virtue communicated by ordination which license cannot communicate?

We may examine the language employed by the Lord concerning the calling and ordaining of His apostles: “He said unto them, Follow me, and I will make you fishers of men. . . . They followed him,” Matt. iv. 19. After training in preparation for work, Jesus “called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease,” Matt. x. 1; Mark vi. 7. These words imply a difference between the *calling* to be His disciples and the *giving of power* over disease. There is no parallel between these and modern license and ordination. He called and appointed them to be with Him for instruction, and in due time gave them license and power to preach the Word and to heal disease.

This gift is not communicated by modern ordination. If not some such miraculous gift, what is it that is supposed to be communicated by it?

There are a number of words in the Greek we have translated

by the one English word, ordain. Some of these are: *poieo*, I make; *tasso*, I arrange; *cheirotoneo*, I stretch out the hand. Only the last of these seems to suggest the idea that some spiritual gift is communicated. Should we join this with the words *the laying on of the hands of the presbytery*? What that gift was, the words do not fully reveal. It was given "by prophecy, with the laying on of the hands of the presbytery," I. Tim. iv. 14.

We know that the Roman Catholic Church and the High Anglican Church answer that there is communicated by the laying on of the hands of the bishop the mysterious power of Apostolic Succession. The Protestant church does not believe that any such mysterious virtue can get through the hands of such men as Pope Alexander VI. It is evident that when our Lord made choice of His apostles and sent them out He gave them power to work miracles in His name, and with such authority that those who received *them* received Him. He committed unto them the keys of the kingdom of heaven, so that they were in living union with Himself and in entire submission to His will: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." That is a power which is given to the church of Christ, and the church requires to see that it is the key of the kingdom which she uses when she attempts to decide any question, and not the one composed of the traditions of the fathers, by which so many evils have been admitted. The Word of God is the key Christ gave to the church, by which the way to heaven is opened, and by which much evil has been shut out.

Before our Lord ascended, He promised His disciples power to do the work for which He had set them apart, saying, "Ye shall receive power after that the Holy Ghost is come upon you." That promise was fulfilled ten days after, when they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. All admit these were miraculous gifts which were bestowed directly by the Lord, and this gift was extended to some of the apostles, so that they became the channels of like power to others, as in the case of Peter and John, who laid their hands on some in Samaria and they received the Holy Ghost—a power which Simon sought to purchase with money—a power which was communicated through Ananias, in Damascus, upon Saul when he was filled with the Holy Ghost.

These are cases which show that there was a spiritual power given by Christ, and through some of His apostles that power was exerted successfully upon others. If we examine these cases, we may see that the effect produced was miraculous. The power of speaking with other tongues, as on the day of Pentecost; the opening of the heart of Lydia so that she became interested in the truth spoken; the opening of the heart of the Gentiles in Cæsarea, when Peter preached in the house of Cornelius—these were the effects of a power which has not been transmitted to any man in the church, or to any body of men. The Lord honors His Word—above all, His name—and makes it the instrument of blessing to men whether it is made known by the ordained of men or the non-ordained. It is the Lord Himself who retains the power of conferring spiritual gifts, and communicates them by whomsoever He will.

The High Churchman has assumed that the power of saving men is confined to the body he claims to be the church, and that this power is transmitted through the figment of apostolic succession, and that this apostolic succession is promoted through some virtue in ordination by the hands of a bishop. What that virtue is we know not, nor have we seen any attempt to define it. The Roman Catholic canon says: "If any one saith that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord and of forgiving and retaining sins, but only an office and bare ministry of preaching the Gospel, or that those who do not preach are not priests at all; let him be Anathema.

"If any one saith that order or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord, or that it is a kind of human figment devised by men unskilled in ecclesiastical matters; that it is only a kind of rite for choosing ministers for the Word of God and of the sacraments; let him be Anathema.

"If any one saith that by sacred ordination the Holy Ghost is not given, and that vainly therefore do the bishops say, 'Receive ye the Holy Ghost,' or that a character is not imprinted by that ordination, or that he who has once been a priest can again become a layman; let him be Anathema.

"If any one saith that in the Catholic Church there is not a

hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers ; let him be Anathema."

The following is the definition of the Greek Church : " Orders are a sacrament in which the Holy Ghost by the laying on of the bishop's hands ordains them that be rightly chosen to minister sacraments and to feed the flock of Christ." There are three orders—bishop, priest, and deacon. The deacon serves at the sacraments ; the priest hallows sacraments in dependence on the bishop ; the bishop not only hallows the sacraments himself, but has power also to impart to others by the laying on of hands the gift and grace to hallow them.

These are theories about powers conveyed through ordination in which the Presbyterian has no faith. The Church of England has very much sympathy with and virtually holds the doctrine implied in the Roman Catholic canon quoted above, although we do not find in its printed standards the doctrine definitely stated, but holds that ordination is valid only when the bishop lays his hands on the one ordained—a theory which implies the belief that there is transmitted some spiritual virtue which has been handed down from the days of the apostles. For this theory we find no scriptural authority.

The Presbyterian Church of America has expressed its mind concerning ordination thus : " In common with most of the evangelical denominations, we maintain that ordination is but a ceremony, an outward sign, a public recognition on the part of the ordainers of the fitness of him who is ordained for the office to which he is set apart ; it does not impress a character or impart a fitness not previously possessed."

Dr. Charles Hodge says : " In church polity under the old dispensation and in the apostolic church, the imposition of hands was used on all solemn occasions to signify the idea of communication. It is a fitting and becoming ceremony whenever the rights and privileges of a sacred office are conferred, but there is evidently no necessity or peculiar importance to be attached to it. There would seem to be something of the leaven of the popish doctrine of the communication of a mysterious influence, producing the indelible impress of orders, still lurking in the minds of some of our brethren. If grace in the sense of divine influence is given by the laying on of the hands, then, indeed, it would be a serious question when that ceremony should be used ; but if

grace in such connection means what it often means in scripture, office considered as a gift, then it is obviously a matter of indifference whether those in authority express their purpose of conferring a certain office by words or signs, or by both." Again, he says: "Ordination is the solemn expression of the judgment of the church, by those appointed to deliver such judgment, that the candidate is truly called of God to take part in this ministry, thereby authenticating to the people the divine call. This authentication or ordination is, under all ordinary circumstances, the necessary condition for the exercise of the ministry in the church, just as the judgment of the session that the candidate for baptism or for admission to the Lord's table has the qualifications for church membership is the necessary condition of church fellowship."

These extracts contain the authorized declarations of the Presbyterian churches regarding ordination, and they lay no claim to the idea that is assumed in common practice—that there is some more sacred meaning in ordination than there is in licensing a man to preach the gospel.

The practice of forbidding the licentiate to administer the Lord's supper impresses people that a man requires some higher divine qualification to administer the sacraments than he requires to preach the gospel of Christ. This, surely, runs in the line of teaching the doctrine of sacramentarianism, which has these years been so openly taught by a church which refuses to be called a sister church, and asks us all to place our heads under the hands of her bishops so that we may gain the position of being divinely authorized ministers of the Word. The theory held may seem to lift us to a higher and more sacred position in the eyes of the people. Should we so think that ordination raises us to a more exalted sacredness?

The position is not safe, because it is not founded on any clear declaration of the Word. Perhaps the language of Dr. Parker, uttered recently, is extreme, but there is much truth in it. He said: "There is a little sacerdotalism amongst ourselves, and we must get rid of it. What did I read in the leading journal yesterday? That in a certain church, not the Anglican, a licentiate could not baptize or officiate at the Lord's table. And have I not heard of some of you, reverend fathers, hurrying home on Saturday night because the communion was on the next day, and the

young helper could not administer it? Ah, it is no use of our talking about the more highly decorated sacerdotalism if we palter with the thing ourselves. In my conception of the church, any one of you can administer the Lord's supper. I need not hasten home because my young brother assistant has not been ordained, and therefore I must preside. Away with it! It is superstition; it is priestcraft; it is the very thing we set ourselves up to denounce."

We would commend the consideration of the question whether the existing custom teaches what the scriptures do not teach—that the qualifications for preaching the gospel are not so high as those that are needed to administer baptism and the Lord's supper.

R. HAMILTON.

Motherwell, Ont.

ONCE, in the flight of ages past,
 There lived a Man :—and WHO WAS HE ?
 Mortal ! howe'er thy lot be cast,
 That Man resembled thee.

He suffered,—but his pangs are o'er ;
 Enjoyed,—but his delights are fled ;
 Had friends,—his friends are now no more ;
 And foes,—his foes are dead.

He loved,—but whom he loved, the grave
 Hath lost in its unconscious womb :
 Oh, she was fair !—but nought could save
 Her beauty from the tomb.

He saw whatever thou hast seen ;
 Encountered all that troubles thee :
 He was,—whatever thou hast been ;
 He is,—what thou shalt be.

The annals of the human race,
 Their ruins since the world began,
 Of him afford no other trace
 Than this,—THERE LIVED A MAN.

—*Montgomery.*

THE LIQUOR TRAFFIC: ITS EVILS AND REMEDIES.

IT is not easy to bring forward anything fresh in the discussion of the liquor traffic; yet, as the question is one of the most important in modern times, and one which we Canadians have not yet set at rest by any adequate remedy, it is necessary to recur to it frequently. It completely overshadows, in its baneful effects, the evils in connection with labor and capital. Indeed, it is perhaps the chief hindrance to a better solution of these problems. As an illustration, take the following: "In a certain manufacturing town of the American Union, an employer paid his workmen \$700 in crisp, new bills that had been secretly marked. On Monday, \$450 of those identical bills were deposited in the bank by the saloon keepers. When the fact was made known, the workmen were so startled by it that they helped to make the place a no-license town." Other illustrations of a similar state of affairs come to light in other lands. "If labor would organize a strike against the saloons, it would find the result to be better than an increase of wages, and to include an increase of savings."

The traffic in intoxicating liquors has grown to be a gigantic evil. Drunkenness has existed from most ancient times, but the enormous dimensions of the traffic as we have it, together with the awful, far-reaching influences weaving themselves into almost all human life, social and moral, are the creation and product of comparatively recent times. It existed in ancient Israel, Tyre, Babylon, Greece, and Rome, but did not attain to the bad pre-eminence of being the most destructive of national evils, which is characteristic of the traffic in these latter days. Drunkenness was not the prevailing sin of Israel. The Phœnicians and Babylonians had their drunken feasts, even as, at certain times, barbarous nations have them to-day. Delitzsch, in his book, *Jewish Artisan Life at the Time of Christ*, mentions that a wine shop was one of the places of resort for a few of the baser sort in Jerusalem, and Lew Wallace, in *Ben-Hûr*, represents one of his characters as desirous of setting up a wine shop in Rome, but there is no evidence that drunkenness was by any means the

worst evil of ancient nations. Our Lord, who was so severe on the Pharisees for formalism, and who came in contact with every form of human suffering, poverty, and disease, never seems once to have met with one of the commonest sights of our day, a drunken man, let alone that more "pitiabie spectacle and deadlier degradation, a drunken woman." Can we imagine that He who said: "It is impossible but that offences will come: but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones," should keep silent if He should see wives beaten by drunken husbands, and hear the cries of children stricken down by the hand of father or mother infuriated by drink? What would He say of those selfish, unmanly husbands, unworthy of the name of men:

"That drink the night out and their earnings there,
 And drink their manly strength and courage down,
 And drink away the little children's bread,
 And starve her, starving by the selfsame act
 Her tender suckling, that with piteous eyes
 Looks into her face, till scarcely she has heart
 To work, and earn the scanty bit and drop
 That feed the others"?

That He pronounces no "woe" against such cruel men is evidence that we have an evil to deal with which did not exist to any great degree in Palestine. If a Babylonian, ancient Hebrew, or Roman, were to rise from his grave and be permitted to see such brutal and degrading spectacles as are associated with drunkenness in these days, he would turn away with infinite contempt and disgust.

