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TORONTO, FEBRUARY, 1893.

THE KEYNOTE OF TENNYSON'S POETRY*.

IT is not my intention to employ the short space of time at my disposal this evening in discussing the poetry of Tennyson from a purely literary point of view, interesting as such a discussion would be in competent hands. Believing, however, as I do, in Matthew Arnold's doctrine that "poetry is at bottom a criticism of life," or, to quote a fuller definition given by him, "that the noble and profound application of ideas to life is the most essential part of poetic greatness," I shall try to point out some of the leading ideas which found expression in the poems of Tennyson, some of the main elements in the message of the great departed singer to the men of his day and generation.

The phrase I have just used reminds us how long and glorious a day was given to our poet. He was born in 1809, the year in which the Great Duke, whose "long self-sacrifice of life" was destined to receive such worthy commemoration at his hands, was beginning that magnificent series of campaigns which resulted in the overthrow of Napoleon's usurped power in the Spanish peninsula. That seems to us a dim and distant time, from which we are separated by our "marvellous nineteenth century," as we are in the habit of calling it—an age which has produced railways and telegraphs, breech-loaders and ironclads, and countless other trophies of our industrial and scientific prowess whose name

This article has been prepared from some rather fragmentary notes of an address which was given a few weeks ago before the Mutual Improvement Association of the Deer Park Presbyterian Church, and which the writer has attempted to reproduce as to its general scope and form.

and use are familiar to us as household words, but which were all unknown and undreamt of by the men who were living when Tennyson was in his nurse's arms, and Wellington was fighting freedom's battles at Torres Vedras and Talavera. Nevertheless it was a splendid era in England's history in which the poet first opened his eyes upon the world, not merely in the fame of its soldiers and statesmen, but also in that of its poets and literary men, which is more in line with the present subject. In 1809, Scott, who was not yet Sir Walter, was the popular poet of the day. "Marmion" had just been published, and the "Lady of the Lake" was in hand. Byron was a hot-headed youth of twenty-one, and his first poetic essay, the "Hours of Idleness," had been—not without good reason—unmercifully handled by critics who were soon to change their tone, and to hail in the author of "Childe Harold" the rising sun of English poetry. Wordsworth, Coleridge, and Southey were, like Scott, in the prime of life, with much good work done, and with much yet to do. Shelley and Keats were boys in their teens; they were scarcely more than boys when they died, but they lived long enough to make their names immortal in the shining roll of poets. Such, in the barest outline, was the brilliant epoch in English literature which was at its culminating point not many years after Tennyson's birth.

If we pass now to the year 1830, in which his first volume of poems was published, we find that the splendor of that epoch has been dimmed, and that the intervening twenty years has made sad havoc among those illustrious names. Byron, Shelley, Keats—these wild and wayward hearts were still in death. Sir Walter Scott was still living, but paralysis had laid its grasp upon mind as well as body, and the magic of his pen was gone. Coleridge was still alive, and his great intellect was still fruitful in matters of philosophy and religion, but poetry had for many years been a lost art with him. The star of Wordsworth alone still shone clear and serene in the poetic sky when the greatest of his successors made his first essay in song.

Let us look for a moment at those early poems of Tennyson's, many of which were withdrawn in later editions, though a number were allowed to remain and form the first division in editions of his collected works. The poems are short, and strike one as being, on the whole, somewhat lacking in vigor, having for their

chief merit a certain sweetness of melody. Poems bearing such titles as "Claribel," "Lilian," "Adeline," "Madeline," and so forth, may be pretty enough, but do not appear fitly to herald the coming of a world-wide poet. Yet, if we look more closely, we shall find, even in these youthful verses, no obscure intimations of some of the ideas which color and dominate the great works of his mature manhood. Look, for example, at the opening stanzas of the piece entitled "The Poet":

"The poet in a golden clime was born,
 With golden stars above;
 Dower'd with the hate of hate, the scorn of scorn,
 The love of love.
 He saw thro' life and death, thro' good and ill,
 He saw thro' his own soul,
 The marvel of the everlasting will
 An open scroll
 Before him lay."

This strikes one as rather an ambitious statement for a youth of twenty-one. In after years the poet was fain to confess that "the marvel of the everlasting will" was by no means "an open scroll" to him. Twenty years later he wrote:

"I falter where I firmly trod,
 And falling with my weight of cares
 Upon the great world's altar-stairs
 That slope thro' darkness up to God,
 I stretch lame hands of faith."

But, after all, youth is the time for hope and aspiration: it is well to aim high, and there is a good deal in Emerson's advice to "hitch your wagon to a star." The main point to be noticed in the passage quoted is Tennyson's definition of the poet's proper endowment and true mission. He is "dower'd with the hate of hate, the scorn of scorn, the love of love"—that is, his soul is on fire with a holy and passionate enthusiasm for the things that are true and pure and lovely and of good report; and, on the other hand, and as a necessary consequence, with a righteous scorn and hatred for all baseness and cruelty and wrong. It seems to me that this spirit, the hate of hate, the scorn of scorn, and, more particularly, the love of love, is that which is deepest and nearest the heart in Tennyson's utterance to the world. I think, moreover, that it is this peculiar quality which

distinguishes him alike from those illustrious poets who have been referred to as flourishing during his boyhood and youth, and from those who were his more immediate contemporaries. Let me not be misunderstood, however. I trust that no one will suppose that I ignore or lightly esteem the many noble passages, embodying the loftiest lessons of morality and religion, which are to be found in the poems, for instance, of Wordsworth and the Brownings. I do not seem to find, however, in any other poet the constant recurrence in varied forms of that trend of thought and feeling which I have indicated as being the keynote or special characteristic of Tennyson, just as the love and interpretation of nature is dominant in Wordsworth, or the analysis and development of character in Robert Browning. Nor, again, would I be supposed to imagine that there is not a very great deal in Tennyson besides the poetry of Love, even when that great word is used in its highest and widest senses. Many a golden line scattered through his poems shows how he loved Knowledge, and the deep interest which he took in the marvellous development of science in the present day. It will be noticed, however, that while he praises knowledge he has a clear view of its limitations, and of the danger that lies in the study of science unaccompanied by reverence and love. Many passages might be quoted in illustration, but one must suffice, taken from "In Memoriam," which is the great storehouse of our poet's thought:

"Who loves not Knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail."

Here we have the praise of knowledge nobly sung. Then come the limitations, which are finely and firmly marked in the remaining stanzas of the canto (CXIII.). We have only space for a few lines:

"Let her know her place ;
She is the second, not the first.
A higher hand must make her mild,
If all be not in vain ; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child :
For she is earthly of the mind,
But wisdom heavenly of the soul."

Then, again, it is hardly necessary to point out how deep, in Tennyson, is the love of Beauty—how exquisite his sense of loveliness in nature and art. It would not have been a matter for wonder if he had adopted the poetic creed of the old Greeks, which finds many followers in the present day, and may be summed up in the famous lines of Keats :

“ Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know.”

But if you wish to see how early in his career, and with what an unerring hand, Tennyson drew those great moral distinctions which poets too often ignore, read his “*Palace of Art*,” which appeared in 1832, when he was barely twenty-three, and which, as he says in the prologue to the poem, is a sort of allegory of

“ A sinful soul possessed of many gifts,
A spacious garden full of flowering weeds,
A glorious Devil, large in heart and brain,
That did love Beauty only (Beauty seen
In all varieties of mould and mind),
And Knowledge for its beauty ; or if Good,
Good only for its beauty, seeing not
That Beauty, Good, and Knowledge are three sisters
That doat upon each other, friends to man,
Living together under the same roof,
And never can be sundered without tears.
And he that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie
Howling in outer darkness.”

Let us now look with a little more detail at some aspects of the poet's works which seem to illustrate and confirm the truth of his own testimony concerning himself—“ Love is and was my lord and king.” Beginning from that inner sanctuary in which rise the wellsprings of Love, notice how prominent a place he gives to the domestic affections, the tender relationships of parent and child, brother and sister, wife and husband—to all those elements which blend together in the word “*Home*,” and give it a significance so deep and sacred. This is so marked a characteristic of his works that students of them scarcely needed the testimony which has been lately borne on all sides by those who knew him, to the effect that the home in which he was brought up, and that of which he himself was the central figure, were exceptionally happy ones, and that he was a good and loving son,

brother, husband, and father. I shall not trouble you with quotations to prove the truth of this position; he who runs may read it for himself in many a lovely song and tender idyl in every stage of the poet's career. Before leaving this branch of the subject, however, it would be unpardonable not to refer, however briefly, to his treatment of the most delicate and difficult, yet most fascinating and perennially interesting of all poetic themes. You will not, I am sure, require from me a coldly accurate definition of this theme, and will recognize it without difficulty when I say it is that which the "Last Minstrel" meant when he sang:

"How could I name Love's very name,
Nor wake my harp to notes of flame?"

It is what Burns meant when he sings of those who "breathe out the tender tale, Beneath the milk-white thorn that scents the evening gale." In one word, it is the theme which has throbbed in the heart and turned to music on the lips of every true poet since the world began. Need I remind you with what power and variety, with what depth and sweetness, with what impetuous passion, yet with what unstained purity, Tennyson has dealt with Love in this, one of its highest, deepest, most mysterious meanings? Listen to him, as with one master-touch he reveals the secret of its potent working:

"Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of Self, that, trembling, passed in music out of sight."

Listen to him, too, when in that magnificent passage in the "Princess," which has been so often quoted, but will need to be quoted and remembered and acted upon much more than it has ever yet been, he lays down the true law of woman's rights:

"For woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words."

Passing now from the circle of Home to that of Friendship, every one will admit that a place peculiarly his own must be reserved for the poet who has made the memory of his college friend as immortal as his own fame. No analysis can be attempted here of "In Memoriam," which the judgment of posterity will probably stamp as the greatest of his works, if not the greatest poem of the century. It certainly contains his deepest thoughts on the problems of nature and human life. It is more, however, to our present purpose to remember that we owe this precious poem to its author's love for the friend of his youth, whose rare promise and untimely death he commemorates with such nobleness of thought and perfection of artistic form. Some shallow souls find that this poet "protests overmuch" his affection for the departed friend, of whom he says such strong words as:

"Dear as the mother to the son,
More than my brothers are to me."

Such critics may be recommended to turn to the record of a more famous friendship still than that of Alfred Tennyson and Arthur Henry Hallam, and aim their cavils at the poet who said of his friend: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

After considering Tennyson as the poet of Friendship, we pass, by a natural transition, to think of the light cast by his works on his ideas about civic and national life. There are some persons whose opinions are entitled to respect who think that here we touch a weak spot in Tennyson's character. They would rather he had not accepted the laureateship, and are quite sure that he should, at any rate, have refused to be made a peer. There is a want of breadth about his political views, and a painful lack of appreciation of the blessings that are likely to flow from the rapid advance of democratic principles and the sovereignty of the people. We are not careful to answer these respectable critics in this matter, and think it sufficient to point out the undoubted fact that Tennyson's convictions were part and parcel of his nature, firmly held and fearlessly declared to whosoever cared to hear. He loved his Queen and country with an affection as real and abiding as that which he bore to his family and his friends, and did not care to conceal his scorn and aversion for principles which, in his opinion,

tended to subvert the dignity of the Crown or the safety of the Empire. But we may search his works in vain for any evidence of undue regard for exalted rank, or of lack of sympathy with the aspirations of a free people. Surely there are Canadians, not a few, whose hearts beat fast and give a generous response to the poet's toast :

“ First pledge our Queen this solemn night,
 Then drink to England, every guest ;
 That man's the best cosmopolite
 Who loves his native country best.
 May freedom's oak forever live
 With stronger life from day to day ;
 That man's the best Conservative
 Who lops the mouldered branch away.
 To all the loyal hearts who long
 To keep our English Empire whole !
 To all our noble sons, the strong
 New England of the Southern Pole !
 To England under Indian skies,
 To those dark millions of her realm !
 To Canada, whom we love and prize,
 Whatever statesman hold the helm.
 Hands all round !
 God the traitor's hope confound !
 To this great name of England drink, my friends,
 And all her glorious empire, round and round.”

Before leaving this part of our subject, I think it well to remark a feature in Tennyson's addresses to the Queen which cannot fail to strike the least attentive reader. There is in them a beautiful blending of a friend's affection with the reverence due to a sovereign. With what tender delicacy does he offer his sympathy after her irreparable loss in the death of Prince Albert :

“ Break not, O woman's heart, but still endure ;
 Break not, for thou art royal, but endure,
 Remembering all the beauty of that star
 Which shone so close beside thee, that ye made
 One light together, but has past and left
 The Crown a lonely splendor.
 May all love,
 His love, unseen but felt, o'ershadow thee,
 The love of all thy sons encompass thee,
 The love of all thy daughters cherish thee,
 The love of all thy people comfort thee,
 Till God's love set thee at his side again.”

The striking climax in the lines just quoted suggests the last element in the poet's teaching of which I can speak to-night. He speaks of "God's love." What did it mean to him? What message has he for us on that highest of all matters? It is not easy, within the narrow limits of a half-hour's address, to say anything to the purpose on a subject which would require a volume for its adequate treatment. For in Tennyson's poems is to be found the most faithful reflection of the spirit of the age in which we live in that which concerns God and religion. We see reflected in them the vague unrest of the time, the eager questioning of Nature, the subtle analysis of human emotion, the alternation of hopes and fears; we hear the conflicting murmurs of "The Two Voices," which speak in the depths of the spirit, and whose utterances the poet has interpreted with such marvellous power—the "dull and bitter voice," whose burden is that man's portion here is

"A life of nothings, nothing worth,
From that first nothing ere his birth
To that last nothing under earth!"

and that other voice which can dispel these dark suggestions of unbelief, and bestow the power

"To feel, altho' no tongue can prove,
That every cloud that spreads above
And veileth love, itself is love."

