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Editorial.

SHOULD the study of elocution receive much attention in our Colleges? We say certainly it should. It is the opinion of many that elocution is a mere art of ornamentation of very little importance in practical life. This is a great mistake. It is the *science* which aims at discovering the fundamental principles of natural speaking. It is the *art* which endeavours to make its pupils speak in accordance with those principles. Like all other arts, careful study must be given to it. The young painter, as he takes the brush and palette in his hand, never expects that his first rough daubs will be accepted by the academy. The young woman, but learning to sing, never dreams of then appearing before

a public audience. Yet we find persons, intending to be public speakers, who give no attention to the art of speaking. They train the mind to think; they store it with knowledge. They appear before an audience filled with grand ideas; but they are unable to convey them to the minds of their hearers. They give utterance to noble thoughts and wonder why the audience does not take them in. The reason is simple. They have never studied the art of expression. Unless the man can speak well, read well and write well, he cannot express well what is in him. Many persons inveigh against all study of elocution. They say, let a man be in earnest and he will manage to say what he has to say.

This is very true. Earnestness is the first and most important step towards true speaking. But we find these very persons, who affect to despise the study of elocution, setting up to themselves artificial standards of right and effective speaking. It is almost impossible for the untrained to avoid these. A few do; but only a few. It is the first and most difficult duty of the teacher to sweep away all these artificial standards and get the pupil down to a natural basis. Candidates for public speaking should give attention to physical training. The whole body, its grace and posture; the eye, flashing, piercing, smiling; the hand, forbidding, explaining, beckoning; all may be made to express the truth to be taught. Before the tongue expresses the thought, it should shine through the face. Through the physical frame, as a coloured liquid through a clear crystal, should shine the loving soul. Attention should be given to

voice culture. Some men can speak from day to day, hour after hour, without suffering exhaustion or hoarseness. Others labour for a short time, on a high key, with the result of considerable distress to themselves; and also not a little to the audience. The ears of sympathetic hearers are assaulted with the labouring efforts of a speaker, endeavouring to make himself heard; and the result is painful. "But," it is said, "does not the voice come by nature?" Certainly; but like all other physical powers it may be greatly increased. There is no one faculty that we possess that is not capable of great development. Much truth can be conveyed through sound. Those wonderful passages of great authors are never without the qualities of sound and movement. Let elocution then be studied. It is one of the preacher's best arts, and one on which he is largely dependent.

Contributed and Selected Articles.

THE REV. JOHN BAYNE, D.D.

THE late Dr. Bayne, of Galt, was a man by himself. Not only did he live very retired, but he was possessed of qualities which raised him above ordinary men. His mind was keen and comprehensive, and as is the case with most people of a superior mould, the intellectual and the emotional parts of his nature were well balanced. He was a man of fine sentiment and good taste, of sound judgment and some brilliancy of imagination. He had a native abhorrence of what was insincere or mean, and a ready admiration of all that was genuine and good. He was generous, but at the same time

sensitive as men of honour generally are. His bearing towards others was uniformly kind and dignified, and in him the principle of conscience exercised a powerful sway. Altogether there was about him naturally a true nobility of character, and his various excellencies, pervaded and sanctified as they were by Divine grace, made him one such as is rarely to be met with.

John Bayne was a son of the manse. He was born at Greenock, Scotland, on the 16th November, 1806,—his father the Rev. Kenneth Bayne being at that time minister of the Gaelic

chapel in the west parish of that town. Descended of truly godly parents, he was not merely presumably a child of many prayers, but he early manifested that the blessing promised to the seed of the righteous had been vouchsafed to him. He was however at a tender age, deprived of both father and mother by death, which, with other heavy domestic afflictions, no doubt, imparted to him a marked gravity of demeanour, and even cast over his countenance through life an appearance of gloom, that was often mistaken by strangers for absolute melancholy, and also tended to produce that comparative indifference to the world, and that undoubted piety which ever characterized him. He seems at a very early period to have chosen the Christian ministry for his life's work.

As a youth at school, he is said to have been diligent, and always to have taken a prominent place among the most distinguished of his fellow pupils. And during his course at the Universities of Glasgow and Edinburgh he was known to be an attentive, energetic and persevering student. Although in his day, collegiate honours were not generally conferred in the same manner or to the same extent as in later times; and John Bayne shrunk from the vain ambition of personal distinction, yet he was looked up to and esteemed by his class-fellows, for his talents and moral worth. And there can be little doubt that if circumstances had favoured, and he had given himself to the spirit of competition, he would have won a high position in the records of University honours. It has been remarked of him that differently from the ordinary mode in preparing for any discussion or address, he was more engaged in meditation than in composition,—in thinking than in writing,—which habit gave him in after life that self-possession in debate, and readiness in argu-

ment which marked his public appearances. He studied theology under the eminent Dr. Chalmers; and during his college life enjoyed the confidence and friendship of him and many other distinguished and godly men.

Mr. Bayne was licensed to preach the gospel by the Presbytery of Dingwall, in the year 1830. His first appearances in the pulpit displayed, besides deep thought and sound doctrine, much earnestness and power,—his fervour sometimes amounting almost to vehemence. For a short time he occupied the position of assistant to a minister of the Church of Scotland, in an obscure parish in the north. But probably desiring a wider and more independent sphere, and disapproving of the system of *Lay patronage* at that time in use in that church, he contemplated a change, and under the direction of the Colonial Committee removed to Canada. After arriving there in 1835, and supplying for a few months the pulpit of St. Andrew's Church, Toronto, in the absence of the pastor, with much acceptance, he was called to Galt, where he continued to labour with great ability and success during the remainder of his life.

In the earlier years of the Presbyterian Church of Canada Mr. Bayne was *twice* delegated by the Supreme Court to visit Britain, in her interest, first, in 1842, with the view of obtaining additional preachers to meet the requirements of the rapidly increasing population in the western portion of Ontario, then called Canada West; and again, in 1847, when he was charged with the important trust of selecting a suitable person to discharge the duties of Professor of Divinity in the recently instituted Seminary of Knox College.

While in his native land on the former occasion, he had the opportunity of watching the movement which was then going actively on in the Church

of Scotland for spiritual independence. He remained at home for about a year, and was thoroughly versed in the controversy, and alive to its importance. He was in Edinburgh at the time at which the disruption of 1843 actually took place. And not only was the result fully in accord with his own cherished views, but on his return to Canada he felt constrained, for reasons set forth in a pamphlet afterwards published, to take the first opportunity to bring before his brethren the subject in its bearings on the Canadian Synod, in consequence of its relation to the Church of Scotland. And accordingly when the Synod met at Kingston, in 1844, he led the discussion on the subject on the advance side, and tabled a motion which resulted in the separation from *the Synod in connection with the Established Church of Scotland*, of a portion of the brethren, who immediately formed themselves into "*the Synod of the Presbyterian Church of Canada*,"—popularly known as the *Free Church* in these parts.

During what may be styled the infant state of Knox College, the attempt was made to conjoin the teachings of theology with the duties of the pastorate of Knox Church, Toronto. But in 1847, the Synod, anxious to place that nascent institution on as satisfactory a footing as possible, and finding that an additional professor was required, came to the determination to appoint one who should devote his whole time and energies to his peculiar work. Correspondence with the Church at home on this subject having failed to produce any satisfactory result, they resolved to delegate one of their number to confer with the Colonial Committee of the Free Church respecting the appointment of a professor; and in concurrence with said committee to choose a fit and proper person for the office. Mr. Bayne was requested to undertake this important

and delicate mission. He accordingly paid a second visit to his native country in the service of the Church. And having fulfilled his commission, returned to Canada in December of the same year, accompanied by Dr. Willis, who had been prevailed upon to give himself to this new and rising country.

On the demise of Mr. Henry Esson, who had acted as professor from the time that Knox College was instituted, the Synod in 1853, concluding that there was no need to go beyond their own circle to obtain a successor, and that there was no one among them so well qualified for the office as Mr. Bayne, unanimously resolved to make the first offer of it to him, assured that if he would only accept he would be found to exercise a most salutary influence over the young men under his training. The offer was therefore not only made to him, but again and again pressed on his acceptance. However, he persistently refused to listen to the proposal, alleging that his health could not stand the amount of labour which he felt to be necessary to do justice to so responsible a charge.

Mr. Bayne, however, always took a lively interest in the prosperity of Knox College. And though from a retiring disposition or infirm health he declined taking any prominent part in the administration of its affairs, or affording direct help in the way of a temporary lectureship, there was no one who was a warmer friend to the cause of theological education within the Church, or to whom the students were disposed to look up with more veneration than to himself, as a man of talent, of high character, or as a model preacher.

At an early period of his Church's history, Mr. Bayne was by the unanimous consent of the Supreme Court, placed in the Moderator's chair. And long before the power of conferring

degrees by Knox College was thought of, but when the authorities of Union College, Schenectady, in the State of New York, who had watched the character and progress of the Free Church in Canada, wished to show their appreciation of her by granting such honours as they had to bestow, on some one of her more eminent ministers, they agreed after full inquiry to confer the degree of D.D. on the Rev. John Bayne.

As is well known, negotiations with a view to ultimate union were entered into between "the Missionary Synod of Canada," commonly called the *U.P. Church* in this Dominion, and "the Synod of the Presbyterian Church of Canada," popularly styled, as has been remarked, the Free Church; these negotiations were conducted with calmness and good feeling for several years; and in 1861, culminated in the amalgamation of the two bodies. It has been alleged that Dr. Bayne was hostile to the union, and that had it not been for his opposition, it might have been consummated at an earlier period. He declared, however, that he was in favour of union, if that could be effected on a satisfactory basis. But from certain documents which emanated from the U. P. Church, he could not be satisfied without the fullest inquiry, that the author of these were sound in their teachings with regard to the *Headship of Christ over the nations*. He saw the bearings of such a subject on the character and possible conduct of the Church, he was jealous in a high degree for the honour of his Lord and Master, and in open court said that in secret meditation on the subject, and in view of the manifest proclivities of some of his brethren, he had often been moved to tears, and therefore refused his consent to union until the fullest explanations should be given.