It is necessary to account for this retrograde movement in our civilization. It is, no doubt, due to the substitution of the fiery alcoholic liquors of our day for the comparatively harmless wines of the preceding ages; to the increased facilities for their manufacture in large quantities, and the establishment of numerous places for their sale by the glass. Associated with these has been the formation of a false, demoralizing public sentiment in favor of their use, which seems to be more deeply ingrained in the minds of multitudes of men than respect for the ten commandments. No doubt public opinion is rapidly changing, but it is by no means yet a belief of the past that the use of liquors

promotes health, that social greetings ought to be cemented with a social glass, that a formal dinner is not complete without liquors, or that it is more manly to drink than be an abstainer. The places licensed for the sale of liquor serve as schools to teach and perpetuate these false opinions.

The distillation of alcoholic liquors was discovered in the twelfth century, but remained an experiment of the laboratory for many years. It was not until the sixteenth century that the evil of drunkenness became so great as to necessitate special legislation. The first license law in England was enacted about 1550. The antiquarian, Camden, who died in 1623, says that in his day drunkenness was a recent vice. He and other historians agree that the habit was brought from the "wars in the Netherlands in the same way as England brought back the foul disease of leprosy from the Crusades." It came as a reaction from Puritan restrictions. The desire for liquor was enormously developed. About 1724 gin-drinking began fearfully to affect the masses. It seemed to take hold on them with all the rapidity and violence of an epidemic. No doubt the previous century laid the foundation for this sudden outbreak. The fatal passion for drinking seems to have become rooted. Think of it! It is only one hundred and sixty-five years ago that the drinking customs of England became so fearful in their ravages. Similar epidemics take place on the introduction of these liquors among the Indians and other savage races. These people, who have not the restraints and counteracting tendencies of civilization, are literally decimated. To save the remnant of their people from absolute destruction, the Queen of Madagascar has been compelled to advocate entire prohibition, and the missionaries of the New Hebrides appeal to the nations to prohibit the use of liquors on the islands. There seems little doubt that the Anglo-Saxon race, though much better able to bear the demoralizing influence of strong liquors than savages, would in the end be completely destroyed were it not for the resources of civilization, and especially of the Christian religion.

Distilled and malt liquors, by virtue of their very composition, are destined to become the curse of myriads of people who use them. They create a fierce appetite, which they are utterly unable to satisfy. They madden the brain, poison the blood, and brutalize the drinkers. "They are the foulest and most

terrible temptations with which multitudes struggle, and often struggle in vain." Their use invariably leads to the deadening of the finer instincts and the lowering of spirituality. If a man has a particle of depravity in him, a glass of brandy will find it out. As the glass circulates, the conversation becomes less spiritual. Scripture says of fermented wine that there is deception in the cup. "At last it biteth like a serpent, and stingeth like an adder." This is true of the wines of the Bible, and how much more awfully true is it of the ardent spirits of our day—gin, brandy, rum, whiskey, and beer! Then, again, if the effects of these liquors upon the complicated human organism are sufficiently appalling, how much more so are the adulterations of these liquors with poisons, such as arsenic, copperas, tobacco, vitriol, etc.!

On this continent, we come into the possession of drinking habits as a legacy from the old land. The liquor habit has been transplanted, and has thriven marvellously, but its effects are just as manifest among us as elsewhere. We, too, have to face the question, What shall be done in the circumstances in which we find ourselves? The evil is peculiar, and the remedy difficult to apply, because of false ideas as to the utility of liquors, but chiefly because there is some inherent propensity in the human constitution to invite and welcome the liquors once there is a taste for them. You may exercise moral suasion and prove conclusively that it is to one's best interests to practise total abstinence, but you are met by the statement: "I like liquor." Any remedy which we are disposed to apply finds opposition from very many people for this reason. Nevertheless, the remedial agency, moral suasion, forms a sufficient deterrent for a large class in our Christian land. People who look to God to guide them and the Holy Spirit to lead them into truth will readily listen to the voice of reason, and refrain from actively or passively encouraging this iniquitous traffic. They will practise total abstinence. But there is another large class whose lives are not ruled by religious influences, who believe in a social glass, and object to restricting themselves, either for their own sake or the sake of others. From this class are produced a large proportion of the orphans, insane, idiots, and destitute who require to be supported in public institutions. People of drinking habits bring untold evils upon their helpless families, and become a burden upon private as well as

public charity. Moral suasion has no effect on them. They are given over to a self-indulgence which is injurious to themselves, and frequently produces such a state of affairs as makes them and their families burdensome to the community. For people of this kind, who will not listen to reason, it is not undue severity to propose that they be restricted in their liberty, which they use to such an evil end, and be compelled to abstain from liquor drinking. Let legal suasion rule where moral suasion is rejected.

Another proposed remedy is to turn back the hands of the clock of modern civilization, and get into the conditions of society as it was in Bible times, when no distilled or malt liquors existed, comparatively little drunkenness prevailed, and no legal licenses or restrictions were applied to the traffic. Of course, this is an impossibility. The appetite for strong drinks has been formed and cultivated. As long as they can be obtained, they will be sought for. Only the rigid prohibition of the manufacture of strong drink would give the scheme any fair chance of success. But there is still another consideration. Even in wine-producing countries the intemperance of the people is also quite marked. I am aware this statement is contradicted, but Muchal's statistics of Belgium and France make it quite evident that intemperance in wine drinking is an evil of the very greatest magnitude in these countries.

The legislative plan adopted to combat intemperance in most countries, at the present time, is to restrict the sale of intoxicating liquors to a small number of persons who are under government regulations, intended, on the one hand, to diminish the acknowledged evils of intemperance, and, on the other, to provide facilities for respectable drinking. As a legislative remedy, this scheme has been weighed in the balances and found wanting. Over four hundred Acts of Parliament have been adopted in England, under the license system, to extract the poison from the fangs of the traffic, but it has failed. They are still engaged in amending the law. It will be seen how much it needs it when it is stated that, in less than two minutes' walk from Westminster Abbey, London, there are one hundred and forty houses where liquor is sold. By means of education, churches, temperance societies, etc., great improvement has been made in this country. The license system can lay no claim as being one of the agencies in bringing about this change for the better. For,

while its prohibitory clauses are valuable, its essence is contained in what it permits and encourages. It appoints a man to sell, prescribes the liquors to be sold, and sometimes a place in which they are to be sold. The license law encourages intemperance. It is simply a legal whitewash to disguise its real character. It is well said that the principle of licensing is all wrong. The liquor business has become the nation's chief vice. Vice ought not to be licensed. In 1736, Lord Chesterfield, polished man of the world, uttered these memorable words in the British House of Lords, to a people not yet hardened, as we are, to the horrors of liquor drinking: "Vice, my lords, is not properly to be taxed, but to be suppressed. Luxury, my lords, may very properly be taxed, but the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us secure them from them. Let us check these artists in slaughter who have reconciled their countrymen to sickness and to ruin, and who spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill (a liquor license bill), I find it is calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind." If Lord Chesterfield were living to-day, he would be called a temperance fanatic. His words find more friends to-day than they did one hundred and sixty years ago. Had his opinions prevailed, a century and a half of horrors would not have been recorded. Over two hundred years of failure makes it plain that license, either under a low fee or a high fee, can never be the legislative remedy for the evils of liquor drinking. High license, so-called, has by experience been as ineffectual as low license to stem the tide of intemperance.

There is a remedy—the universal practice of total abstinence—which, if adopted, would do away with the necessity of having government laws enacted to regulate the liquor traffic. From every point of view, the practice of total abstinence is commendable. But, unfortunately, through the prevailing power of a vicious habit, but a small proportion of the world's population listen to the voice of reason and religion, and abandon altogether the use of liquor as a beverage. The Creator has inscribed several laws on the human constitution which show it is hurtful to use intoxi-

cating liquors. One of these is the necessity for wholesome food. It interferes with wholesome alimentation. Yet tens of thousands have swallowed it to help digestion till it has burned out their stomachs. Another law of nature is to utilize that which will conserve vital forces. Alcoholic drinks waste vital forces. No sensible athlete will use them. Physiology shows that the smallest quantity takes from the strength of the muscles, from the ability to endure extremes of temperature, from the clearness of the head, and the activity of the mind. "Science and experience both point to the fact that every healthy human constitution instinctively recognizes alcohol as an enemy and tries to expel it. Instead of nourishing the body, it impoverishes it; instead of warming it, it increases its liability to freeze (see Arctic explorers); instead of prolonging life, it is the mother of a legion of diseases. While it has a seductive smile on its face, it wields the stiletto of an assassin" (Cuyler). Another law of nature is to recognize the usefulness of what will satisfy a healthy appetite, as bread, water, etc.; but alcoholic drinks stimulate into excess, and frequently uncontrollable frenzy. It produces a demoralizing disturbance in the human frame. Here is another law of the Creator against alcoholic drinks, namely, the tendency to strike at the brain. Some drugs have an affinity for the spine, others for the heart; whiskey, etc., makes for the brain. It strikes where mind and body meet, the immortal part. It turns an eminent man into a pitiable idiot, so that his friends hide him from the public till his spree is over. Its effects are equally marked on the moral nature. Strong drink is notoriously an inflamer of impure and sensual appetites. In such a case, how can a Christian say his body is the temple of the Holy Ghost! Here, then, is a tremendous argument. The practice of total abstinence will prevent the sending of millions of souls to eternal perdition, whereas intoxicating drinks are an infernal agency for the debasing and poisoning the fountains of purity and strength in body and soul, and consigning multitudes to hell. Total abstinence impresses itself on a Christian in view of the awful danger of liquor drinking to individuals. Our example will be either a help or a hindrance to others; therefore we may say with Paul: "It is not good to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." To this principle it is objected, "My conscience does not forbid me

taking a glass of liquor." But one's conscience cannot change the essential nature of an intoxicant. It cannot prevent my evil influence if I drink. A conscience may, in some sense, be said to be depraved which will not take into consideration the fact that millions of cases prove that alcoholic beverages endanger the drinker, and his neighbor also, if he tempts him by offering them to him. The general tenor of scripture, aided by many a specific exhortation or warning, is entirely in harmony with the deductions from natural law, science, and experience in advocating the right and utility of total abstinence.

The twin principle of total abstinence for the individual is prohibition for the state. One is brought into existence by the voluntary decision of the individual; the other by the legal enactment of the state, which, however, may bring within its grasp a large class of people who are not willing to be total abstainers. The principle on which the state imposes such a law is the "good of the community." Whatever seriously endangers the welfare of society may be forbidden. It is contended, in opposition to this, that however much the community might be benefited by such a law it is wrong to enact it, because it invades a natural right inherent in every person to eat and drink what he likes. But the law recognizes no such absolute natural right. If a man goes to a drug store and wants a drink of strychnine, or to eat arsenic, the law will hold the druggist guilty if he supplies poison to eat or drink. The law even provides for the punishment, after recovery, of persons who attempt suicide by use of poisons. Alcohol is a poison. Its use is now accompanied with countless evils. The law properly reserves to itself the right to forbid its use as a beverage. Another objection is founded on the conception that however much the Bible approves of voluntary total abstinence and restriction against the excessive use of liquors, it does not sanction total prohibition. It is said, "You may go very far in restraining the evils of drinking, but you must, nevertheless, provide some reasonable facilities for the use of liquors or you go against the Bible." It is conceded that there is not a specific "Thou shalt not" applied to liquor drinking, and also that the scriptural principles that bear on the question are of a general character. Nevertheless, explicit instructions are given as to what we should do with acknowledged evils. Idolatry is an evil; what shall be done with it? It is prohibited. Under the

old Mosaic law, there is a principle which applies in this case. "If the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and the owner also shall be put to death." The death-dealing ox was not to have the short rope of a high license, or the long rope of a low license, but death. His death was society's only security. The pushing ox of to-day that in time past has killed men and women is the saloon. Let it meet the fate of the pushing ox of Moses' day. John the Baptist also lays down a principle teaching us how to deal with evils. "Now is the axe laid unto the roots of the trees; every tree that beareth not good fruit is hewn down and cast into the fire." If ever there is a tree that bears not good fruit, it is the liquor traffic. What shall be done with it? Hew it down and cast it into the fire. Such an evil traffic ought to be suppressed entirely. To many of us it is a humiliating thought that the attempt is made to obtain the sanction of God's Word for the perpetuation of this iniquitous traffic. It seems so opposed to the spirit of Him who drove out the business of the money-changers because it defiled the temple at Jerusalem. Does it not seem consonant with His character that if He were once more on earth He would drive out the liquor business, which is such an awful agent in defiling the temple of the Holy Ghost in millions of human beings? The prophets and apostles surely spoke in vain against the evils of their time if they are expected to be silent or in any way encourage the perpetuation of the liquor business, this gigantic devil-fish which has its tentacles on almost all the communities of the world.