We find in the poem from which these lines are taken, and with still greater fullness of treatment and richness of illustration in the "In Memoriam," the presentation of Tennyson's deepest thoughts on God and man, and their relations to each other. I am not going to try to prove that his creed is in all respects in harmony with the Thirty-nine Articles, or the Westminster Confession, nor shall I feel able to maintain that his faith possessed the clearly-defined outlines or the joyous, unwavering assurance which it has been the high privilege of some favored natures to attain. It does not rise to Paul's lofty strain, "I know whom I have believed," or to John's calm grandeur of conviction, which seems not so much faith as actual vision, "God is light, and in him is no darkness at all." In reading many passages in his works, we are rather reminded of the dim and perplexed faith of Job: "Oh, what I knew where I might find him!" Yet I think that his faith was a real and sincere one, and

that it may even be more helpful to men in the present day by reason of its being so hardly won. For it will not be denied that there are a great number of men, both inside and outside of the churches, who feel that the time has come when all creeds, dogmas, and forms of belief must be thrown into the crucible and put to the test, and many hearts are failing for fear lest what they had dreamed to be pure gold of truth should turn out mere dross of delusion. To such there must surely be helpful encouragement and assurance of final victory in the study of the mental and spiritual struggles depicted with such force and insight by Tennyson: as, for instance, where he says of a friend whose experience seems to have been in many respects a counterpart of his own:

" One indeed I knew,
 In many a subtle question versed,
 Who touched a jarring lyre at first,
 But ever strove to make it true.
 He fought his doubts and gathered strength,
 He would not make his judgment blind,
 He faced the spectres of the mind
 And laid them ; thus he came at length
 To find a stronger faith his own ;
 And power was with him in the night,
 Which makes the darkness and the light,
 And dwells not in the light alone."

A question of the deepest interest remains in connection with this subject. What was the poet's thought as to the distinctive principles of the Christian church? Above all, what was his belief as to its Founder? What thought he of Christ? Different answers have been given to these questions, both during Tennyson's life and since his death. I can only say that, for myself, I cannot understand the ever-memorable lines which form the prologue to "In Memoriam" unless they imply, as I believe they do imply, his belief in the Incarnation, that cardinal doctrine of the Christian faith. To what other person but Christ could those lines apply:

" Strong Son of God, immortal Love,
 Whom we, that have not seen Thy face,
 By faith, and faith alone, embrace,
 Believing where we cannot prove."

Or those:

" Thou seemest human and divine,
 The highest, holiest manhood Thou ;
 Our wills are ours, we know not how ;
 Our wills are ours, to make them thine."

It seems to me that lines like these, and many others that I could quote, if time permitted (for I would not be supposed for one moment to intimate that the great passage to which I have referred is the only one from which Tennyson's belief in the central truth of Christianity is to be inferred)—it seems to me that such lines make a great gulf, so far as Christian faith is concerned, between the foremost poet of our own day and the many lesser poets, who either, like William Morris, totally ignore the claims of that faith, contented with the honor that pertains to the "idle singer of an empty day," or, like Matthew Arnold, tell us in downright words that the faith is dead, or at all events dying; that, in spite of anything Peter may say, we *have* "followed fables," whether "cunningly devised" or not; and that Paul, if he were living now, instead of saying "Now is Christ risen," would have to tell us in some such melodious words as those:

" While we believed, on earth he went,
And open stood his grave,
Men called from chamber, church, and tent,
And Christ was by to save.
Now he is dead! Far hence he lies
In the lorn Syrian town;
And on his grave, with shining eyes,
The Syrian stars look down."

I hold in all honor the name and memory of the great poet and critic who wrote these terribly sad lines, but I do feel glad to think that no such hopeless strain is to be found from end to end of the writings of Tennyson. While Arnold makes it the constant burden of his teaching that "miracles do not happen," and that such stories as that of the raising of Lazarus are merely beautiful legends, mark with what simple faith Tennyson accepts that marvel of divine power, and describes the adoring love and gratitude of Mary in words of such perfect loveliness that, once heard, they haunt the memory forever:

" Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.
Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
 Borne down by gladness so complete,
 She bows, she bathes the Saviour's feet
 With costly spikenard and with tears."

These are not the words of an Agnostic or a Unitarian. They breathe the spirit of one to whom Jesus of Nazareth was no mere "uniquely gifted man," no mere "supremely attractive personality," no mere greatest of human teachers, examples, heroes; but "the Life indeed," even "that eternal life which was with the Father, and was manifested unto us."

But my time has more than expired, and I must hasten to a close. I have tried to show that from first to last the keynote of these poems is Love. Love is the golden chain that links together the tender grace of Home, the constant truth of Friendship, the generous ardor of Patriotism, and that finally binds the "whole round earth about the feet of God." We know on good authority that "God is love: and he that dwelleth in love dwelleth in God, and God in him." That, I think, was the heart of the creed of the great poet and good man who has engaged our thoughts to-night, and who has so lately closed his eyes upon the "broken lights" of Time, to open them where "the morning breaks, and the shadows flee away." I have quoted many passages from his works in the course of this address: permit me to quote one more in closing, as I would rather leave you with words of his than any of my own. They were written of that great soldier to whose memory he dedicated the most magnificent of all funeral odes: but it seems to me that they might have been as fitly spoken of himself on that day when the foremost men of England honored themselves in following his remains to their rest in Westminster Abbey:

"He is gone who seemed so great --
 Gone; but nothing can bereave him
 Of the force he made his own
 Being here, and we believe him
 Something far advanced in state,
 And that he wears a truer crown
 Than any wreath that man can weave him.
 But speak no more of his renown,
 Lay your earthly fancies down,
 And in the vast cathedral leave him:
 God accept him, Christ receive him."

THE RATIONAL BASIS OF MISSIONS.*

“THE Rational Basis of Missions” is rather a pretentious title for a student’s essay. It implies an attempt at fundamentals. Now, what is fundamental to one man is superficial to another—to him who has a deeper and truer insight into things: so that we can only presume to that which is relatively fundamental at best. What the absolute truth of anything is, in its relations to everything else, no man knows, nor can know, until that which is in part shall be done away, and he knows as he is known. And this is part of the wisdom of God, to make His children, who are of the day, to spend their infancy in the twilight. Had He made the world without secrets, there would be little intellectual pleasure or growth in life. Our business, meantime, is to get as near to the bottom of things as we can, and to walk by the light of the relative truth we possess, following the ever-widening horizon of thought until the day dawns and the shadows flee away.

We should be able to give a reason for the faith that is in us, that we may be true to ourselves, to the divinest thing within us—our reason, so that it will not be at war with the other faculties of our nature, but that whatever we do may have the consent of our whole being. Moreover, our day demands an intelligent faith. We have come to acknowledge the supremacy of the principles of reason in human thought, and these are as legitimate and necessary in the study of missions as in the study of philosophy or of science. Ours is preëminently a thinking age, when doubt is taking the place of credulity, when men are reaching after the *rational* of things, and when that is not deemed worthy of support which does not rest on a rational basis.

The present desideratum, therefore, in the missionary enterprise, is not more sentimental addresses or emotional appeals, but more laying hold of realities, more entering into sympathy with the known ends of life, with the great purposes of God in revelation and redemption. This is the hard coal that lasts when the shavings of emotion and sentiment have burned away.

* Read before the public meeting of the Missionary Society, Nov. 25th, 1892.

Now, an enquiry like this may seem to some unnecessary and even unbelieving. It is claimed that all we need to know is that missions have a scriptural basis, that our Lord has enjoined the work. Every loyal soldier, it is said, obeys his marching orders on the simple *ipse dixit* of his commander. True, but he will move with double speed to their discharge if they appeal to his reason as well as to his faith; especially so if He whom he serves is unseen, and circumstances have changed since His commands were given. The church accepts the commission of Christ as final in the matter of missions, as in everything else. The question is not, Why should we go? for, in the face of His explicit command, that would mean disaffection and disloyalty: but, Why has Christ told us to go? or, in other words, What are the reasons annexed to this great New Testament command? The laws of the Lord may be above reason, but they cannot be against it; on the contrary, they are the outcome and embodiment of highest reason, so that the assumption that Christ's great command is not arbitrary, but that it rests on a rational basis, is the only one that is consonant with our conception of His character, and the search for that basis betokens faith rather than the lack of it.

Now, the reasons for every duty we feel impelled to perform, from a Christian standpoint, must be either in our relation to God or to our fellow-man. For has not Christ Himself said, Love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbor as thyself, and you fulfil the law? Our missionary obligations have, therefore, a Godward and a manward aspect, and only these: and, whether we look up unto God or look out on our fellow-men, we are alike moved to earnestness, and even enthusiasm, for the spread of the Gospel. God and man are both summoning us to the missionary life.

A voice from above is saying to us, "Go, preach the gospel to every creature." Yes, and whole choirs of heavenly voices, were we morally sensitive enough to hear them, are striking the same chord: and from all around us this command of God is echoed back in the form of a human appeal: "Come over and help us." Of all texts, these are probably the most abused. To the unbelieving multitude they are but missionary platitudes, stray voices floating on the breeze of human fancy or tradition. To unreasoning and emotional Christians, they come with all the spurious

meaning that imaginative minds have imported into them, leading to one-sided and ill-balanced efforts to obey. What we require is to see the Christ of God and the man of Macedonia as they are, and to interpret both the divine command and the human appeal in the full light which revelation and history throw upon them.

Our first and greatest need, therefore, is a purer knowledge of the will of God and a closer fellowship with Him. To know God is the salvation of our own souls and the strongest stimulus to service. Wrong conceptions of God beget in us impatient and imperfect obedience to His commands. The Almighty is neither arbitrary nor capricious. Behind every act and word lie His infinite love and wisdom. We should not engage in the work of missions as if driven by the lash of a taskmaster; nor, on the other hand, in a careless and fitful manner, as if God did not possibly mean what He said, and no great purpose had given birth to the command.

Moreover, this commission to evangelize the world is not one of many, but is unique in importance. Christ is God's last revelation, and this is Christ's last command. So that it is the concentrated expression of God's loving purpose towards our lost race. God focussed, as it were, His desires toward man in the final utterances of Him who was God and man, and wrote in words of burning intensity on the tablets of the redeemed conscience: "Go ye into all the world, and preach the gospel to every creature."

In speaking of missions, therefore, we are not dealing with a side issue, but with the central current of revelation, with God's largest thought earthward. Our reason for going with the Gospel to those who have never heard it, or who have not yet understood it, is because it contains the secret of salvation, namely, that we were made and are governed by a God who loves us, who has purposed to make us perfect like Himself, and has revealed a plan by which that purpose is accomplished. If life be a success only as it is centred in a great idea, then why do we hesitate to be a sacrifice to the cause of missions, embracing, as it does, the largest moral project a human mind is capable of conceiving?

That God is Love would itself be a great Gospel to bring to the heathen—to most of them at least; but that He so loved

them as to give His own Son that they might become like Him is such blessed news that it ought to inspire us with a fervent ambition for its proclamation. The moral grandeur of God's scheme of redemption ought to attract our highest thought and our best life. Bringing men back into unison with God and the larger idea of redeeming the race, of making the kingdoms of this world the kingdoms of Christ, is a goal so great and clear-purposed as to be almost a religion in itself, appealing, as it does, with so many motives, and capable of giving employment to our best energies. Preaching the Gospel to every creature in the fullness of its meaning runs parallel with every stream of philanthropic and beneficent effort that has made or is making for righteousness in the world, or, rather, it is the one channel into which they all flow as tributaries. Remembering that all the providences of God are subsidiary to the carrying out of His great missionary purpose, we may regard the consummation of missions, in the words of the late lamented Laureate, as "the one far-off, divine event to which the whole creation moves."

Whether, therefore, we think of the great purpose of God formed anterior to the race itself, or of the perfect plan for effecting that purpose witnessed by it on Calvary's cross; or whether we think of the expression of that purpose in the great command given by Christ to the church, or of His missionary example behind the command, "Who for our sakes became poor, and obedient unto death," we should be alike inspired to be sharers in an enterprise laid so deep in the thought and life of God Himself.

So much for the divine command. Let us consider the human call. The voice of the man at Macedonia is as audible to us to-day, if we have ears to hear, as to Paul at Troas, when he heard him say, at the dawn of this Christian age: "Come over and help us." True, he is too little conscious of his condition to cry out often for the aid he needs, and yet the appeal is none the less real, for his condition itself constitutes the call. The degradation of heathendom is calling for our humanity, and its Christlessness for our Gospel. That the heathen nations are in dire enough case is acknowledged by all, including themselves; but that our Gospel is the remedy for their ills is in dispute outside of aggressive missionary Christianity. To the implicit believer in the words of the Lord Jesus, this is not a question for

demonstration. That Christ deemed it necessary to have His Gospel sent to the nations is proof positive of their need, and of its suitability to meet that need. In the storm of criticism of Christian missions so prevalent in our day, we are hushed to peace by the voice of the Master. We remember that the *best* authority on the subject has said without reserve or revocation: "Go, preach the gospel to every creature."

