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TERMS OF COMMUNION IN THE PRESBYTERIAN
CHURCH.

THE attention which has recently been directed to the terms upon which members are admitted into full communion in the Presbyterian Church, is not greater than the subject deserves. In a body constituted like the Presbyterian Church, it is of vital moment that correct views on this question should prevail. We offer no apology for presenting our contribution towards its elucidation. We might discuss what the terms of communion are, or what they ought to be, in the Presbyterian Church. We shall, however, confine ourselves to the former. But as the terms of communion in the Presbyterian Church are substantially what in our judgment they ought to be in any body which regards itself as a Church of Christ, the discussion of the one topic may throw some light on the other.

In the Presbyterian Church the entire denomination constitutes one body. It has a common creed, a common government and a common practice in the reception of members. When anyone is admitted into fellowship, he becomes a member not merely of the congregation with which he worships, but of the

entire Church to which that congregation belongs. The communicant is entitled to pass freely from one congregation to another by certificate. For he is already a member of the whole body. His certificate is simply valid evidence that he is a member of the whole Church, and as such is entitled to all the rights and privileges of a member wherever he may go. It is manifest that if widely divergent views of the terms of communion are adopted and acted upon in the Presbyterian Church, this unity would be severely strained, if it did not entirely disappear. Should some Sessions not only err in the application of a common standard of admission, but avowedly adopt a different standard, then other Sessions might feel compelled to disregard the visible unity of the body by rejecting such certificates when presented, or, if forced by a central authority to disregard their own conscientious convictions, they might, in a manner not less dangerous, impair the inward unity by a sullen submission to what was regarded as an unrighteous requirement. It is true that we usually accept readily certificates from other Evangelical Churches whose views and practices differ to some extent from our own, but such certificates do not carry those who bring them into the Presbyterian Church, as a matter of right. We accept these documents because we believe the Church which grants them, acts, in this matter, on substantially the same principles as our own. We feel ourselves, however, at liberty to supplement the certificate by such examination as may be necessary to assure us that the applicant meets the requirements of the Presbyterian Church. Those coming with certificates from other Churches cannot claim admission as a matter of ecclesiastical right, as those can who bring letters from other congregations of the Presbyterian Church.

It is evidently a matter of vital concern that a Church which is Presbyterian in its organization should have a uniform standard for the admission of its members. Considerable practical diversity will necessarily emerge in the application of any standard by the Sessions of a large Church, but where a uniform standard is not acknowledged, the unity of the body must disappear.

On what terms then does the Presbyterian Church admit applicants into full communion? The Shorter Catechism, in pointing out the subjects of baptism, answers this question

incidentally. "Baptism," it says, "is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to Him," etc. Our book of Forms, following the Catechism, says, p. 39, "The members of a congregation entitled to all Church privileges are those who, upon profession of faith in Christ and obedience to Him, have been received by the Session into full communion." We have only to ascertain what the Catechism and the Book of Forms mean by "Faith in Christ and obedience to Him," in order to learn the terms of communion in the Presbyterian Church. Does the Presbyterian Church demand a profession of vital religion and a radical change of heart, or, is it satisfied with a correct creed and a moral life? We have no doubt that what these terms cover is a profession, as Edwards would put it, of that wherein vital religion essentially consists. Where the applicant makes an intelligent profession, that he has experienced all that is essential to vital piety, and there is nothing in his life to cast discredit on that profession, the Church accepts him as, in the judgment of charity, being in reality what he professes to be, a living Christian. This, we take it, is what the Church seeks under the profession of "faith in Christ and obedience to Him." It has, indeed, been affirmed that "belief is an assent of the intellect to certain propositions, and is regulated by the amount and nature of the evidence offered in their support." To define faith as a mere intellectual assent to propositions, is consistent with a purely Pelagian conception of personal religion, but it has no affinity for the teachings of our Standards. It leaves it open for us to seek additional evidence, but it renders any subjective work of the Holy Spirit entirely inconceivable in the production of faith in Christ. The Confession, ch. xiv. 1-2, presents a very different idea of faith. "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened. By this faith a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trem-

bling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

The Shorter Catechism more briefly says, "Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." Reference may also be made to Confession, ch. x. 2, which throws valuable light on the view which our Standards give of that faith in Jesus Christ which our Church regards as an essential term of communion. It lies on the surface of the passages cited,—

1. That faith is due to the special work of the Holy Spirit in God's people, "renewing their wills, and by His almighty power determining them to that which is good ; and effectually drawing them to Jesus Christ ; yet so as they come most freely, being made willing by His grace." Saving faith is not a mere assent of the intellect to truth on the ground of evidence such as even unrenewed men can give, but it is the outcome of a heart renewed by the Holy Spirit.

2. That faith is a receiving and resting on Christ alone for salvation, as He is offered to us in the gospel. It is distinctively a trust in a living person, rather than an intellectual assent to a proposition. From its character it necessarily involves our entire moral and spiritual nature.

3. That faith necessarily issues in obedience, or holy living. The obedience is the necessary manifestation of the new life, implanted by the Holy Spirit. Faith and obedience are inseparable, where there is a real work of grace. The obedience is rooted in the faith, and the faith is revealed in the obedience. Luther said, "we are justified by faith alone, and the faith which justifies is never alone."

The question here arises, what is the *extent* of the obedience demanded as a term of communion? What is professed is evidently unqualified submission to the revealed will of Christ. This involves the shunning of what is forbidden and the doing of what is enjoined. The performance may come far short of the intention, for the Christian soon discovers that "when he would do good evil is present with him," but no Session would

feel itself free to accept any one as a communicant who did not profess his desire to renounce sin in every form and to do the will of God in all things. The Church cannot in the nature of the case, ask a profession less extensive, and she has no authority to demand more. She cannot go beyond what either is expressly laid down in the Word, or is by good and necessary inference deduced from it. This springs from the relation which the visible Church sustains to Christ. It is not, according to our standards, a mere voluntary society organized by men, and which they may regulate in harmony with their own sense of propriety. It is a divine institution with a supernatural code of laws. It is a kingdom of which Christ is the only King and Lawgiver. We cannot enforce total Abstinence or any other term of communion which cannot be sustained by a fair handling of the Holy Scriptures. Our business is not to make laws for the Kingdom of Jesus Christ, but execute those already made. We may use moral suasion to urge all men, in the existing conditions of society, to abstain from the use of and from the traffic in intoxicants, but we must at the same time recognize the right of each Christian to judge and act for himself in the sight of God. The discipline of the Church deals with offences which admit of being proved to be offences from the Word of God. This has been the historic position of the Presbyterian Church.

Another question asks for solution, viz: To what extent does "faith in Christ" involve assent to a correct creed? May devout and moral living Unitarians, Universalists and rejectors of the atoning sacrifice of Christ, be received into the fellowship of the Church, notwithstanding their avowed denials? Are we at liberty to accept them as professing Christians and welcome them to the Table of the Lord? The answer of the Presbyterian Church is distinctly in the negative. This answer is not given without sufficient reasons. It is evident an assent to a correct creed is to some extent involved in that "faith in Christ" which the Presbyterian Church makes a term of communion. There are devout and moral heathens and Mahometans, who, according to their light and opportunities, compare very favorably with the classes in Christian lands to which we have alluded. But by the common consent of Christendom such persons cannot be received into the fellowship of the Church until they profess to embrace the distinctive tenets of Christianity.

But to what extent are we warranted in exacting assent to a correct creed from members? No creed has ever been prescribed for the reception of members. The Presbyterian Church demands from her ministers and elders the acceptance of the Confession of Faith, but each Session is left, under the guidance of general principles, to decide the measure of assent to divine truth which should be required from communicants. The usual ground taken is that they should be required to assent to the fundamentals of the Christian faith. It is assumed, perhaps correctly enough, that where the minister and Session cordially embrace the system of doctrine taught in the Westminster Confession, this somewhat vague description will be found sufficiently definite for practical purposes. When we are asked, what articles may be regarded as fundamental, the answer must depend entirely on our conception of the Christian system. Matthew Arnold, a Pantheist in reality, but a Christian in name, may regard as fundamental that small residuum of the Bible which he thinks can be verified. The idea of morality, the fact that "to right conduct belongs happiness," and that "the not ourselves makes for righteousness," he will regard as summing up all that can be verified, and certainly all that can be fundamental, in the Bible and Christianity. All the rest is "a kind of fairy tale which a man tells to himself."