There is still a third objection against prohibition, namely, that it is impracticable; it cannot be enforced. I will not consider this statement at any length. Experience shows that where there is an honest effort to enforce it, it can be well enforced. Where there is indifference or secret hostility on the part of officials, it is not enforced. Owing to the presence of a perverted public opinion, and the cravings of individual appetites which may be so stealthily gratified, taken along with that most potent of forces, the liquor-sellers' greed of gain, this law is more difficult of enforcement than many others. Revenue laws, because they come in contact with a hostile public opinion, are also hard to

enforce ; but with an honest determination, backed up by zeal and courage, either a revenue law or a prohibitory law can be so well enforced as to compel respect. However difficult it would be to enforce the law at first, persistence would be rewarded by success in the end. People would get accustomed to its working, educated to its advantages, and realize the disgrace and dangers attendant on its violation. The public have passed through such a training in connection with revenue laws.

Every good man, and especially the church of God, should realize the responsibility for the continuance of this agent of universal destruction. Let no one say that we can encourage liquor drinking and be safe ; we can govern ourselves ; education and religion will be sufficient safeguards. A million voices of the living and dead answer : " We were free, but it made us slaves. We were trained in the exercise of reason and in the schools of learning, but our intellects yielded to the spell of the enchanter, and submitted to the dominion of the despot. We called ourselves the children of God and said that religion would guard us, but we found that religion was undermined and brought to shame and contempt." Intoxicating drink is an " unruly evil, full of deadly poison." We must make a decision as to what we shall do with it, whether to befriend it or oppose it. The great and good Robert Hall called it " liquid fire " and " distilled damnation." He knew it was an " unruly evil, full of deadly poison." If the same sentiment animates the Christian church, it will not hold any allegiance with such an agent of woe. Let the church arise and oppose it with all her might. Then she may pray to her God, and God will hear her, and shorten the days of this hideous monster, which is drunk with the blood of nations.

" Avert the dark gloom ; hunt the monster to death
With weapons God gives for the battle of right ;
Preach, teach, work and pray ; wage the war night and day,
Till the last cry is heard from this Moloch of might."

DAVID Y. ROSS.

Cannington, Ont.

REST, troubled spirit, calmly rest ;
He blesses, and thou shalt be blest,
And from thy hard-wrought happiness
Thou wilt the world around thee bless.

—A. H. Stanley.

LIFE IN WEST KOOTENAY.

THE district of British Columbia which is attracting the greatest amount of attention at the present time on account of the mining industry in the precious metals is that of West Kootenay. To reach it, three routes may be taken. An entrance can be effected from the east by way of Bonner's Ferry or Spokane Falls, both of which points are on the American side of the boundary line. The latter route will soon become an important entrance to the country, as a line of railway is in course of construction from Spokane Falls to Nelson, which is situated on the Canadian side, about half way between the southern extremities of Arrow Lake and Kootenay Lake.

The only point on the Canadian side from which to reach West Kootenay district is Revelstoke, on the main line of the Canadian Pacific Railway where it makes its second crossing of the Columbia River. This mighty river takes its rise in Columbia Lakes, which are in the East Kootenay district, south of the C.P.R. Running north, it crosses the railway for the first time near Donald. Bending northwest, until it completes a half-circle, it runs south and again crosses the railway at Revelstoke, as mentioned previously.

To learn more about the country, of which I heard so much, and to get an insight into life in the mining camps, I determined to make a trip through West Kootenay. In pursuance of this intention, I left Revelstoke, July 4th, in company with two other young men on pleasure bent. To add a little spice of adventure to the trip, we secured a skiff, upon the side of which some kind friend inscribed the word "Tenderfoot." As we left the wharf and struck an eddy in the swift current, we were solicitously asked, "Are your lives insured?" Before we had gone far, we saw the full force of the inquiry, for a more cranky craft could hardly be built; the slightest movement of the body to one side immediately forced the gunwale of the skiff to well-nigh the water. So swift is the current that, at one point, we were whirled along at about the rate of ten miles an hour.

After lunch, a squall came on; the wind blew and the rain fell. At this time our boat gave us more trouble, as it was almost im-

possible to keep her head to the wind, so we landed at a camping place called "The Wigwam." At a point twenty-eight miles from Revelstoke, we came to the first clearings, called in British Columbia "ranches," and it is well for the dignity of the word "farm," as understood in Ontario, that it has not been applied to these stump-studded clearings, of which there are in that neighborhood about a dozen. The mouth of the river, two miles farther down, was reached five hours after leaving Revelstoke, and a rate of six miles an hour was made. The afternoon and evening were spent in visiting some of the ranchers. Rain came on at night, and the water rose in the creek beside which we were camped until it came almost to our guy posts.

The morning broke clear, and, after an early breakfast, we pulled for Sanderson's Hot Springs, which were fifteen miles' distant. When Bannock Point had been passed, one of the most beautiful scenes I ever saw burst upon my view, as I looked down Upper Arrow Lake. The shades of blue, produced by a reflection in the water of the sky and hills, would have puzzled many an artist in water colors to depict.

Sanderson's Hot Springs was a stopping place for four days. We camped on the beach, and walked up to the springs for baths twice a day. It would be needless to describe the process of bathing, but a description of the house or hut might be interesting. The springs are about two hundred yards up the mountain side by a very steep path. They issue from the earth at three different places, and, after rushing over the rocks for about one hundred feet, the water is centered in one hole, over which a hut twelve by ten feet has been built of logs. It has a rough roof covered with sod. A dressing room, made by cedar bark nailed to poles, has been constructed for the convenience of the bathing public. By pushing aside a canvas curtain, an entrance to the ante-room is secured, and the same operation upon another curtain lets the visitor into the bath. Although the water tumbles for one hundred feet in the open air over the rocks before entering the bath, it is, nevertheless, too warm for the body to stand a sudden immersion. A process has to be gone through similar to that which the small boy undergoes when he is taking his first swim in the chilly waters of the spring months. No modern improvements have been added to the resort, which is frequented principally by prospectors and people living in the towns of West Kootenay dis-

tract. No charge is made for the enjoyment of the privileges afforded. A number of very interesting cures have been recorded. Rheumatism is the principal complaint for which the baths are taken, but one young man who was given to the use of smoking and chewing tobacco spent several weeks at the springs, and it is said that while he was in the bath the odor of nicotine was quite noticeable. When he went back to work, he professed a repugnance for tobacco in any form, and no desire for intoxicating liquor.

It was on a Saturday morning that I left my friends there, and, in company with a weather-beaten prospector, signalled the steamship by a kerchief of danger color. A ride of about twenty miles on the lake brought me to Nakusp, where I landed. The construction of a railway has been commenced from this place to the heart of the mining camps of the famous Slocan. After dinner I set out to walk by trail through the pass to the head of Slocan Lake, from which point a small steamer runs to New Denver, about ten miles down the east side of the lake. The trail for two miles was rough and heavy; then a comparatively open valley of about two miles in length followed, after which came some of the finest timber trees in the district. The trail for some distance ran along the bank of a miniature mountain lake of great beauty, near which the railway survey camp was located. The next habitation of man was found at the Halfway House, situated on Summit Lake, about ten miles distant from Nakusp. It was a typical log house covered with long split shingles, so common in the districts where no sawmills are found. The boards for finishing the inside of the house were also made of split cedar logs. The whole encampment consisted of the house described, a "bunk room" in course of construction, a large stable and corral for the pack trains on the route. The course for a number of miles ran along the lake shore, which was very steep and rocky. Croppings of slate and a little quartz became quite frequent; but the quartz was not rich enough nor in quantities sufficient to pay for taking it out. The head of Slocan Lake was reached seven hours after leaving Nakusp, inclusive of stops. The distance is estimated to be twenty-one miles. The settlement here consists of a few log huts, which were built before the sawmill period was attained, and two or three houses in course of construction. The only industries of the place are the

sawmill and slaughter house, both of which supply New Denver with the articles of their production. The cattle for the latter are driven by trail from Nakusp. The machinery for the sawmill was brought on sleighs during the winter of 1892.

The steamer for New Denver had left over two hours before I arrived; so after supper I formed one of a party of five who were going to make the trip in a flat-bottomed skiff. So slow was the manner of locomotion that we took three hours to go ten miles, arriving at our destination about 11 p.m. The two men at the oars were packers for the Mountain Chief mine. One of them kept us in a jovial mood by his quaint remarks, uttered in broken accents, as he told us of some of his experiences since he left his hop farm in the Snohomish Valley and took to life in the mountains, first as a roustabout on the Arrow Lakes, then as a rowboat freighter on Slocan Lake, and, lastly, as a pack-train driver. Our craft was an unsafe one, and, as the lake is extremely dangerous, our conversation turned at times upon the dangers of a plunge in the water. One man, who was lighting his pipe while seated in a boat, fell overboard, and never rose to the surface. Our helmsman related how, upon his last trip across, he had driven a caribou before his boat, making it swim to shore, and then shooting it as it rose out of the water.

My stopping place at New Denver was the old-established Slocan hotel, which was erected before the sawmill at the head of the lake. The wood used in its construction was logs and split cedar. The downstairs consisted of four rooms, namely, barroom, sitting room and barber shop combined, dining room and kitchen. From the sitting room I was escorted to the upper flat with a candle as a light. There was one large room with about eight beds, made of split cedar. In each bed lay two men, and several others slept upon the floor. I shared my bunk with a commercial man. As there were no washstands or bureaus in the room, I descended in the morning and performed my ablutions in the sitting room, taking my turn in the order in which I rose. It was Sunday morning, but as I passed through the barroom I had the query put to me, "Have an eye-opener?" After breakfast I took a walk, and upon returning found Rev. James Turner. I had the pleasure of his acquaintance prior to this meeting, so we sat down beside the card table, where the poker chips were undisturbed since the previous night. On the

right hand the bar man was plying his trade, and on the left the barber's chair had its occupant. Now, some pious churchgoer in the east may wonder how a minister of the Gospel could see such work going on during the Sabbath without offering a protest. To such a one it may seem strange ; but it is a feature of mining life which can only be remedied as time goes on, and communication with the outside world is made more easy. Before dinner we took a walk to see the Methodist church, which was partly erected. Going into the woods, we found some young men camped beside the lake. The tent was made of poles covered with spruce fir and cedar twigs. Hearing the constant application of an axe near at hand Mr. Turner turned aside, and, by way of introduction to the woodsman, said, "I once heard a definition of a Scotchman as a man who kept the Sabbath and everything else he could get his hands on." A conversation followed, and Mr. Turner returned. For a time the axe sounded not, but the work was taken up again as soon as the "sky pilot" was supposed to be out of hearing.

In the evening we had service in the store. Business was conducted as usual all day, and even after the seats were being arranged for service. However, when the minister took his seat, one man wished to make a purchase, but the clerk said, "The store is closed." There were about fifty persons present, four of whom were women and one child. In such a meeting one would be surprised to hear rugged-looking frontier men singing from memory the hymns which were chosen for service. One of these sat beside me on the counter. Never since leaving the east have I heard a more beautiful silver tenor voice. Two of the hymns had part choruses, and in these his voice floated out in pleasing contrast to some of the coarse nasal grindings of others.

The audience had not all left the room, nor had the seats been removed, when business was in full swing again. It seemed as if the temporary cessation had only served to stimulate the trade.

The next morning I went in a rowboat to Silverton, or Four Mile City, so called because it is at the mouth of Four Mile Creek, about four miles from New Denver. As in the case of a number of places designated as cities, there were about five buildings in course of construction, ten or fifteen tents, and five

log huts. The timber has been cut from two streets, and with careful driving I should think a team could be piloted between the stumps. So far, only one store is doing business, and that with a very limited supply of goods. The town site has been purchased by an American syndicate. The future of the town depends upon the development of the mines along the pass behind the town. The most important of these are the Grady mines, which are said to average 200 ozs. in silver to the ton of rock. Development is delayed awaiting transportation facilities. One of the most interesting claims is the Alpha. The discovery of this claim was made indirectly; that is, an immense boulder of galena was found where no indication of silver could be seen. Working up the hillside above the boulder, the cavity was found from which the boulder had precipitated. The amount of prospecting in this locality has been limited, and consequently the wealth of it cannot be estimated.