Dr. Bayne's penetration, and the weight of his counsels, were felt to be

a power in the Church courts. He never obtruded himself on his brethren, but often sat silent observing the course of affairs; and so long as all went on in an orderly manner, was content to keep in the back ground. But whenever things began to get into confusion, or any special difficulty arose, he would abandon his neutral position, and lifting his voice, which always commanded attention, would in a sentence or two clear away the mist, or point out what was the real matter at issue. He would then resume his quiet attitude. Indeed on certain occasions, as on the memorable evening of the disruption, when manfully and faithfully confronting his opponents, almost single-handed, his appearance was truly sublime.

But it was as pastor of a large congregation, and as a preacher of the Word to perishing sinners and earnest believers in the gospel of God's grace, that Dr. Bayne's true greatness appeared. He was "mighty in the Scriptures;" his expositions were lucid, and brought out the mind of the spirit in no ordinary degree. His plan of discourse was always clear, comprehensive and complete. He never used notes in the pulpit. He began calmly, but as he proceeded, often rose to the height of true eloquence; his illustrations, without effort, being not unfrequently touched with poetic beauty. His denunciations of sin were faithful, pointed, and occasionally terrific, while his appeals to the careless were full of tenderness, and his counsels to the conscience-stricken or believing were affectionate, and evidently dictated by personal experience. His power in public prayer was solemnizing and eminently fitted to edify. His services were indeed remarkably long, sometimes extending to three hours or more, and the sermon itself not uncommonly occupying two full hours—a state of things which would not be tolerated in these days,

nor would have been even in his time at the hands of almost any other preacher; that, however, be it noted, was when there was no afternoon discourse to follow. And during a long ministry of a quarter of a century it was greatly delighted in by the majority of the large congregation that waited upon him. Surely no better proof could be given of the excellence of the matter and of the manner of his ministrations.

He died suddenly, on the 3rd Nov.,

1859, in the fifty-third year of his age, having been arrested by severe illness on a day of public thanksgiving, when preparing to go to a neighbouring church to preach, and found in the afternoon lying lifeless on his bed. Dr. Willis leading in prayer at the funeral, made an appropriate accommodation of the scriptural eulogium, "There is a prince and a great man fallen . . . in Israel." And it may be added that "he being dead yet speaketh."

THE SECRET OF SUCCESS IN STUDY.*

BEFORE proceeding to consider how success is attained, it will be necessary to examine somewhat carefully into its nature, and to distinguish between that which is real and that which is only apparent.

What then is success? Success is made up of two elements. It implies an end viewed as desirable, and the attainment of that end. Without a definite end before one—some goal towards which the energies are directed—some object upon which all the powers are concentrated, there is no more possibility of a man becoming successful than there is of a vessel, which sets sail without any particular port in view, arriving at the end of her voyage in safety. Unless there is a definite purpose in life, the attention is divided, a large amount of time and energy is wasted, and that concentration of thought which produces strength is wanting. The man who would be successful, therefore, must begin by deciding upon some definite course of action upon which he shall bring to bear all the powers of his body and faculties of his mind; and then when he realizes in some adequate mea-

sure the purpose which he formed he may be said to be successful. It matters not what the character of the end desired may be, so long as it is attained, there is success. The man whose aim is to fill a certain position in the State is successful if he reaches that position. The man whose great desire is to alleviate the sufferings of his fellow-men is successful if he accomplishes his purpose. The man who measures success by a monetary value is successful if he amasses a certain amount of wealth each year. On the other hand, although the term success is generally used in a good sense, yet the man who sets a sinful end before him and attains it may in a certain sense be termed successful. The man whose highest object in life is to rob a bank is successful if he accomplishes his object. He is a successful robber. Thus every man who attains the goal towards which his efforts have been directed may be termed successful. The quality of the success, however, depends on the character of the object desired. If that object be a low and worthless one, the success will have a similar character; whereas if it be noble and exalted, the success will be honourable and praiseworthy.

* Inaugural address by J. S. Mackay, M.A., President of Knox College Metaphysical and Literary Society.

The object after which every student strives should possess the highest and noblest character in order that when attained his success will merit the most unqualified approbation. The goal of a student's ambition is usually two-fold. He may study purely and solely for the sake of study. His desires may terminate in the acquisition of a certain amount of knowledge. So long as he is making new discoveries, and, in this manner, widening his circle of information, he remains satisfied, even should his extensive and varied attainments be devoid of the slightest practical importance. He climbs the heights of Parnassus for no other purpose than that of enjoying the beautiful prospects seen from its summit, and the nearer he approaches this lofty eminence the greater is his satisfaction. This is the end of his ambition. There is, however, a higher and, in some respects, a nobler ambition in the minds of many students. Their object in study is not simply to acquire great stores of learning, but to acquire these stores for the sake of fitting themselves for the work to which they have devoted their lives. Study with them is not the end, it is simply a means to the end. Realizing that they have some position to fill in society, some work to which Providence has called them, they seek the halls of learning, not merely to regale themselves with refreshing draughts from the Pierian springs, but in order that by drinking deeply from these they may be strengthened and prepared for the practical work of life. Now, in both these cases, the student who attains the goal of his ambition is successful, although the success of the one may be higher and nobler than that of the other. In the one case, the most successful student is he who acquires the greatest amount of information—he who approaches nearest to the top of the hill of knowledge ;

in the other case, it is he whose education fits him in the best possible manner for the part which he is called upon to perform in the great drama of life.

It will be noticed that we have left out of question the aim of many who call themselves students, which is nothing more or less than to pass the prescribed examinations, or obtain the stamp of their Alma Mater in some less honourable way—an ambition which is beneath the consideration of everyone worthy the name of student. The true student, and the only one to whom the name is not a misnomer, is he who studies because he delights in it, or because he knows that it will develop all his powers and faculties, and thus make him a better man in every respect for the discharge of life's duties.

Usually the success of a student is measured by his position in the class list. But while this is in many ways a fair enough test, and the only one which under the present state of affairs can be practically applied, yet at the same time there is obviously a certain amount of injustice in it, since a variety of circumstances, not of the nature of intellectual attainments at all, may conspire to prevent many from appearing to the best advantage upon such occasions. A man's penmanship, which is only a mechanical accomplishment, his nervous temperament, and similar things, may influence the result of his examinations unfavourably.

Besides, all men are not born equal, although the American Declaration of Independence asserts that they are, consequently all men have not an equal capacity for study. Nature has bestowed her gifts more lavishly upon some than upon others. Some have been endowed with one talent, and some with two, while others have ten. There is, therefore, an element of unfairness in judging the success of all by the same standard. The man

who makes the most of his one talent is as truly successful as he who makes the most of his ten. It is not always the most brilliant lads in school, who require very little effort to prepare their lessons and keep themselves at the head of the class, who become the most successful men. The dull and plodding student whose progress at first may be very slow, yet steady, often leaves the brilliant one who advances by fits and starts far behind in the race of life, since the amount of effort required to be put forth by him to gain knowledge is the means of strengthening all the faculties of his mind; whereas the man of brilliant parts naturally, not requiring the same amount of effort, misses the strength derived from it and is ultimately beaten in the strife. It is not, then, the student who heads the class list who can justly be considered at all times the most successful, but he who prepares himself in the most efficient manner for the profession he has chosen.

Success is just doing the utmost of what we are capable—rising to the level of our best—in the sphere in which we have been called to labour. Our Creator has endowed us with certain powers of body and faculties of mind; success consists in making the most of these powers and faculties. He has also placed within our reach many privileges and opportunities: success consists in improving these in the highest possible manner.

The New Testament gives us the true idea of success in the commendation which our Saviour bestowed upon the woman who anointed Him when he said, "She hath done what she could." The man who does what he can in whatever calling or profession Providence has placed him is a successful man. No man is expected to exceed the capabilities of his nature. The actual can never exceed the possible. Yet the aim should be to make

the actual approach nearer and nearer to the possible. Success has been defined as "*The best I am blossoming into the best I can be.*" The successful man is he who makes the most of himself every day, and whose experience to-day enables him to do better to-morrow.

How few win true success in this sense! How few reach the level of their best! The possibilities which lie before the student are great and manifold, but the actual attainments of the vast majority fall far short of the possible; and many, outstripped in the world's battle by those who in many respects were their inferiors, are tempted to ask, What is the secret of the success of these men? How have they made such wonderful progress? And the answer will be, "*By systematic hard work.*" This will not be agreeable doctrine to those who are fond of quoting with approbation the dictum of Solomon, that "much study is a weariness to the flesh." Nevertheless, the man who is afraid of hard work need never expect to be successful. This is especially true of students. In their case fortune favours only these who are willing to work. The gods help those who help themselves. And it is a maxim founded on experience that success is equally certain in every career to those who use the right means. Systematic industry is of far more practical value than even talent. Huxley bears testimony to this fact when he says: "A somewhat varied experience of men has led me the longer I live to set less value on mere cleverness, and to attach more and more importance to industry and physical endurance, and no success is worthy of the name unless it is won by honest industry, and a brave breasting of the waves of fortune."