The author of *Ecce Homo*, in "Natural Religion," still claims the Christian name, while teaching what a competent judge declares pure "Atheism and Atheism of the worst and most treacherous kind, giving the holy name of God to the orderly sequences of nature, falsely speaking the language of the altar and borrowing the vestments of Christianity." It would require rather fine scales to weigh the infinitesimal modicum of Christianity which with such an author would have to do duty as the fundamentals of the Christian faith. Our conception of Christianity will necessarily determine what we regard as fundamental. If we accept a Pantheistic or Atheistic view of the Universe, while clinging to the Christian name, we can regard as fundamental in the Christian system only such elements as admit of a purely naturalistic explanation, and the supernatural must disappear alike from its history and its doctrine. If we embrace the Unitarian system, we must eliminate native depravity, the

deity of Christ, the Incarnation, the Trinity, the atoning sacrifice of Christ, Justification by faith, the subjective work of the Holy Spirit, and many other articles embraced by Evangelical Christians. We may hold as fundamental the existence of a personal God, the reality of a supernatural revelation, and the moral influence in favor of virtue which flows from the life, death and resurrection of the man Christ Jesus. If we accept Evangelical Christianity, our conception of the fundamentals of the Christian system will necessarily be very different. The standpoint from which, in the Presbyterian Church, we judge of the fundamentals of the Christian faith is happily settled. The members of Sessions and the Church at large, have accepted as true the Reformed system of doctrine, embodied in the Westminster Confession and Catechisms. But while this will necessarily mould our conceptions of fundamental truth, it does not follow that an assent to all the articles which are embodied in these symbolic books is necessarily involved in faith in Jesus Christ, or can be regarded as essential to the acceptance of the fundamentals. How shall we distinguish those which are fundamental? The answer must be, any article which is essential to our "receiving and resting on Christ alone for salvation as He is offered to us in the gospel." Any avowed belief which necessarily prevents us from receiving and resting on Christ alone for salvation, as He is offered to us in the gospel, must be held as incompatible with a profession of faith in Christ. If a man rejects the deity of Christ, he cannot receive and rest on Him alone for salvation as He is offered to us in the gospel, otherwise the teaching of our Standards on the person of Christ is a huge blunder, to call it by no harsher name.

And in like manner we must hold that a cordial assent to the reality of Christ's atoning sacrifice and to the renewing grace of the Holy Spirit is essential to our receiving and resting on Christ alone for salvation as He is offered to us in the gospel. But it may be asked whether none who avowedly reject the fundamental truths of the Christian system, rest on Christ alone for salvation. We do not require to deny the possible existence of such cases. But it is evident that if there are such persons they have misrepresented their real creed; and they are not resting on Christ because of the creed which they avow, but in spite of

it. They rest on Christ because a truer and better creed has got possession of their hearts. It is a fact well known in law courts that persons do occasionally charge themselves with crimes which they never committed, and we shall not deny that it is possible that a man may avow a creed which he never believed, and reject a creed which, in its real import, is dear to his heart. It is conceivable that a person whose mental balance has been disturbed by some painful or peculiar experience, which has left him a prey to invincible prejudice against certain forms of doctrinal statement, is quite unfitted to interpret his own convictions. An excellent Christian woman who, as the result of training, had been accustomed to denounce Calvinism in the most unsparing terms, when she came afterwards to understand it, told me that she had been a Calvinist twenty years without knowing it. And we can admit the possibility that in more fundamental matters, the avowed creed may not always be the real creed. A minister and Session when they have before them what they have reason to suspect is a case of this kind, will deal tenderly and patiently with the applicant, and give him the benefit of any reasonable doubt. But no Session can read the heart, and the applicant must, in all ordinary cases, be held as the true exponent of his own convictions, and must be treated according to his avowals. The evidence would require to be pretty clear indeed that the avowed creed is not the real creed, which would warrant a Session to recognize a man who avows his non-belief in the deity of Christ and in His atoning sacrifice, as a living Christian who is resting on Him alone for salvation. If such cases are ever discovered outside the region of imagination, it is evident they are purely exceptional and abnormal. In all ordinary cases, a Session must regard the applicant as the best exponent of his own beliefs, and when he avows a creed which by its natural and logical force shuts him out from receiving and resting on Christ alone for salvation, as He is offered to us in the gospel, he must be dealt with according to his avowals. Applicants may be worse than their profession, but even abounding charity scarcely expects to find them better.

We think that it may be safely said, in closing, that it is in every way wiser and more Christian, instead of expending our ingenuity in lowering the terms of communion to suit abnormal

or perhaps imaginary cases, to devote our skill and strength to the work of patiently instructing the erring, so as to bring them to the acknowledgment of the truth. The admission as communicants of those who avow principles clearly dishonoring to the person and the work of Christ, is a source of contamination and therefore of weakness to the Church, and a wise and faithful Session will not hesitate to exercise the authority with which it is clothed to prevent such a disaster. After all, the great safeguard against the admission into Church fellowship of those who err in fundamentals, is the faithful preaching of the truth. Where the doctrines of our Standards are habitually preached with clearness and power, few who are not in substantial sympathy with the preaching, are likely to desire a place among the communicants, and perhaps still fewer, if admitted, will continue to feel at home under such ministrations.

Toronto.

WM. MACLAREN.

KNOX COLLEGE LIBRARY.

THE importance of having a well-furnished library in any college will not be questioned. In order that such an institution as Knox College may discharge its proper functions, its library ought to contain such books as will enable students to prosecute, in the most exhaustive manner, the studies prescribed by the authorities. The library ought to contain all the books of reference which a student in following out any special line of investigation would desire to consult. Many of these books are too expensive for the ordinary student to dream of purchasing for his own library, and besides, the use which any one student wishes to make of such books may be merely temporary. The purpose he has will be served if he can occasionally glance at a book to which he may have access in common with all his fellow-students and others. In order that the faculty and members of this or any other college may have at hand the tools with which their work is to be done, they must have the advantages furnished by a well-stocked and well-arranged library.

Our College Library has very many visitors. One wonders sometimes if the vast majority of these visitors has any conception of how imperfectly the library is supplied with the best books in every department. It is certain that any one with an intelligent understanding of the purposes that ought to be served by an efficient library, must see that in this respect Knox College is very inadequately equipped for her work.

"Of making many books there is no end," and in order that one may be able to prosecute any course of study with efficiency, one must have access to the important books old and new, treating of the subject under investigation. If, then, a library is to afford suitable aid to students in any department, additions must continually be made, as new books appear, to its old stock. This means, of course, that after the foundation of a library has been carefully laid, a constant expenditure wisely directed must be made so that the library in its various departments may be kept abreast of the times.

Of course something of this kind has been done in the past for Knox College Library. During the past four years \$1,200 have been expended in the purchase of books, binding, etc. I am informed that the average annual expenditure has not been more than \$100. The amount of money spent by the Presbyterian Church in Canada in maintaining the library of her largest college has not been more than many a minister, with means straightened enough, has felt bound to spend on his own private library.

What have we as the result of this meagre annual expenditure? There are in the library between 9,000 and 10,000 volumes of all kinds. Among these are a considerable number of duplicates. As might be expected, every department is lacking in recent works. Such a small expenditure could not possibly keep even one department adequately supplied. It has been found impossible to bind many pamphlets and reviews, some of which are very valuable. This is in general the condition of the library to-day. To particularize, it is keeping far within the mark to say that upon the Biblical department alone, \$1,000 could advantageously be spent at once. This sum, at least, would be require^d to make this important department anything like what it should be in a theological college. In this department there are only two or three commentaries in the German language, though there are some of Clarks' translations. Most of these, moreover, are old editions which have been superseded by new and more valuable ones. One might easily give a long list of works which certainly ought to be in this department of the library but are wanting. And what is true of the Biblical department, is true as well of most of the others. It would surprise any one who is acquainted with books at all, to miss many of the books that are lacking in the departments of History, Philosophy, Science, and especially of General Literature. Many of the greatest English writers are not to be found—to say nothing of classical authors, or those who have written in French and German. There are some books whose absence from a theological college library excites no little surprise. For example, there is not in Knox College a complete set of the Fathers. Those in the library are of different editions.

The deficiencies of our library are seen very clearly when it

is compared with the libraries of other similar institutions. The statistics which follow are those of 1884. There must be a considerable increase in the libraries mentioned since that date. In Knox College with its library of 10,000 volumes, last year there were 51 theological students. The Presbyterian College, London, Eng., with 23 students has 8,000 volumes. Princeton Seminary with 125 students has 40,000 volumes and 16,000 pamphlets. Union Seminary, New York City, with 127 students has 50,000 volumes and 42,000 pamphlets. The Seminary of the Reformed (Dutch) Church at New Brunswick, N.J., has 40,000 volumes for 38 students. It can easily be seen from this statement that Knox College in the matter of library facilities is lagging far behind her contemporaries.