But the study of history and of comparative religions gives ample confirmatory proof of this position. The immeasurable superiority of our religion over the other religions of the world, both as to its inherent excellence and its effect on individual and national life, is a fact now almost universally conceded by the impartial judgment of men and of history. And Christ has not only thrown light upon the present life, but He has brought immortality to light through the Gospel. Among the world's saviours, He is the only risen one. People who are living without Christ are dying without hope. Their Nirvanas and Paradises are for the most part gross and unsatisfactory, and are failing them at that. They are fading away before the rising sun of modern intelligence; so that not only is life for them a stormy passage, but there is no harbor to enter at its close, no pilot to meet them when they have crossed the bar.

Have we never been in doubt ourselves that we have such little sympathy for those who feel the horror of the ice cracking beneath their feet, and the awfulness of sinking into an abyss of hopelessness? How earnest in our efforts to save the shipwrecked we ought to be who feel the unspeakable comfort of resting on the Rock, and how patient we ought to be in the work of rescue, in getting unwilling souls to leave the wrecks of a former faith for the life-boat we offer them in Christ! And then the call is not from one man, but from millions. While Christ wept over the city that had rejected God's messengers, and was moved with pity at the sight of the multitudes without a shepherd, we too often think of them with as little concern as though they were but flies upon the world's great walls. Every man of the millions who are without the Gospel, instead of "living for a moment to sport his season and be seen no more," is a fellow-immortal, and, like ourselves, capable of translation into the deathless kingdom of God's dear Son.

Moreover, this appeal does not come from indifferent strangers,

but from members of the same family as ourselves. Our theory of the origin of the human race makes every man our brother according to the flesh, and our Christian conception of God as the universal Father, and Christ as the universal Saviour, makes the heathen our spiritual brethren. We ought so to sympathize with these kindred ideas of the solidarity of the race and the brotherhood of man that, like God Himself, we cease to be respecters of persons, of caste, or color, or creed, and become catholic in our prayers and labors for the salvation of men.

So should we go to our fellow-men of the other faiths in the spirit of brethren. We should sympathize with them in the fellow-feelings they share with us, and even in religion, so far as they have a basis of right belief and practice. Dr. Nevius says that the man who calls the cultured races of the East heathen, in the popular sense, without blushing, proves himself more worthy of the name than they are. It will not do to assume superiority, and to project our sympathies downwards. We must stand on the same level, and take men by the hand. As Mr. Spurgeon has said, "If we are to be successful fishermen, we must stand in the stream and fish." Men, no more than fish, can be landed with a long line. We want to feel strongly the bond of human brotherhood, to love men more than doctrine or dogma, so that we can exercise cordial love for those who differ most widely from us in belief. This is Paul's more excellent way. Anchor men to yourself by the ties of Christian affection, and they will by and by enter the harbor of the kingdom with you. Even the deep-seated, long-standing prejudices of Oriental nations will yield to the drawing power of that love which is from above, which is pure, disinterested, and enduring. We are to be fishers of men, but we are in a real sense to be the bait ourselves. We must not send the Gospel, but bring it; and bring it not merely in a book, but incorporated in a life. The Gospel hook must be imbedded in our own lives, and not in a text or doctrine, if men are to be caught. A bait of the latter kind is too cheap and unattractive to lure men out of their native faiths.

The call for the Gospel is, furthermore, a national one. We want to reflect upon the fact that the great unevangelized races of the East are very significant factors in the world-civilization now being developed. They are an active quantity in the present history of the world, and bulk large in the promise of the future.

Sir Sepel Griffin declares that the Mongolian will divide the world of the future with the Anglo-Saxon and the Russian races. These Oriental nations are now awakening from their long sleep of self-satisfaction, and are beginning to lisp the language of a new civilization. The serious question for us to answer who expect the kingdoms of the world to become the kingdoms of our Christ is, What color will that civilization assume; into what mould is the plastic life of these nations to run? Great nations, like great masses, move slowly. Man is said to be the hardest luggage to move, and a race of men riveted together by the fetters of age-long faiths and prejudices complicates the problem; but when such a race does move it will do so with great momentum, and, if it takes the right direction, will be a great triumph for the cause of truth, and a great power in the progress of the world. And not only so, but, as some one has said, "If we do not Christianize the heathen, they will heathenize us." The ingenuity and enterprise of man have made the world a neighborhood, so that no nation can live to itself any longer. Our western continent is fast becoming a dumping-ground for the surplus population of other countries. The world is, in effect, a great family, and when one member suffers all the members suffer with it. We ought to lay hold of these great issues, that we do not sit at ease in Zion, nor be weary in well-doing.

And even if Christianity were safe from outside influences, its genius is such that it demands the continuance of missions for its preservation. Christendom needs *apologists* not less than heathendom needs *preachers*. It requires to be constantly taught, and that by example, the great central doctrine of the Gospel—self-sacrifice for the good of others. The religion of the Cross cannot live and grow without fresh crucifixions, of men laying down their lives for their fellow-men. And so, from over the world, from its Christian as well as its un-Christian countries, is coming the call for the spread of the Gospel, whose life-giving stream enriches alike the lands it leaves and those to which it goes.

We conclude, therefore, that whether viewed from the divine or human side, the motives to this missionary enterprise are legion, and the argument for it irresistible. Would we escape from the unrest and bondage of self and make life a lasting success by investing it in an enterprise co-extensive with the

world, and collateral with eternity itself? Would we bless our fellow-men while our day is going by, and live again in their lives [for the benefit of others? Above all, would we be well-pleasing to Him who loved us and gave His life for us, and for all men? Then, in thought and life, let us be missionary. In the words of the late Rose Terry Cooke:

“Pour out thy life like the rush of a river
 Wasting its waters forever and ever,
 Through the burnt sands that reward not the giver,
 Silent or songful, thou nearest the sea.
 Scatter thy life as the summer showers' pouring ;
 What if no bird through the pearl rain is soaring,
 What if no blossom looks upward, adoring ?
 Look to the Life that was lavished for thee.”

W. R. McINTOSH.

Knox College, Nov. 24th, 1892.

POETRY.

A tender sky of summer, warmly dashed
 With idle fire, breathing serenity ;
 And then tumultuous darkness, scored and gashed
 With wild, bright lightning--this is poetry !

—O. C. Auringer.

MOUNTAIN gorses, ever golden !
 Cankered not the whole year long !
 Do ye teach us to be strong,
 Howsoever pricked and holden
 Like your thorny blooms, and so
 Trodden on by rain and snow,
 Up the hillside of this life, as bleak as
 Where ye grow ?

Elizabeth Barret Browning.

WESTERN CANADA.

EXTENT.

WESTERN Canada comprises that part of the Dominion lying between Lake Superior and the Pacific Ocean, and between the 49th parallel and the Arctic Circle. The length from east to west, by the alignment of the C.P.R., is about 2000 miles; while the limit of successful settlement northward is undetermined. It is known, however, that the warm air currents from the Pacific, blowing through the low passes in the Rocky Mountains toward the north, greatly modify the climate in the basin of the Mackenzie and Peace rivers. Spring opens almost simultaneously at Winnipeg and Dunvegan, and anemones are gathered the same week in the valleys of the Assiniboine and Liard. These northern plains are to-day white with the bleached bones of immense herds of buffalo that, a short time ago, found here ample sustenance the whole year. Superior hard wheat raised in these high latitudes has also found its way south; but the adaptability of the far north for farming has yet to be proved. There is no doubt, however, about its value for pasture.

RESOURCES.

At present settlement is taking place in that part of the country south of the North Saskatchewan; and of this region, with its resources, a brief description may be of interest.

From Lake Superior, westward, the country lies in three belts. The first, about 400 miles wide, is rough and rocky. It contains some good farming lands, especially along the Rainy River, but it is valuable chiefly for its water power, minerals, and timber. The forest supplies the prairie with railway ties, lumber, and fuel.

The annual lumber cut at Rat Portage and Keewatin is from sixty to seventy million feet, board measure. At the outlet of the Lake of the Woods the water power is estimated at 40,000 horse; and at Kakabeka Falls at four times that figure. At Keewatin one flour mill, with a capacity of 2,700 barrels a day, has been built: and a company, with a capital of half a million dollars, is making such improvements as will utilize the whole power at this point. The completion of these works will make Keewatin an important manufacturing centre. The mineral wealth consists

chiefly of gold, silver, and iron. The lack of capital has hitherto prevented mining to any extent. Recently a line of railway has been built from Port Arthur to the iron mines: and arrangements have been made to mine and ship 100,000 tons of ore next year. For a time there was a monthly shipment of from \$12,000 to \$15,000 worth of silver.

THE PRAIRIE.

The next belt to the west is the prairie. It lies in three plateaux, of unequal width, the most easterly being eighty miles wide, the next 250, and the third 475. It is computed that in the whole belt there are 200,000,000 acres well adapted for farming and grazing. The most of the agricultural land is found on the first two plateaux, and in the valley of the North Saskatchewan. The soil is fertile, and the roots and cereals of the temperate zone are successfully cultivated. Manitoba expects to export 15,000,000 bushels of wheat this year (1892), and yet only about 800,000 acres have been brought under the plow. Extensive seams of coal have been found at Anthracite, Lethbridge, Crowfoot, Estevan, Red Deer, Prince Albert, and other points, ranging from 2 to 132 feet in thickness, and in hardness from lignite to anthracite. For years the coal has been used for steam and domestic purposes, and proved to be an excellent article for fuel.

THE PACIFIC PROVINCE.

British Columbia is located between the prairie and the Pacific coast. The province is mountainous, the ranges being high, and the valleys, for the most part, deep and narrow. On the Lower Fraser, and in the Okanagan Valley, are considerable areas of fertile soil, well adapted to the cultivation of fruit and other cereals; and in the interior are found wide ranges for the pasturing of cattle, sheep, and horses. The wealth of the province, however, is found in its extensive forests: rich and widely distributed lodes of silver and gold; in its masses of iron and large deposits of coal; and in the delicious food fishes that teem in its rivers and bays, and in the adjacent ocean. The salmon catch of last year was estimated at four and a quarter millions of dollars; and the deep-sea fishing, which has hitherto been neglected, is now to be developed. The Imperial Government has loaned £150,000 sterling to the Government of British Columbia to remove 1,250 families of Scottish fishermen to the west coast

of Vancouver Island, who are to engage in the fishing industry. A commercial company with a capital of a million pounds sterling has been organized, and will furnish the necessary boats, nets, lines, etc., and provide for the curing and marketing of the catch.

The most cursory examination of the country thus reveals its value to Canada. True, problems of climate, distances, markets, and the rest, present themselves for solution; but yet, with this wealth in field and forest, the mine and main, the future of the West is not problematical. The country that will grow bread and beef will grow men. Nature has richly dowered the West. She offers compensation to offset drawbacks, and invites the courageous and industrious to enter and possess. And they are coming. Over 35,000 entered last year, and the prospects for immigration for this year are the brightest since 1881. The country shall yet be the home of a large population, and every effort must be made at its outset to lay the foundations of society broad and deep in the principles of the Word of God.

POPULATION.

These resources have been long known; but, owing to the rough character of the country between Lake Superior and the plains, the great distance from markets, the absence of communication, and the opposition of the fur companies, scarcely any settlement was effected till the Northwest was ceded to Canada in 1870. Since that time, with ebbs and flows, the tide of immigration has been moving in. The following figures will show the growth in population between 1871 and 1891:

	1871.	1881.	1885.	1891.
Manitoba	25,228 ..	62,260	152,506
British Columbia	36,247 ..	49,459	97,613
Northwest Territories	48,362 ..	66,799

Between 1885 and 1891 the Indian population in the territories decreased 7,454, showing a corresponding increase in the number of whites. In that part of Ontario between Lake Superior and Manitoba are about 15,500 souls, of whom about 2,500 are Presbyterians.

PROPORTION OF ENGLISH-SPEAKING.

The Dominion census furnishes the following figures, and, although the French people have challenged their accuracy, yet,

making due allowance for mistakes, they show that the French increase in the West has not been as large as was one time supposed:

	FRENCH-SPEAKING.		ENGLISH-SPEAKING.	
	1891.	1871.	1891.	1871.
Manitoba.....	9,868	11,102	56,086	141,404
British Columbia.....	723	1,181	48,736	96,432
Northwest Territories...	2,633	1,543	22,882	65,256
Totals.....	13,224	13,826	127,704	303,092

RELIGIOUS CENSUS.

The Dominion census of 1891 gives the strength of the different denominations herein specified as in the following table. There is no distinction in the table between Indians and whites, and the number of Indians under the teaching of the Roman Catholic, Anglican, and Methodist Churches being much larger than under the Presbyterian Church, our strength among whites is correspondingly greater:

	PRES.	ANG'L'S.	METH.	R. CATH.	BAPT.
Manitoba.....	39,001	30,852	28,437	20,571	16,112
British Columbia.....	15,281	23,600	14,298	20,367	3,098
Northwest Territories...	12,507	14,166	7,980	13,008	1,555
Totals.....	66,789	68,618	50,715	53,946	20,765

PIONEERS AND EXPLORERS.