Some men from a mistaken idea of genius imagine that it is something which will enable them to attain suc-

cess without effort—something that will enable them to reach the top of the ladder without stepping upon the intermediate rounds. But what is the true character of genius? It seems to be nothing more or less than a capacity for an extraordinary degree of application or a strong determination to employ every moment diligently. No men as a rule have toiled more patiently and perseveringly to attain the success which has made them famous, than men of genius. They have learned

“To scorn delights,
And live laborious days.”

The idea that eminent men have reached their high positions without hard labour is a grand mistake. One of them tells us that

“Not a truth has to art, or to science been
given,
But brows have ached for it, and souls
toiled and striven.”

These men are not afraid to burn the midnight oil, or to rise with the lark to pursue their favourite studies. They do not depend upon genius to elevate them to the heights of fame by a series of leaps. They entered the battle of life firmly convinced that

“He who dareth in the generous strife
Must, ere the morning mists have ceased to
lour,
Till the long shadows of the night arrive,
Stand in the arena.”

The spectacle of men trusting to what they are pleased to term a streak of luck or good fortune to bring about success always reminds one of the fable of Jupiter and the waggoner. The waggoner whose wheel had become fast in the mud is pictured as shouting to Jupiter for aid. The king of gods looks down from his Olympian throne, and bids the indolent clown cease his supplications, and put his own shoulder to the wheel.

There is a strong tendency in the

minds of many to envy the success of the fortunate few, and to repine at fortune by whose partial distribution of favours the objects of their envy are assumed to have attained to coveted honours and rewards. We are apt to blame any cause rather than our own want of application, when we see ourselves outstripped in the race; yet we own abstractly the good old maxims which promise wealth to the industrious, fortune to those who rise early and work late, an abundant harvest to the farmer who ploughs the deepest, and casts the best seed into his furrows, and, in a word, under all its many forms, that the hand of the diligent maketh rich.

Let all those who would gladly find some easier way to success than earnest application ponder well the words of Salvini, the great Italian actor, to the pupils of his art. “Above all, study, *study*, *STUDY*,” says this chieftain in a profession which is supposed to reserve its prizes for genius. “All the genius in the world,” he adds, “will not help you along with any art, unless you become a hard student. It has taken me years to master a single part.”

Wilbur F. Crafts, in his *Successful Men of To-day*, gives 135 specimen replies to the question, What do you consider essential elements of success for a young man entering upon such a business or profession as yours? And, with very few exceptions, the answers contained, *systematic industry* or *hard work*. It is the ability and the will to do hard work that forms the largest constituent of talent. It is this that enables men

“To wake the strong divinity of soul
That conquers chance and fate.”

The apparently impromptu productions of great men which have elicited the applause of the world are in reality the result of persevering industry.

Rufus Choate on being highly

complimented for a certain brilliant achievement which was considered by his friends as entirely extempore exclaimed, "Nonsense! You might as well have dropped the Greek alphabet on the ground and expect to pick up the Iliad."

The Paris correspondent of the London *Times*, once said to Thiers, the President of the French Republic, "It is marvellous how you deliver long and improvised speeches about which you have not had time to reflect." "You are not paying me a compliment," replied the President. "It is criminal in a statesman to improvise speeches on public affairs. The speeches you call improvised, why, for fifty years I have been rising at five in the morning to prepare them."

It is folly then to expect success without winning it by diligent and persevering effort.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Every student should

"Count that day lost whose low-descending
^{sun}
Views from his hand no worthy action
done."

Nay more, he should endeavour to fill with work the whole round of time—

"Forenoon and afternoon and night; fore-
^{noon,}
And afternoon and night; forenoon—
no more?"

We freely admit that precept here is easier than practice, for many like to follow the rustic's advice to "go right around over beyond up alongside of through behind" the hill of difficulty rather than to climb it courageously. It is, however, only by bravely meeting and overcoming difficulties as they come, that we shall be enabled to make them stepping-stones by which

we may rise higher, and there is no way of accomplishing this except by hard work.

But hard work is not sufficient in itself to ensure success. Many toil laboriously from day to day without enjoying this reward. Hard work in order to secure good fortune must be *systematic*. There must be order, else a large amount of energy will be spent in vain. Order reigns everywhere in nature, and the man who would make the most of his natural endowments must attend to this law. It is surprising how many of the discomforts and failures of the student may be traced to the want of system in work. The unmethodical man always hurried, bustling, fretting, blundering, and losing the present in his vain struggle to recover what is beyond his reach, is like some creaking, jolting, ill-devised machine which moves with such an uneasy commotion and din that it fills the mind of the onlooker with apprehension. On the other hand, the course of the systematic man moves smoothly on like some well-constructed and stately engine, the regular and unceasing movements of which seem the fittest emblem of calm self-possession, dignity and power. The man of order finds a time for everything and considers everything in its proper time. He finds a time for recreation as well as for business or study. Instead of being the slave of circumstances he makes circumstances subservient to him. It is not hard study that destroys the health of so many students so much as the want of system in their work. Were more attention paid to method, the strength instead of being wasted would be husbanded until the proper time. The orderly man calmly meets difficulties, and, resolutely applying his well-arranged powers, the thing, which to the disorderly, hurried, and undecided man would appear an almost insurmountable obstacle, yields before him

like water to the vessel's prow. See yonder ship, becalmed and without a pilot, the seamen in disorder, the sails flapping against the mast, swayed alternately by wind and tide, ever in motion, yet never nearer its destined port; such is the man void of system. Every breeze that blows makes him its sport, and every turn in the tide of fortune finds him dragging helplessly along in its current. But see the same ship with all its sails spread out, a prosperous wind urging it on, the pilot at the helm, the seamen ready each at his appointed post of duty, and the rude ocean yields to its prow and flings up its spray unheeded and harmless on its sides. No better picture could be conceived of the man of order. The wind changes. In a moment all hands are ready, the ship is brought about, the sails are set anew, and moving on a different tack but with the same port in view, the gallant vessel dashes onward in its course. The man of method is never in a hurry, yet never too late. Things move on around him in a well-ordered system, every duty seems to fall in-

voluntarily into its proper place, and every hour spent in honest industry counts in the aggregate result.

Gentlemen, as candidates for the highest and noblest profession in the world, we have the very strongest motives to employ every moment of our lives in working diligently and systematically to attain success in the service of our great Master. As those who would be ambassadors for Christ, let us magnify our office and seek by every legitimate means to arrive at the highest proficiency in it. Under God, success will depend in the largest measure upon our own efforts; and while it may not be in our power to *command* good fortune it is in our power to do that which is higher and better, *deserve* it.

There is nothing perhaps more beautiful than the calm and resolute progress of an earnest spirit. The achievements of genius may be more brilliant; the chances of fortune may be more exciting; but neither is so interesting or so worthy as the triumphs of a steady, faithful, systematic and fervent energy.

THE EFFECT OF THE HARTFORD INTERSEMINARY ALLIANCE.

BY J. C. SMITH, B.A.

At the late meeting of the Inter-seminary Alliance held in Hartford, Connecticut, Knox College was represented by Mr. J. C. Smith, B.A., who summed up an admirable report of the proceedings by giving his impression of them in the following terms:

The effect of the convention is on the one hand negative: it disheartens. Those who are a little foolish or a little soft; those whose zeal is without sense, whose dogmatism is blunt and coarse; those whose only hope of a livelihood is the ministry; those whose

powers are so mighty as to explode Darwinianism and evolution in a single sermon; those whose pride it is to flaunt and blazon their hobbies and quirks before the world; those whose whole forte lies in onsets upon another sect, against which they thunder as if the earth was in jeopardy because of little differences; those whose chief talent is cracking jokes for tea meetings, or hoarding up funny stories: these parties learn from a convention that they are unfit for *foreign* work—and by the way it would be of use,

perhaps, to form a second alliance, so as to shake their faith as to their fitness for *home* work.

A common idea is that a stout and able-bodied man is the proper person to rough it in heathen lands. No idea is looser: no impression is falsier. A mission claims graces and powers of no ordinary kind. Further, a sensitive nature shrinks from it because it is so public. The politician and the missionary are alike in this respect, that the scene of their operation is open and exposed: if either mistakes, woe to him! he is criticised sometimes justly, often cruelly, always fully.

It is rather queer to hear some pious people speak of the missionary as burying himself out of sight. Why, if we except some of the envied charges at the front, a licentiate who settles in Canada disappears from notice altogether (except indeed he self-obliviously supplies the church organ with news about his performances, and speeches and presents!)—whereas a missionary works under the close scrutiny of the church.

Now a convention informs of the qualities needful for foreign work, and therefore the convention rather dismays a man—he stops and wonders whether he possesses the required abilities.

The effect of a convention is, on the other hand, *positive*. There are two elements of it. First, the heart swells out to grasp the bigness of the enterprise; it is borne aloft to a high place of observation, and soliloquises thus: "There is an earthful of human spirits, within each of whom resides a latent infinity of spirits, of which it is a small thing to say that they are immortal, for theirs is to be a history of passion and thought growing either upward or downward, (for if it is an insult to count a career on earth merely by its length and not by its deeds and influences, it is equally

shallow and vulgar to view the future as an unended duration—for mere time will sink out of sight in the progresses and business of eternity!)—an earthful of such spirits whose character (strange to say!) in the future hinges upon the gospel of Jesus—a world like a hospital ambulance going its rounds with those whose hearts are sick, whose outlooks are bleak and gloomy." This is the lofty thought which a convention of earnest students deepens. And those whose souls are so small as to dwell upon the little matters of sectarianism and partyism, whose powers are so slender as not to glow at the awful grandeur of the earth emptying generation after generation into either a blissful or sorrowful eternity; these may spend their little strength upon little themes, for they are not cut out for the nobler matters.