Now that the endowment scheme for the college is within sight of success, it seems that something ought to be done to put the library upon a proper footing. What sum of money would be required yearly to keep up the library as it ought to be kept up? A very moderate estimate states the sum required to be \$500. That is, the library requires an endowment of \$10,000. It is by no means an extravagant thing to say that as much benefit would accrue to the students of the college from the proper endowment of the library as from the establishment of another professorial chair. The latter would cost, probably, five times as much as the former. Of course, since, as has been above stated, \$1,000 is needed to put one department on a decent footing, it is clear that in addition to the amount required annually, a large amount ought to be spent at once—say \$3,000 or \$4,000—to make up for past neglect and bring the library up to the position it ought now to occupy. Then after that has been done, the endowment of \$10,000 might, for a few years at least, be sufficient.

The library has another need besides the need of books. It needs a permanent librarian who can give his whole time or a large part of it to the management of the library. Princeton has a permanent librarian at a salary of \$2,500 a year. Macmaster's Hall in Toronto has a permanent librarian who is a member of the faculty. The services which such an officer might render are very important—not less important in their way than the work of a professor. He would perfect the arrangement of

the library and exert himself to supply its deficiencies in the most advantageous manner. Cataloguing would furnish the librarian with endless employment and render the books far more available for and more useful to the readers. From his thorough acquaintance with the library such an officer would be able to give information in a moment or two that one might search half a day for in vain. The proper management of a library such as Knox College ought to have cannot with profit be assigned, as in the past, to one who has only spare moments to devote to it.

Is it too much to ask of a wealthy Church—and a Church too that has always been famed for the intelligence and respect for sound learning of its members—is it too much to ask of such a Church that an institution she has no reason to be ashamed of be properly equipped for carrying on her work of instruction? All ministers of our Church know that it is a very modest request that is made when an endowment of \$10,000 for Knox College Library and sufficient remuneration for a librarian is asked for. And surely it will not be hard for them to convince their people that in contributing to such an object, they would in a very important way be advancing the interests of the Church. Once convince Presbyterians of that, and the contributions will come.

Knox College.

J. MCD. DUNCAN.

THREE GREAT MEN IN THE CLASS-ROOM.

FIVE graduates of Toronto University have this year come as a party to Scotland, four of them to prosecute theological study. They are now quartered in Edinburgh, and their work has begun.

It was the purpose of each of the theological members of the party to take a somewhat eclectic course, attending lectures in all of the Divinity Halls. For the information of those who may be looking forward to studying a year at Edinburgh on a similar plan, it may be stated that it is a very difficult matter to arrange a satisfactory course in this way. Since the death of Dr. Ker of the U.P. College, the favorite men are probably Flint of the University, Davidson of the Free, and Cairns of the U.P. The first and last of these teach both Systematic Theology and Apologetics in their respective colleges; while Dr. Davidson, as is well known, lectures on Hebrew and O.T. Theology. Dr. Flint lectures only one hour a day; and his lecture, as well as Dr. Davidson's in O.T. Theology and Principal Cairns' in Systematic Theology, comes at twelve o'clock. One is therefore brought to the necessity of making a choice. Some of us have compromised by taking Principal Cairns in Apologetics at ten and Dr. Davidson at twelve. Then, as this noon hour of Dr. Davidson's is occupied on certain days of the week by reading the Hebrew text, and on other days by lectures on the theology of the Old Testament, those who care only to attend the latter can spend the hour, on the remaining days, with Dr. Flint.

I should like now to give you some idea of the appearance of these three great men, of their manner of conducting their classes, and of their style of thought.

It may be stated here generally, in regard to class-work, that in all the colleges there is a great deal of the questioning method. Lessons are assigned and students arise and recite as their names are called. If some may think that this savors too strongly of school-boy days, it should be remembered on the

other hand, that it tends very much to prevent the postponement of one's work for a grand cram immediately before examination.

We may now begin one round of visits with

DR. FLINT IN THE UNIVERSITY.

"The way into his parlor leads up a winding stair." In one corner of the great quadrangle which forms the centre of the University pile is a small door bearing above it the inscription—"Divinity Hall." Entering here and mounting three flights of stone steps, you find yourself before a door labelled "Divinity." This admits you to a larger class-room in which the desks and benches rise in tiers from the professor's platform to the back of the room. The seats here, as in the other colleges, are constructed with the utmost skill, so as to secure the greatest possible discomfort to the student with the least expenditure of space. The bench has a perfectly straight back and a very narrow seat. The desk is too narrow to give complete support to a soft note book, and is arranged with just such an inclination that you are tempted to lay your book on it—it will remain there for an instant or two, and then, at a particularly interesting point in the lecture, it will fall to the floor with a bang. To the left of the professor's desk burns a bright coal fire in a grate. A number of students are standing round this; and as we wait the professor's entrance, we take the opportunity of observing them. A very good-looking lot of fellows they are, a little younger apparently, on the average, than a corresponding class in one of our colleges. They are for the most part dressed neatly, and there is less of the clerical or semi-clerical cut than with us. The tweed suit and overcoat prevail.

The professor's arrival is awaited rather more quietly than in an ordinary Canadian class; but when he appears he is greeted with a little clatter of applause. This applause recurs at intervals during the progress of the lecture as a token of assent; while dissent, or a request for a sentence to be repeated, is expressed by shuffling the feet. Dr. Flint walks in smartly from his private room to his desk; and before we have time to take a look at him, bends forward to open the class with prayer. As we have heard a good deal and seen a little of the "broad-churchism" of the Established Church, it is pleasing to notice

the thoroughly evangelical tone that pervades the prayer. Some general announcements precede the lecture, and while these are spoken we have an opportunity of scrutinizing somewhat closely the author of "Theism." It is an American rather than a typical Scotch face that you see. Thin and sallow it is, and clean shaven, save for a large stiff moustache of a brownish hue. The forehead is very broad and high, and the dark hair, parted at the side, falls obliquely across the brow. The eyes, grey apparently, are deep set, and have the weary look of a hard student. In stature, Dr. Flint is rather below the middle height, but his form is compact and well proportioned.

Now the lecture begins. It is read somewhat rapidly in a clear though peculiar voice. The elocution is not very good, but it is animated and not monotonous. There is nothing like dictation and one must take his notes as best he can. The lecture to-day is the second of the course in Systematic Theology, and it consists largely of certain preliminary definitions and statements, which are afterwards to be commented on, explained, and guarded, as need may be. Six of these statements, I may put down here as giving some idea of Professor Flint's style of thought.

1. Theology should be defined as the science of religion, not as the science which treats of God, or as the science conversant with the facts and principles of the Bible.

2. It must be preceded by religion, and it must evolve out of religion a system of truth entitled to be called a science.

3. The scientific method in theology supposes the competence of reason to deal with revealed truth, its perfect freedom, and its limitation only by its own laws.

4. The sources of revealed truth are nature, mind, history, Scripture and the operation of the Spirit.

5. The first stage of the scientific method is the ascertainment of appropriate facts.

6. The second is right modes of dealing with these facts, of which modes, induction is one.

DR. DAVIDSON IN THE FREE COLLEGE.

Beautiful for situation, is the New College, the Edinburgh Divinity Hall of the Free Church of Scotland. As commanding

in its outlook as Knox College, the Free Churchman can yet pride himself upon its appearance without any haunting conviction that its position is a grievance to some of his fellow-citizens. The Free High church and the New College, forming in appearance one building, stand on what is called the mound, looking across the terraced and gardened ravine which separates them from Princess Street—the finest street (so Scotchmen say) in the world.

Entering a lofty gateway, we pass through a portico into a quadrangle; and crossing this, we ascend to the third flat, in search of Dr. Davidson's class-room. We find it to be an apartment very like that already described at the University. There is no fire-place, however. The rooms here, as in the U.P. are heated by pipes. There is little difference between the appearance of the students at the various colleges. The general remarks made in reference to the men at the University apply all round. This class-room is well filled, for we are about to hear one of the most popular lecturers in Edinburgh. He enters now, and in a voice that is for the most part quite inaudible, opens the class with prayer.

It is not an imposing figure that meets the eye, as one looks up. A short, spare man, in gown and bands—a thin, ruddy face clean shaven except for small side whiskers—clear, bright eyes—a wide mouth that has a fashion of turning up at the corners—a thin, rather prominent nose—a broad, full forehead surmounted by soft grey hair. This is A. B. Davidson, the renowned Hebrew scholar and exegete.