In the afternoon I again left New Denver, this time bound for the booming wonder of Kootenay Lake, Kaslo. At a point one and a half miles from New Denver I turned off the main trail, and, following the trail to the "Mountain Chief," I crossed Carpenter Creek on a bridge made of fallen logs, and then followed the scramble up the steep hillside to the mine, which consists of three tunnels, all of which are working. There is apparently only one seam of silver ore, running down the hill at a slight incline to the east. The ore is being shipped out to Kaslo, awaiting transportation to the smelters. To show what some of the difficulties are in working mines, some of the expenses might be quoted. It costs five cents a pound for packing supplies from the steamship landing to the mine. A trail from the mine to the main trail over extremely difficult ground has to be cut out and made otherwise passable. This has to be done before development work is commenced. Miners' wages amount to about \$3 a day, and the transportation of the ore to the smelter makes another item of expense about \$40 a ton. So rich is the silver in the Slocan district that at a price of 65 cents an ounce for pure silver it pays to take out the ore. In the case of the Mountain Chief one ton of rock and galena will, on the average, go over 160 ounces of pure silver. One small pocket of a few tons contained galena running nearly 2,500 ounces of silver to the ton. So steep is the path for three-quarters of the distance down the hill that a

pack train cannot work upon it. Sleds about six feet long have been constructed by lashing together small poles and covering them with ox hides. Upon these the ore is placed, and mules draw them down the zigzag path to the packing point. In winter the mules are attached to the hides, and pull them over the snow without any poles below. I made the descent from the mine in twenty minutes, whereas the ascent took over an hour and a half. After an hour's travel on the main trail, I commenced to realize some of the beauties of mountain travel.

The path had gradually been sloping towards Carpenter Creek, until it crossed it. For a few yards no complaint could be uttered, but it was not long, for a mud puddle, extending for about one hundred yards, pointed out the way. Jumping from side to side, from log to log, and at times plunging ankle deep, I came to another bridge. The stream was a raging mountain torrent, and, as I put my foot upon the bridge, I looked ahead and saw the water washing slightly over it, while it was swaying up and down. There seemed but one alternative, and as I dashed across my footing lowered, and I felt the water around my ankles. For another quarter of a mile, the trail was partially submerged by the overflow of the stream. Then the Three Forks of Carpenter Creek were reached, and a fair-sized mining camp was found. From this point the prospectors wander up the banks of the three ravines to the various claims located thereon. After supper I started for Bear Lake, about five miles distant, being desirous of spending the night there. Darkness came on much sooner than I had anticipated, and the last mile of the distance was almost painful.

The accommodation was of the usual kind to be found in log hotels, but, as a heavy rainstorm came on, it was truly welcome. A half-hour's tramp in the morning brought me to Watsonville, where there was a combined store and saloon. The way on road to Kaslo commences here, and at Fish Creek, about a mile distant, it improves. At the latter place a man who used to operate real estate in Minneapolis has erected a sawmill. As might be expected, he had orders for a number of thousand feet before he commenced cutting. Fish Lake supplies excellent boom facilities for his logs, and a mountain torrent near by is used to generate power. Very little of special interest for about ten miles is met, except Bell's Camp, Fifteen Mile House, and Ten Mile House.

All of these points are pack-train stations and stopping houses, around which a few prospectors cluster their huts and tents. Near Ten Mile House, Mr. Penney, the sawmill man of whom I spoke, overtook me on his way to Kaslo, and kindly invited me to ride in his lumber wagon. From him I gleaned a great deal of information. As soon as railway facilities to Kaslo are procured, he is going to erect a tramway to bring the ore down from a number of the best mines in the locality. The system will be self-working. That is, a car will be pulled to the summit of the mountain by another car descending more heavily laden. A Minneapolis syndicate are interested in the venture along with Mr. Penney.

At Ten Mile House, we passed the teaming outfit for the Mountain Chief mine. The men and horses had stopped for dinner. There were four wagons drawn by sixteen horses. To the first wagon were attached four beautiful gray horses, the leading team of which was decked with silver bells very similar to those upon the horses in winter. About a mile and a half farther along the road we met a camping outfit. There were four or five ladies and several children in the party. That they were of the tenderfoot species was apparent from their clothing and manners. This opinion was confirmed when they told us that they had brought a case of eggs in the lumber wagon. I learned in Kaslo subsequently that they were a camping party from Spokane Falls, and that their husbands belonged to the survey camp of the Kaslo and Slocan Railway. A few yards distant from the place where they were trying to take their dinner a beautiful soda water spring bubbled up beside the road. Had the usual flavorings been obtainable, it would have been difficult to distinguish between the product of nature and that sold in confectionery shops. As we neared Kaslo, the clearing for the roadway of the railway could be seen away down on the banks of the Kaslo River. A steep descent brought us to the town or city of Kaslo. The situation is a beautiful one. A small bay to the north of the town affords excellent boom facilities for the sawmill, which has cut all the lumber used in building Kaslo. The town site is upon several ledges sloping back from the shore of Kootenay Lake. Although nearly all the stumps have been cleared, still the surface is in a very rocky condition, except where it has been cleared for the streets. Kaslo is an infant

town, being only about eighteen months old. During the summer months the population has decreased considerably, and the movement in real estate has become very limited. This has been the result of the exceptional boom which lasted during winter and summer. Despite the depression, it is estimated that there is a population of about 2,000. Although the town is in Canada, it has a marked American character. This is owing to the large number of persons from that side of the line settled in the town. The dashing spirit seems to have pervaded every phase of life during the boom months. Sporting characters from the American towns rushed thither, and, as one eastern traveller said, "It is the swiftest town for its size in the west." But while Satan's work was prospering, God's messenger was present in the form of D. M. Martin, a Knox College theological student. Chiefly through his exertions, a fine new church building is almost completed. The old one, which is adjoining, is to be used as a Sabbath-school. There is no other church building in town, although other denominations hold services there. Owing to his fearless protest against some of the political and social evils existing, Mr. Martin has been styled by some who think not as he does "The political parson."

The following morning the "Spokane" carried me down Kootenay Lake bound for Nelson. Kaslo remained in sight for a long distance. The first port of call was at Ainsworth, the recording point for the mining district to the north. The town site is on a comparatively steep incline, well back, upon which are located a number of excellent mines.

At Pilot Bay a splendid wharf has been erected to handle the business which was expected to be done at the brick smelter, still in an unfinished state. Such a failure is one of the greatest injuries the country can undergo. It tends to keep capitalists from investing in anything which is not a running concern.

At Balfour only a few houses are standing, but the location is an admirable one. A splendid flat surrounds the town site, and is suitable for gardening or any other work requiring good lands. It is expected that Balfour will become an important railway point when the Crows' Nest Pass railway scheme is put into operation. The route to Nelson is by river from this place.

Nelson is a town of about one thousand inhabitants. It had its boom as well as Kaslo, but about one year earlier. It is the

terminus of the Kootenay Lake navigation on the east, and the Columbia and Kootenay railway on the west, while from the south communication by rail is assured by means of the Nelson and Fort Sheppard railway, which has been completed as far as the boundary line at the mouth of the Pend D'Oreille River as it empties into the Columbia. At Nelson the Presbyterians lead in the matter of church buildings. The Methodists also have a small building for worship on Sunday, but the week-day prayer meeting is a union service of Presbyterians and Methodists. As in the case of most of the mountain towns, the land slopes back from the river. Business is on a fair basis, as the town is recognized to be the distributing point for a large portion of the mining district of southern Kootenay. The famous Silver King mine is situated a few miles from town, and is the great mainstay of hope for it. Time only will unfold the future greatness or obscurity of a place which at present bids fair to be the metropolis of the Columbia and Kootenay valleys.

Rev. Thomas Rogers is the Presbyterian minister in Nelson, and success has crowned his work, as testify the congregation which he has gathered together in a place where infidelity is rampant, as in other western towns.

The next twenty-eight miles was made by way of the Columbia and Kootenay railway along the bank of the raging Kootenay River to Sproat's Landing; thence to Robson, where steamboat communication for the north or south can be obtained. The latter was the direction in which I travelled, landing at Trail Creek, and making a circuitous route of twenty-two miles in eight hours with a thirty-pound pack upon my back. Being unable to take the course I had originally intended, I returned to the Columbia River at Northport, an American town. The next day I took the Spokane Falls and Northern Railway to Waneta, at the mouth of the Pend D'Oreille River. For about fifteen miles along the bank of this stream the Kootenay Hydraulic Company has erected sluices, preparatory to washing the bank for gold. The Salmon River empties into the Pend D'Oreille about twenty miles up the latter. Its course has also been staked for placer and hydraulic mining. So great is the faith in these diggings that one claim which was purchased late in May for \$200 could not be bought in July for \$2,000. About three and a half miles from the landing I made my quarters for Sunday at the railway

tie camp, near to a rancher's house, where we got our meals. My sleeping chamber for the next three nights was a rough roofed shack, open on three sides. My bed was made of two pine boards covered with an overcoat, while above me came my blankets. On Sunday morning the woodsmen ground their axes, the teamsters fixed up their corrals, and both classes did their week's washing. In the afternoon the rancher proposed a short service, so some of the tie men, a few prospectors, and the family met together. The service consisted chiefly of singing and the reading of a selection from Moody's sermons. In the evening a service was held in the boarding house at the landing. The tables were placed in the rear of the room, and the backless benches, as well as all the available chairs, were arranged in the stereotype fashion. The next thing was to get an audience. Within twenty feet of the room sat fifty or sixty men, all of whom were aware what was about to take place, but they made no move to come in. The rancher's three daughters, being acquainted with the most of them, had to go out and invite them in. But it was some little time before they accepted the invitation, evidently enjoying the conversation with the young ladies. After the meeting had commenced, the crowd kept coming in until every seat was filled. The speaker stood beside the stairway, and throughout the service a lamp was held for him by a man seated upon the stair. Such is the public worship of God in a frontier district. I was informed that the rancher spoken of is the only one in the neighborhood who, with his family, professes Christianity.

Taking the north-bound steamer, after a day of steady travelling up the Columbia I arrived at Revelstoke, the point from which I started, after an absence of sixteen days, during which time I travelled 500 miles. The future of the country will certainly be a great one, if railway transportation is obtained; otherwise pack-train and wagon charges will tend to leave it as it is, in an undeveloped state.

F. W. LAING.

Revelstoke, B.C.

LONGLAKETON.

IN 1882, or thereabouts, the Long Lake Colonization Company obtained, on condition of early settlement, certain land privileges over a large district lying to the north of Regina, the present capital of the Northwest Territories, east of Long Lake, and just outside the C.P.R. twenty-mile belt. Many inducements were then held forth to settlers—a railway was to be built through the district in the near future, the water facilities were to be utilized, reservations were made for towns which would soon spring into existence, etc.; and so, during the next two years, immigrants from the eastern provinces came in fast, and a large part of the available land was taken up. But the company, unable to fulfil its terms of the agreement, failed, and the expected improvements have not as yet been realized. The railway is seldom heard of now, the towns still exist only on the map, and a number of the original settlers have left for other parts. The rest remained to make homes for themselves in this broad land, and now progress and a measure of prosperity are attending their honest efforts. The soil here is lighter than that on the plains to the south, but affords abundance of light timber, which is useful for fuel and building purposes, and which is very scarce on the heavier land.

During the summers of 1883 and 1884 occasional religious services were held in the district by clergymen from Regina, but in 1885 Longlaketon, along with Carssdale and other points lying to the southwest, was constituted a mission field, and charge of its supply was given to the K.C.S.M. Society. Mr. A. Manson was the first missionary. He was reappointed in 1886, during which year a neat little church was erected at Longlaketon. In 1890 the Carssdale section became a separate field, both parts still remaining under the care of the same society. That part of the original field has made rather better progress than this, and now has an ordained man in the person of Rev. J. G. McKechnie, B.A. ('93). The list of former missionaries form quite an interesting roll, containing, besides the name of Mr. Manson already mentioned, those of Messrs. Conning, Drummond, MacPherson, Grant, McNair, and McKechnie.