But secondly, there is another element: "The field is the world"—not Ontario, not the North-West, but *the world!* How the mind of men is thrown back into a cold calculation. Where is the spot on this globe where the talents he possesses will be most useful? For I hold that he who bows to the claims of kindred or even to those of country, has yet to learn the meaning of those words of Jesus: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple": he has not yet caught the love (broader than home) of Jesus, when to his searching and likely childing mother he said, "Wist ye not that I must be about my Father's business?" With a love to every human being, whatever his class, whatever his colour, we must quietly reason out where on this wide earth we shall labour. Now this is the deepest result of the convention, as it appeared to me, so I give it to you.

BRAIN WORK AND OVER-WORK.

BY JOHN FERGUSON, B.A., M.B., L.R.C.P.

The first proposition which I wish to lay down is, that the care of the body is a duty. Some think that it is selfish to care for the body. They imagine that it is a great thing to care for the soul, and even fancy that sometimes we can better care for the soul by mortifying the body. Both of these propositions are fallacious in the extreme. It is a patent fact that no solid superstructure can be raised without a firm foundation on which to rest; yet this foundation may itself be concealed from view. So it is in the matter of body and mind, between the thinking activity and the bodily health. It follows that, above all things, students should be careful of their health. Strange to say, however, this is often one of the last things a student thinks about. The more eager he is in the pursuit of learning the more likely he is to be a sinner in this respect. It would be well for every student throughout his entire course fully to realize the fact that sedentary habits, especially when combined with continual mental effort, are decidedly injurious to health. This is emphatically the case with persons who are naturally weak, and in whom the tendency to constant study is generally more marked than in those of stronger physique. Every mental act has its correlate physical movement; it is utterly absurd then to suppose that when the body is out of order we can as well discharge our duties as when the entire organism is working freely and healthily. This is not only true with regard to study, but it is equally true with regard to our moral nature. The man of poor health is

subject to many temptations. To prop up the flagging energies many resort to the use of stimulants, while others fall into careless habits, and quickly lose all interest in their work. The sum of Christian duties is to love God and our neighbour. But when can a man so well love God or his neighbour as when he is happy and in the enjoyment of health. For the full development of this feeling of love there is required a certain satisfaction and contentment within; and a certain admiration for the beauty that is everywhere around us. This we cannot so easily possess when out of health.

A series of diseased conditions arise from excessive nervous activity, from over mental strain or mental shock. These diseased conditions we find mainly in persons engaged in art or science; in politics; in commerce and speculation; and in the too laborious student. Whatever may be the position of the man, the phenomena indicating that he is subjected to mental strain exhibit great similarity. They are links in the same chain; and they depend primarily on a deficiency of power in the organic nervous system. This undue mental strain abstracts too much of the nerve energy, and consequently the heart, the stomach, and digestive organs are not sufficiently supplied. These important organs perform their respective duties in an irregular uncertain manner, ending in impairment, if not total ruin of the whole animal economy. In this madly striving age the pressure of business absorbs so much of the daily store of energy, that the digestive or-

gans are robbed of so much of this *vis nervosa* that belongs to them, that they are only capable of digesting light food. The effects of carking care have been recognised by writers since the dawn of literature. Lean, hungry men have been regarded as the type of the keen brain-worker, including the conspirator; while the rubicund visage of the well-fed man has ever been looked upon as indicative of an easy mind. Such generalizations are broad and true, but they admit of closer examination in the light of the present day. We all know the influence of mental emotion on the digestive process. A sudden outburst of nervous energy is sufficient to completely arrest for a time the secretion of the natural digesting fluids; and the effects of this sudden emotion may never be fully recovered from. But these bad results to digestion come not only from violent emotion or severe mental work; they may spring from moderate mental work, too persistently followed. The work while it lasts is not too great, but the time during which the labour is continued is out of all proportion to the general strength of the individual. One will tell you that he can digest small quantities of food, but cannot take a full meal. How much meaning there is in this statement! It means that after the amount of nervous energy required for the other duties of the day has been consumed, there is only a little left, and that little can only carry on the processes needed in digesting a small quantity of food, and although it is all that can be taken, it is not all that is needed. The blood is improperly supplied with nutritious constituents, and this poor blood, supplying the brain, leads to further weakness.

If these derangements of digestion be of great importance, of still greater moment are the changes and derangements that occur in connection with

the heart and circulating organs. This organ, being bereft of much of its nerve supply, does its work fitfully. In common language we may apply to this condition the term "broken heart." The organ is broken in power. If anyone will take a moment to think of the position of this organ in the system, he will readily see that no part of the body is so liable to wear out as the heart. When every other part of the body rests, it keeps on in perpetual movement. Whenever an increased effort is required, the heart is called upon to do extra work. It has to beat with greater force, and repeat these beats at shorter intervals. But it is a muscle; and, as such, it requires rest. But the continual whirl and bustle so characteristic of the age, are apt to beget an excitability in the conduct of the most serious that is incompatible with true quietude. The state of continued nerve tension is likely sooner or later to play heavily on this organ. A man laughs and he feels his pulse throb; he enjoys pleasant company, and again he realizes that his heart is on full swing. After times of excitement there are periods of depression. There is a sensation of vacuum or want in the chest, a "sinking," or an "emptiness." The truth is, it is really both. A certain degree of excitement is necessary for good brain work; but this continued tension cannot exist unless there be a reserve fund of nerve energy, which is not required for the immediate supply of the organism. A person who has not this reserve is constantly on the verge of a collapse; and that collapse will be sure to come should he be suddenly called upon to endure severe fatigue. The heart is a long-suffering organ; but once it has been roused into rebellion it will not bear with high handed measures. When I look around me, and see the men who are steadily holding their own, accomplishing huge quantities of work, yet

with energies unimpaired, and working powers as good as ever, I also see that they are those who do not add a day's play to a day's work, but men who, after a severe day's toil, take their dinner quietly—not bolting it to rush off to the theatre or billiard rooms; but who spend a quiet evening in intellectual pleasure, unbending the bow while adding to their stores of knowledge.

The form of brain failure arising from excessive mental strain is not due to the mere fact of working the organ, but from working it in some occupation attended with worry and anxiety. The exercise of the mental powers is bracing and health-giving. It becomes an evil when there is a deficiency of proper rest, or too persistent application in one line of thought. Long continued mental exercise in that *ungainal* form of the acquisition of knowledge called *exam*, weakens the brain. "Be not wise overmuch; why should'st thou die before thy time?" If the brain be immature, as it is in young persons, this over-work is most disastrous. The repeated fatiguings to which the brain is subjected not only produce disease, but actually arrest the development of the organ. Should the diseased or fatigued condition be thoroughly recovered from, the person is still left brain wearied; in so far as brain development has been arrested. No one organ can be developed at the expense of the others without entailing a weakening of the whole. In this connection it is proper to note that much of the evil arising from the student life is not so much in what is done, as in what is left undone. Every student should make a sacred resolve to move about in the open air at least two hours every day. If he does not, cold feet, weak digestion, headache, torpid liver, and a general clogging of the internal wheels, are sure to inform him that he has been violating the laws of nature, and

is now reaping his reward. This brain failure is not so much in the work, however severe, as in the neglect to give the brain sufficient rest. The time requisite for the brain to obtain nourishment for fresh periods of work is not allowed, and it fatigues earlier than it did on the previous day. The man, feeling this failure, and not rightly grasping his situation, adds the further evil of worry to that of over-work. He looks forward with fear to his coming examinations, attempts to mend matters by increasing his hours, and speedily becomes a mental and physical wreck.

Many of the diseases that might arise from injudicious mental strain I shall omit, and pass to those arising out of over physical strain. No one will deny that to die in the performance of the severest form of toil, or while enduring the greatest hardships, is a virtue, if such a death be in the path of duty. But remove the doctrine of duty or necessity, and the picture is completely changed. No sane man would grant his praise to a man who dies from the effort to walk a thousand miles in as many hours, or to the oarsman who bursts a large blood-vessel in the mad attempt to defeat his opponent, and win a few dollars. The universal testimony of the best observers of the Greek, Roman, Italian and Arabian schools is that excessive physical exertion perceptibly shortens life. The statistics of Germany, France and Britain clearly show that the health and longevity of the people are favourably influenced by everything that reduces the amount of physical over-strain. Many great and powerful nations have passed away, among whose people the greatest physical strength and athletic achievements were ranked as the highest of virtues. On the other hand the Jewish race, ever since the dispersion, has never had any system of physical training; the development of

bodily strength has been no special part of the working code of this people; they have never been noted for physical power. During periods of persecution, this told heavily against them, yet for vitality they stand first among the nations of to-day. This race, which has never cultivated the sports called invigorating, hardy and bracing, still holds its own; and, when relieved of the cruel restraints often placed upon it, shows real and high genius in art, commerce, science and literature. This one case shows clearly that violent exercise is not necessary for the production of either mental or physical greatness.

Severe physical work does kill, however, when it is out of proportion to the powers of the individual. Man is limited in the amount of physical energy he can produce. He can only take a certain amount of food; and this begets only a certain amount of energy. If he goes beyond this, it is by using up his stored supply of body material, which was not required for the ordinary actions of life, and so

formed a reserve fund. Should he trespass upon this, while at the same time he is using all the force he can get from his food day by day, a collapse is not far distant. The struggle, in the most favourable circumstances, is an unequal one against time; and, if the person be not careful of his whole organism, the odds are turned very decidedly against him. The useless waste of muscle and nerve power begins to tell heavily upon the three great involuntary functions of life, respiration, circulation, and digestion. Depend upon it, the physical being can only do a certain amount. If too much of the energy be squandered upon voluntary actions, as rowing, running or other sports carried to excess, there is not a sufficient amount left to carry on in an easy, smooth manner the great involuntary functions, which can never be allowed to rest. Here it would be well for the student to bear in mind the maxim of Aristotle, "That safety lies in the mean between too little and too much."