The lecture is read rapidly in a low, even tone. Its charm lies in the vigor and freshness of the thought, and in the aptness and beauty of the illustrations by which the theme is illuminated. Our lecture to-day in O.T. Theology treats of the division of the subject. I append an imperfect outline of it.

Introductory. Our division proceeds on a historical basis. We divide the history into periods, and examine the whole religious thought in each period.

In each period we examine in turn (1) Prophecy, (2) Legislation (including mode of worship), (3) Devotional thought, (4) Reflective thought.

I. A preliminary period terminating with the Exodus.

Note. Preliminary, because Jehovah's dealings were specially with the *nation*, which began to be at the Exodus.

II. From the Exodus to the beginning of written prophecy, 800 B.C.

(1) In the region of *prophecy* we begin here with Deborah and have also Elijah, Elisha and others.

(2) In *legislation* we have the "book of the covenant."—Ex. xx-xxiii.

III. From 800 to 586, the exile of Judah.

(1) *Prophecy*. This was the great prophetic age, beginning with Amos, closing with Jeremiah.

(2) *Legislation*. We have here the book of Deuteronomy. Leaving aside the question of when it was written, we know that it was discovered in the temple in 621 and began to exercise a great influence on the people. It began then to be obeyed and to be a factor in the national life.

IV. From the exile in 586 to the close of the prophetic canon in 400.

(1) Under *prophecy*, we place here Ezekiel, second half of Isaiah, Zachariah, Haggai, and end with Malachi.

Note. We place the second half of Isaiah here because (leaving aside the question of its authorship) its contents belong to this period. Its author must have known the period either by living experience or prophetic foresight.

(2) In *legislation*, we find the levitical code introduced by Ezra and Nehemiah.

Note. We place here Ex. xxv—to end, all Leviticus and a great part of Numbers. We place them here (1) Because this legislation, though it may have been traditional, was only now codified in its present form. (2) It did not become a factor in the national life; the people did not obey it, till now.

(3) We place here the Psalter, giving us *Devotional thought*.

Note. It is placed here, because it was only now the Psalms were collected together and, as a whole, made the medium of devotional service in the temple.

(4) Here also come the Books of Wisdom giving us the *reflective thought* of the people.

Note. Some of this no doubt comes from an earlier period, but a great part, including probably the book of Job, belongs to the exile.

V. From 400 to the Christian era. .

(1) *Prophecy*. Daniel.

(2) This was in a special sense the period of *law*, when the ritual law began to influence the national life.

(3) Among the Books of *Wisdom* we have here Ecclesiastes and in *history*, Chronicles.

PRINCIPAL CAIRNS IN THE U.P. COLLEGE.

Said a Free Church minister to me some time ago—"Take him all round, I suppose that Cairns must be considered our greatest Scotchman." This was a grand eulogium, coming from a Free Churchman, and made me even more anxious than I had been to see and hear the man who is best known to students of Knox College as the author of "Unbelief in the Eighteenth Century."

The U.P. College stands on a street overshadowed by the Castle Rock. The building was originally a theatre, but certainly in its present form it shows few traces of having been "made over." In many respects its arrangements surpass those of both the other colleges. The class-room in which we are to hear Dr. Cairns is a large, well-lighted room on the ground floor.

It is a lecture in Apologetics to a second year class, that we purpose attending. At ten o'clock the students are all seated, and in a moment the door opens. A huge man enveloped in a mighty gown rushes rather than walks, with head thrust forward, to a little box or pen at the other side of the room. He opens the door, enters, seats himself—and the box is full. A *great* Scotchman indeed is this, in every sense of the word. Mental and physical strength are here conjoined. Nor are the grand proportions the only thing on which one gazes with admiration. The ruddy face, framed in white hair and whiskers, is lit by kind blue eyes and beams with geniality. When the lecture begins we hear a voice in keeping with the great body. It is one of the deepest voices we have ever heard. The lecture is given with more extempore digression and elucidation than the others. Indeed the only fault that one would be disposed to find is, that a subject is sometimes rather obscured by the amplitude of explanation. The following is a brief summary of one lecture from a course on miracles.

Some objections to miracles in general (including Hume's argument) have been dealt with. Now, in taking up the matter more positively, we treat of miracles (1) of Moses, (2) of our Lord, (3) of the Apostles.

The miracles of Moses.

I. Miracles are in keeping with the history of the Jewish people.

II. The records vouch for the Mosaic miracles.

This leads to a discussion of the date of the Pentateuch. The theories of the old and new schools of dividers of the Pentateuch are in turn explained, and the following arguments are adduced against them.

(1) There could have been no adequate motive for ascribing so much to Moses and the old lawgivers, if, as a matter of fact, they uttered scarcely anything.

(2) The theory does away with all development in literature. The Psalms and much of the national literature are founded upon nothing.

(3) The theory cannot be reconciled with references to written laws as existing before the exile. See Deut. x: 1-11; Hosea viii: 12; xii: 9, 10.

(4) The history shews an organized priestly system and central sanctuary with sacrifices like those in Leviticus, before the exile. Josh. xxii.

There seems to be lack of this central sanctuary for a while, but then the ark was missing. Besides, laws are often broken.

(5) Ezekiel cannot be a step in the development of a priestly system, for evidently it cannot be taken literally.

(6) The language of the Pentateuch in the original is better connected with the early than with the later date.

If then these books were in existence soon after the time when the alleged miracles took place, they must be true.

(1) For none would forge books giving such a dark picture of the nation, in an age when they could easily be refuted.

(2) If the record is thus vouched for by its reception, so is it by its contents, which are characterized throughout by seriousness, earnestness and a lofty moral tone.

Edinburgh.

ROBERT HADDOW.

ART AND MORALITY.

EAGER inquiry in these days into the essential art idea has drawn aside the curtain and opened to the light many curious and interesting features. The fierce light thrown upon art past and present by divines and moralists has not failed to reveal much that public opinion, such as we have in the West, does not hesitate to condemn. We wish to see Art and Morality, the exponents of the great principles of righteousness and beauty, recognized as moral agents in the world ; and to employ a mode of argument which cannot fail to indicate their true relationship, and their value to human well-being. Art, defined as "The love of the beautiful expressed in beautiful forms," and morality as "Beauty of character and the love of righteousness" —it gives a delightful exercise to fill the notes of comparison between them. "What," says one writer, "shall we say of the relative rank of these two faculties? Are they equal and co-ordinate, or is one superior to the other? The Greeks after Pericles enthroned beauty and despised righteousness; the Puritans after Cromwell uplifted righteousness and trampled beauty under foot. Being heirs of the Puritans, the question has troubled us little till of late."

But the Greek conception is by many in these days regarded as the true conception ; the Greek civilization as the highest type the world has seen. This is not often openly asserted, but a study of modern art reveals the fact that this is the central impulse of it ; and not a little modern criticism proceeds from this as its fundamental canon.

"I think,"—Dr. Gladden,* in referring to this, says,—“the philosophy which subordinates morality to art practically denies morality.” And “the doctrine which overturns morality undermines the very foundations of art. If there is no ideal righteousness which men may freely choose, what ground is there for believing that there are ideals of beauty he may freely follow? The creative power of the artist is by this theory denied ; art is

*In *Christian Thought*.

reduced to the mechanical copying of nature ; the painter gives place to the photographer, the poet to the reporter ; the musician is nothing but an æolian harp on which the vagrant winds make meaningless melodies."

It is certainly true that the inroads of materialism are coincident with the invasion of realism in art, and materialism may be looked upon as the parent of this realism. It demands an unideal art, as it is called, which is certainly a misnomer. Mere imitation is not art. Though the varying phases of nature give ample subject for the artist, the accurate cataloguing of these phenomena does not deserve the name of art. "It is not the law in the members but the law in the mind to which art as well as morality owes allegiance."

The spiritualistic reaction—an equally important characteristic of the age—is perhaps nearer the truth when it says there is a spirit pervading nature which can be perceived ; filling the light and moving in the shadow, dancing upon the surface of the lake or reflected in the pool : it is the same spirit in us which helps us to recognize that which is true in conduct and beautiful in life. This spirit is opposed alike to the realism which has been sown in the field of fine art and to the materialism which seeks to choke the active virtues of religion.