The above resembles somewhat our society's report-sketches. If any desire to see this field more closely, you are invited to come for a ride over it. Though readers of THE MONTHLY may do this in imagination, I realize with regret that they cannot thus also enjoy the exhilarating effects of a ride on horseback across these boundless plains, nor can they experience the sometimes not pleasurable sensation of getting "mixed" in following the mystic windings of the prairie trails.

The reader who rides, then, will draw tight the cinches of that Mexican saddle, fasten the picket-rope behind the seat or to the pommel, and mount. We hope your broncho will not buck; but if he should, instructions are to hang on to the saddle. If you do this, you will fulfil orders better than the writer did when that interesting operation of bucking was going on beneath him. The field provides the missionary's outfit, *i.e.*, a pony and saddle. The present pony is "Billy Grant," so named, 'tis said, after our Honan missionary, during whose term he was first procured. He has thus been in active missionary service for four years, which means, on this field, from eighty to one hundred and eighty miles that he must cover every week during the summer, besides doing considerable rough winter work. Here is a silent servant of our society whose work I can't help mentioning.

As we ride along, you may see the nature of the country. We are among the bluffs; these are small circular groves of young poplar and willow. The surface is rolling and irregular, but in a few places so rough as to prevent cultivation. In the early part of summer, sloughs, or small ponds of water, are numerous, so that the country presents a diversified view of hill and dale, forest, lake, and plain, in miniature. We purpose going first to Pengarth, the northern station of the field, and about twenty-five miles distant. We take the lake trail, which follows at some distance the trend of the shores of Long Lake, a beautiful sheet of water, ranging in breadth from one to three miles, and running up about sixty miles in a northwesterly direction. The open prairie is all around us. That bright green stretch of prairie is where the fires have been. Unburnt portions have a withered appearance at all times of the year, because of the great amount of old grass. You see that narrow strip of plowing bending round that piece of crop, and running away beyond the little house in the distance? That is a fire guard to protect the settler's crop and home from

the ravages of the prairie fires, which are quite frequent in this locality, and sometimes difficult to manage. The month of May furnishes some surprising changes here. One day you may see, in a sheltered spot, a bank of snow; three or four days later the snow is gone, and a bed of spring crocuses bloom forth above the withered surface. One evening you may notice a thin, red streak of fire advancing rapidly over the plain, some miles distant, and leaving behind it a black, dreary waste. In ten days' time you look at the same place and rejoice to see the blackness changed to a dark, livid green. Prairie flowers are numerous all along our trail. Each succeeding week and every fresh shower brings out some new varieties. Besides the crocus already mentioned, there is the cactus, the rose, the lily, the blue bell, the sunflower, and many others, for which I have no names, growing in rich profusion, especially during the early summer. We cross a few coolies, or ravines, wherein alkali deposits are frequently seen, pass three or four settlers' homes, and finally arrive at our first stopping place. Picketing our ponies among some rich grass, we thoroughly enjoy the welcome and the supper that always await us at the home of Mr. McKillop.

This is Pengarth, and in this gentleman's house service is conducted once a fortnight. Within a radius of eight miles from this place there are eight families, besides a few bachelors, *i.e.*, unmarried men who are their own housekeepers. If we wait till Sabbath morning, we shall find that, after our Bible study of the Sabbath-school lesson, about twenty-four have assembled for worship. After service and a hasty lunch, we set forth for the Longlake-ton station, distant about seventeen miles. This journey was last taken by the writer when the thermometer indicated 106° above zero, yet no excessive degree of discomfort was experienced. It is said that the severe cold in winter can also be borne equally well, but I am still somewhat incredulous on this point.

Arriving here at 3 p.m., the number of wagons, buckboards, and saddle ponies announce that the people have gathered. The superintendent is just closing the Sabbath-school, the attendance at which is most encouraging. The congregation averages sixty, which is nearly fifty per cent. of the entire community. The people are well organized, and take a lively interest in every phase of the work.

Twelve miles to the southeast of this point is the third sta-

tion, Kennell, in the beautiful valley of the Qu'Appelle River. On approaching, we find that the surface of the prairie falls away very quickly for 400 or 500 feet, to form the basin of the stream. The hill thus formed is broken at intervals by deep ravines, and covered, more or less thickly, with bluffs. The flats below are in most places a mile wide, and, being flooded in early summer, grow magnificent crops of hay. From a good vantage point on the plain above, we have a beautiful view of this valley for miles east and west. The indefinable purplish color of the hills, relieved by the bright green of the small timber growth and the darker shade of the deep coolies; the graceful serpentine curves of the slow-moving little stream, which the eye can trace for miles, because of the fringe of willows which grow on its banks; the flats of tall, waving grass, which is now being gathered into great stacks for winter use; and the rising grounds dotted thickly with large herds of horses and cattle, present a picture of wealth and beauty of which the eye does not soon weary. This is the home of the ranchers, and these lands are amongst the most valuable in all the Northwest.

Dismounting and descending the steep hillside, we come to McDougall's winter shack, built of logs, on the side of the hill, and roofed with turf. Here we have fortnightly service, and from fifteen to eighteen attend with encouraging regularity. The cowboy of this locality is not by any means the desperado that is usually thought of in connection with his occupation. He is a good rustler (which term has a special signification in the west), a crack polo player, a free-and-easy fellow in general, and quite frequently drops into our service.

Such is a very imperfect sketch of Longlaketon mission field, and now, doubtless, both reader and rider are weary. The work of the Students' Missionary Society is much appreciated, as is practically manifested by the people in their gifts, which even in an especially hard year were above the estimate submitted for this field by the Home Mission Committee of the presbytery. Evidences of a deep spiritual life are not lacking. Especially at the present season, when, after weeks of hot, drying winds, fierce heat, and no rain, the prospects of a good grain crop are blighted, one finds an absence of complaint and a spirit of hope, which, under the circumstances, must be founded in faith in the eternal God, who is the Lord of the harvest and Father of us all.

The mission at Longlaketon was opened immediately after the settlement was formed, and the fruit of such action is visible to-day. The necessity of going in and possessing land for Christ all through this broad country wherever settlements are being opened up should be at once apparent to the church; and, if she is faithful now in the formative period, the greatness of this country is secured, for the greatness depends primarily upon the moral teachings and principles which it is the duty of Christ's church to promulgate.

A.S.R.

Longlaketon, Assa.

No! for whoever with an earnest soul
 Strives for some end from this low world afar
 Still upward travels, though he miss the goal,
 And strays—but towards a star.

Better than fame is still the wish for fame,
 The constant training for a glorious strife:
 The athlete, nurtured for the Olympian game,
 Gains strength at least for life.

The wish for fame is faith in holy things
 That soothe the life, and shall outlive the tomb,—
 A reverent listening for some angel wings
 That cower above the gloom.

To gladden earth with beauty, or men's lives
 To serve with action, or their souls with truth,—
 These are the ends for which the hope survives
 The ignoble thirsts of youth.

—*Lytton.*

LITERATURE.

THE September number of the *Cosmopolitan* more than sustains the high reputation which this magazine now has. It is called "A World's Fair Number," ninety-five pages being devoted to the description of the great fair. The illustrations, which number almost one hundred, are simply superb, and are well worth a year's subscription. Some thirteen writers, among them Walter Besant and ex-President Harrison, describe different parts and points of interest.

THERE is an implied insinuation in the term "traditional" that the views to which it is applied are being accepted without investigation. Surely this is an unjust charge! At the same time, there are doubtless a few the ground of whose belief is some distinguished and honored leader. There should be no minister whose belief in the doctrines which he preaches has not been strengthened by a careful and prayerful examination of their foundations, and by his experience of the effects produced by these truths within his own soul, thus realizing in his own life the promise of Christ: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Clear and intelligent convictions are essential to strong and convincing pulpit utterance. This examination must not be confined to the so-called orthodox views, but must embrace an investigation of the opinions of opposing claimants. It may, perhaps, entail much perplexity and produce gloomy seasons of doubt; but when at last the mists and clouds have disappeared, the sun will shine the more brightly through a clarified atmosphere. We need have no fears; the interests of truth have never been served, nor its claims advanced, by shutting the eyes against the light, come it from what quarter it please. We may have to give up at times, as no longer tenable, some of our interpretations, but *magna est veritas, et praevalabit*. As one of the helps to such a study every minister must have his magazine, within which there is every room for free, untrammelled discussion of the various questions in theology which are pressing for an answer. Such a magazine is the *Expository Times*. Here the questions which are just now agitating the church occupy a foremost place, and to discuss them the conservative and the radical meet. It is abreast of the times, and is packed full of fresh thought.

THE souvenir number of the Manitoba College *Journal*, which has just come into our hand, is certainly a great credit to that institution. So far as magazines are concerned, it is one of the most beautiful pieces of artistic work that we have seen for some time. It contains the address on "The Spirit in which Theological Enquiry should be Prosecuted," delivered by Principal King at the opening of the session. Brief sketches, accompanied by photogravures of the professors and lecturers engaged in the work of the summer session, and a very interesting history of the college, which has now reached its majority, are given. The story of the growth of the college is most strikingly told in the five drawings, which show the marked progress made, step by step, from the plain four-square house enclosed by a rail fence to the handsome structure within which the classes now assemble. We congratulate the editorial staff on the enterprise shown and the success achieved.

A NEAT, modest, paper-bound booklet of sixty pages comes to us as a memento of the meetings which were held a few months ago by the Keswick brethren. It has very properly chosen as its title, *Days of Blessing*. For are there not many who will ever cherish the sweet remembrance of these meetings, which, under God, helped them to a more unreserved consecration of themselves to the Master? The first page introduces the three brethren to those who did not have the opportunity of becoming acquainted with them while they were with us. Then follows a concise account of the meetings held and the addresses delivered. The remaining fifty pages give one of the discourses delivered by each, which were, at the time, most highly appreciated, and will now, in printed form, reach a larger number, and bring blessings to their souls.

THE FIFTH GOSPEL. By J. M. P. Otts, D.D., LL.D. Chicago and New York: Fleming H. Revell Co. Toronto: The Willard Tract Depository. Pp. 367. \$1.25.

It was during, or immediately after, a visit to the Holy Land that M. Renan wrote his *Life of Jesus*, a book which has been called "a bouquet of beauties and falsities, bound together with golden threads of truth and twisted cords of error." In this work he calls the land of Palestine "The Fifth Gospel." This Dr. Otts has adopted as the title of his book, in which he gives a description of that wonderful and forever interesting land. His position as Honorary Local Secretary of the Palestine Exploration Fund gave him ample opportunity for becoming acquainted with the land of which he writes, and will do much to commend his work to the confidence of readers.

In describing the various places his course is not determined by their

geographical location, nor is it, except in the most general way, based on the chronological order of the events in the life of Christ; but, making selections, he gives a description of the places whose names have grown so familiar and sacred through their association with that Name, which is above every other name—from Bethlehem, in whose manger He lay, to Calvary, on whose cross He died.

The book abounds in passages which overleap the bounds of plain prose and roam amid the beauties of poetry. The metaphor is ever standing in readiness, awaiting the slightest indication of his will, and when it comes it is always dressed in its most beautiful apparel. Here are some samples: "It (the Jordan) forms the deep bed in which the Dead Sea sleeps in its unbroken stillness and silence." Again: "Though the Jews were then, as a people, under the humiliation of the Roman yoke, yet their city was still reigning as a queen of glory on her mountain throne, over a yet rich and populous country that was still filled with fleecy flocks and fertile fields." Another: "It (Jerusalem) is in its general appearance as gloomy and awe-inspiring as a neglected and ghost-haunted country graveyard in which most of the tombstones are broken down, their fragments lying around in scattered confusion, or in mouldering heaps, with their inscriptions so defaced that but few of them can now be deciphered."

He does not confine himself to describing places, but gives considerable space at times to the unfolding of passages of scripture; sometimes to the enriching of the passage. At other times he sees in some feature of the country a simile of some spiritual verity, and dwells lovingly on the comparison. This is the point at which, although he bases the title on other grounds, the term "Fifth Gospel," applied to the land, can, we think, be most fully justified.

So exceedingly interesting is this book, so graphic the descriptions, and so fascinating the style, that when taken up it cannot be laid aside until the last page is reached.