Although settlement can scarcely be said to have begun till the country was annexed to Canada, yet members of the Presbyterian Church found their way into the country in considerable numbers long before that time. Many of the officers and employees of the Hudson Bay Company and the Northwest Company were Presbyterians, and they did their part in exploration and discovery. The rivers Mackenzie, Findlay, Thompson, Fraser, and others, bear the names of Presbyterians, and, but for the modesty of the discoverer, the Yukon would have been called the Campbell. A few incidents in Robert Campbell's life may be of interest. He is a native of Glenlyon, Perthshire, Scotland. He entered the Hudson Bay Company's service in youth, and spent his life in this country. He drove a flock of sheep, on one occasion, from Kentucky, United States, to the Red River when the western states were a wilderness. He walked, one winter, from near the Arctic Circle to St. Paul, Minnesota, a distance of 3000 miles, on snowshoes, sleeping in his blanket in the snow when the thermometer went as low as sixty degrees below zero. He kept a diary, and for fifty years

never retired one night without making an entry. He discovered and explored the Yukon, planted trading posts along the river, and greatly helped to put an end to those sanguinary strifes that decimated the Indian population. He was in the far north when the Disruption took place in Scotland, and showed his sympathy with the Free Church in sending a contribution, first to Dr. Chalmers for the church building, and afterwards to Dr. Guthrie for the manse building fund. These contributions from an unknown land were acknowledged by these eminent men by autograph letters, which Campbell highly prized.

SELKIRK SETTLEMENT.

The first attempt to settle the Lone Land was made by the Earl of Selkirk, an elder of the Church of Scotland. In 1810 he purchased a large tract of land from the Hudson Bay Company in the valleys of the Red and Assiniboine rivers, and undertook to establish colonies thereon, as he had previously done in Prince Edward Island and Upper Canada. The first party of settlers were from Sutherlandshire, Scotland, and arrived in 1812; they were followed by a second party in 1815. Between the Hudson Bay Company and the Northwest Company, rivals in the fur trade, there existed jealousies and animosities; and, since the Selkirk colonists were befriended by the Hudson Bay Company, they were antagonized by the Northwesters, who endeavored to make the settlement abortive from the outset. In this they were aided by their allies, the half-breeds, who drove away the settlers and destroyed their improvements. A skirmish took place between the opposing companies a little to the north of where Winnipeg now stands, when Governor Semple, of the Hudson Bay Company, and about twenty of his followers were killed. About three-fourths of the settlers, wearied out with their struggles, losses, and privations, left for Upper Canada, and the balance went to Norway House, at the north end of Lake Winnipeg. In 1817 Lord Selkirk came out, restored order, reinstated the settlers who had gone to Norway House on their lands, and made concessions to compensate them for their losses and hardships.

THE FIRST MISSIONARY TO THE LONE LAND.

Before leaving Scotland, the colonists stipulated for a minister of their own church. One was selected, and, to qualify himself

the better for his mission, he decided to remain a year in Scotland studying Gaelic, the language of his future parishioners. He never came to the Red River. Meanwhile Mr. James Sutherland, a ruling elder of the Church of Scotland, was appointed missionary, and authorized to baptize and marry. He came in 1815, proved most acceptable, but was forcibly removed in 1818 by the Northwest Company, and spent the rest of his life in West Gwillimbury, Ont. When Lord Selkirk visited the country in 1817, he was reminded of his promise to provide a minister, and he assured the settlers that a minister would be sent. He returned to Scotland in 1818, but failing health drove him to the south of France in 1819, where he died the following year. Before his death, he entrusted the appointment of a minister to his agent in London, Mr. John Pritchard. On this gentleman's advice, the Hudson Bay Company secured the appointment of a minister of the Church of England, and made a grant of £100 a year towards his support. As might have been expected, this did not meet the views of the colonists: and their dissatisfaction was intensified when they learned that, through Lord Selkirk, the Roman Catholic settlers were provided with a clergyman of their own faith. The clergymen sent from time to time by the Church of England were men of piety and prudence; they respected the conscientious scruples of their flock, wore no ecclesiastical vestments, used Rouse's version of the Psalms in the service of the sanctuary, and, in short, did all in their power to conciliate the people. It was in vain, however: for when the Bishop of Montreal visited the settlement in 1844, not one would accept confirmation at his hands.

DR. BLACK.

Petitions continued to be sent to Britain asking for a minister, but no reply was received. At length a copy of one sent to the Hudson Bay Company was sent to the moderator of the Free Church of Scotland, by him handed to Dr. John Bonar, and through him entrusted to Dr. Robert Burns, of Toronto, Ont. He selected the Rev. John Black, who, after journeying overland from the Mississippi, reached the Red River settlement on the 19th of September, 1851. The first Sabbath after his arrival he worshipped with his people in St. John's Church (Anglican), and the next Sabbath held services in the Kildonan manse, when 300 people joined him. Mr. Black's position was trying, but he

proved himself equal to every emergency, and soon held a high place among all classes and interests in the community.

FIRST PRESBYTERY ORGANIZED.

Mr. Black was joined in 1862 by Rev. James Nisbet, who ministered to a settlement of Scotch half-breeds fifteen miles north of Kildonan. In 1866, Mr. Nisbet was appointed missionary to the Cree Indians, and established himself on the North Saskatchewan, where Prince Albert now stands. This was our first mission to these pagans. Rev. Alexander Matheson, a native of Kildonan, was appointed to succeed Mr. Nisbet at Little Britain. Owing to sickness and bereavement he resigned in 1868, and Rev. William Fletcher took his place. Rev. John McNab was appointed shortly after, and these, with their charges, were erected into the Presbytery of Manitoba in 1870.

EARLY LEADERS.

Among the early settlers two names stand out prominently, viz., that of Alexander Ross, Sheriff of Assiniboia, and the Hon. Donald Gunn. Both were men of great intelligence, commanded the respect of the whole community, and were recognized leaders in church affairs: and, better still, they were men of unobtrusive piety.

COUNTRY SETTLED SLOWLY.

For some time after the Northwest was annexed to Canada, the growth of settlement was slow. Communication lay through the United States, fares were high, officials often dishonest, the customs regulations vexatious, and the immigrants few. But though the stream often ran low, it never ran dry: and from the outset a considerable proportion of the newcomers were Presbyterians. Our cause, however, was weak, and other churches, too polite to utter, often looked their pity, if not disdain. Nor was Ontario enthusiastic over the infant West. Many did not believe in the country as a home for whites: others feared emigration might weaken their own congregations: and all regarded the child as exacting and expensive. Western men who went to the Western Assembly occasionally returned home angry; but they never lost hope. And whether on the floor of the assembly, or through the press, the West was kept in the foreground: and the statesmen in the church sympathized and encouraged, and the people sympathized and helped, college and missions. And

what wonder? From every district in the east a representative found his way to the Lone Land; and to establish missions in the West was merely to provide their own flesh and blood with the means of grace. And the child grew, and waxed strong in body and spirit: and the West is no longer a wilderness.

PRESBYTERIANISM IN BRITISH COLUMBIA.

To the Irish Presbyterian Church belongs the honor of first floating the blue banner in British Columbia. The year was 1861, the field Victoria, and the missionary the Rev. John Hall. Rev. Robert Jamieson, of the Canada Presbyterian Church, appeared the following year, and selected New Westminster and adjacent settlements as his field of labor. He also supplied Nanaimo for a time. Rev. Daniel Duff followed in 1864, but returned in 1867. Rev. Wm. Aitken succeeded Mr. Duff in 1869, but resigned in 1872. Three ministers were sent out by the Established Church of Scotland, and a presbytery was organized; but although all these ministers belonged to the Presbyterian Church, they seemed to lack the grace of perseverance. At length the C.P.R. was built, connecting British Columbia with Eastern Canada, and it was deemed wise to consolidate Presbyterian interests. This the Church of Scotland generously favored, and a union of all churches and interests was happily consummated. Of late years rapid progress has been made, and the Presbytery of Columbia, organized in 1886, was divided in 1892 into three presbyteries, and a synod erected. Connected with these three presbyteries are nine self-sustaining congregations, three augmented congregations, and twenty-four missions, with the prospect of vigorous growth.

MISSIONS IN NORTHWESTERN ONTARIO.

In 1875, a missionary was appointed to Prince Arthur's Landing (now Port Arthur) to care for the lumbermen, miners, and farmers who found their way early to that district. The field was too wide for one man, and, being connected with the Presbytery of Bruce, no proper oversight could be taken of the people. The neglect of the country to the west, especially the township of Oliver, drove the Presbyterians out of the communion of the church. While the railway was being built from Port Arthur westward, efforts were made to push the work of construction from the Red River eastward. Large gangs of men were employed in

the neighborhood of Rat Portage, and a mission was established among them. The fertile soil and charming scenery, so graphically described by Sir George Simpson, along the Rainy River attracted settlers, when the Dawson route was used to bring immigrants to the West, and they secured locations, effected clearings, and expected that the building of the C.P.R. would speedily put them in communication with the outside world. The railway route was changed, however, but the settlers remained, and a missionary has been laboring in the district for years. When the railway was built east of Port Arthur, a missionary was appointed, with headquarters at Schreiber. Missionaries have also been appointed to the silver mines, west of Port Arthur, and to Ignace. There are now, in this part of Ontario, four self-sustaining congregations and four missions, and they ask to be separated from the Presbytery of Winnipeg, and erected into a Presbytery of Lake Superior.

MANITOBA COLLEGE.

Manitoba College has rendered rare service from the outset in advancing mission work in the West, and deserves more than a passing notice. Like many similar institutions, it was humble in origin, and the lapse of time has not yet made it venerable; but its growth has been vigorous, and its record creditable to its professors and the church. In 1871, the Presbytery of Manitoba memorialized the General Assembly to establish a collegiate institute in the West. The request was granted, and Rev. (now Dr.) George Bryce was appointed to be the first professor of the institution. A building was erected at Kildonan, and Mr. Bryce entered on the duties of his office in the autumn of 1871. Shortly afterwards Winnipeg was selected as the capital of Manitoba, and the college was removed there in 1884, and found a home in an unpretentious "hired house." The attendance increased steadily, and not long afterwards larger premises were purchased by the aid of the General Assembly. The demand for more accommodation was again heard, and an imposing brick structure was erected in 1881, at a cost of \$45,000, which is receiving an addition, at a cost of \$43,000, in this year of grace 1892. In 1872, the Presbyterian Church in Canada in connection with the Church of Scotland resolved to co-operate with the Presbyterian Church in Canada in the prosecution of Christian work in the West, but, in view of the impending union of all the Presbyterian churches in

the Dominion, to attempt no organization. In accordance with this decision Rev. Thomas Hart was appointed, arrived in Manitoba early in 1872, and entered on his duties as professor in Manitoba College in the autumn of that year. In the end of 1873, the Rev. W. C. Clarke, another minister of the same church, arrived, and engaged in mission work.

In 1883, at the request of the Presbytery of Manitoba, the General Assembly added a theological department to the college, and the Rev. John M. King, D.D., of St. James' Square, Toronto, was appointed principal of the college and professor of theology. The presbytery guaranteed \$3000 to pay his salary. The Rev. A. B. Baird has since been appointed professor of Hebrew, Apologetics, and Church History.

The General Assembly of 1892 arranged that the session in theology shall be held in the summer, so as to permit students in theology to supply mission fields in the winter. To enable the staff to do justice to the work under these changed conditions, a number of the professors of the other colleges of the church have generously offered their services gratuitously, and the different departments of the college are hence well provided for.

STUDENTS.

Since the organization of the University of Manitoba, the college has been affiliated, and its students have carried off the lion's share of the scholarships, prizes, medals, and honors offered for competition by the university. During the session of 1891-2, there were in attendance at the college twenty-three students in theology, and seventy-three students in arts. About forty students entered the mission field in the summer of 1892, and rendered valuable service in overtaking the wants of new settlements. The attendance in arts in the session of 1892-3 is the largest known in the history of the college.

SUPERINTENDENT OF MISSIONS.

The Presbytery of Manitoba frequently represented to the General Assembly the impossibility of caring for the wide mission field under its charge by means of the ordinary appliances, and asked the supreme court to appoint a superintendent of the mission work in the West. This request was granted, and the Rev. James Robertson, pastor of Knox Church, Winnipeg, was called by the Assembly to this work in 1881.

CHURCH AND MANSE BUILDING FUND.

Struck with the very inadequate accommodation possessed by the people for religious services, and their inability of themselves to erect places of worship, he brought before the Assembly of 1882 the advisability of creating a fund to assist in the erection of churches and manses. The General Assembly concurred in this proposition, appointed a board to take charge of the work, and empowered the board to seek incorporation and solicit subscriptions. The fund at first was for Manitoba and the Northwest, but afterwards the whole country between Lake Superior and the Pacific was included.

The authorized capital was \$100,000, but of this only \$65,000 has as yet been secured. During the ten years of its existence, the board has helped to erect 210 churches and manses. It has thus given visibility to Presbyterianism, provided congregations with facilities for carrying on their work, and furnished homes for many missionaries and their families. Only about one-third of the preaching stations are yet, however, provided with churches, and the field is constantly growing. Aid is given by loan or grant, but the grant cannot exceed 20 per cent. of the cost of the building, nor the loan one-half the cost, or \$700 in all.

FIRST SYNOD.

With the organization and appliances outlined, the work of the church has been vigorously prosecuted, and, by God's blessing, it has prospered. In 1884 a synod was erected, and the former Presbytery of Manitoba divided into the Presbyteries of Winnipeg, Rock Lake, and Brandon. Later, the Northwest was erected into a separate presbytery, and then divided into two presbyteries; and Brandon presbytery was also subdivided. A Presbytery of Columbia was organized in 1886, and the synod followed, as already stated, in 1892.

In 1884 there was only one presbytery west of Lake Superior, and in 1892 two synods and nine presbyteries, with the prospect of additional presbyteries in the near future.

GROWTH.