"Let us try," he says, "to put into a concrete statement the theory that the beautiful and not the right should rule in character and in society. It means, if it means anything, that manners are higher than morals ; that clothes are more than character ; that a handsome face is rather to be desired than a clean heart, and a graceful deportment than a conscience void of offence toward God and men. It means that a city in which the architecture is shapely and the homes elegant, and the streets comely and the parks and gardens beautiful, but in which the citizens are dishonest and treacherous and lustful and cruel—in which beautiful homes are beautiful hells, and the stately public edifices are sinks of corruption, and the splendid avenues are so many easy roads to Avernus—that such a city is a better product of civilization than one whose homes are plain, and whose streets and public edifices are devoid of ornament, but whose denizens are honest, true, brave, steadfast, generous, ruling their own lives wisely, and dispensing to the poor a beautiful charity ;

in short, that Pompeii, at the beginning of the first century, presented a nobler type of society than Boston or Philadelphia at the beginning of the nineteenth century." Yet we would not be surprised to find men who would give preference to the artistic than to the virtuous, "to whom the Pompeii of Augustus would be a more desirable residence than the Boston of John Adams, or the Philadelphia of Benjamin Franklin." He then appeals to the testimony of humanity, which places righteousness above art; "that the love of beauty is a lawful love, but the love of truth, integrity and goodness are noble affections." This is so true that we ask: may not the qualities of virtue embracing loves so noble as these be found to exist in association with and enveloped in the lines of beauty? a pleasing architecture reared by a pious people? a graceful and becoming elegance in the form and behaviour of a holy man and woman?

We must admit that, nationally, the highest artistic displays of a people are very nearly coincident with their decadence. But "all lovely art is rooted in virtue," and "the foundation of art is character." "So for all nations there is the time of their heroism first, then their domestic period with the culture of the arts of peace. With an industrious and tender homelife comes in the time of their perfect art, which is the fruit, the evidence, the reward of their national growth and character, developed by the finished care of the occupations of peace. That is the history of all true art. But always, after the great period, has followed the day of luxury and the pursuit of the arts for pleasure only, and so all has ended."

In reading Ruskin's beautiful and well chosen lines, one feels the thrill of good and high ambitions: strong love of truth, which is an uplifting power, lifting upon the wings of thought, until from the eagle height of wisdom we survey the great field of busy activity, clearly showing the motions of men, their successes sometimes uncommendable, and their sometimes noble and brilliant failures; the discouraging but persistent wrestling of righteousness and beauty to free itself from the root and ground of conventionality and fashions, and the coming triumph of what is just and true.

But the art of many countries, as of Greece, survives for a time the corruption of the state. The elements of this deca-

dence are not to be found in its art. The first showing of the disorder which predicts decay is usually in the politics of a people. When the economic as well as the upright principles which marked the upgrowing of their national strength are suffered to be forgotten, or supplemented by the bribes and spoils and insolence of office; when to the brave and spirited manliness of Pericles is succeeded the brilliant, but unrestrained self-seeking of Alcibiades, the fall of any people is inevitable.

Let this art be ever so brilliant—and the influences which have promoted a strong and lofty art may be present in a people whose leaders are dull to every sense of righteousness—there will be found to follow this enfeeblement of the commonwealth in due time the degradation of its art as well.

The foundation of art is moral character, we have said. And so, as Ruskin puts it, "a bad woman may have a sweet voice: but that sweetness of voice comes of the past morality of her race. That she can sing with it at all she owes to the determination of the laws of music by the morality of the past. Every act, every impulse of virtue or of vice, affects, in any creature, face, voice, nervous power. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible: every sin clouds it, be it ever so little a one; and persistent vicious living and following of pleasure render, after a certain number of generations, all art impossible." What a testimony is that to the majesty and supremacy of the moral laws.

If then there is so much of righteousness that enters into the arts that delight us, have we rightly weighed the reflective influences which are flowing back upon us from the practice and pursuit of art? In the tempering of the judgment, the discipline of the eye, the search for harmony and loveliness, the cultivation of the heart in its affectionate reaching after the perfections—the promptings to holy living are constant, and they are strengthened by the knowledge that all of a man enters into his art. For while "manufacture is the work of hands only, art is the work of the whole spirit of man: and as that spirit is, so is the deed of it; and by whatever power of vice or virtue any art is produced, the same vice or virtue it reproduces and teaches. That which is born of valor and honor begets valor and honor."

So art becomes in its turn an education—an inspiration to the strengthening of every impulse that enters into high moral character.

Art is the handmaid of religion, not in the cloister and service where a religion is discussed and sung, but in the world, in the hearts and homes of men where it is practised. It is in the heart religion has its throne; and home is the sanctuary where its tenderest life is nurtured and its holiest exercise is enjoyed; it is in the heart also that the love of beauty has her regal seat, and it is in the home we look for its display, not only in the character and life of the inmates, but in the forms and groupings which decorate its interior, and which are memorials of the people and the thoughts which dwell there.

Toronto.

J. W. L. FORSTER.

A PHOTOGRAPH OF THE PAST IN RESPECT TO INSANITY.

MOSES, the Jewish law-giver, knew what insanity meant. Fifteen centuries before the Christian era his punishment for disobedience was a terrible curse: "The Lord shall smite thee with madness."

At the first visit of David to Achish he feigned to be mad, and with considerable success. The Philistine king was disgusted with his conduct, for David "scribbled on the doors of the gate and let his spittle fall down from his beard." He must have seen others insane acting in the same way, or such conduct would have indicated nothing to the heathen king. This monarch of Gath suspected that the drivelling Israelite was a schemer. David, seeing he was not a success as an imposter, sought safety in flight. The king pointedly said: "Have I need of madmen that ye have brought this fellow to play the madman in my presence?" He virtually said: "Am I such a fool as not to see through this flimsy device?"

Saul was subject to fits of melancholy and mania of the intermittent form, so often seen in insanity. Melody soothed him, as it so often does the insane, for

"Music hath charms to soothe the savage breast."

At other times, in his frenzy he would throw his javelin with an abandon which boded no good to the spectators, whether friends or foes.

Nebuchadnezzar was mad. With uncropped and unkempt hair ; with uncut finger-nails, until they were "like birds' claws ;" with scanty clothing ; he dwelt among beasts and ate grass like an ox. He sought no shelter, for his "body was wet with the dews of heaven." He frequented desolate and solitary places, and dwelt with wild asses in the desert. The Sacred Record states that he recovered his reason and understanding. We find the term *madness* mentioned in Ecclesiastes and in Isaiah, and it is used synonymously with want of judgment.

In studying lunacy, as described in the Scriptures, it is to be remembered that the modern idea of insanity as being *solely* a physical disease was never entertained. It was looked upon as rising from intellectual or moral causes, and attributed either to God's immediate and direct judicial inflictions, or to the violence of human passions and desires. Among many Eastern nations these brain-afflicted mortals were looked upon with superstitious awe and pity. Even the Jews looked upon some forms of madness as a sort of semi-inspiration, and much importance was given to the maudlin utterances and wierd visions of those possessed of delusions or hallucinations.

The writers of the first century of the Christian era held that the moon had a good deal to do with mental derangement, and that at certain phases of its monthly changes excitement and mania were the direct results of its malign influence.

The Greek word for lunatic (*σελενιαρομεναι* epileptics, means moonstruck, and our English word—*lunatic*—is only an Anglicised Latin word of the same purport. It is passing strange how prone words are to convey erroneous impressions. This word is an example.

In New Testament times a distinction was always drawn between lunatics and demoniacs. The former class were epileptics, and the latter were looked upon as being "devil-possessed," or "demon-held."

It is worth noticing that the word *demon* was often used in Old Testament times as being synonymous with "gods," "lords," and even "vanities," or unsubstantial things. The Seventy, in

their translation, give these interpretations. There is no doubt the idea was taken from the demonology of the heathen, in which is given distinct prominence to personal deities of good and evil.

The ancient Classic writers use the word as being equivalent to angels, good or bad. The Israelites classified them in this way: Angels were God's messengers, but demons, devils, unclean spirits and evil spirits, rebellious and fallen angels were *all* emissaries of Satan. They were held to be foes of man, and afflicted him physically and mentally. This was accomplished not only by external means, but also by taking possession of his body, and becoming tenants as well as tormentors.

These demoniacal possessions seem to have been confined to the time of Christ and His Apostles. At least, the usual rendering of the Scripture narrative would so lead us to believe in such personal occupancy by external beings.

The miracles of the casting out of such intruders would not have been the less potent and wonderful had lunatics and demoniacs been classified together under the general term of insanity.