HOW TO BRING MEN TO CHRIST. *By R. A. Torrey. Chicago and New York: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 121. 75 cents.*

The above is the title of a book by the superintendent of the Chicago Bible Institute, published in response to a desire by those who have profited by his addresses and instruction on this vital theme to have the substance of them in some permanent and readily accessible form.

One of the most solemn and absolutely necessary duties of the hour is to evoke the latent power which is unemployed in all our congregations. On the other hand, these are days in which a great deal of earnestness and zeal are manifesting themselves, more especially among the young.

These must be directed, that they may not fritter themselves away in pithless, pointless, or ill-directed efforts. Happily, the day has gone when the minister was expected to do all the work in a congregation. If he attempts it, he will most certainly fail. But, if he possesses the gift of marshalling all the forces, and of filling them with enthusiasm as he leads them against the foe, success is assured.

Such a book as this, placed in the hands of every Christian, would increase both the number and the efficiency of earnest workers. It very properly begins with a statement of the general conditions of success in bringing men to Christ. Here, necessarily, there is nothing new, but these conditions are so presented as to convince that, not only are they in a general way desirable, but each and all are absolutely essential. The next chapter is on the most difficult part of the work: "How to Begin." Here he gives the different methods of approaching souls and awakening interest in the gospel message which have by experience been discovered to be most successful. Then follow nine chapters describing as many classes, and giving the passages of scripture best adapted to each, together with the manner in which these passages may be handled by question and answer so as to reach the heart. This part of the work we can sum up in these three sentences: First, make a careful diagnosis of the case; secondly, know the proper remedy; lastly, know the proper way of administering it, so that it may be received, retained, and produce the desired result.

Next comes a chapter of hints and suggestions. A most spiritually-minded chapter on the baptism of the Holy Spirit concludes the book, which will prove helpful to many workers.

THE BOOK OF JOSHUA. By *W. G. Blaikie, D.D., LL.D.* London: Hodder & Stoughton. Toronto: Willard Tract Depository. Pp. 416. \$1.50.

Some years ago there came into our possession a book entitled *Glimpses of the Inner Life of Our Lord*, which proved most valuable in leading us to understand more fully the character, words and work, life and death of Jesus Christ. Ever since, we have felt ourselves under a debt of gratitude, and have hailed with joy every new work from the pen of Dr. Blaikie. In the "Introduction"—and no commentary in these days would be complete which did not give the writer's views of the authorship, date, composition, and aim of the book on which he is about to comment—he discusses the question as to how we are to regard Old Testament history. There are two ways, each of which has its advocates. "According to one of these, the historical books, being given by inspiration of God, have for their main object, not to tell the story or dwell on

the fortunes of the Hebrew nation, but to unfold God's progressive revelation of Himself made to the seed of Abraham, and to record the way in which that revelation was received, and the effects which it produced." "The other view regards the historical books of the Hebrews in much the same light as we look on those of other nations." In this spirit we have recently had several treatises dealing with that history from a purely natural standpoint. There has been, on the part of these, a thorough elimination of the supernatural from Hebrew history. This naturalistic method claims to be scientific. It reduces all events to historical law, and finds for them a natural explanation. "But what," he asks, "if the natural explanation is no explanation? What becomes of the claim to be scientific if the causes assigned are not sufficient to account for the phenomena? If science will not tolerate unnatural causes, no more should it tolerate unnatural effects. A truly scientific method must show a fit proportion between cause and effect?"

The very moment these questions are asked and these statements made, we recognize that Dr. Blaikie has gone to the very root of the matter, and dealt the naturalistic method a deathblow. The greater part of the "Introduction" is consequently taken up with the consideration of events recorded in the historical books for which no adequate and satisfactory explanation can be given when the supernatural is denied. He maintains that behind the causes by which the naturalistic historians attempt to explain the remarkable history of the Jewish people "there lay a supernatural force, but for which the Hebrews would not have been essentially different from the Edomites, the Ammonites, the Moabites, or any other Semitic tribe in their neighborhood."

Coming to the Book of Joshua itself, he claims that it served an important purpose in the plans of divine manifestation, inasmuch as it showed God fulfilling His old promises, vindicating His faithfulness, and laying anew a foundation for the trust of His people. Those historians who bring it down to the level of a mere record of an invasion, and who leave out of account its bearing on divine transactions so far back as the days of Abraham, spoil it of its chief glory and value for the church in all ages.

As to the composition and date he says: "It must be allowed, we think, that there is not much in this book to suggest to the ordinary reader either the idea of a late origin, or of the use of late materials." This is in opposition to Ewald, who maintained that in addition to the Jehovist and Elohist writers there were three other authors, with one or more redactors, which view was adopted by Kuenen and Wellhausen, and substantially accepted by Dr. Driver. He holds that "to judge of the source of writings by apparent varieties of style, and call in a different writer for every such variety, is to commit one's self to a very precarious rule."

After thus clearly evidencing his adherence to the old landmarks, he shows that he is conservative without being bigoted, for he says : " We are far from thinking that there is no foundation for any of the conclusions of the critic regarding the Book of Joshua. That various earlier documents were made use of by the author of the book seems very plain. The record of the delimitation of the possessions of the several tribes must have been taken from the report of the men that were sent to survey the country, but it is not a complete record. There are other traces of different documents in other parts of the book, but any diversities between them are quite insignificant, and in no degree impair its historical trustworthiness. As to the hand of a reviser or revisers in the book, we see no difficulty in allowing for such. But it is atrocious to be told of revisers coloring statements and modifying facts in the interests of religious parties, or even in the interest of truth itself."

There are parts of the book which will be read with special interest by those who have before their mind the venerable author, than whom there was no more conspicuous figure in the Presbyterian Council last September, not only because of his position as president, but because of his work and years. These parts to which we refer are his discourses on God's message to Joshua, "Thou art old"; Joshua's proclamation of God's faithfulness, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel : all came to pass"; and his last appeal to the people.

Although no personal word is spoken, nor allusion made, we are conscious that we are reading the words of one who was, perhaps unconsciously, voicing his feelings, experiences, and exhortations as he repeated the words of Joshua.

This book will be prized by every reader, more especially as it comes from the pen of one whose sun is dipping towards the western horizon, but whose light, undimmed by any cloud, shines forth most clearly, tempered and mellowed by the autumn atmosphere. It is not distinguished by originality in thought, or in the method of presenting the truth, but by that which, in its place, is of greater value still—the consecrated Christian ring of the pure gold as he speaks out of the heart as much as out of the head.

LEAD ME TO THE ROCK. *By Rev. T. W. Hooper, D.D. Philadelphia : Presbyterian Board of Publication. Toronto : N. T. Wilson. Pp. 174. 60 cents.*

This is a volume of addresses by a pastor, dedicated to his people, among whom he labored for thirty years. The first of these addresses gives the title to the book. He does well to lay the foundation on the

Rock of Ages, that the superstructure may be firm and abiding. "A Model Christian Family" is next presented, being the family of which the forerunner of Christ was a member. Then follow addresses on various themes, but all intended and well calculated to cheer and encourage the weary. An antidote for worry is prescribed. Mists which so frequently prevail, especially in the early morning of Christian life, are cleared away. Many burdens under which poor weary souls have been bowed down are lifted. Jesus is heard conversing with the woman of Samaria about the living water, and is seen accompanying Zaccheus to his home, bringing salvation into it. His words of reproach addressed to Philip apply to all who do not know Jesus as well as they might know Him. We accompany Him as He enters the house of mourning, restoring and enhancing joy. Mothers are asked to stand beside Mary as she gazes upon her suffering Son, and words are spoken which will touch many a tender chord and cause it to vibrate with sad but sweetest music. Christ's look of love and reproof, directed towards the denying, blaspheming Peter, is made use of to help those who have fallen; and the penitent are pointed to "the Lamb of God, which taketh away the sin of the world." The book, of whose character and contents we have thus endeavored to give some hint, concludes with "Love Messages from Paul," being helpful, inspiring thoughts drawn from the last chapter of Romans.

These addresses throughout are plain and simple. They reveal deep insight into human nature, and a wide and varied knowledge of Christian experience. Some of them are heart-searching, and all are characterized by earnestness and directness.

A MERCHANT PRINCE: LIFE OF HON. SENATOR JOHN MACDONALD. *By*
Rev. Hugh Johnston, D.D. Toronto: William Briggs. Pp. 321.
\$1.00.

Every true educator seeking to draw out his pupil along proper lines, and shape his character and life aright, prizes highly well-written and honest biographies. They present virtues to be emulated, and vices to be shunned. This value is enhanced when it is the biography of one who belonged to our own day and land. Such was John Macdonald, the Merchant Prince, whose character and life are presented in this volume.

The name of the biographer was a sufficient guarantee that the work would be executed faithfully, efficiently, and tastily. No grander nor more inspiring subject could be offered to the biographer, no more congenial work to the gospel minister, than the portrayal of a life that brought forth the fruits of righteousness in such abundance. He had also the advantage of a personal and intimate acquaintance with him of whom he writes.

And when Mr. Macdonald's journal and all necessary letters and documents were placed at his disposal, all the qualifications, materials, and conditions necessary to the production of a most interesting and valuable biography were present. This journal, begun by him while yet a young man, and, judged by the extracts made from it, kept with care throughout his life, gives such a full account of his spiritual experiences that, whilst it was evidently intended "rather for God's eye than the eye of man," it permits us to catch many glimpses of his inner life.

To fail in such circumstances would be inexcusable ; to succeed—as he has most assuredly done—is to give to the public a book of such intrinsic worth that we trust it will find its way into the hand of every young man, and wield a potent influence for good over an ever-widening circle of readers. It has evidently been to him a "labor of love." At the same time he has not been blinded with admiration, nor awed into silence by the greatness of his hero. He has not "merely played the part of advocate," but he has, "as judge, weighed, analyzed, and discriminated." Whilst he has presented the many virtues possessed by this stalwart Christian merchant and senator, faithfulness prohibited reticence respecting his faults. After all, these faults are few, and lie close together, being, in fact, but the different phases of the same thing. A few sentences will suffice to show what these were : "One of the foibles of this truly great and attractive character was his genial egotism. He had the sense of individual worth, and was not unconscious of his gifts." "Along with this inheritance of Scottish blood and training came a certain dictatorial bearing and imperiousness of disposition." "His susceptibilities were easily ruffled. He was quick to resent wrong. His self-control was not complete." "He was a man of strong prejudices." These sum up the failings in a character which, viewed from any standpoint, was exceeding strong and beautiful. Or, as we might express it, they are the few and only flaws, pointed out by the biographer, in a manly figure exquisitely carved in the granite of Old Scotia by the hand of Him whose noblest work is an honest man.

Having nothing but words of praise for the biographer, and of commendation for his book, we shall devote a little space to some of the thoughts which came to us as, with care and pleasure, we perused its pages.

His character and career furnish us with one of the very best models to set before our young men who, ambitious to make for themselves a name, but too often impatient of delay and restraint, rush to seize the gilded prize and miss the pure gold, seeking to get rid of conscience as a fetter hindering them in the race to be rich. He began his business life as cash boy and parcel deliverer. When he reached the position of clerk, he was popular among customers for his alertness and courtesy ; and when

he decided to start in business for himself, he was satisfied to begin on a small scale and gradually work up, although many temptations were presented to him to do otherwise. Without financial backing, and having no capital but the experience he had gained and his qualities of head and heart, he launched his barque, and not only made a most successful commercial voyage, but did so maintaining an unsullied reputation, and doing much to promote commercial integrity.

Although he had to battle with ill-health, which at one time presented such grave symptoms that he was looked upon as a victim of consumption, and which at times throughout his life produced deep depression of spirits, he conquered in the fight, and gained the crown when the hand of disease was seeking to keep him back. Again, although, as the years passed by, his business increased to great dimensions, and he was invited to a seat in the Senate chamber of his country, he always found time for the study of God's Word, whose precepts he treasured ; for family religion ; for abundant labors in connection with the church to which he belonged ; and for many, almost innumerable, other philanthropic and religious works. He found time to serve God ; and doubtless had he neglected this he would not have had time or strength for his many and arduous duties in the warehouse and in Parliament.

These are lessons which cannot be too frequently or too emphatically taught. Our age needs them. Our young men, if they are to be saved from the degradation of bowing down to the Moloch of mammon in the hope of securing some favor, must have these things brought frequently before them, not in the abstract, but in some such concrete form as is furnished in this book. It must be duly and indelibly stamped upon their minds that they make the great mistake of their life when they draw a broad line between business and religion, and seek to divorce the one from the other when God has joined them together.