The progress made since the erection of the Synod of Manitoba and the Northwest may be seen by the following figures from the last report of the Superintendent of Missions:

	1884	1892
Self-sustaining congregations.....	5	43
Augmented congregations.....	10	28
Missions.....	54	137
Preaching stations.....	254	667
Families.....	2935	9367
Communicants (white).....	783	13,030
Churches.....	53	199
Manses.....	14	49
Ministers, professors, and mission- aries.....	60	214
Number of these ordained.....	59	128

Gratifying as these figures are, it must be confessed that the church has not overtaken fully the work claiming her attention. If the census reveals the fact that there are 229,000 Presbyterians in the Dominion not connected with any Presbyterian organization, it also tells that over 20,000 of these are west of Lake Superior.

In addition, numerous colonies and scattered settlers of foreign nationalities are found in the West. They are not cared for, in many cases. Have we no mission to these strangers? Why should Presbyterianism be supposed to be a religion of race or locality? These immigrants from Northern Europe are our kinsmen; they are Protestants, and allied to us in faith; they will become a valuable element in our population, and should command the sympathy of the church. Moreover, several of them are Presbyterians, and look to us for ordinances.

INFLUENCE OF MISSIONS ON MORALS.

The effect of Christian teaching in the West is very evident already. There is a healthy temperance sentiment throughout the whole country, especially among immigrants from the eastern provinces. The recent plebiscite showed that the people of Manitoba favored prohibition in the proportion of nearly three to one. East of the Rockies the Sabbath is as well kept as in any part of the Dominion. The city of Winnipeg may be selected to illustrate the state of things from Port Arthur to Calgary. No local trains arrive or depart from the city on Sabbath. Stores, shops, bars, billiard rooms, saloons, theatres, etc., are all closed. Street cars are not allowed to run, and we are ignorant of that great nuisance—a Sunday newspaper. There is everywhere great respect for law and order, and crime, especially of a serious character, is comparatively rare.

Life is sacred, and the rights of property respected. The sanctity thrown around marriage and the virtue of wives and

daughters make our homes the abodes of happiness as well as order. The great majority of our people believe in the religion of Jesus Christ, practise it, and teach it to their children. Whenever opportunity occurs, they frequent the house of God as worshippers, not as mere spectators. That so large a proportion of the young men taking a university course study for the ministry is the best evidence of the character of our home training. Manitoba College sent over forty students into the mission field last summer; at the same ratio, Montreal, Queen's, and Knox Colleges would have sent 360, and Halifax 120. It must be said, however, that disintegrating forces are at work, and that there must be no slackening of effort if the present position is to be maintained.

REQUIREMENTS OF THE WORK.

The needs of the work are men and means. From the east the majority of our ministers and missionaries have come, and, as a class, the church has no reason to be ashamed of the men who wear her livery. They are men of piety, missionary spirit, and consecration to work. Their duties are arduous, but discharged with great fidelity. Experience from year to year seems to teach, however, that our main dependence for men must be on Manitoba College. The men we rear here are the men to stay with the work. When eastern graduates are urged to come west, we find that a large proportion of their parents are old, sick, or not expected to live long, and for their sake the young men think they must settle near them. And if Manitoba College is to supply the needs of the field, it must be adequately equipped and maintained; for if scholarship and culture are need anywhere, it is here, where so large a proportion of the people have received the benefits of the best training.

Nor is Manitoba College alone going to meet therequirements of the field long. British Columbia should soon have a college of its own. There need be no great expense to begin with, nor any imposing staff. Steps were taken a short time since to organize a teaching university in the province. Local jealousies for the time blocked the way, but it will not be for long. And whenever the Presbyterian Church takes hold and does her part to establish a college, her members in that province will fully and liberally second her efforts.

FUNDS REQUIRED.

Means are needed for church extension, and for the fuller supply of fields now occupied. To supply a mission during five or six months in summer by a student, and leave the people in winter like sheep without a shepherd, is a wasteful policy. People do not retire, like bears, into their dens in the autumn to sleep till spring. And when, even in summer, we give stations only fortnightly or monthly supply, we proceed on the principle that half a loaf is better than no bread. A depleted treasury, however, is an all-powerful argument against extension or fuller supply. But for the legacy of the late Mrs. Nicholls, of Peterborough, the Home Mission Committee would have had to report a serious deficit last spring. A windfall of \$20,000, however, is not to be looked for every time the committee gets deeply into debt. Congregational contributions should meet the growing wants of the work, and this demon of debt should not be permitted to bar the way of progress. The writer has found that when the facts are placed before the people, and when they get an intelligent grasp of the necessities of the work, they are ready to help; and he is inclined to lay the blame of the inadequate revenue rather at the door of the pulpit than at that of the pew.

HOW TO INCREASE REVENUE.

Appeals have been made to several congregations to support a mission in addition to their present contributions, and with gratifying success. Why should not congregations support missionaries at home as well as in India or China? It costs only one-sixth as much, and in a few years the missions will become congregations, and thereafter give, rather than ask, help. Objections may be urged against this method, but it has merits. The people are brought into close contact with the work; they know whom they are supporting; read his letters month by month; are made aware of his discouragements and encouragements; and they sympathize with him in his sorrows, and rejoice in his successes.

ADVANTAGE TO MISSIONARIES.

The missionary is helped, He knows that Christian men and women are interested in him and his mission; are praying for him, discussing his work at home and in the house of God, and he is stimulated and sustained. And the members and adherents of the mission are helped. Charity dispensed by a board does

not take the place of man caring for man in an intelligent spirit, nor is money poured into a common fund, however equitably disbursed, the best way of securing the greatest good to all interested. Givers and receivers should be brought closer together. Were one hundred congregations to assume the support of one missionary each, and continue to give as much or more for home missions than at present, the Home Mission Committee would be relieved, the missionary spirit quickened, and the work overtaken. A student missionary was appointed to —, and supported by a congregation in Toronto. He corresponded regularly, and his letters were read at the monthly mission prayer-meeting. A lawyer, a member of the congregation, told the writer that, in his opinion, the young man had greatly developed mentally in the course of the year; and that some of the people were irreverent enough to say that the young man wrote better letters than Paul, at least that they understood them better.

And might not Christian Endeavor societies, Sabbath-schools, and other congregational organizations, contribute more largely to the success of this work? As patriots and Christians, they must be deeply interested in moulding the future of this important part of their own country.

WHY WORK SHOULD BE VIGOROUSLY PROSECUTED.

The reasons for the vigorous prosecution of the work are many and strong.

(1) The census shows that a large proportion of the people are Presbyterians. Should not the Church care for her children? Can she leave her offspring to starve while she hies off to India or China to feed the heathen? To do so is to expose her to the sneer of the ungodly. Western people gave fifty per cent. more than the rest of the Church last year to support ordinances, but they are yet too few in most of the districts to maintain missionaries without help.

(2) No investment of mission money promises larger or speedier returns. These people are of Christian stocks; they have had a Christian training; they are believers, in theory at least, in the Christian religion; many of them profess faith in Christ, while others are on the threshold of the kingdom of God. In what soil could the seed of the kingdom be sown with better prospects? They are industrious, moral, thrifty, intelligent, healthy, prolific,

and will increase and fill the land. The thousands of to-day will become the millions of the next generation, and the small one of 1900 the strong nation of 2000. It is totally different with races like the Indians or the South Sea Islanders; they are dying. If the congregation is wise which looks after its young people, and the state which cares for its children, it is surely well for a church to follow her children when they go to subdue and possess the virgin resources of the new provinces in their own land.

(3) Loyalty to Christ demands that the church shall not merely conquer, but hold her conquests. Should the enemy be allowed to follow in the rear of the church and repossess himself of what has been wrested from him at a great sacrifice of blood and treasure, the conflict is endless and hopeless. Forgetting this, serious blunders have been committed in the past. In Australasia, more has been lost to Christianity through neglect than the church has gained from heathenism in a century. There are said to be between two and four millions of the descendants of Scotch and Scotch-Irish people (Presbyterians) in one district in the United States who are "ignorant, superstitious, degraded, and the facile prey of Mormon agents, while capable of the noblest things"; and neglect is blamed for the disgraceful record. Shall we not, with God's help, try to save Christ's cause from such losses in our country?

(4) Loyalty to our church demands intelligent activity. Neglect inflicted serious losses on the Presbyterian Church in the Dominion in the past. It swept our people in shoals into the Baptist and Methodist Churches in the Maritime Provinces; it allowed the Roman Catholic Church to absorb and assimilate thousands of them in Quebec; and to-day tens of thousands of the descendants of sturdy Presbyterians—men with such names as Ross, Murray, Fraser, Grant, and the rest—are found along the St. Lawrence, speaking French, and worshipping saints and old bones. Along the Ottawa, in Central Ontario, and north of Lake Erie, our church has been, in many localities, decimated and destroyed through neglect. We must learn from the past to staunch all bleeding, and preserve the life of the church for the Lord's work. With the slow growth in the east, unless this is done the church will be dwarfed in her youth.

(5) The West has large latent wealth which will speedily be developed. If in the hands of Christian men, it will be used to

advance the cause of God and man at home and abroad ; but if in the hands of those who are indifferent or hostile to religion, it will likely be used for selfish, if not sinful, purposes. Under God, it is largely in our hands to determine which. Ten years ago about a hundredth part of the revenue of the church was contributed in the West ; last year one-tenth. No better investment of mission money could have been made than in attending to the home mission work in Western Ontario a few years ago, for there a rich harvest is reaped for foreign missions to-day. Attention to Western Canada will repeat the process on a grander scale.

(6) There is, moreover, a present necessity. When settlements are neglected, they become indifferent to the claims of religion, the training of children is lost sight of, and they lapse. To reclaim the lapsed is extremely difficult. Neglect a piece of broken prairie for a few years, and it will be found more difficult to cultivate than unbroken sod. But what of the perseverance of saints? some one asks. Your faith in the dogma is never more sorely tried than when you happen to meet an eastern saint in the Rockies, with every semblance of saintness washed out of him, and his morals missing, or sadly in need of repair. If Ontario should have Roman Catholic Quebec on one side, and an irreligious West on the other, what will be her condition after a generation? You cannot farm successfully with Canada thistles going to seed across the fence on either side.

(7) On the west coast Canada faces the Orient ; the swift steamers of the Canadian Pacific Railway have moored her by the side of China and Japan. The inhabitants of these countries are coming to visit us ; they trade with us ; hundreds of them are domestics in our homes ; they are the only servants in places which shall not be named ; they are studying our civilization, our religion, our habits, our morals, and they are arriving at conclusions and reporting them at home ; and their reports must powerfully influence the attitude of the East towards us and our religion. Why did Christian work receive so serious a check in Japan recently? Why did more attend Christian churches in 1888 than in 1892? Is the exclusiveness of the Chinese wholly chargeable with the hostile attitude towards Christian missionaries at present? If we can show these people that the Gospel is the power of God to our national salvation, no doubt we shall find

them prepossessed in its favor: but if not, we can scarcely wonder if they hesitate to try experiments with a religion that has been with us for centuries, and has not raised us higher in culture and morality. Canada and the United States have it in their power to influence eastern nations incalculably by the exhibition of a living Christianity on the west coast. To miss the opportunity is to inflict a serious loss on the foreign mission cause. To embrace the opportunity is to save our own people, and to make every dollar given for foreign missions do as much as two dollars will otherwise do.

J. ROBERTSON.

LIFTED VEILS.

O that you were alive again, and here:
 The veils that fell between us long ago
 Are lifted. Once a few alone could know
 Your deepest soul. Now time has shown how near
 You stood to us, even when we shrank in fear
 Lest a keen shaft of satire from your bow
 Should make you seem sometimes half-friend, half-foe,
 To those whose vision was than yours less clear:
 But now your heart with all its hidden springs
 Lies written in your books, and in your life.
 Ah we could talk together now, and naught
 Could intervene to clog the spirit's wings,
 To chill the feeling or confuse the thought,
 Or cloud the speech with argument or strife.

--C. P. Cranch.

MAX is his own star, and the soul that can
 Render an honest and a perfect man
 Commands all light, all influence, all fate:
 Nothing to him falls early or too late,
 Our acts our angels are, or good or ill,
 Our fatal shadows that walk by us still.

J. Fletcher.

OBITUARY.

REV. GEORGE NEEDHAM.

At the noontide of life, when success most marked was crowning his labors, one more of our number passes away. It is hard for us to say that he is dead; but, in our deepening sorrow, the Master, drawing near, says to us, "He sleeps"—and He knows.

Sorrow did, indeed, reign in our hearts when we learned of the death of the Rev. George Needham; B.A., and all of us who knew him will for many a day long "for a touch of the vanished hand, and a sound of the voice that is still."

He was born in the township of Moore, Lambton County, Ontario, in 1852. He spent his boyhood days on the farm, where he received the usual public school education, and at the Sarnia Collegiate Institute he obtained a second-class certificate. During the next two years he taught in a public school near his home. At the Brantford Collegiate Institute he was prepared for matriculation into Toronto University, and throughout his course there he always stood high in his class list, and commanded the respect of his professors and fellow-students. After graduating from Toronto University with honors in Metaphysics and Hebrew, he entered upon a course at Knox College, where he endeared himself to all who knew him. He always stood among the first men of his year. His fellow-students elected him to the presidency of the Literary and Metaphysical Society, where his calm demeanor and good judgment made him a favorite. He was settled at Egmondville about a year after he graduated, and throughout his pastorate there he seems to have been constantly about his Master's business; and when death came, on November 4th, 1892, it was evident that he spent the few years of his ministry to good purpose among his people.