Christ's miracles show that He attached as much Divine power to an instantaneous cure of physical disease as in casting out devils. To cure a brain disease by word of mouth, or by laying on of hands, is equally supernatural and divinely potent, as was the raising of the dead. It would not be a difference in kind of potency, but only in degree of possibility. The Christian treatment of the insane, now so prevalent, has arisen from the knowledge that they are sick and diseased, thereby needing medical treatment. No attempt at cure was made in olden times. They were supposed, like traitors, "to be moved and seduced by the instigation of the devil." In many countries of antiquity such were scourged in order to drive the demons out of the body. They were driven from the abodes of men as accursed. No compassion was shown to them, seeing they were the dwelling-places of devils because of sin. Our forefathers were not aware that saint and sinner had a common suffering in this dire affliction. St. Mark gives a graphic and terrible picture of a lunatic, a man dwelling in the tombs with an unclean spirit. "No man could bind him, no, not with chains: because that he had often been bound with fetters and chains, and the

chains had been plucked asunder by him, and the fetters broken in pieces ; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

The poor fellow even had the delusion that Christ was tormenting him. The father described the symptoms of his epileptic son, when he said : " Lord, have mercy on my son ; for he is a lunatic and sore vexed ; for oitentimes he falleth into the fire, and oft into the water." In those days of primitive Christianity, such fared little better than did their demon-held neighbors.

In Asia, Greece, Rome and Egypt, all kinds of cruelties were inflicted on the insane. Scourgings, imprisonments in dark cells, where the light of day never entered, and starvation followed by a merciful and speedy death, were methods approved of and sanctioned by Church and State. These barbarities were supposed to be remedial measures of a legitimate kind. They were often inflicted with the best intentions, as was the heroic medical treatment of only thirty years ago. We are always to consider the race, condition, education and age in which such things were tolerated, and blame the times more than the people. Ignorance and superstition always produce a brood of social evils.

The demon (*δαίμων*), devil or angel, was well known to the Greeks in their mythology. Those being inhabited by it were supposed to be diseased by it, in some sort of a way, through this demoniacal presence and influence. Socrates, the philosopher of Greece, said he was possessed in body and mind by a power which at one time he called a god, at another time a demon, and sometimes a divine voice. Under its influence he would go about the streets half naked, dancing and shouting, at all seasons of the year. At these times of mental excitement he would make all kinds of grimaces, throw himself into grotesque postures, and seemed at these times to need very much soap and ablution. In the midst of these outbreaks he would pour out torrents of eloquence, consisting of scraps of wisdom, cutting irony and biting witticisms at the foibles of the day. At one time in a trance, and at another time in convulsions, he was looked upon by a cultured people and by his loving pupils as having a tormenting spirit, or a demon, or a *θεος* (god) which

spoke to him, and was to him an inward monitor. Plato and Xenophon both testify to his vision power, his insane pranks, intermingled with wisdom, but shrewdly hint at the purely physical origin of these fantastic doings. The voices he heard were doubtless hallucinations, and his fanciful ideas were evidently delusions. These facts, with others in abundance, which might be culled from the life histories of many worthies, such as he was, show what the classic writers meant by the term *demon*.

During the so-called dark ages, Christianity as it was, shows a discreditable contrast to Mahomedanism and Buddhism in the treatment of the insane. These religious systems taught in the Koran and in the sacred books of India, that these unhappy beings were specially visited by the Supreme Being, and were therefore worthy of veneration, and were held to worthily be the objects of sympathy and benevolence.

To his everlasting honor, be it said, a Carthusian monk of the 15th century counselled and showed kindness to the insane. This godly example was, as is a spark of light in great darkness. He revolted manfully against the barbarous quackery and savage empiricism which gave violent emetics, drastic purgatives with copious bleedings, blistering, the actual cautery and vigorous applications of the whip often applied to cure a diseased brain. This cruel method was becoming a mixture of ignorance and downright viciousness, which only intensified the physical evil, and against which the natural instincts of the insane rebelled. But the age which gloried in the torture and death penalty against those who differed from the majority in religious matters, was not educated to look with favor or tolerate the weaklings of society. The ignorance and bigotry which burned drivelling and demented women as witches, would wink at any enormity. Moral idiocy has often prevailed in long periods of the world's history.

In the dark ages, refuges for the insane were often attached to religious houses. The recluse who had charge of such did not hesitate to flagellate himself for his sins, and for harboring in his mind carnal thoughts. Many such devotees saw in the insane, beings who were tenanted by legions of devils, so it was reasonable to suppose that if self-whippings put to flight *Diabolus*, who became an unwelcome guest to themselves, an administration of

the same active remedy would do good to a body and soul in which resided a whole family of these emissaries of evil. Many of these poor creatures got from ten to twenty lashes a day more regularly than they got their scanty and filthy meals. The floggers did not know that tearing at the house would not dislodge the tenants, seeing they were divers diseases and not distinct existences, which might come and go at will. If this ultra treatment did not succeed, then chains of restraint, hair-jackets worn next to the skin, partial starvation, and solitary confinement, were resorted to. The lunatic was often seated on a chair set on a pivot, which was made to revolve so rapidly that insensibility generously supervened. For a change, an iron cage was sometimes provided, and was suspended over a cistern of ice-cold water. When the tormenters of the nether world were too much inclined to hold high revelry in the earthly tabernacle of a maniacal person, the afflicted was tied inside this iron prison and then plunged into this frigid bath as often as the operation was thought necessary. It need scarcely be added that many a dead patient was taken from this cruel receptacle. It is scarcely credible that this horrid treatment was kept up and medically defended until a century ago. Superstition, ignorance and fanaticism die hard. It would take many chapters to even enumerate the many infernal devices which were invented to exorcise the demon of insanity from its lodging place in the poor brain, "Houses of Mercy"—so called—were established in Babylon, Constantinople, and several European cities, early in the Christian age, yet little mercy was dealt out in them. The principles of the Sermon on the Mount had not yet permeated these abodes of cruelty. These diseased fellow-creatures were treated as might be criminals under punishment. To be thus afflicted was positive evidence of sin, so chastisement in some form was their due.

In the sixteenth century Bethlehem (corrupted into Bedlam), near London, England, was one of the first establishments erected for the care and shelter of the insane. Its existence was followed by the erection of like hospitals in France, Germany, and Gheel, in Belgium. This reforming movement meant the liberation of the insane from prisons and poor-houses, showing a more enlightened appreciation of the causes and cure of

insanity. The idea of "possession" by devils was losing its grip on the ecclesiastical and public mind. The treatment was still barbarous, but this distinct provision was an earnest of better things to come. Towards the end of last century Pinee and Esquirol in France, and Yuke, in England, began the apostolic crusade on behalf of the insane. By their active interest and unceasing appeals they compelled the authorities to break to pieces and remove the irons from the limbs of these victims of cruelty. They let sunlight into the damp, mouldy and dark cells. They drove out malefactors who had been their keepers. They abolished the whip and with it the purple stripes on the bodies of the victims. They put cleanliness and comfortable surroundings in the place of filth, poisonous gases, vermin and general loathsomeness. Gentleness took the place of brutality. Nurses of good repute supplanted jailors. Comparative liberty followed years of incarceration in cages of iron, dens of foulness, and cells into whose recesses no sunbeam had ever sent its rays. This was a time of jubilee to the patients of Bicêtre, Salpêtrière in France, and Bethlehem in England.

The cry of fanaticism was raised against the reformers in their God-like work in rescuing the perishing. The howl of the detractor was heard in the street. They were infidels and defamers of the Church, because they took a medical and rational view of insanity ; and, with the unanswerable logic of experience, threw discredit on the doctrine of demoniacal possession, after the apostolic age. Yet, like true men as they were, they worked on faithfully in spite of obloquy, and in the end conquered, as truth always will conquer. Their influence in this reformation was soon felt and began to permeate other countries, especially Germany and Scandinavia. Connolly, a worthy successor of Yuke, did much by his pen and example, at Hanwell and other asylums in England, to enlighten the people in the beneficent treatment of the insane. His powerful pen repeated the old story of sorrow and suffering and mental misery. His burning and graphic words roused the long slumbering sympathies of the British people. The cruelties and neglects of over 2,500 years were put in juxtaposition with the needs of a benevolent Christianity. The shadows from the dark mountains looked the more sombre in the light of that "charity which suffereth long and is kind."

The upward progress of the last half century towards forbearance, pity and intelligent treatment of these brain-afflicted and storm-tossed mortals has yet to be told, and it will bear repeating, as an unanswerable chapter on the evidences of a true and not a venerated semblance of Christianity.

DANIEL CLARK,
Medical Superintendent.

Asylum for Insane, Toronto.

NOT KNOWING.

I SEE not a step before me,
As I tread on another year ;
But the past is in God's keeping,
The future His mercy shall clear ;
And what looks dark in the distance
May brighten as I draw near.

Perhaps the dreaded future
Is less bitter than I think ;
The Lord may sweeten the waters
Before I stoop to drink ;
Or, if Marah must be Marah,
He will stand beside the brink.