CLERICAL BROTHERLINESS.

BY REV. JAMES HASTIE.

THIS short paper is a plea for a larger development among ministers and candidates for the ministry of a Christ-like brotherliness for mutual encouragement and protection. The difficulties which beset a faithful minister in Canada, as everywhere else, are legion. Soldier life is synonymous with risks and dangers. Some of these spring directly out of the large powers possessed by the people to whom he ministers. Were a school teacher as much at the will of his pupils, or a judge at that of litigants, as ministers are subject to the will of their people, both judge and teacher

would not unfrequently be summarily dismissed when discharging their duties most faithfully and efficiently.

Time was in the old country, and to some extent is so still, when a minister was, to a large extent, independent of his people financially. He could reprove, rebuke, exhort fearlessly, riskless that income might be suddenly stopped, or that some offended offender would notify him that his services were no longer required.

But, in this country, and in some bodies, a minister is almost as much at the beck of the *vox populi* as is a

member of Parliament. This has its advantages, but it has also its disadvantages.

One, two, three moneyed men, if so disposed, can bring on a financial crisis in a few months which must of necessity empty the pulpit. Starting in some insignificant quarter, seemingly, disaffection may spread to more influential persons, and even well-disposed minds may become poisoned, and wrong triumph for the nonce. Church courts too often can do but little in the premises. The evil is so subtle in its operation, it consists of so many minute constituents, that it seems too diminutive to be assailed in formal fight; yet like dryrot in wood, it will destroy the whole ecclesiastical fabric by and by.

The remedy. What is the remedy?

The prime remedy is the grace of God in the heart, the spirit of Christ within, restraining, constraining, sanctifying, making Christ-like. But what should be is, alas, too often wanting. Another remedy, however, an auxiliary, is available and easy of application, to wit, genuine brotherliness between minister and minister in the whole round of opportunity.

The forms it may take are manifold. Now, the form of kindly intercourse between brethren living in near proximity. Now, the form of generous and enthusiastic appreciation of each other's excellences and achievements. But especially will it take the form of a jealous care over the good name of every faithful preacher of the Word. No countenance will be given to evil reports, come whence they may, unless the truth of the statement be clear as noonday. In a way not to be mistaken, the talebearer will be shown that his fruit is not credited, while himself is looked upon with more than suspicion. Every opportunity will be seized to speak a good word for the unjustly assailed, and for

every word of detraction spoken, ten words of defence and commendation will be returned. Each will make his brother's case his own, and will count every unjust charge and base insinuation against another as a blow aimed at himself. Such is the brotherliness here pleaded for, and, pray, is there not only too much need for the plea? For, since the days that tongues culminated in the crucifixion of Christ, and in the martyrdom of Stephen (John ii., 19-21, xix. 7; Acts vi. 11-14), when was there greater danger to ministers of the gospel than at the present time?

Secularism is creeping into the very heart and core of our Zion. The money-power is accorded, in too many congregations, a place and a homage which God never intended it to possess. The notion is spreading in every direction that the minister is but the "hired man" who must please his employer—the money-power—or his services will be dispensed with. The pastoral relationship is being stripped of its sacredness and authority, and the temptation to some is almost irresistible to pander to popular favour, and to sell the truth practically to retain stipend.

Let every minister, therefore, and every candidate for the ministry, constitute himself a vigilance committee of one for the defence of ministerial character, and for the maintenance of faithful, fearless, unfavouring administration of word and ordinances, whatever dislikes may be taken, or whatever personal hardships may betide in the discharge of duty. *Clerical brotherliness for mutual defence and encouragement*, this is the need of the hour. Come, then, brother, your name and your service!

BIRDS are seldom taken in their flight; the more we are on the wing of heavenly thoughts, the more we escape snares.—*Anton.*

THE VAUDOIS.*

It is quite impossible in a paper like the present to give anything like a full or satisfactory account of those brave, *truth-loving* people, much of whose wonderful history has been written in blood. It is not saying too much when it is affirmed that *for* fidelity to the Gospel of Christ, for sufferings for conscience sake, for martyrdom in connection with the truth of God, the Vaudois are unparalleled in the history of the world.

I. Who then are those *dwellers* in the valleys of Piedmont? To this question we can only give a brief and therefore incomplete answer. In the eleventh century, when all the world was bowing at the feet of the Pope, save in the churches of Milan and Turin, in the north of Italy, (for in these churches the spirit of St. Ambrose and the doctrines of St. Augustine still lived and exerted a powerful influence for good), to these churches ambassadors from Rome were sent again and again for the purpose of securing absolute submission to the Pope. Finally, an unwilling allegiance was given to Nicholas II, 1059. But whilst the churches in Milan and Turin sold their birthright as for a mess of pottage, there were in these cities and in the beautiful country of Lombardy those who were not weary with the chase—to whom truth was more than all else. Homes and friends were given up, and new homes were sought and found by those who could no longer live with safety in their native cities and country. Those then who resisted the demands of the Pope fled to the obscure valleys known for centuries as the valleys of the Waldenses or Vaudois. In their

quiet abodes they formed themselves into a little community. They had their churches in which they worshipped God after the most simple forms. They had their schools, for the Vaudois have ever shown great love for knowledge. So anxious were some of the more able of them to secure a liberal education for their sons that they sent them to the best schools in Paris and elsewhere, so that they might always have among them men who could preach the Gospel to edification. Many of these young men thus educated became faithful pastors in their native valleys. But as the fire of Truth burned within their hearts they thought of Italy, in which the light of the Gospel was almost, if not altogether, quenched. To them Italy was dear, and they must go forth with the message of Salvation to their fellow-countrymen. They knew, however, that as soon as it was known at Rome that they were preaching the Gospel, death would be their portion. What were they to do? Numbers of these educated and devoted young men, who were well able to explain the Scriptures, became pedlars, and as such they passed through all parts of Italy selling their wares, never losing an opportunity of speaking a word concerning the Way of Life, and placing in the hands of anxious enquirers portions of the Word of God. In this way they sowed the seed in the country and city. Even in Rome were these humble servants to be found doing business for their Master. Frequently these quiet workers were discovered by their enemies, and many of them put to death. But, whilst the sower was roasted, the precious seed watered by blood sprang up and flourished.

II. Before touching upon the gen-

*Paper read by Rev. A. Gilray, pastor of College St. Church, Toronto, before the Students' Missionary Society.

eral persecution of the Vaudois in their valleys, let us look into these wonderful little abodes, homes of the faith of God's people for centuries. You reach the valleys from Turin partly by railroad, partly by *diligence*. The distance from Turin to Valley Leliog is about thirty miles. This valley is the most interesting of all the valleys in many respects. In it is the college in which young men are prepared for the Theological Hall in Florence. In this valley is the home of General Beckwith. The first thing that is likely to attract the attention of the traveller is the remarkable stillness that prevails all around. Especially does one feel this after leaving Rome, Florence, Milan, etc. How do the people manage to subsist? As you look around you see small vineyards, which do not seem larger than an ordinary Canadian garden; and there seemed to be a house for every vineyard. Besides the vineyard the sweet chesnut abounds and the mulberry tree flourishes as well. From these three sources many of the Vaudois largely obtain their subsistence. Looking westward as you stand in the valley of Pelice you have the valleys Rosa and Bobi to your left. To your right you look upon the famous valley of Angrogna—valley of groans. Still further to the right you have the valley of St. John. Each of these valleys has beautiful scenery. Now you look upon the little vineyards, the chestnut trees; now the dwellings of this wonderful people call forth your curiosity and admiration—everything is very neat and clean; now the towering, majestic Alps, which surround the valleys, demand attention. With what mingled feelings you gaze upon these mighty mountains which so often afforded the quiet dwellers in the valleys at their feet security from cruel enemies. Not always, alas! were the grand mountains the defence of the

Vaudois, for from some of the loftiest summits rude soldiers hurled mother and child, as well as the strong man, down upon the rocks far beneath. So general and terrible had this bloody work become, that Cromwell spoke out (and he scarcely ever spoke in vain): "Sir," said he to the Pope, "if these cruelties do not terminate in the Piedmont valleys you shall hear the cannon of England in the Tower of St. Angelo in Rome." And it was then that Milton lifted his great heart to the Judge of all the earth, when he heard the cry of infant and mother:

"Avenge, O Lord, thy slaughtered saints,
whose bones lie scattered on the Alpine
mountains cold,
Even them who kept thy truth so pure
of old,
When all our fathers worshipped stocks
and stones,
Forget not: in thy book record their groans
who were thy sheep, and in their
ancient fold
Slain by the bloody Piedmontese, that
rolled
Mother with infant down the rocks.
Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and
ashes sow
O'er all the Italian fields, where still
doth sway
The triple tyrant, that from these may
grow an hundred fold."

Persecutions! Historians speak of thirty distinct persecutions with which the Vaudois were visited. But who can tell all the sufferings witnessed in the Waldensian valleys during those centuries when Popery had put out the light of Truth throughout the world, and was seeking by cruel measures to extinguish that light which had been borne by loyal hands to this home of faith in the eleventh century.