Sorrow seems to have been his constant companion throughout his course of study and during his ministry. While at the University and at Knox College, he had to part with his five sisters, and he had but graduated and settled when his mother died, and his only child passed away a month before him. The world to him, indeed, was a preparatory school, in which his character

was placed upon the easel; and though the shades painted first were sombre, they did but serve to bring out the faith and love of later years into bolder relief. His integrity and piety were marked by all, and, with witticisms peculiarly his own, he often did entertain his friends. The discipline of years seemed to have refined his nature, and made him most kind and sympathetic in the hour of sorrow. When death ended his career, and his congregation and all his friends in the community gathered to lay him quietly in the grave, the gray-haired man and the tender-hearted girl both alike sobbed their grief away. "The memory of the just is blessed."

Niagara Falls.

JOHN CRAWFORD.

THE NOBLE NATURE.

It is not growing like a tree
 In bulk, doth make man better be;
 Or standing long an oak, three hundred year,
 To fall a log at last, dry, bald, and sere;
 A lily of a day
 Is fairer far in May,
 Although it fall and die that night
 It was the plant and flower of light.
 In small proportions we just beauties see;
 And in short measures life may perfect be.

— *B. Jonson.*

"Speak to the earth, and it shall teach thee." *Job.*
 "And this our life, exempt from public haunt,
 Finds tongues in trees, books in the running brooks,
 Sermons in stones, and good in everything."

Shakespeare.

LITERATURE.

AN edition of the *Preacher's Complete Homiletic Commentary* is being published by the Funk & Wagnalls Co. from the original plates furnished them by the English publishers of the work. This commentary covers the whole of the Old Testament, and, in addition to being critical, it aims to make valuable suggestions, and to plant in the mind seed thoughts from every passage that can be employed for homiletical purposes. Judging by the words of commendation which have been spoken by competent authorities, the work is a valuable and helpful one, and will have a large sale in both the United States and Canada.

PARKER'S PEOPLE'S BIBLE is gradually nearing completion, two volumes yet remaining to be added to the New Testament.

Various estimates have been placed on this work. Some have scarcely been able to find words to express adequately their appreciation of its worth. Others have been equally pronounced in their condemnation, having regard to its faults more than to its merits. One does at times feel provoked when some old and familiar truth, based on a strict and grammatical rendering of a passage, is, with a majestic sweep of the hand, brushed aside; and, lexicon and grammar forbidden a hearing, we are asked to accept in their place the *ipse dixit* of Dr. Parker. Others, satisfied to stand on the solid ground of clearly revealed truth, have refused to follow him in his aerial flight and poetic fancies; when, his feet having left the solid rock, he soars aloft until his head dwells amid the clouds. Others have been scandalized by the use in the earlier volumes of words and phrases which had not been drawn from the "well of English undefyled," and which stained the page and dimmed the truth.

But after all is said, and whilst freely admitting these blemishes, it cannot be denied that he has made a valuable contribution to the study of God's Word in its practical application to our everyday life. With the life of the greatest city in the world surging around him, he is endeavoring to stem the tide of iniquity, and is steadfast in his allegiance to the Gospel as the power of God to this end. The Bible is for him a living book, adapted to this nineteenth century, with its isms, its civilization, and its wants, *E.g.*: "She did not know that I gave her corn" is made the basis of a discourse on *agnosticism*, whilst *the perils of wealth* are most clearly pointed out from the text, "Woe to the bloody city," etc. He makes more prominent practical godliness than doctrinal orthodoxy, since the latter never can become a substitute for the former. Fearless in the exposure and denunciation of wrongdoing, with an unsparing hand he tears away

the mask and exposes the inherent ugliness of sin. All the while, he is carried forward with fervency and zeal, which at times reach the point of true impassioned eloquence.

Nor should we omit to mention as a valuable feature the prayers which accompany many of the discourses, the wide range of subjects embraced, the earnestness, and the evidence of labor and care which have been bestowed on their production, the latter feature more especially pointing out the true remedy for the occasional mutterings of discontent which, in a somewhat dreamy manner, call for a liturgy.

Few books are read by all classes with as much pleasure and profit as are Dr. Stalker's. He has earned for himself a well-deserved and firmly-established reputation. As you read, the truth takes hold of your inmost soul, and you pause and ask, why? So far as ideas are concerned, there is no marked originality, no new truth is stated. There is no wealth of illustration, and although when employed they are apt, and really shed light, they are not sufficiently prominent to be recognized as a feature.

In seeking to ascertain the secret of the power and influence which are wielded by his works, we would first of all recognize the spirit which gives them life, the spirit of the author in his words, accompanied by the Spirit from above breathing through the truth; the Spirit whose presence we feel, but which, when we endeavor to comprehend, eludes our grasp. But, in addition, there are features which characterize his works which are tangible. He is intensely practical; selecting practical subjects, not "subjects up in the air," he studies and presents them in a practical manner, speaking to "your business and to your bosoms." As an example of this, take his last book, *The Four Men*, which is a collection of discourses delivered at different times and in different places. The very titles of these addresses express their practical character, "The Four Men"; "Temptation"; "Conscience"; "The Religion for To-day"; "Christ and the Wants of Humanity"; "Public Spirit"; "The Evidences of Religion"; "Youth and Age." Nor are the titles misnomers, nor the discourses disappointing. They are admirably adapted to strengthen faith and incite to a purer and nobler life the young, for whom they are primarily intended. Again, he has the faculty of touching a secret spring in some familiar passage and causing some old truth to leap forth when its presence has not even been suspected. There is always something doubly pleasant in an agreeable surprise: in the appearance, for example, of an old and cherished friend when we did not expect to meet him. This plays no small part, and occupies no mean place in his works.

He possesses remarkable powers of condensation, coupled with a style which is singularly lucid, and is the very soul of simplicity, the monosyl

lable predominating. Volumes of truth are compressed into a small space, without becoming thereby ambiguous. Next to his sympathy with Him of whom he writes this is the quality which makes his *Life of Jesus Christ* so valuable and justly appreciated. His evident sympathy with his fellow-men which brings him near to them until his heart is heard beating in response to all their joys and sorrows, procures for him the listening ear, and the attentive mind, and disposes the soul to regard with favor the message which he brings. True to God, and true to man, with an earnestness which can neither trifle with the truth, nor with souls, he is doing his part nobly, and God is honoring both tongue and pen.

COMING to our own side of the water, we wish to say a few words concerning the writings of one who requires no introduction to those engaged in Sabbath-school work who make use of the *Westminster Teacher* (by the way, a veritable help for teachers and Bible classes). The editor, Dr. J. R. Miller, has proved himself to be a trustworthy guide. His crisp, pithy, suggestive notes on the lessons supply the very help which is needed, and that in a manner which is calculated to stimulate thought and prompt to action. He possesses in an eminent degree many of the characteristics which go to make the true and successful expounder of God's Word. He is reverent in his whole attitude toward the Word, earnest in his endeavors to catch its spirit and ascertain its truths, and practical in the application of these truths to the varied wants of humanity. In language which can be understood by the children, he presents the most momentous truths, which we are never too old to have brought to our remembrance.

In these days when keen competition is increasing the rate of living almost to the point of madness; when too frequently religion is looked upon as a Sabbath dress which, when the sacred hours are gone, must be carefully laid aside, as unfit to come into contact with the coarse work of the week; when it is being sneeringly charged against our religion that it is nothing more than other worldliness; and when, on all hands, lamentations are heard over the deterioration of home life, no more wholesome books can be placed in the hands of the young than Dr. Miller's "*Practical Religion*"; "*Week-Day Religion*"; "*Home Making*"; "*Bits of Pasture*"; and "*In His Steps*." Philadelphia: Presbyterian Board of Publication. Toronto: N. T. Wilson.

If the Sabbath-school is in an anæmic condition, throw out the wishy-washy stuff which is a compound of questionable theology and tenth-rate fiction, and put in its place the whole series of Dr. Miller's works: and if the former has deranged digestion and impaired the moral health, the latter will act as a tonic to the spiritual appetite, and will greatly help in the assimilation of the strong meat of God's Word.

AN ISLAND PARADISE AND REMINISCENCES OF TRAVEL. *By H. Spencer Howell, Galt. Toronto: Hart and Riddell. Pp. 296. \$1.50.*

In the first part of this book, entitled "An Island Paradise," Mr. Howell writes in a pleasant, gossipy manner of a holiday spent on the Hawaiian Islands, in the North Pacific Ocean. To those who may never have had the pleasure of visiting the group, this sketch of its history and the vivid portrayal of native customs and life will afford not only interesting, but profitable reading. To speak of the Hawaiian Islands is to think of volcanoes, and the reader will not be disappointed; for, besides the native traditions that attach to them, Mr. Howell has given accurate descriptions of their physical features, as well as an account of a hazardous descent made by himself into the active crater of Kilama. The "Reminiscences of Travel" are entertaining sketches of several cities and well-known places of historical interest visited in a trip around the world. They give evidence that the writer has travelled to some purpose, and has an eye for the beautiful and picturesque in nature.

The book reflects great credit on the publishers. It is handsomely bound, the letter-press is a treat to read, and several of the illustrations are very much above the average.

THE TEACHING OF JESUS. *By Hans Hinrich Wendt. Vol. II. Edinburgh: T. & T. Clark. Price, 10s. 6d.*

Space will not permit as full a summary of the second part of Wendt's *Teaching of Jesus* as was given of the first part in the November issue of THE MONTHLY, but the following brief sketch will give a fair idea of the contents: The condition of the membership of God's kingdom is not the "work of service," but the trustful reception of the salvation bestowed by God, accompanied by the energetic determination to give the whole mind to the performance of the righteousness required by God.

Jesus—who was in a perfect way what all men ought to become, the Son of God—regarded Himself as the Messiah. His Messianic task He found to be not the exercise of a kingly rule, but, as a prophetic teacher, to make known by precept and example His revelation from God and the kingdom of God. His death He regarded as a necessary means for the furtherance and confirmation of His Messianic work, as it would be a most efficient part of His preaching, representing, as an act of obedience to God, a sacrifice offered at the institution of the new covenant, which God would reward with blessing to the church of that covenant. He had confidence that He would arise from death to heavenly life with God, and at the end of the æon would return to earth to transfer the disciples to the life of heavenly bliss before executing the final judgment. Salvation He conditioned on a believing attachment to His person; not on personal nearness, but on

a trustful reception of and practical obedience to His Messianic preaching. Supposing that the then generation would see the end of the æon, and therefore that His disciples would live under essentially the same circumstances as He had known, He predicted the vast development of the kingdom, from its small beginnings, but only amid conflict and difficulty, and consequent persecution for His followers. Hence He exhorted His disciples to ceaseless fidelity, courageous endurance, even unto death, and endless unselfish work for the extension of the kingdom.

This is, substantially, Professor Wendt's own summary, so that he is not misrepresented. Our readers can judge for themselves to what extent the German theologian is a safe man to follow.

ST. AUGUSTINE. *By John R. Musick. New York and Toronto: Funk & Wagnalls. Pp. 316. \$1.50.*

Whether it be to the credit of the age or not, we are living in a day when there comes from many quarters a demand that their intellectual food be served in a form which will tempt and please the palate. Last year Canon Farrar, adopting the form of fiction to teach fact, led his readers through *Darkness and Dawn*, revealing to them "scenes in the days of Nero." In the *Columbian Novels*, by J. R. Musick, the aim is to present a living picture of events belonging to the early days of American history.

St. Augustine is the oldest town in the United States. Driven by the persecution which raged in France against Reformers to seek a land of peace and liberty where they might, unmolested, cultivate the seeds of Protestantism which had taken root in their hearts, the Huguenots crossed the ocean, landing on the coast of Florida.

Francisco Estevan, a native of Cuba, and a grandson of Hernando Estevan, who accompanied Columbus on his first voyage, was destined by his parents for the cloister, and was accordingly sent to Spain to become a priest. Here he met a beautiful Huguenot maiden, Hortense de Barre, from whom he fled in horror on learning that she is a Protestant. They meet again in the new world. The little colony has been almost completely annihilated. "Please do not tell me what follows," some one says, "or you will rob the book of its charm." Well, we desist, adding but this: the aim of the book is to portray the spirit of persecution which raged in those days, when men of most vile character thought to gain merit by steeping their hands in the blood of their fellow-men, and when even pious, thoughtful persons, such as Estevan, felt there was something wrong, but fought against believing it. The further aim is to make manifest the truer, more Christian spirit, as it is revealed in Hortense de Barre, whose Christian spirit of forgiveness towards her persecutors who have robbed her of father, mother, and brother, and compelled her to flee for safety from

her native land, shines like a beautiful star through the rift of the dark and angry clouds of night. Beautiful, indeed, is that Christianity which can forgive an enemy and say, "In heaven the scales of superstition and the notes of bigotry will be removed from our eyes, and we shall see each other as we really are. All will be brothers then."

In the succeeding volume, *Pocahontas*, the history is brought down to the colonization of Virginia. To attempt in this form a complete history of the United States from the time of Columbus to the present day is no small undertaking: but we believe that when the twelfth volume completes the work, the verdict will be that he has succeeded in presenting a vivid picture of his country's history.

ALLIANCE OF THE REFORMED CHURCHES. *Edited by Dr. Matthews.*
Toronto: Hart & Riddell. Pp. 627. \$2.50.