If his career as a business man may be held up before the young for their imitation, his parliamentary life is not without its lessons for politicians. We are told "he mourned the prevalence of corruption among politicians, and often spoke of the foul and fetid atmosphere in which they lived at Ottawa." But he was not ashamed to own himself a Christian in legislative halls, and it was on his motion that the house resolved to open its proceedings daily with prayer. When contesting a seat, he would appear before the electors at public meetings and "set forth with clearness and vigor his views, but a personal canvass he would not undertake." Here, certainly, is a lesson this age requires to be taught, when almost every office or position that is elective is eagerly sought for by many who go about hat in hand pleading for the suffrage of their fellow-men. It cannot be too strongly asserted that no self-respecting man of independent mind

would stoop to do so. This, perhaps more than anything else, has led noble-minded men to persistently refuse nomination to positions which they would have occupied with great credit to themselves, and inestimable blessings to others.

As is well known, he was in the habit of addressing his employees from time to time. Parts of these addresses are given a place in this volume, and constitute one of its most valuable features. We cannot refrain from giving a few extracts from what proved to be his final message to the members of his staff. They will give our readers a sample of the many good and practical things he brought to the attention of his men. In speaking of the days when he was a clerk, he says: "Theatres, operas, saloons, cigars, cabs, horse hire cost me not one cent. I never in my life saw the inside of an opera house. I never in my life spent one cent in a saloon." "Rings and breast-pins and silver-headed canes cost me nothing. The simple matter that my coat was old never led me to buy another until I could pay for it." "Do you ask me how I spent my time after business hours? Let me say to you that it was wholly given up to the diversified work of church life. In that I found pleasant and delightful and profitable companionship. I found congenial and elevating work, which tended to the formation of my mind, and to the cultivation of habits, and to the study of God's Word, which have been of life-long advantage, which kept me from evil company, from questionable places of resort, and which have left pleasant remembrances, worth to me vastly more than gold." Again, he says: "There is a source of enjoyment greater than that which comes from any salary, however large, or from any position, however prominent, and that is the consciousness that, with singleness of eye, one's constant aim has been faithfully, efficiently, and honestly to do one's duty."

In these days, when the bond between capital and labor is so strained as at times to threaten a disruption, there is much to be learned from these addresses which reminds us of the mutual good will and kindly consideration which existed between Boaz and his employees. Senator Macdonald never seemed to lose sight of the fact that, whilst his men owed him duties, there were rights to which they were justly entitled, and which it was not his to withhold, but rather to advance. He made his warehouse not simply a place where so much work was done for so much pay, but a training school in which he was the principal, and proved himself to be a thorough disciplinarian. It was his aim, both by precept and example, to instil sound business principles, whose foundation stone was strict integrity.

His business rules might, with profit, be studied by all business men, especially this one: "Conduct your entire business on the principles of God's Word, which contains the grandest commercial maxims in existence."

His liberality was proverbial. He believed in and practised systematic giving. "He held all as a trust from God, to be used, not primarily for his own aggrandizement, but for the advancement of His kingdom in the world." When he began business for himself he opened a donation account, which ever after had its place in his ledger.

This man of varied gifts had a taste for poetry, and sometimes indulged the muse; and, from the selections given, it is evident that he was no mere rhymester. Although his lines cannot always be scanned, it does not require the poetic gift to discover that they possess true merit, and to pronounce them so simple, sweet, and natural that they will touch responsive chords in many hearts.

Thus lived among us one so great and good, his life so full of example and incentive; and when he breathed his last, there passed away from earth one who had been not only "a merchant prince," but a loyal son of the King of kings.

ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. *By Rev. J. B. Heard, A.M. Edinburgh: T. & T. Clark. Pp. 362. 6s.*

The Hulsean lectures for 1892-93 were delivered at Cambridge by Rev. J. B. Heard. To determine who or what an author is, whilst it may at times prejudice the mind, greatly helps in arriving at an understanding of the work which he has written. An author has, or should have, a goal, and ways by which he seeks to reach it; and if before the start is made we are able to locate the standpoint from which he proceeds to the goal, we will be able to follow him more closely and intelligently. So far, then, as his standing and attitude towards the truth can be determined, it is that of the Cambridge Platonists, on whose founder, Whichcote, and whose chief exponent, Cudworth, he lavishes praise. We would therefore recommend as a preparation for the study of this book a perusal of Principal Tulloch's *Rational Theology in England in the Seventeenth Century*.

Whilst the title of the book states the contrast to be between Alexandrian and Carthaginian theology, throughout the body of the book the contrast is between what he designates "first thoughts," and "afterthoughts." First thoughts he defines as God's thoughts, and afterthoughts as man's interpretation of these thoughts.

His description of these and the contrast between them may be summarized as follows: The first thoughts of God are simple, self-evidencing, and go home to the conscience straight as a bolt to its mark. But when we descend to afterthoughts, we at once enter a lower level of thought. It is less direct, more discursive; more ingenious, but less heart-searching. It may be said to begin at the point where Holy Writ leaves off, and to

lift the veil expressly on those subjects on which scripture lets it fall, cautioning us that "it doth not yet appear what we shall be."

Evangelical legalism, he says, has crept in as all afterthoughts do, in later times, to steal away the hearts of men from the simplicity which is in Christ Jesus. The home of this misconception of God was in Latin rather than in Greek theology, arising chiefly from the magisterial view of God, which the West was more inclined to than the East. "The first and most lasting petrification of Christian theology began with the great Bishop of Hippo." On the other hand, he says: "Those who set out with the Fatherhood of God have had little to learn."

These quotations not only show what he means by thoughts and afterthoughts, but they point out the persons at whose door he lays the blame for these afterthoughts. Now, from this it is perfectly evident that he charges that afterthoughts have gone on adding thoughts for which not even the germ can be found in the Bible, and that dogmatic theology is such a body of afterthoughts. What is systematic theology but the gathering together and systematizing of the thoughts of the Bible on the various subjects with which it deals? How can any one who loves the truth, is gifted with perseverance, and possesses a logical mind do otherwise than construct a system? For when once such a mind has entered on the study of a subject, it must follow on from the Alpha to the Omega; and when all the facts are gathered together, the very love of order will prohibit rest until they have been systematically and logically arranged; and the result is an exhaustive, logical statement of the Bible teaching on that subject. It is true there are minds that do not feel this necessity, and consequently decry it as a not only unnecessary thing, but as a most damaging procedure. This is the precise ground taken by the author of this work. Such, however, is our conception of systematic theology. Whatever is more than this, whatever is in letter or in spirit contradictory to the Word of God, must be eliminated, and whatever is of undue proportions must be adjusted. Systematic theology must appeal at every step "to the law and to the testimony," and whatever is not in accord therewith is not true. Is not this the claim which each branch of the church makes for its creeds, confessions, and systems of theology, and which it seeks to establish, that they are "founded on and agreeable to the Word of God"?

By giving a few representative quotations, it is possible to give a very fair conception of the character of the book as to contents and spirit. Speaking of inspiration, he says: "Our popular religion is on the move, but slowly, from the platform of an external creed, bound within the covers of a book, to that higher platform of inspiration in the church and people of God. Holy men of old were inspired, not magically, but because they

were holy men ; they became either God's witnesses of deed, as *Elijah*, or of words, as *Isaiah*. Such inspiration has never ceased in the church, and were it to cease we should have to cease to believe in the Holy Spirit, who spake for the prophets."

As to questions of canon and authorship he holds that Christ cannot be appealed to, and quotes with approval the statement of *Bishop Moorehouse*, to the effect that Christ did not come to resolve difficulties in historical criticism.

Although there is a sense in which there may be in this a partial truth, can it, as intended and as developed in other directions by those who think as does this lecturer, be held by any Christian? If we say Christ did not settle many of the questions which have been time and again reopened for discussion, then He has most certainly by many unambiguous statements misled His followers, and produced wrong impressions ; for that He did on many of these points speak, that He has given what, to the unprejudiced mind, must be regarded as His deliverance on these matters, cannot for one moment be called into question. This a certain school would not hesitate to say ; as they do say when, speaking of the Bible, they represent God teaching as a father teaches, suiting the instruction to the tender years and feeble, undeveloped minds of His children. No one would find fault if they were to rest satisfied with saying that the truth communicated was partial and far from being complete ; that it was milk, and not meat. But when they say it was at times not the truth at all, then we call a halt, and say that both statement and illustration are not according to facts. No truth-loving parent would consider himself either justified or wise in adopting falsehood in order to convey truth. And to say so of our heavenly Father lays at the door of heaven a charge which, if established, would demand that we change our opinion of His character.

His views on probation, which comes up very frequently throughout the book for discussion, are clearly expressed in this phrase : "The peremptory conclusions of Augustinian theology, shutting up the whole of man's destiny to the few short years of his spiritual infancy on earth."

Speaking of the "fall," he says : "The crude theory of a fall out of harmony with all science, and quite as unreconcilable with sound conceptions of an unchangeable God."

These will be sufficient to show the views of the author. All the errors against which he cries out, and which he claims are afterthoughts, he charges against *Augustine* and his system. Towards *Augustine* he cherishes an inveterate hatred ; against his very name he fulminates and storms, retiring for a moment only to renew the attack in some new form. He seeks to account for the system by the character of its founder, of whom he says : "*Augustine* was a champion for the church only when

the church was on the side of Augustine." "He darkened theology with his type of diseased egotism." "He scarcely rivalled Jerome in acerbity of temper, but in morbid egotism, and that desire to be *ego et rex meus* with God Himself, he is almost unique in church history." Nor does he omit to drag forward his past life. At the same time that he disclaims any wish or intention of throwing any suspicion on the genuineness of his conversion, and concedes that his repentance was sincere, he says: "There are sins which are so destructive of the basis of character—which is truth—that, if repentance is possible, it is the repentance of a man who has strained his spine, or who limps to the grave, like Jacob the sup-
planted."

But suppose that he were able to prove to his own satisfaction that Augustinianism had its rise in the character and former life of its founder, there is something more to be done than to account for the birth of these notions and beliefs in the mind of any one man. For fourteen centuries they have lived on in the minds of multitudes of the most intellectual and spiritual Christians, blessing and elevating individuals and nations. These are facts in history which cannot be met and overthrown by aspersions and insinuations.

That he is not satisfied with any one of the existing systems is evident from the following: "Wesley, under Moravian teaching, came to a clear conception of the subjective side of religion, but, like too many revivalists, he ended by turning his subjectivity of conversion into a new objectivity of a dogma, binding upon all on pain of damnation." "The church evangelicals then took up the task and began well, only it has ended ignobly in tame and meaningless compromises between the church and the Bible, in which the supremacy is alternately shifted from the one to the other."

What, then, is the remedy he proposes? It can be summed up in Cat's phrase, *Delenda est Carthago*. "Let us cut the cords which tie us to the traditionalism of our church fathers." "Send that name into the background to exchange places with Origen." "The theology which is to substitute something better than Augustinianism filtered through Anselm and Aquinas, and so passed on through Augsburg and Geneva into Anglican channels, must be at once more primitive and more progressive. As primitive, it will never stop short of the Greek type of theology, which was Christocentric, not anthropocentric. As progressive, it will accept the best thoughts of our day as to an increasing purpose running through man's story, and elevating him by slow stages, as geology reminds us that the evolution upwards of organic life has been slow, constant, and continuous." "We must get back to first thoughts; we must get back to Christ."

Such phrases may sound all right, but, after all, they are meaningless,

and for practical utility worthless. Do those who hold the Augustinian or Calvinistic systems confess that they have wandered away from the thoughts of the Bible, away from Christ, led by the hand of inexorable logic, until they find themselves in the waste, howling wilderness, their only hope the possibility that it is not yet too late to retrace their steps and get back to Christ?