O, restful, blissful ignorance !
'Tis blessed not to know ;
It stills me with the mighty arms
That will not let me go ;
And hushes my soul to rest
On the bosom which loves me so.

So I go on not knowing ;
I would not if I might ;
I would rather walk in the dark with God
Than go alone in the light—
I would rather walk with Him by faith,
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose ;
Yet I never had a sorrow
But what the dear Lord knows ;
So I send the coming tears back
With the whispered words, " He knows."

THE UNPUBLISHED CORRESPONDENCE OF THE COLONIAL SOCIETY.

THAT the Churches in Scotland grossly neglected the Scotch emigrants in Canada, and for many years prior to 1828 left them to die, is one of the things we still regret and from which, in Western Canada, we have never recovered. The Colonial Correspondence is one succession of warnings and appeals—appeals for assistance and warnings against delay or neglect. The assistance rendered was long delayed—too long for the good of our Church. Had the Church of Scotland and the Secession Churches done anything like their duty by their expatriated countrymen, we would not to-day hear so many prominent members of other denominations confess that their first lessons in theology were from the Shorter Catechism. That other sects and Churches took advantage of and profited by this neglect—that Methodism thus received much of its bone and sinew—that the “golden arguments” of Episcopacy prevailed too often—these things are matters of history. One of the great hindrances to the growth of Presbyterianism, as revealed in this Correspondence, was the presumption and intolerance of the Church of England. The struggle of ministers of the Kirk for their undeniable rights against the Episcopal Church and the dominant political party which favored Episcopacy, is the burden of many letters. Men who loved the Scottish Church and cherished the religion of their fathers as a unalienable birthright, were not overawed by a pretentious “historic episcopate,” and cared little for a liturgy, however excellent its composition, that had no share in their previous associations. One correspondent expresses the feelings of many towards the English liturgy: “It does not and it cannot awaken in our hearts the feelings which our Scottish worship calls up. The plant may be fine, but it is an exotic; its fragrance may be faultless, but it is strange. It stands unconnected with a single recollection; unless, indeed, it be this, that our forefathers were persecuted for rejecting it.”

The conduct of the English Church in the matter of government grants and Clergy Reserves, and in the undisguised at-

tempt to control the education of the country—it is better, perhaps, that the face of this picture be turned to the wall. But we do not forget that the picture is there. That Church, because, perhaps, she “trusted in princes” and “leaned on the arm of the flesh,” has since lost prestige; and so, from external influences, as well as internal reform, while exclusive yet, is less intolerant. Within the past half century a mighty change has come over the Church of England in Canada, unless, indeed, there be much written between the lines of her present professions of attachment and desire for union.

One of the most valuable of the Society's correspondents was Wm. Morris, Esq., M.P. for Lanark, father of Hon. Alex. Morris, Toronto. His first letter had to do with the appointment of a minister to Perth. The second was as follows:—

HOUSE OF ASSEMBLY, *York, 9th Feby, 1830.*

DEAR SIR,—I had the pleasure of addressing you in November last on the subject of the congregation at Lanark, and at the same time I stated the disappointment which was felt at Perth in consequence of Mr. Scott not having come out according to engagement. Five of the stations which have promises of a share of the public money are still vacant. One of them, Bytown, I understand is to be supplied immediately by Mr. Crookshank, and the inhabitants of the remaining four, viz, Perth, Guelph, Belleville and Esquesing, look to your Society for a minister in the spring, and I hope they will not be disappointed. What will become of many other congregations situated as Lanark is, I cannot tell, unless the Government at home see fit to make further provision for the Scotch clergy in this Province, which we have a right to expect from the great quantity of Clergy Reserves sold during the past year. I hope the General Assembly will urge the claim at an early period.

The congregation at Belleville have entered into contracts for the erection of a church early in the season, and I am requested by James Samson, Esquire, a member of the legislature and one of the trustees of the Belleville church, to solicit your kind services in selecting a clergyman for that place. Mr. Samson, whose statement I assure you may be relied on to the fullest extent, says that the trustees will engage to pay their minister £100 in addition to the public allowance which you know is at present £60. Faithfully yours,

REV. DR. WELSH, *Glasgow.*

W. MORRIS.

Something of the kind of work done may be learned from the following:—

ESQUESING, *Feb. 27th, 1830.*

REV'D SIR,—As I have been a humble laborer in the same cause in these parts for four years, I take the liberty of introducing myself to your notice. My vocation here has been a teacher in the common

schools, and I have also been assiduously engaged in the formation and carrying on of Sabbath schools. In this I have succeeded beyond my expectations and have been endeavoring for the past nine months to accomplish the organization of a "Presbyterian Sabbath School Union." I will now inform you of what I have done in the Home and Gore districts. District of Scarboro—established a S. school in 1826—well received by the people—flourished nearly twelve months—from 25 to 45 attended regularly. Township of W. Gwillimbury—reorganized and planted two S. schools in 1827 which are still doing well—one of the schools increased from 20 to 60 scholars. Tp. of Whitechurch—established a S. school in 1828—increased from 15 to 40 scholars. Esquesing Tp.—reorganized a S. school in 1828—increased from 34 to 80 scholars. Guelph—1829, Visited a school, tried to reanimate it and invited the Catholics to send their children. Caledon Tp.—reorganized a S. school in 1829—visited it three times—doing well—increased from 25 to 40 scholars.

All the above places are Presbyterian congregations except Whitechurch, and all schools are founded and conducted on the principles of the Church of Scotland. They have no regular pastor except in Scarboro' where the Rev. Mr. Jenkins supplies once a fortnight. . . . Mr. Miles, of Richmond Hill has conducted a large S. school at his own expense for eight or nine years. His father gave land for supporting a Presbyterian church, and there is an excellent church supplied once a fortnight by the Rev. Mr. Jenkins. . . .

JOHN CARRUTHERS.

Rev. Robert McGill, D.D., came to Canada in 1829 and took charge of Niagara where he remained until 1845 when he was translated to Montreal to succeed Dr. Black as minister of St. Paul's church. He was a man of rare intellectual gifts, and rendered important service in the struggle against Dr. Strachan's party. The following are extracts from his first letter to Rev. Dr. Welsh, Glasgow.

NIAGARA, U. C., *6th April, 1830.*

. . . . The Presbyterians are more numerous even here where an English church has existed and regular service been performed for thirty five years, although the Presbyterians can hardly be said to have had either. Indeed several most respectable people have been induced to become Episcopalians merely because there was no other place of worship in Niagara, and the Episcopal minister baptized their children, buried their dead, etc., without asking any questions. A still stronger inducement to those who are not deeply interested in religion is that the Episcopalians have not to contribute anything towards the support of their minister, his stipend, £300 stg., being paid for them. . . . The Society is, I presume, informed that Mr. Ross and all other preachers whom they send out on their bounty to this province will not receive the government allowance. The £750 placed at the Governor's disposal for the benefit of our Church is now exhausted. . . . It gives me

very great pleasure to inform you that £700 or upwards has been subscribed at York, the capital of the province (thirty miles distant), for building a Scotch church. . . . York is the seat of government. It contains an Episcopal church with several learned Doctors from Oxford to preach in it who have been long striving by every *honest means* to prop up their cause, and as the Governor and dependants are generally Episcopalians, that creed has become fashionable even among certain wealthy Scotchmen who have been overcome by Dr. Strachan's golden arguments. Our minister will have to fight his way, and to do it successfully he ought to possess, along with other gratifications, as much of "the wisdom of the serpent" as usually falls to the lot of man. . . . Last week the Governor assigned to me an office never before given to any but an Episcopal minister—to examine into the qualification of the master of the Niagara District school. This is proof perhaps of the increasing liberality on the part of the government. Episcopalian influence, however, prevails at York, and we shall obtain no favour that they can induce our liberal and popular Governor to withhold. We owe our weight to our connection with the Church at home

. . . . I would recommend to your attention the House of Commons' report. The points which I think you ought to consider are—the Clergy Reserves—an increase of the £750—the establishment of a Professor of Divinity in the University at York—and the recognition of our clergy here as a branch of the National Church. . . .

ROBERT MCGILL.

Missionary.

A MANITOBA MISSION FIELD.

IT is the highest tribute to a story's worth that it stands retelling. Of none can this be more truly said than the simple story of the Cross, with which our theme, though frequently touched on before, is so closely connected that it may not prove wholly uninteresting.