From the time the invitation to hold its fifth general council in the city of Toronto was so cordially extended to the Presbyterian Alliance, and by it accepted in the same spirit, expectation ran high. When at last the time appointed arrived, ministers and laymen assembled from all parts of the Dominion to catch the spirit of this great gathering of Presbyterians from all parts of the world. Nor were they disappointed. The large audiences which, in the evenings more especially, filled the churches to overflowing manifested the deep interest which had been awakened and sustained. A glance at the programme proved that the committee who arranged for papers to be read belonged to the last decade of this nineteenth century, with its living questions and urgent wants.

Those who were not privileged to attend these meetings hoped to secure much of their value when the printed volume would appear. Even those who were present comforted themselves, as they were swept along with almost lightning speed from subject to subject, with the thought that in a few months they would have an opportunity of weighing and estimating these papers in the quiet seclusion of the study. The weighty and important character of the questions discussed; the time-limit imposed, and so strictly enforced, compelling the omission of parts of papers in their reading; the unavoidable absence of some who had been invited to prepare papers, and had agreed to do so, rendered the possession of these papers in printed form exceedingly desirable.

An advance copy of the volume is now in our hands. It is edited by the General Secretary, Dr. Matthews, and published by Messrs. Hart & Riddell. It is a handsome volume of 627 pages, giving, so far as we have been able to examine the book and recall the proceedings, a full and accurate report of the papers read, the discussions thereon, and the business transacted. The latter part of the book is an appendix, which, in

the form of reports, is teeming with information for those who desire to know more about the government, missionary efforts, Sabbath-schools, and work in general of the great Presbyterian Church in all its branches. The index contains the names of those who took part in the council's proceedings, which is a new feature and one of great value. The publishers have done their work in a manner which reflects great credit on themselves, and on Canadian art and enterprise. The paper is of excellent quality; the type is clear and distinct; and the whole appearance of the volume is just what we would like to see in a volume containing such valuable papers, and reporting the proceedings of so important a council.

THE MIRACLES OF OUR LORD. *By Professor Laidlaw, D.D. New York and Toronto: Funk & Wagnalls Co. Pp. 384. Price, \$1.75.*

Rousseau said, "Otez les miracles de l'Evangile et toute la terre est aux pieds de Jesus Christ." The promise is certainly tempting, "The whole world at the feet of Jesus Christ"; but it sounds too much like the promises which were made in Eden to Adam and Eve, "Ye shall be as gods"; and to Christ on the mountain top, "All these things will I give thee, if thou wilt fall down and worship me." Moreover, they manifest woeful ignorance as to the character of the Christian religion. Take the miracles out of the gospels, and you remove the incarnation, the person of Jesus Christ, the resurrection, regeneration, etc., and what remains? The Christian religion is, in its very essence and at heart, miraculous.

Opposition, however, is no longer confined to those who are the avowed enemies of Christianity. There have appeared in recent years some who, while not discarding the Bible, and still claiming to be Christians, have taken up a position of antagonism to all miracles, suspecting, and at times repudiating, the parts of Scripture which record them. To answer the questions raised by these, and in defence of the Christian religion, works of an apologetic character have from time to time appeared. But is there not great danger that, in our anxiety to make the walls strong against the enemy without, we neglect to sit down within to the rich repast which is there spread by the Master's hand? It is a fact that whilst we have several apologetic works on the miracles, there are, apart from commentaries, but few devoted to the study of them as a whole.

Dr. Laidlaw's book on miracles is entirely expository and didactic, and is an excellent illustration of the use that can be made of the Gospel miracles in the study of questions which to-day are pressing to the front and demanding an answer. He reckons the number of recorded miracles as thirty-five, and in the study of them adopts the classification into nature miracles, redemption miracles, and the raisings from the dead. Of the first and third classes, he holds that we have a record of all the miracles which

Jesus wrought : whilst of the second class we have "a mere handful out of numberless cures" wrought by Christ.

On the very threshold of the study of the Gospel miracles, we are confronted with the question as to the principle by which we are to be guided in the interpretation of them. To this question widely divergent answers have been given. All are familiar with the excessive allegorical style which dominated patristic and mediæval exposition, and which, in the hands of the modern rationalist, is the weapon with which he hopes to dispose of the miracles as facts : that spirit which, run wild, carries the miracles away from the field of actual occurrence into the dank and foggy marsh of unbelief. As a reaction from this, we have the opposite extreme which refuses to see in the Gospel miracles anything beyond the credentials of a divine commission. To say the truth lies between the extremes is a truism, and is far from determining the point at which it lies. The principle which is adopted by the author of this work, and which guides him in his exposition of the individual miracles, is that they are an integral portion of the revelation made by Jesus Christ. They are of great evidential value. The nature miracles sustain "a special relation to the person and work of Jesus," and are entirely peculiar to the Gospel history. "Apostles never turned water into wine, nor walked on the waves." They show Jesus not merely a prophet, messenger, or messiah, in a delegated sense ; they declare Him truly divine. Nor are they to be regarded as mere proofs or evidences of divinity in Jesus. They are revelations of the God-man. Moreover, they were intended to "symbolize the character and claims of His kingdom." The redemption miracles and the climax of all the miracles, the raisings from the dead, are "an integral part of His redemptive work." "Human maladies in all their sad variety are, at root, effects of sin, so that their removal by Jesus has certain distinct teachings as to the multiplex virtues and effects of His saving grace." "He was giving an earnest of that complete salvation which includes the redemption of the body. He proclaims a whole salvation from evil, root and branch." "They were portions and instalments of His redeeming work." "In them he both rescued men, and destroyed the work of their foe. This was all well seen when He dispelled disease and restored to men physical powers blighted or lost by sin. Still better was it seen when He baffled evil spirits and cast them out. Now, best of all, when He thus put His hand on the empire of death." From these quotations, selected from different parts of the book, it is evident that the signification of the Gospel miracles, according to the author, are the following : First, they are the record of actual occurrences : next, they are revelations of the God-man : again, they symbolized spiritual truth ; and, lastly, they are integral parts of His redeeming work. Guided by these principles of interpretation, beginning with the nature miracles and ending with the raisings from the dead, he brings forth many fresh lessons, very few of which are at all far-fetched.

OUR COLLEGE.

REV. W. S. McTAVISH, B.D., of St. George, paid us a short visit the other day.

WE were glad to see the old familiar face of the Rev. J. McD. Duncan, of Tottenham, in our midst not long since.

THE sympathies of the students are extended to the family of Mr. George Arnold in their recent affliction.

WE are sorry to hear that Mr. James Landsboro, who went to South Carolina for the winter, on account of his health, is at present in a very critical condition.

WORK has commenced in real earnest and "the sound of the grinding" is heard, while ever and anon we catch a plaintive note of the old familiar song, "How doth the little busy bee," etc.

REV. H. S. MCKITTRICK, who some time ago received an appointment as a missionary to Tarsus, has gone with Mrs. McKittrick to the scene of his future labors. "Herbie" was one of our best students, and identified himself more than many with every phase of college life.

MR. THOMAS McLAUGHLAN, B.A. ('92), after spending nearly a year as an ordained missionary at Hagersville, was inducted, on January 24th, into the pastoral charge of Bolton and Vaughan. The call was unanimous, the settlement a happy one. THE MONTHLY wishes him a long and prosperous pastorate.

THE familiar face of Mr. Wm. Black, B.A., now of Queen's College, Kingston, was seen around our halls for a few days this month. Will. took his first year in theology with us, and has still such a warm spot for Knox in his heart that he came all the way from Kingston to attend our "At Home." Such loyalty is truly refreshing. Everybody was delighted to see him, and to know that success in his new college has not alienated his affections from his old home.

WE were glad to welcome to our "At Home" the representatives from our sister colleges in the city and beyond. In every case our invitation was graciously received, and wherever possible a representative was sent. We listened with pleasure to their kind greetings and good wishes, and we hope all representatives will carry with them to their respective colleges greetings as warm and wishes as generous on their return. If gatherings such as this will tend in any way to unite more closely together the different colleges of our Dominion, none will rejoice more sincerely than we.

OWING to some difficulty, Mr. Neff, of the Philadelphia School of Oratory, was unable to be with us this session. Mr. Mounteer, who for some time past has taught a private class in the college, received the appointment, and has commenced work with the classes in a most enthusiastic way. We are in hopes the appointment may be permanent, and that instead of a few lectures hurried in at the close of the term, when every one is busy, we may receive instruction in the important subject of elocution throughout the whole session, as we do in other branches of our studies.

HUMAN nature does not change a great deal with the lapse of ages. Men still marry and give in marriage, and the graduates of last spring are no exception to the general rule. This conclusion we reached on reading the following notices: "Married, January 4th, Rev. W. A. Wylie, B.A., Wabaushene, to Miss Henrietta Porte, Picton." "Married, January 11th, Rev. John Davidson, B.A., St. Vincent, to Miss Lizzie McDougall, Egremont." "Married, January 18th, Rev. H. S. McKittrick, Orangeville, to Miss Eliza R. Pringle, Galt." Such is another chapter of the continued story begun long, long ago. We all unite in extending to the happy couples our heartiest congratulations.

THE FOREIGN MISSION SOCIETY.

In November last the Student Volunteer Band merged into the Foreign Mission Society, so that those interested in foreign missions, yet conscientiously opposed to signing the Volunteer pledge, might identify themselves with the movement. The change was a wise one. Attendance and interest have more than multiplied; new and strong men have come forward and cast their lot with the society, thus increasing its life, while their own has been developed.

Since last issue three meetings have been held. At the first, "The True Source of Interest in Missions" proved a profitable theme. There was no difference of opinion expressed. All were agreed that any interest in missions which did not spring from the life of Christ within would be fitful and unreal. At subsequent meetings interesting papers were read on "Our Honan Field," and on "Livingstone, the Weaver Boy."

OUR MONTHLY.

THE MONTHLY passes out from us with many drawbacks. We do not presume to meet the demands of all: nor to reach the ethereal ideals which some benighted students may conceive in moments of sudden transfiguration. In the issue for January 5th of the *McGill Fortnightly* was an admirable short note on Emerson's words, "Insist on yourself." We try to make that our standard, and to be—what our college warrants us in

being—a magazine that will rise above the petty squibs of students just graduated from knee breeches and country schoolhouses. It is very pleasing, however, to note the kindly reference of the *Christian Leader*, the editor of which has some very cheering words for THE MONTHLY, and especially for the article on the Kootenay, which he describes as one of the most interesting he has ever read on that part. We are glad to know that THE MONTHLY is meeting with such favorable reception across the water.

THE COLLEGE GOWN.

The question of a college gown has been in the air since the opening of college. At one of the first meetings of the Literary and Theological Society, Mr. Murison moved that, in order to give our public meetings a more academic character, those taking part appear in gowns, and, when in order, in hoods. After a lively discussion, the motion was carried. The gown to be worn was the next subject for consideration. Have students in theology who are not matriculants of Toronto University a right to wear the undergraduate gown? The principal, the president, vice-chancellor, and registrar of the University were consulted, and the only decided opinion expressed was that only matriculants had that right. It now became necessary that a distinctively Knox College gown be established by the faculty. A recommendation from a mass meeting of students was submitted to the faculty asking that they adopt the University undergraduate gown—without the velvet strips—as the college gown. In the future we expect the gown to play a part in all the public meetings of the society. It has often been thought that the professors should appear in their gowns at lectures; and the subject, when mentioned to them, was well received. A slight but worthy effort would doubtless produce the desired result in this direction.

THE "AT HOME."

The "At Home" given by the Literary and Theological Society is past, and everybody is happy. To say that it was a success is putting it mildly. The daily papers use such expressions as "grand" and "brilliant" to qualify this term, and no one has yet been found who will say that these epithets are misapplied. It *was* a success beyond the expectation of its most enthusiastic supporters, and the evening of the 31st of January, 1893, will long be remembered by the students and friends of Knox College.

A large number of guests from all parts of the city, and some from more distant parts of the province, thronged the rooms and the artistically decorated corridors. Under the direction of a skilful and energetic decoration committee, the building assumed an attractive and home-like appearance, and all arrangements had been so perfected that, without the

least confusion or commotion, every item on the programme was carried out. An orchestra in the hall in front of the library furnished music, and contributed much to the enjoyment of the evening.

The guests upon their arrival were received in the library by the Principal and the other members of the faculty, with their wives, together with Mr. Mortimer Clark, chairman of the board, and Mrs. Clark and the president of the society. After a short ramble through the building, many assembled in Convocation Hall to hear the musical programme, while others were attracted to the Dining Hall, where Mr. Mortimer Clark, Q.C., was exhibiting and explaining his splendid collection of stereopticon views of scenes in Venice, Rome, Athens, and Constantinople. In Convocation Hall proceedings were opened by an appropriate address of welcome by the president, after which an excellent programme was rendered, to the delight of all.

Forty-five minutes intervened between the first and second parts of the programmes in both Convocation Hall and Dining Hall, and this passed rapidly and pleasantly. Some of the guests promenaded the spacious halls to the music of the orchestra: some spent the interval in conversation with friends: others found items of interest in the Board Room, the Library, or the Museum: while others enjoyed the refreshments served in the west-end lecture room.

The second part of the programme called many to the respective Halls, and in each place the programme seemed to please as effectually as part one. In both parts the singing of Miss Bauld and Mr. Gorrie was much enjoyed, as was also the reading of Mr. Mounteer. The Glee Club has shown marked progress under Mr. Gorrie, and did itself full credit. The stereopticon views were thoroughly enjoyed by all, and Mr. Clark has the sincerest thanks of the students for the trouble to which he went to thus contribute so materially to the evening's enjoyment.