In the end of the fourteenth century, on Christmas Eve, the Vaudois were surprised in the midst of their joys by the presence of Boselli, who had led an army attended by the worst of men, suddenly in their val-

leys. The Vaudois were without any means of defence. Mothers siezed their infants and fled to the mountains. Strong men carried the old and infirm on their backs. As the light broke upon the mountains next morning many children were found frozen on the ice and some in the arms of their mothers. In the fifteenth century, when Pope Innocent VII. filled the papal chair, a tremendous attempt was made to exterminate not only the Waldenses but also the Albigenses, those living in the valleys looking towards France. Lord La Palu was chosen to conduct the crusade against the Albigenses. Suddenly he marched into one of their valleys (Loyse). The inhabitants fled for refuge and found what they supposed to be their only place of safety, in a huge cavern in Mount Pelvoux, which, alas! proved to be their grave. Wood being piled in the mouth of the cavern and fired, the result was the death of 3,000 Albigenses. In the meantime Catanco had charge of the bloody work in the valleys of Angrogna. He was signally defeated, for by means of a cloud of dense mist the Vaudois were as wondrously delivered as Israel of old, and the army of their fierce persecutor as completely annihilated as were the Egyptians by the waters of the sea.

We pass on to perhaps the most terrible event in the history of this people. In the middle of the seventeenth century Pianezza, of bloody memory, with 15,000 soldiers, marched upon the valleys from Turin. Again the Vaudois gained the victory over the Pope's soldiers. But these brave people little suspected the nefarious designs of Pianezza when he said, "Come, let us reason the matter together; I meant you no harm; I sent my soldiers to look after some fugitives." The Vaudois conceded, alas! to his suggestion, viz., to let his soldiers live in their homes so many days. When every

home was occupied and every way of escape secured the signal was given from Castle Hill of La Torre. The deeds of cruelty and murders that followed no one has ever been able fully to record. "My hand trembles," says Leger (the historian), "so that I scarce can hold the pen. My tears mingle in torrents with my ink while I write the deeds of these children of darkness—blacker even than the prince of darkness himself." Cromwell, deeply moved by the atrocities of that terrible morning, sent his ambassador, Sir Samuel Morland, to express to the Duke who had permitted them, his sorrow. Morland passed through the valleys on his way to Turin. As he gazed upon the effects of the massacre his Puritan fervour was kindled. "Sir," said he to the Duke, "if the tyrants of all times and ages were alive again they would doubtless be ashamed to find that nothing barbarous nor inhuman in comparison of those deeds had ever been invented by them. Men," he continued, "are dizzy with amazement. Heaven itself appears astonished with the cries of the dying, and the earth to blush with the gore of so many innocent persons. Avenge not thyself, O God, for this mighty wickedness, this parricidal slaughter! Let Thy blood, O Christ, wash out this blood."

About thirty years later these valleys were completely swept. Not a Vaudois was left in them. Some had fled to Geneva for safety. Many thousands were massacred from time to time. The remainder, about 14,000, were cast into the prisons and dungeons of Piedmont. Finally, from these dark, deadly, and abominable abodes they were released, at the earnest entreaties of Swiss deputies. But how changed in numbers and appearance. Out of that 14,000, there were led forth only 3,000 emaciated men, women and children. These were hurried over the icy mountains to Geneva. Hun-

dreds perished by the way. Those who survived were welcomed to Geneva for the spirit of the reformers was there. Homes were at once secured for these famous fugitives.

Changes soon took place in different nations which were favourable to the Vaudois, and they determined, under Armand, to return to the homes of their fathers. This return was accomplished. With delight do the Vaudois speak of the "La Rentree Glorieuse." Ever since have they remained in, and never again, we hope, shall they be driven from their sacred homes.

If the Waldenses had many bitter enemies they have had many to rise up and take them by the hand. We have only time to mention one. If you desire to see how much one man can accomplish amongst very poor and destitute people, visit the valleys;

look at those churches in each of the valleys; look at the homes alongside of them; look at those comfortable schoolrooms; visit the commodious college in valley Pelice. Ask the old Vaudois who built all these, and, with a look of deep pleasure, he will say General Beckwith.

A few words as to their present work. The valleys are seven in number. In these there are about 20,000 Vaudois. There is a parish in each valley with a pastor. They now have a hundred or more missions planted in Italy. Even in Rome we met the brave Vaudois pastor working vigorously in his schools and mission. To those places from which went forth the cruel inquisitor and soldier who killed and massacred in past centuries, the Waldenses now carry the message of Grace.

Missionary Intelligence.

SOUTH MANITOULIN.

[THE following report was read before the Knox College Students' Missionary Society by Mr. J. J. Elliott.]

Your missionary to the Providence Bay field for the past summer landed at Manitowaning on the last day of May. The next morning he set out for Providence Bay, being obliged to undertake a wearisome stage journey of some 33 miles over a road consisting principally of flat rock and the inevitable corduroy. A few good farms were noticed along the route, but upon the whole the impressions produced by our first experience in Manitoulin were anything but pleasing in their nature. Arrived at our field of labour we received a cordial

welcome from Mr. Donald Caddell, whose residence your missionary made his headquarters during the season. We soon found that regular fortnightly services would be expected at five stations, viz., Carnarvon school-house (three miles from Providence Bay), Campbell, McColman settlement, Mindemoya, and Big Lake. A few words may be necessary with regard to the state of the work in connection with each of these stations. In Carnarvon a good deal of interest was shown in spiritual things, the average attendance on the Sabbath service being upwards of sixty. A prosperous Union Sunday School, with an average attendance of twenty-three,

was held here during the summer, and an effort will be made to continue this work through the winter. At the Campbell schoolhouse, five miles farther west, the progress of the work was even more encouraging. This station was taken up by the Society for the first time last year; the number of communicants being six, and the average attendance twenty-six. This year the average attendance was forty-three, and the names of seventeen members were added to the communion roll. Five miles north of this lies the small settlement of McColman. This also received the attention of the Society for the first time last year. No schoolhouse having yet been erected our meetings were conducted in the house of one of the members. The average attendance at Sabbath service was twenty-eight, and of the Sunday School, twenty. In the last two settlements of which we have been speaking the population is almost entirely Highland Scotch, a fact it might be well to take into consideration when selecting a missionary to labour in the field. A few are unable to converse in English, and it is very desirable that the student should have some knowledge of Gaelic. There is no such ready passport to the hearts of this people as a hearty Celtic greeting, and in visiting amongst them we could not but notice in many cases the eagerness of the question as to whether we spoke Gaelic, and the downcast look on receiving a negative reply. This part of the field is but newly settled and the people are yet struggling with the privations incident to a life in the backwoods. Nevertheless, the district has good natural facilities and is making substantial progress—progress impeded to some extent, we were sorry to learn, by the evil of intemperance.

Communion services were held at Carnarvon and Campbell, Sept. 23rd,

by Rev. Mr. Duff. Twenty persons were received into communion, and baptism was administered to two adults and five children.

Passing to the eastern side of the field we find a more prosperous and inviting part of the country. Many of the people having passed through the more severe trials of pioneer life, are beginning to reap the fruits of patient toil and industry. At Mindemoya the progress of the work was encouraging, the people manifesting a hearty interest in the things of Christ. The average attendance was upwards of eighty. A prosperous Union Sunday School is conducted with an average attendance of about forty. There is here good material from which to build up a Presbyterian congregation. At Big Lake also, five miles to the north-east, the interest was apparently deep and sincere; average attendance being eighty-two. The majority of the people here are Methodists, but the small leaven of Presbyterianism is of the right stamp. Our members there are doing faithful work for Christ, and their influence is such as to make itself felt by all with whom they come in contact. The sacrament of the Lord's Supper was dispensed at Mindemoya and Big Lake, August 5th, by Rev. Mr. McKenzie, of Glamis. Owing to the unfortunate fact that intimation was sent to Providence Bay while I was exchanging with Mr. Thomson, of Little Current, only three days' notice of the Communion was given, and thus a proper opportunity was not given to those who intended to unite with the church. Had the circumstances been otherwise, we doubt not that there would have been an increase in membership. In addition to the regular Sabbath services, occasional week night services were held at Quinn's and Bassingthwaite's settlements; the latter being provided with a union church, where a Union

Sunday School is also held. Lastly, service was conducted on Thursday evenings, fortnightly, at Providence Bay village. Here the state of the work was not all that could be desired. Coldness and indifference retard its progress and seem to render futile the efforts of the missionary. Still, even in Providence Bay there are some faithful souls; and the Union Sunday School conducted here, though numerically small, appears to be in a thriving condition.

A large number of tracts and other reading material were distributed throughout the field. All the Presbyterian families and most of those of other denominations were visited; family worship being conducted whenever the circumstances were at all favorable.

We cannot conclude this report without referring to the services of a missionary whose name is, doubtless, familiar to many of you. His name is a household word throughout the whole island. In his arduous and self-denying labours for several years he has won the respect and esteem of all classes of people, and the love of every Christian heart. He has in truth been a burning and a shining light. Whatever success the Presbyterian cause has attained on the island is very largely due under God to the efforts of the Rev. Hugh McKay. Mr. McKay was compelled to leave the island through ill health a year ago, and until the arrival of the missionaries in the spring the people were without Presbyterian service. Much dissatisfaction was expressed by the people with regard to the manner in which their interests had been neglected. Two missionaries to the island were indeed appointed last winter by the Bruce Presbytery, but for some reason they were unable to fill the appointment. We understand that two have also been appointed for the coming winter, and trust that

nothing will occur to prevent their visit to a field where their services are so greatly needed, and where they will receive such a cordial welcome.

We humbly submit that a vigorous effort should be made to give to our people on the Manitoulin Island a more adequate supply of the ministerial element. Can we expect our cause to flourish, can we even expect it to maintain its existence, when the voice of the preacher is silent for eight months out of the twelve? Surely, when the Methodists have five, the Baptists three, and the Episcopalians three, ordained ministers, it is not too much that the Presbyterians should expect to have one minister residing in their midst, especially when we consider that they are numerically equal to any other denomination.