They believe that their feet are already resting firmly on the Rock of Ages, and that their Confession of Faith is founded on and is agreeable to the Word of God. Whilst in a very few exceptional cases there may be a desire to get free from the Confession as hindering unfettered progress in the search for the truth; whilst in many cases there is a desire to exchange some phrases for others more modern and less ambiguous; and whilst there is in other quarters a demand for a shorter and simpler Confession of Faith, it is a gratuitous assumption, unwarranted by facts, that we are about to abandon, or have in our hearts already done so, our Confession, and consign it to the lumber room. We are not yet standing on the deck of a ship which has carried us so far away from the past that we are about to throw overboard our creeds, which have sometimes been called our church clothes, as a worn-out garment, unadapted to the new climate, and out of keeping with our changed circumstances.

In all such statements and assumptions there is a latent charge of hypocrisy, which occasionally finds its way to the surface when some bolder spirit is speaking. For if we profess to believe what we have ceased to hold, and at every ordination and induction of our ministers, and at every ordination of our elders, call upon them to subscribe to that which has grown so effete that we no longer believe it, this would be such rank hypocrisy, and that in the high places of the field, that the result must inevitably be that the good seed of the kingdom will be completely choked.

“Let us get back to Christ.” “Having found Christ, we go on to preach Him to others.” When we do this, what are we going to say? We must do something more than utter and repeat the name Christ. We must present Christ to those to whom we preach, and this can only be done by speaking of Him as He is set before us in the gospel. We must declare His divinity, and proclaim His humanity, His incarnation, His life, His miracles, His words, His death and resurrection; and when we have done this we have a Christology, a system of theology respecting the Christ, founded on the Word of God. And as our religion is Christocentric, we must go on and complete the work of placing in position all the arcs which together constitute the complete circle of truth.

This crying out against creeds, which is so frequently heard in these days, is meaningless. It is quite true that if we had no skeleton we could

more easily put ourselves into any shape or posture that might be desired, and adapt ourselves to changed circumstances. But we are, perhaps, after all, agreed that the vertebrates are in a higher plane than the molluscs, and that man is none the worse for having a skeleton, the most important part of which is the backbone.

We have thus endeavored to give a clear and fair idea of the character of this book, and in doing so honesty has compelled us to expose what we conceive to be its weaknesses, which are not mere blemishes, for they affect its vital parts. But let it not be supposed that these lectures are entirely lacking in merit. There is a good deal of vigorous thinking expressed in an easy-flowing, readable style. It gives us one of the very best samples that we know of from a school possessed of considerable ability, who, dissatisfied—disgusted would not, perhaps, be too strong a word—with the present, claim that it is not the old, and clamor to lead us back to the old ; but, when we follow their guidance, we find ourselves standing in the presence of a Bible so mutilated and so capable of being, in its various parts, accepted or rejected, according to the individual taste, that in our search for the old we cannot speak with any degree of certainty and say at any particular point, "Here it is," for what one accepts another may reject.

Our birth is but a sleep and a forgetting :
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar.
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.
 Heaven lies about us in our infancy !
 Shades of prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows ;
 He sees it in his joy.
 The youth who daily farther from the east
 Must travel, still is Nature's Priest,
 And by the vision splendid
 Is on the way attended ;
 At length the Man perceives it die away,
 And fade into the light of common day.

COLLEGE AND OTHER NOTES.

THE REV. JAS. WILSON, B.A., Niagara Falls South, wishes the members of the class of '93 to send their addresses to him.

MURDOCH MCKAY ('91) has been ordained and inducted into the parish of Leeburn and Union Church, Goderich township.

THE Y.P.S.C.E. convention at Montreal is estimated to have cost over \$100,000. The entire sum raised by our church in Canada for foreign missions was a little under \$150,000. *Cui bono?*

THE Free Church is having a jubilee celebration in the shape of a miniature disruption, headed by a couple of divinity students, who of course, as students, always do know everything, and are going to be a second edition of the Apostles of the North. This eruption is confined to that stronghold of orthodoxy, the Highlands. It is too bad that our system should be so marked by a proneness to division and schism. Surely the body of Christ is divided enough now, without any more rents being put in it? It is too bad that ignorant orthodox bigotry and pride, in the shape of these students, couldn't be disciplined in a lunatic asylum for a short time.

A FRESHMAN sends us the following questions: (1) If dedication means "giving," how can a church be dedicated to God when it belongs to some one who has a mortgage against it? (2) If a congregation is a body of worshippers, is it right to speak of it as an audience; and if a church building proper is a place of worship, is it right to call it an auditorium? (3) The Confession of Faith says it is one of the minister's duties to solemnly bless the people from God. Why is it, then, that so many ministers never pronounce the benediction, but use a short prayer instead?

OUR church has a committee to enquire into the best method of organizing young people in their church work. We would suggest that before the committee bring in their recommendations to the church they make enquiry into the methods, success, etc., of the young people's societies in the Scottish churches. Many are inclined to think that their system of having young men's and young women's unions separate organizations is better than the American plan of having mixed societies. The guild

reports to the Scottish churches for this year have been most encouraging. Their plan does seem to get the young men more interested in church work than our plan.

THERE were 259 students in the various Free Church colleges last winter. This is a slight decrease. Out of 48 who tried the entrance examination into theology, nine failed. At the exit examination 44 passed.

THE Free Church Assembly has a college committee which receives appeals from the decision of senates, and deals with complaints made by students and other matters pertaining to college work.

THE secular papers have been having a good deal to say lately about the adoption by a Presbyterian church in Brooklyn of lady(?) ushers. One New York paper, and copied by others, gives a full description of these women, their looks, dress, smiles, etc., as well as the gratification of the minister(?) at the success of his show, for it is openly announced that the purpose of this departure is to attract young men to church. We are humbled and ashamed to think that any congregation of the Presbyterian Church should have sunk so low as to have to try to attract young men to her services by flaunting the charms of young women in their faces. God help the church! Has it come to this with her that she, the bride of Christ, has to adopt the tactics of the brothel to draw men to her house? If the Gospel of the Word has ceased to have attracting and holding power, then a thousand times better that the church should die an honorable death than eke out a miserable existence, a mumbling, empty form. We talk of the evils of Briggs' teachings, but here we have given the world an object lesson which, we fear, will practically yield a hundred times the evil fruit than Briggs' teachings could do; yet we suppose nothing will be said in church courts about it. "Consistency, thou art a jewel!"

DR. BLAIKIE, in his book "After Fifty Years," remarks of our church that he does not know a better organized or more efficient Presbyterian church than the church in Canada.

THE Free Church has raised for all purposes during its fifty years of life nearly twenty-three and a half million pounds sterling, or, more particularly, \$113,679,480. Last year she contributed for all purposes \$3,145,226. St. George's, Edinburgh, leads; its total contributions being over

\$50,000. Our own church last year, for all purposes, contributed \$2,114,031. The three leading churches are St. Paul's, Montreal, \$30,810; St. Andrew's, Ottawa, \$21,800; St. Andrew's, Toronto, \$20,034.

ON looking over the list of Free Church moderators, we notice that the venerable missionary, Dr. Duff, twice received this honor. Our veteran missionary, Dr. Mackay, of Formosa, is again visiting Canada. What is the proper thing for the church to do at the General Assembly in 1894? *Verbum sap.*

BISHOP BALDWIN thus characterizes postures in prayer. Standing—readiness to serve; kneeling—humility; sitting—equality. Sitting is certainly neither a scriptural nor a seemly posture; and as, we suppose, there is no hope of getting back the custom of standing during public prayer in our services, then let us take the other scriptural posture, which we use in private and family prayer. We think presbyteries might take this up and recommend something on it. Our churches should be seated so that one could conveniently kneel, and be furnished with hassocks to kneel upon. But perhaps we're too busy building auditoriums for audiences to attend to what is scriptural and seemly for worship and worshippers.

THE Church of Scotland within the last forty years has built and endowed in Scotland three hundred and forty new churches. The Free Church has not endowed many parishes, but it has its Sustentation Fund, which serves, perhaps, as well. Last year the equal dividend per minister was £160, or about \$800. Efforts are being made to raise this to £200. The Sustentation Fund is the project of that versatile genius, Dr. Chalmers, and is an excellent thing in the church. Too bad we hadn't some genius at the right time to induce our church to adopt some similar scheme!

THE Very Rev. the Moderator of the Free Church Assembly is perhaps the only minister in Scotland who has been honored by three of the universities. He received D.D. from Glasgow, then LL.D. from Aberdeen, and, last year, LL.D. from Edinburgh. While presiding over the assembly, Dr. Smith wore over his court dress and gown the academic hood, the use of which was introduced last year by Dr. Blaikie. We commend the custom, but, doubtless, some good brother, by whom everything he hasn't been accustomed to is conveniently ascribed to popery, will be horrified at this practice; but surely Dr. Blaikie is evangelical enough for any? We should like to see our own assembly put on something of the dignity of the Scotch assemblies, both in electing its moderator and carrying on its business. We can see no objection to our moderator following

the Free Church moderator's example and wearing his academic hood in assembly. In Scotland many clergymen, while conducting divine service, wear their theological degree hoods, and in our own church we have at least one D.D. who wears his hood in the pulpit.

THE REV. DR. WILSON, M.P., is said to be the only doctor of divinity who ever had a seat in the British House of Commons. He is D.D. from Glasgow; and was formerly minister of Greyfriars, Edinburgh.

W. R. JOHNSTON, B.A. ('93), by his winning ways, has got around the people of Penetanguishene, and is now their minister. We have no doubt but that he will make as good a minister as he did a football player, and there—especially in goal—he couldn't be beat.

JOHN MCNAIR, B.A. ('92), has enamored the people of Waterloo with his deep learning and Hebrew quotations, and now they sit open-mouthed listening to his wisdom.

THE people of Kintyre and Dunwich couldn't resist the sweet accents (so English, you know), learned specs, and dignified carriage of J. H. Barnett ('93) (accent on the "nett," please), and so begged of him to take up his abode among them, that they might be able to look upon him and listen to his sweet, melodious voice. He had pity, and is now their minister. R.I.P.

H. F. THOMAS, M.A. (93), has become minister of Preston and Doon. He is the first minister of Preston, it being a new charge, supplied for two years past by the Students' Society in the summer, and from the college in the winter. It always paid its own way, however, and now by union with Doon they become a self-supporting parish, and have secured the doctor to lead them in the right way.

THE Confession of Faith says that "the day of an ordination shall be kept as a solemn fast by the people," and "every minister of the Word is to be ordained by the imposition of hands, and prayer, with fasting." We know better, in our day, than those religious old fogies who compiled that book, who superstitiously believed ordination to holy orders in Christ's church to be a solemn thing, and we end up our ordination, not with prayer, as that old book would have us, but by a "bun feed" and feasting, with speechifying, and the more nonsense in the speeches the better. This is the right way things should be; what we need, above all things, is a joyful religion, to show to the world that our religion is not a long-faced affair. Another step might be taken in the same direction as we have

with ordination, and that would be to end up our celebration of the communion with a concert. One thing puzzles us, however, and that is how the Confession of Faith can be almost infallible in one part, and as utterly useless and nonsensical in the other. Since we discard some of it, why not throw off the whole thing, and get up something more scriptural, and suited to the times? Or is it that one part of the book is canonical, and another part apocryphal?

COME back, come back !

Back hies the foam ; the hoisted flag streams back ;
The long smoke wavers on the homeward track,
Back fly with winds things which the winds obey,
The strong ship follows its appointed way.

—Clough.

I STROVE with none, for none was worth my strife,
Nature I loved, and next to Nature, Art ;
I warmed both hands before the fire of life—
It sinks, and I am ready to depart.

—Landor.

VAIN was the man, and false as vain,
Who said—" Were he ordained to run
His long career of life again,
He would do all that he *had done*."
Ah ! 'tis not thus the voice that dwells
In sober birthdays speaks to me ;
Far otherwise—of time it tells
Lavished unwisely, carelessly—
Of counsel mocked—of talents, made
Haply for high and pure designs,
But oft, like Israel's incense, laid
Upon unholy, earthly shrines !
Of nursing many a strong desire ;
Of wandering after love too far,
And taking every meteor fire
That crossed my pathway for his star.

—Moore.

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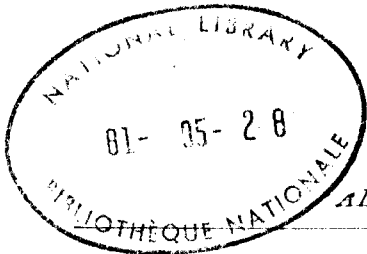
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