Congratulations were tendered on every hand to the members of the committee for the successful carrying out of what proved to be such an enjoyable evening, and many were the pleasant and complimentary things said. We thank our friends for these expressions, and already feel amply repaid for any trouble we took to make the evening a success. We count it a privilege to thus entertain our friends, and if we contributed in any measure to their enjoyment we would assure them that they, by their presence, contributed in no less degree to ours, and have helped us as well. We hope that this will not be the last opportunity the Literary and Theological Society will have of entertaining its friends, and extending to them the hospitality of our college.

THE MISSIONARY SOCIETY.

As usual, the receiving of reports takes up the most of the time of the regular meeting. Very satisfactory reports were heard from Black River

Cook's Mills, and Red Deer, in Alberta; and from the fields worked during the Christmas vacation. The monotonous toil of receiving reports all winter destroys a great deal of the valuable time of the members of the society who attend. The large number of fields to be reported makes it necessary that several reports be heard at each meeting. A report must necessarily, therefore, confine itself to a very brief statement, consisting for the most part of figures, all of which may be found in the printed reports which the executive very wisely issue in the early part of the first session.

Many of the fields occupied are of special interest, and can only be properly disposed of in a paper of considerable length. If the executive were invested with power to dispose of all reports as they thought best, only referring important matters to the society, much time would be husbanded for papers of peculiar interest, and for the discussion of missionary topics, or the hearing of papers which lie at the very foundation of missionary enterprise. All praise to the many whose devotion and sentiment lead them to sacrifices because the Master said "Go ye into all the earth," but we are forced to have greater admiration for those who work because they have a knowledge of the reasons which justify such a command; this knowledge many of our zealous people—and students, too—are without. In the case of papers on our mission fields, the society must know what is being done, and so ought our Presbyterian people, for it is their work as well as ours. The treasurer reports that \$2,200 is required to meet the running expenses of the year—*i.e.*, the expenses incurred by 25 mission fields. \$1,200 is yet to be collected. From what source is it coming? It must come from our own people, in our own congregations; and we feel assured that they will not permit the society to be in want. Surely we are under obligation to their liberality; and how can we better meet it than by giving them all the information we can regarding the work of students in the various fields under our charge? These papers may be read before the society, and then published in *THE MONTHLY*; if there is not sufficient time to hear them, they can be read when they appear in our magazine. This is one of the richest mines we have for securing spicy articles for our readers. The magazine exists for us—for the college. We want the life and thought and opinion and grievances—if we have any; and even Knox has her imperfections—reflected in our *MONTHLY*; and if it is not, we had better drop it altogether. In view of all this, let every student feel the responsibility on his shoulder, and cast out selfishness, sloth, indifference, or whatever hinders, and do his best to acquaint our church with the work she is supporting.

At the last meeting, some time was spent in amending the constitution, and a recommendation was adopted to the end that an article be secured for the March number of *THE MONTHLY* on "The Behavior of Mission-

aries in the Field," with special reference to the difficulties resulting from the presence of other religious denominations working in the same field. A good, practical paper on such a theme will be of great value to a student on his mission field.

The next public meeting of the society will be held on the evening of February 10th, when the student essayist will be W. G. W. Fortune, B.A., who will take for his subject "The Heroic in Home Mission Work."

WORSHIP IN THE DINING HALL.

The subject of public prayer is one which is engaging the attention of men everywhere who believe that the devotional is a very important part of public worship. This is one of the sacred things which evades criticism until stern necessity demands its consideration.

The conduct of worship in the dining hall has been under discussion so frequently by the students, who are a long-suffering body of men, that we feel warranted in thinking that everything is not as it ought to be. It is very true that devotions led by a man of spiritual culture, who knows and has thought over what he is doing, are very profitable, and suited to lift the soul into the very presence of God: but too often we hear a long chapter, containing some historical event or narrative with which we have been familiar from our mother's knee, which is not suited to arouse affections, emotions, or aspirations Godward. Dr. Proudfoot pointed out, in his lectures of '91 and '92, the bad taste and harmful effects resulting from such selections, even in the conduct of public worship. Many are free to confess that even Presbyterian ministers are weak in the province of prayer; an attendance at the devotional exercises of the Pan-Presbyterian Council last autumn bears good evidence to the fact.

In our hall, frequently, the chief feeling of the worshipper is that of pity for the leader who is wandering aimlessly over earth and heaven for something to spread over the two or three minutes which he considers the proper length of a prayer: and frequently the emptiness of verbosity is equally painful. Should devotional exercise be a gymnasium? Should students be willing to be thus practised on for the good of their fellows? Charity is kind; but should she bow down before this state of things? Can the platitudes, compliments, and vain repetitions so often indulged in, be considered devotional? Are the little sermonettes which are here and there introduced to be called prayers? It is, doubtless, true that if a verbatim report of such prayers were presented to the petitioner, his shame would lead him to a change of some valuable kind. Such is not an uncommon or overdrawn picture. It is a state of affairs which is offensive to all possessed of a love for what is decent and in order, and out of harmony with the good taste of him who knows and feels the force of Christianity.

What is the source of this deplorable state of affairs? We at once discard the notion that it is the best our students can do. They are, in most cases, men of intelligence and spiritual discernment. The trouble has its origin in the old notion that preaching is the principal thing, and to be a strong preacher is to be a strong minister. This leads to indifference towards the reading of Scripture and prayer, and ignorance as to what public prayer ought to be. Preparation for a sermon to be addressed to the people requires all week; but preparation for carrying the hearts and affections of his flock to the Heavenly Shepherd—this is done on the spur of the moment, and the result is that too often it is not done at all. As Professor Proudfoot well points out, an understanding of the affections and emotions of men, and how to arouse them, is acquired by travelling no royal road. Hard work alone brings the blessing. This is the source of the evil. Students go downstairs to the dining hall, and at the conclusion of the meal, without warning or preparation, select a chapter and lead in prayer. That the exercises in many such cases are unedifying, and sometimes even offensive to good Christian taste, goes without saying.

Is there no balm or cure for all this? On one occasion when the subject was under discussion the use of a prayer book was proposed, but was lost by a small majority. The change was too radical for that date: but seeing that Dr. Gregg, our Professor of Church History, has published a volume on this subject, valuable hints might be secured from him. There should be no objection to the reading of a prepared prayer, but in every case there ought to be preparation before any one takes the sacred task in charge. A short portion of some of the devotional parts of the Bible—for instance, the Psalms—is always in good taste: and with such changes respecting the reading and prayer worship in the dining hall will become a pleasure, and a powerful influence in the upbuilding of reverent Christian feeling. We should here like to refer students to the excellent address of the Rev. D. J. McDonnell, B.D., published in the July number of *THE MONTHLY*. In conclusion, it may be suggested that some order or arrangement be made, so that the leader may know when his turn will come to officiate.

GIVE unto me, made lowly wise,
 The spirit of self-sacrifice:
 The confidence of reason give:
 And, in the light of truth, Thy bondman
 let me live!

OTHER COLLEGES AND EXCHANGES.

A NOTEWORTHY branch of the work done by the Literary and Theological Society in the Presbyterian College, Halifax, is the discussion of theological subjects of importance, and the ascertaining of the best literature bearing on the subjects. The students seem quite content to leave alone the threadbare themes, such as the "Character of Elizabeth," or the "Future of Canada," which may charm some rising orator who, in his maiden speech, has ended by showing that Canada's future is before her, as Artemus Ward would say, and which most sane men believe. Why should theological students not discuss all the great questions arising in reference to their work? It is nothing less than popery to limit subjects through fear of treading on forbidden ground. We will soon be out in active life, meeting real men and battling against real sins, and the best preparation will be to discuss some items of importance while we remain students.

THE University of Toronto has now 1,100 students in attendance. Of these 713 are at University College, 121 at Victoria, and the remainder are at Toronto Medical School. Apart from these colleges, the University grants degrees in pharmacy, chemistry, music, and agriculture: and those who will graduate in these departments this year will number over 100 more. There is also the School of Practical Science, where the students attend lectures in the University, but receive no degree therefrom. Here there are at present 150 at work.

The new library building of Toronto University is now fully open. The books are all in place in the stack room, and the cataloguing is nearing completion. A new feature of the work is the opening of the building in the evening for study, from 7 to 10.30 p.m. This affords an opportunity of study for many who might otherwise be prevented from having access to the books. The building during the evening is in the charge of one of the lecturers of the college—who has complete control—and everything possible is done to give opportunity of study to those who come to read.

UNIVERSITY REGISTRAR.

Mr. James Brebner, B.A., has been appointed to the position of registrar in the University of Toronto. He has virtually held the position for a year, performing all the work, but having the name merely of assistant registrar. The appointment is a very popular one among all concerned, and as Mr. Brebner is a man of marked business ability, we have no doubt that his work will more than justify the wisdom of the government in making such a choice. Students need now have no difficulty in ascertain-

ing the duties required in the different courses, but may be sure that any pertinent question will be answered by the newly-appointed registrar in his usual genial and painstaking manner.

BISHOP BROOKS.

Harvard has lost one of its most distinguished graduates in the death of Bishop Phillips Brooks, who passed to his "home" on Sunday, the 22nd of January. He was born in Boston in 1835, graduated from Harvard in 1855, and finished his training in divinity in 1859. In 1870 he accepted a call to the important parish of Trinity Church, Boston, where he has remained ever since, being appointed to the important office of Bishop of Massachusetts in May of 1891. Dr. Brooks, or Phillips Brooks, as his people preferred to call him, was regarded as one of the most brilliant pulpit orators of the day, and moved men by his vivid presentation of truth that had already taken possession of his own soul. His published works are two volumes of sermons, "Lectures on Preaching," "The Influence of Jesus," and "Baptism and Confirmation."

PROFESSOR BRIGG'S ACQUITTAL.

At last Professor Briggs has a few moments to breathe somewhat more leisurely, not being compelled to rush away to face enraged heresy-seekers on the hunt for points of divergence from "our standards." The decision was somewhat of a surprise to many; but it shows, among other things, that the spirit of investigation is abroad. Men will not now be content with old theories, even of inspiration, but will subject everything to the searching light of present-day truth. There is a danger, however, in advocating freedom in discussion. Rev. John Burton, in an article in a recent number of *The Week*, writes: "The calm student cannot be enraptured with the style of the New York professor; it is too slashing. Scientific research can be as intolerant as bigotry." We fail to see wherein much of the heresy-hunting differs from persecution; but we, alas, would have no desire for freedom, so-called, to become utterly tolerant of all who did not see "eye to eye."

PROFESSOR F. J. HORT, D.D., LL.D.

In the *Expository Times* for January, which we number among our exchanges, there is a note on Professor F. J. Hort, LL.D., whose death has been so recently mourned by all critical students of the New Testament. He was an untiring worker, and steadily made his way to the front in the University of Cambridge, until the members of the Revision Committee, when assembled for work, were quite willing to ascribe to him a place of honor on account of his excellent scholarship, and to appeal to him as an authority on difficult passages as they made their way steadily through

their task. Professor Milligan, who writes the brief memoir, ascribes the secret of his success to the thorough manner in which all his work was done. No work, however trifling it seemed, was beneath his painstaking effort, if he undertook to perform it. His name, however, will remain longest in connection with his work on the New Testament.

THE PRINCIPAL OF QUEEN'S.

The Rev. Principal Grant, of Kingston, visited our city recently. While he was in the city he preached on the Sunday morning in New St. Andrew's, and in the evening in Old St. Andrew's. In the evening his subject was, "The second coming of Christ." He spoke of the doubt that was caused in the minds of many on account of their failure to understand what was meant by the coming. Ever since the resurrection another coming has been looked forward to; but as many generations had been disappointed, it had come to be regarded as a hopeless expectation. The mistake, however, that many made, both in the early church and in the present time, was that of interpreting the Scriptures as if they were prose and not poetry. Men interpreted Scripture literally, and Christ did not correspond to the pictures that had been held up again and again in glowing language. The Old Testament prophets could not be taken too literally in regard to the first appearing, but gave forth the great hope surrounded by imagery, which the Jewish church failed to put aside when seeking the truth. The New Testament also, after giving the life of Him of whom the prophets foretold, speaks of the coming, but that coming need not be looked for in any such literal sense as many have taken from St. Paul's words. He was giving the people merely a promise of the decline of Judaism, and assuring them that the church of Christ was for humanity. In the same way, every great development of Christianity that has taken place since was a coming of Christ. The appearing that was now to be looked for was the downfall of traditionalism in the church, and the assertion of the supremacy of the Lord in society as well as in individuals. It meant the ending of wars and strifes between man and man, of "strikes" and "lock-outs," of those civil wars which are sometimes called hostile tariffs intended to hurt other nations. It meant the victory over sin that degraded every individual in the nation. It meant the universal triumph of righteousness, of love, of peace, of progress, the coming of the fear of the living God in the hearts of all men, and of a human brotherhood. What was to be looked for and hastened was an industrial, social, economic, national, and international reign of righteousness: and when that was accomplished there would dawn an era the like of which this poor old world has never seen before. God hasten this coming! When we remember that the principal has charge of the work in Systematic Theology in Queen's, and therefore speaks with authority, the words are worthy of our most careful consideration.

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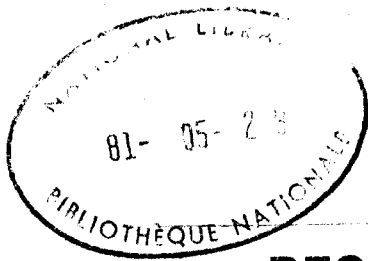
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