While the missionary has many difficulties to contend with, yet it is, upon the whole, a most pleasing and promising field in which to labour. The people are everywhere most kind and hospitable. The roads are fast becoming equal to those of the older-settled portions of our Province. Material wealth is increasing year after year, and we doubt not that a happy and prosperous future is in store for this portion of our land. The country is much broken by sheets of water, and wide expanses of rock. For this reason it cannot be expected that it will ever stand in the front rank as an agricultural district. But for grazing purposes this island is unsurpassed, the moist atmosphere and heavy dews being exceedingly favorable to that branch of industry.

To one who spends a summer on Manitoulin, the reminiscence can scarcely be otherwise than pleasing in its nature. The climate is delightfully cool and pleasant, and the scenery charming.

It presents unrivalled attractions to the tourist, the sportsman and the fossil hunter. The latter may here

fill his cabinet to repletion with interesting relics of the Silurian age.

But our report is already extending beyond the limits intended, and we hasten to conclude. Were our people better supplied with the means of grace, we doubt not that, by the blessing of God, the Presbyterian cause would here flourish vigorously.

As matters now stand, some nominal Presbyterians are uniting with other churches, others lapsing into or growing up in total neglect of religion, and many anxious hearts are waiting and praying for the time when a spiritual guide after their own heart will take up his abode amongst them.

Obituary.

IT is our sad task in this number of THE MONTHLY to record the sudden death of Mr. John Brown, one of our students. He left college hearty and well at the close of last session to engage in mission work in the North-West during the summer. In that wide field he prosecuted the Master's work with all his strength; possibly, beyond his strength. Immediately on his return he was seized by typhoid fever, and removed to the General Hospital, where he lingered a few days and then gently passed away. The funeral services were conducted by the Rev. Principal Caven, assisted by Dr. King and Prof. Gregg. The Principal related in feeling terms the career of the departed; and referred in a touching manner to other students who died during, or soon after, their College Course. His remains were followed to the grave by the Professors and students of the College, together with representatives from Wycliffe College and McMaster Hall. His brother, the only near relation in this country, and who is engaged in the mercantile business in Chicago, was present at the funeral.

Mr. Brown was born at Dromore, Ireland, where his aged parents still reside, on the 17th August, 1856. In his nineteenth year he became a mem-

ber of the Second Bailieborough Church which was under the pastoral care of the Rev. Thomas Johnston. In the spring of '79 he came to Canada, and for a year and a-half was employed at Chatham in the dry goods business to which he had served a five years' apprenticeship in his native land. It was always his desire to engage in active work for the advancement of the glory of Christ, whom he early learned to trust and love. This fact being made known to the Chatham Presbytery his services were secured as catechist for six months, previous to entering Knox College in 1880. He was now in the work for which he had a burning and steady zeal, and during the two sessions of his College Course manifested exemplary diligence and perseverance in his studies. His life was short but useful, and its lesson may be summed up in the following lines from a sermon he preached last summer on "The Shortness of Time," 1 Cor. 7: 29 to 31—"Our life is short, but let us trust in Jesus, and we shall soon be where no sorrow can make the heart sad, where no tear shall ever be shed, where no eye shall ever grow dim. Through faith in Christ we can leave the present world, telling our friends that we are simply going home."

MAN'S MORTALITY.

[The following poem is justly considered a poetical gem of the highest order. The original was found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of Diarmid, about the year 554, and was sung and chanted at the last grand assembly of kings, chieftians, and bards, held in the famous halls of Tara.]

LIKE a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd for Jonah made :
Even such is man, whose thread is spun,
Drawn out and out, and so is done.
 The rose withers, the blossom blasteth,
 The flower fades, the morning hasteth,
 The sun sets, the shadow flies,
 The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of the swan ;
Even such is man, who lives by breath,
Is here, now there, in life and death.
 The grass withers, the tale is ended,
 The bird is flown, the dew's ascended,
 The hour is short, the span not long,
 The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream ;
Even such is man, who lives by breath,
Is here, now there, in life and death.
 The bubble's out, the look forgot,
 The shuttle's flung, the writing's blot,
 The thought is past, the dream is gone,
 The waters glide, man's life is done.

Like an arrow from a bow,
 Or like a swift course of water flow,
 Or like the time 'twixt flood and ebb,
 Or like the spider's tender web,
 Or like a race, or like a goal,
 Or like the dealing of a dole ;
 Even such is man, whose brittle state
 Is always subject unto fate.
 The arrow shot, the flood soon spent,
 The time no time, the web soon rent,
 The race soon run, the goal soon won,
 The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
 Or like a post that quick doth hie,
 Or like a quaver in a song,
 Or like a journey three days' long,
 Or like snow when summer's come,
 Or like a pear, or like a plum ;
 Even such is man, who heaps up sorrow,
 Lives but this day, and dies to-morrow.
 The lightning's past, the post must go,
 The song is short, the journey so,
 The pear doth rot, the plum doth fall,
 The snow dissolves, and so must all.

Personals.

MR. A. B. MELDRUM, who went to San Francisco to assist Dr. Scott in his pulpit ministrations, is the only member of the graduating class in the Theological Seminary of that place. He hopes to secure the "general proficiency" of his year at the closing examination.

It is always with feelings of pleasure, mingled with sadness, that we hear of a fellow-student relinquishing the ties which bind him to old Knox, and yielding to those stronger attractions which sometimes cluster around a single individual. On Friday, October 5th, Mr. William Paterson, of First Year Theology, who had been labouring in the village of Sunderland

during the past summer, led to the altar a young lady, a resident of Uxbridge. A delegation consisting of Messrs. J. L. Campbell, A. H. Drumm and John A. Ross, represented the College. The ceremony was very impressive. We have no doubt that Mrs. Paterson will be of great assistance to William, in cheering him as he wends his way through Calvin and Hodge, and in rendering his course in the theology quite systematic.

MR. A. H. DRUMM has during the past few weeks acquired an enviable notoriety. Indeed he may be looked upon as "spare man" of first year theology. During this short time he has assisted two of our students to tie

the knot which abides a knot forever. In this respect they say Mr. Drumm is hard to beat.

THROUGH a slight mistake in our last issue, the names of Messrs. Thos. Davidson, M.A., and R. B. Smith were omitted in the list of graduates. Mr. Davidson, who it will be remembered was familiar with certain districts of Muskoka, is now labouring in the North-West. It is rumored that he intends returning shortly for a volume of *Clarke's Commentary*, bound in silk. Mr. Smith has been labouring recently in Cannington. These gentlemen, too like their companions, sometimes left the books of the library scattered over the tables.

WE regret to record the illness of Mr. H. R. Fraser, of fourth year Uni-

versity. Owing to repeated attacks of nervous prostration, Mr. Fraser is obliged to abandon his studies for the present. He is now rusticating in the vicinity of Woodstock.

MR. JNO. CAMPBELL, of the graduating class, has also been compelled, through ill health, to relinquish for a time his studies, and seek a more favourable clime. He is at present residing at his home, in New Brunswick. We wish both these gentlemen a speedy restoration.

MR. JAMIESON, of '82, in his remarks to the students before setting out to his field in Formosa, said: "Of course, gentlemen, I am not going alone." We commend Mr. Jamieson for his courage, not in telling the boys but in looking the difficulty boldly in the face.

Literary Notices.

Arminianism and Grace. By Dr. Hodge. James Bain & Son.

THE author's name renders minute comment superfluous. It is an open question whether a large amount of the difference between Arminians and Calvinists is not traceable to an impatience of definitions, an impatience increased by the turbulent spirit which has long severed these two branches of the church, but which, happily is on the wane. If our surmise be true, a tract, so calm, so friendly, so impartial as this, must carry with it conviction. In one sense it is the very essence of theology; for Calvinists and Arminians have fought over the deepest and most central positions. The controversy has been critical, because the most vital points were at stake.

The style is condensed yet clear. It would be useless for a man to take it up and read it through at one sitting; he'll need to pause at every fullstop.

There are many quotations from writers, but few from the Scriptures. Why? Is it because the very nature of the subject excludes them? The truth is that in some parts of our systematic theology, philosophic views creep in and mould the doctrine. This statement seems rather insolent, but it is not altogether groundless. Men look at the Bible sometimes through the spectacles of their favourite opinions. But schools of thought vary. What is necessary is a divorce of philosophy and theology. A large induction must gather together the system which penetrates Revelation;

and that system must stand out naked, alone, unmixed with human theories.

Dr. Hodge's tract is not exactly to show how either system is or is not lying in the Word of God. It is rather to compare the two systems of theology, to impugn the one and to defend the other. Indirectly such a treatise will benefit every reader who reads it slowly. The chief and direct interest will be to those who have studied out the two theologies, and who will wish to watch which will be worsted when they are pitted against each other in the same field.

Memoir of General Burn. Jas. Bain & Son.

THIS book tells the story of a life that was singularly holy and equable, and that too amid naval associations. Such a life in such a lot is rather rare. It therefore cannot fail to interest pious men. The work is small in one sense, but it is large in another. Instead of parading the excellences, the author allows the subject to speak for himself; and as he was a man of uncommon experience, spiritually, his testimony is of great value. We heartily commend the volume.

The Authenticity of The Four Gospels.
By Henry Wace, B.D., D.D.

THE time was when the world's theology was handed over to the world's clergy; the masses stood aside while the divines fought it out. The contest was carried on in the kindest spirit; and it is therefore a wonder how a French sceptic argued for atheism on the ground that the country would then enjoy peace, for theologians were the "fearfullest pugilists!"

The priestly class with unruffled temper found out the doctrines, and then the masses lazily acquiesced. We do not say that the change is

complete, but it is coming. Education is schooling the people; it is a hopeful omen, for ignorance is a drawback to the Gospel. The "Present Day Tracts" are timely compositions by those of sober powers, of extensive reading, and (what is far more) of ability to seize that side of the topic which will carry the public with them.

The author of this tract has written in a practical vein, calculated to convince any judge and jury, although lacking that hair-splitting character so welcome in some quarters. There is logic theoretical and there is logic practical. Dr. Wace has sensibly utilized the latter.

Apart from the tract altogether, the very existence of four histories, even without a title page and without a date, is a point in their favour. It would almost be a miracle for four artful schemers to concoct four histories so nearly resembling, differing from each other in such a manner as to augment their separate veracity.

The author emphasises the fact that these Gospels have come down to us with title pages; and he alludes to the parallel case of classic productions bearing the names of Sophocles or Thucydides. But the difference of the contents somewhat cripples this analogy; those books, upon which hinge the destinies of our species, must be scrutinized more thoroughly than books which relates long-gone events that do not affect us to-day.

The back-bone of the argument is that these Gospels were composed by near contemporaries. This is a requisite point except for those who, holding a convenient theory of inspiration, summon it to release them from any ugly and troublesome dilemma! It is well known that a rumour when circulated is enlarged; this is specially true where the popular mind is fanciful and inclined to legend.

Dr. Wace then singles out the third Gospel, and proves that its author

was Luke by a comparison with the Acts. It is needless to rehearse the process as it is familiar. There is a difference in the style we allow; but the difference is so small as easily to be explained by the different ages of life at which they were penned—for no man writes at fifty as he did at forty.

There is a lately-found evidence. Paul reverts to Luke as the "beloved physician"; and the third Gospel bears traces of a medical authorship. The miracles of our Lord are closely described; and there is an exacter reference to organs and blood-vessels in the third Gospel than in the others. The evidences are convergent, and the probability as to Luke being the writer is so high that any sensible person (even an evangelist or a rhetorician!) accepts it.

The question rises: Since the case for one side seems so clear, what are the objections which critics have flung against it? The controversy has been sharp and acrimonious, and wherefore? The author has shown his good judgment in the method of his answer. It is obvious that the reader would only have been wearied out by a lengthy review of the objections. The man of the world, reverently or not, is thrown into a comic temper by the spectacle of furious and vehement discussions over a date, or over a patristic letter; and he concludes the smaller the point the louder the sounds of strife. Even schoolboys would be ordered off to an asylum if lavishing such hot and abusive names upon each other as the gentle gladiators in the olden times used to indulge in when mentioning each other. This is the opinion of those who care not for subtle and finely-drawn disquisition; it is the feeling of those who will die without the degree of Doctor of Divinity (however common it become!) but who possess common sense. We do not defend this sentiment altogether. The pub-

lic is thankless; people never imagine their peace to be the result of these earlier antagonisms; they are the inheritors, and as is the usual case, they never dream of the labour and bloodshed which preceded the agreeable settlements of doctrine. They forget the doughty champions whose achievements forced the fiercest infidels to feel that the Gospel was a power not to be ridiculed. On the other hand, it is no delicious treat to read the word-catching asperities of schools, where the mere name of another sect was the signal of stormy rage, where there was greater love for the creed than for the truth.

Dr. Wace has accommodated his reasoning to this popular sentiment. He, therefore, selects M. Renan—a critic whose knowledge of the assailants of the Gospels, and who, moreover, was biassed somewhat against the orthodox formulas. We compliment him for this skilful stroke. It is literary diplomacy.

M. Renan, whose thinking career, by the way, was singularly fickle, was a rationalist. He recoiled from miracles. But he is too clear-sighted to throw away the histories. There are records of Buddha, of Confucius, of Xerxes, which are authentic even although interspersed with incredible exploits; the fictions do not necessarily injure the works. There is a flippant scepticism which satirizes the miracles, and therefore respects the Gospels. These aspiring infidels are not abreast of their own profession; they are lagging behind. Formerly their champions disdained the miracles, and therefore disclaimed the Evangels; latterly, they refuse the miracles, but receive the Gospels. The change is subtle but it is deadly too. The former thought that the cargo sunk the ship altogether. Modern critics, however, throw over the miracles to lighten the vessel; but if so they make it so light that every little gust

can upset it. If the miracles are disowned, our faith is shaky, perhaps doomed to a native outgrowth of earth.

Dr. Wace has not stopped to notice the preface of St. Luke: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. . . ." It is therefore likely that the career of Jesus gave birth to many biographies which have not survived the persecutions. This is certain, however, that Luke had ample opportunity to gather a succinct history of our Lord, even although he had not been a companion of Paul, nor had frequented the cities of Judæa.

It is established that Luke is the author of the third Gospel, and it is known that his accesses to parties of information were abundant. What of the other Gospels? If one be true, does it follow that the other three are? Not altogether, for fertile fancies may have paraphrased the work with liberal additions of their own. Still, a close reading would detect what insertion was original and what was imitated. The histories are not exactly alike; it would be suspicious if they were. When Garfield was assassinated, many biographies were dashed off so rapidly as to signalize American swiftness of action. Now, if we overlook the scandalous volumes, the trustworthy ones differ in thousands of particulars; and if there was an error in one as to a date of a speech, who would say that the whole volume was unhistorical? There are seeming discrepancies in the Gospels; but, even if inspiration of a mechanical kind be threatened, who is so shallow as to conclude that the narrative is not genuine? The reports of Mr. Gladstone's speeches are not scrupulously correct as to every figure, and every word, and every punctuation; and he who would, because of these

puny defects, discredit the substance of the speech as reported, evinces an incurable stupidity. He is like the great apostle "who was born out of due season" for he should have lived in the first centuries, and have been a member of the broad-minded school of Masorites who spent their days in counting the number of times a dot, or a letter, or a word, etc., was used in the Scriptures.

The evidences for the three Gospels are produced; and admissions from hostile critics are collated. Altogether the production is very satisfactory. It avoids a treatment of many views for which the public have no relish.

Internal evidences are excluded formally. This is the only feature of the work whose wisdom can be called in question.

The mainstay of the reasoning is that the authors were either eyewitnesses of what they recorded, or had plenty of chance to verify any report. It is obvious, however, that the mere fact that they were contemporaries does not of necessity dissipate the legendary element which disfigures it in some eyes. For even in a curious and critical age, there are stories that arise, and when circulated catch the popular sympathy. The decisive point is the character of the writer. If, for example, Luke was a credulous, easy-going soul which hated matters of fact, it is likely enough that he interwove the historical with the romantic. But the reverse is true. The style is cautious and exact; it is of one to whom what he relates is true everywhit. Indeed, there is a shortness and dryness which are nauseous to those who are greedy for novelties. We venture to affirm that it would have been a greater miracle for an author so fastidious as Luke to have indulged in the mythical than that miracles were performed. He does not stand aghast at a wonder; and

yet it is not smuggled into his belief without the tax of thought.

Then again the materials are not poetic, not philosophic, not political, but historical. Kings and governors, and customs and localities, are referred to with an unguarded freeness which arises from a consciousness of truth. Above all there are little secret coincidences which would have evaded those who pilfer or invent.

Why have these internal evidences been omitted? They are equally strong with the external; they are also capable of equal simplification for those who are afraid to hazard their good sense by going too deeply into the minute points of the criticism. It is the subject-matter which scandalizes M. Renan's opinion that the discourses of our Lord in the fourth Gospel are "pretentious tirades, heavy, badly-written, making but little appeal to the moral sense."

Dr. Wace concludes with touching upon the dislike of rationalists to miracles; if this long-lasting repugnance is to disappear, it will be chiefly, we imagine, by a severe ex-

amination of the topics handled in the Gospels. For example, the very coolness of the narrators, while writing down an account of miracles, is very striking. In one respect it reminds us of the arithmetician who, on the morning after the battle, strolled where the ground was slippery with blood, and in apathy counted the fallen and picked up the rifles lest they be stolen. For example, the account of the stilling of the sea, of the transfiguration, of the dead-raising, betrays not the least enthusiasm. This cold-blooded, cool-headed character of the narrative justifies the idea that the disciples thought so highly of the Lord as not to be surprised at the wonders which he wrought; the supernatural in Him appeared to them quite natural.

We do not quarrel with the omission of this phase of the Gospels; it is not a serious blemish certainly. It is enough to say that those who want reasons for endorsing the Gospels will discover them in this treatise. Its style is running yet lucid; it is not captious nor florid.

LORD, save me from that evil man, myself.—*Spurgeon*.

A THIEF is always desirous to have the candles put out.—*Manton*.

THE way to destroy ill weeds is to plant good herbs that are contrary.—*Manton*.

HE that hath slight thoughts of sin never had great thoughts of God.—*Jerome*.

LIKE foolish children, we desire a knife: but like a wise father, God giveth us bread.—*Manton*.

THERE is no vacant place in the universe so suggestive as the empty grave of Jesus.—*Fendleton*.

WITHOUT God, the world is a deaf nut, which we crack, but find nothing in it but dust.—*Spurgeon*.

METEORS are soon spent, and fall from heaven like lightning, while stars keep their course and station.—*Manton*.

WE believe, *not* in the continuance of unprogressive grace, but in the perseverance and progress of saints, even to the end.—*Spurgeon*.

PERHAPS your Master knows what a capital ploughman you are; and he never means to let you become a reaper, because you do the ploughing so well.—*Spurgeon*.

I TELL you in all sincerity, not as in the excitement of speech, but as I would confess before God, that I would give my right hand if I could forget that which I learned in evil company.—*John B. Gough*.

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