Leaving behind us, not without a feeling of regret, Toronto, city of noble churches, we pass rapidly northward through the silent night. Day-dawn finds us at the picturesque town of North Bay, on Lake Nipissing, where we "change cars," and speed along the iron bands which bind this Canada of ours from sea to sea. In this desolate region of Algoma, and in Muskoka, through which we have passed, the banner of the Cross has for many years been nobly upheld by members of our Society, making the wilderness to rejoice. We wind along the base of towering cliffs that limit the waves of Lake Superior, over deep ravines and through deep cuttings until we reach Port Arthur. On we go beside the rushing Kaministiquia for miles, and up its beautiful valley,—through the long tunnel of the night lit up by the fairest of full-orbed moons, when morning at length reveals to us the prairie. We enter the prairie metropolis, and view with wonder and admiration what a few brief years have done for the old trading port. Where stood the Indian wigwam, and where ran the Indian trail, there are now substantial warehouses, beautiful homes, splendid public buildings, and broad paved streets.

But the rapid development of Winnipeg is but an index of the change which has taken place over the whole country. Cities, towns (village is an obsolete word in Manitoba), and settlers' houses are dotted over the whole land, which consists mainly of rolling prairie, bush and bluff. The climate, during the summer at least, is most beautiful and enjoyable. In fact as soon as one enters the country he feels as though a new element had entered

into his being, making him to walk with a more buoyant step and think with a clearer head. Seldom do the clouds for a whole day obscure the sunlight, and though it is sometimes very warm during the day, it is always cool at night. The natural resources of the country are great—the soil admirably adapted for the growing of wheat and other grains—numerous rivers and streams—wood and coal—plenty of fine pasturage, and an abundance of fish and wild game. The zoology of the country comprises principally the coyote, badger, gopher, musquito, flying-ant, and, last but not least, either in number or fierceness, what the people euphemistically term “one thing and another.”

Has there been any development religiously? We have but to glance at the progress of our Church in Manitoba and the North-West for the last five years for answer. Instead of 129 congregations and mission stations in 1882, there are now over 389. The increase in the number of families has been 2,959, while the number of communicants has increased 4,268. Nineteen manse-buildings and eighty churches have been added in this short time.

But that we may get a closer view of the country, the people, and the manner in which the Master's work is carried on among them, let me at once introduce you to Riverside, where it was my privilege to labor for our Society during the past two summers. It lies almost in the centre of what is called the garden of Manitoba, 150 miles south-west of Winnipeg, and 30 miles south of Brandon, comprising mainly six townships, each six miles square. We find within it almost every variety of Manitoba scenery. To get a better view of it, let us mount our shaggy-nappies and take a canter over the prairie. It is the beginning of May, and all nature is awaking from winter-slumber. The delicate blue crocuses are peeping out from their feathery coats in every direction. We make for the range of hills which seems but a mile or so away, but which is really four or five. The trail winds past some settlers' homes, and along broad acres of upturned soil, but lately sown with grain, reminding us that we too must have our seed of the kingdom early planted, that we may expect a harvest. The plain becomes, if anything, more level, and the budding poplars come more clearly into view. Soon the trail is bounded on one side by an ever-deepening

ravine, while the line of trees on the other draws ever nearer. In a few moments we are standing upon a single point of land, with a glorious view stretched out beneath us. Behind us is the level prairie. On our right some three or four immense ravines, thickly clad with trees, meet together, and enter the valley—at the bottom a little murmuring stream. On our left the valley side, beautifully wooded, slopes downward from our feet, while further off we catch a glimpse of the rapid-flowing Souris, as it turns northward with its steep and bushy bank in background. Away in front of us lies the beautiful Lang's valley, over a mile in width, shut in on one side by a dense bank of poplar, and on the other by the crouching Tiger Hills, while five miles distant the waters of a little lake sparkle in the sunlight.

The first question which suggests itself to the mind of a student entering upon a mission field is—where shall the *penates* be set up? In my case this was settled, after a long day's travelling in search of suitable quarters, by my accepting the kind offer of a bachelor to share his commodious, though not luxurious, apartments. The house, two stories in height, framed with a side wing, was nicely painted outside, but unpartitioned and unplastered within. We lived up-stairs, which answered for bedroom, workshop, dining-room, study, and several other purposes. It was deservedly named, "Mansion Miscellaneous," afterwards shortened into "manse." I will not enter into any lengthy scientific explanation of how we cooked our meals, washed the dishes (the *bete-noir* of bachelorhood), or kept the floor clean and the house tidy. Suffice it to say, that nine months of such an experience ought to convince anyone, even though he were not a divinity student, that it is not good for man to be alone.

It was rather annoying some Sabbath morning, your partner being away, to be obliged to kill sleep at 7 o'clock, kindle the fire, proceed to prepare a breakfast of potatoes, eggs and coffee, and when all was ready, to become aware, by a side-glance out the window, that your *shag* had pulled up stakes and was away over the prairie. Rushing out (for it will soon be time to start for service), we espy a dark object on the horizon, a mile or so away. It may or may not be Billy, but we give him the benefit of the doubt, and make for it as fast as our legs can carry us.

We're in luck ; it's Billy, and we soon have him home again. But we must appease our appetite this morning by the imagined pleasure of eating that epicure breakfast, for it is after the usual time for starting, and we must not set a bad example by being late.

There are six preaching stations, to which a seventh was added about the middle of last summer, where monthly service was held alternately with one of the others. By taking a trip around each group we can perhaps obtain the best idea of the Sabbath work.

Leaving home about 10 o'clock, the pony jogs along eastward, the rein lying loosely upon his neck. while we glance over and mentally emphasize the heads of discourse. Within a mile or two of the school-house our meditations are rudely disturbed, and we come to a sudden, not to say ignominious, conclusion. Billy finds that he cannot always resist the tendency of gravitation, especially when the rein is slack, and stumbling, gently, but firmly, deposits his burden on the turf. Springing up as quickly as possible to see in which direction his lordship will vanish, we behold him a few feet away watching us with mingled surprise and amusement. We mentally resolve to get even with him some day, and remounting reach our destination—Greenfield—without further mishap. Here between thirty and forty have gathered. The congregation is typical, composed almost wholly of farmers, their wives and children. Coming principally from various parts of Ontario, they are industrious, intelligent to a high degree, and represent several denominations, Presbyterians chiefly, Methodist, Baptist, English Church, and sometimes Roman Catholic. All are comfortably clothed, with a sort of "we're the people" appearance about them. Heartily do they unite in praise of the one Lord, and listen with earnest attention while Christ's ambassador unfolds his message. Service over, all are invited to remain for the S.S., and more than one-half stay. We have only time to take part in the opening exercises, and, with a prayer that the Master may be with them and teach them, we are off for Albion, six miles to the N.-E. On the road a hasty lunch is snatched, for we have scarcely an hour to spare. In the large and comfortable school-house about thirty are awaiting us. We notice that they are mostly young people, and

so endeavor to press upon them the advantage and becomingness of choosing Christ early. We give them no learned discussions about "the men before Adam," Commercial Union, or other wild topic, but Christ's salvation is all our theme. A friendly grasp of the hand as each one passes out, and slinging our satchel across our back we are away to Langvale. The trail leads north-westerly, and coming to the edge of the valley we pause to contemplate its beauty. But there is no time to be poetic, so winding down through the white-barked poplars we ride along at the foot of the thickly-wooded barrens, which forms one side of the valley, and reach the school-house about 5 o'clock. Here we are greeted by some twenty gospel listeners, on whom the responsibility of receiving and following Christ is laid. The quiet remark after service from an unexpected source, "Were all your words addressed specially to me?" and the expressed resolve to live more closely to Christ, serve to remind us that "the wind bloweth where it listeth." In the deepening twilight, the stillness broken only by the plaintive bark of a coyote, we emerge from the valley, and rapidly skim along the trail that leads homeward.

Next Sabbath our route lies westward. The distance to our first station, Pinkham, being nine miles or more, necessitates an earlier start. The congregation is small, averaging about fourteen, sometimes in unfavorable weather sinking to a bare half-dozen. Some perhaps might say, as it has been said, that they would not preach to half a dozen. We always thought it worth while, and enjoyed the services, even though we had to sing solos, for the blessing is where there are even two or three. Heaslip, due west, is reached after a four-mile ride. The attendance is the largest in the field, sometimes reaching to fifty, and a flourishing S.S. is conducted after service, in which we can only spend a few minutes. Northward our pony bears us. The beautiful wild-flowers which bedeck the prairie on every hand teach us a lesson as we hurry on: "If God so clothe the grass of the field," shall He not much more care for us. We ford the river, ascend a double bank of trees and enter the hills beyond. We soon espy on a rising knoll to the north-east our last station—Riverbank. The school-room is comfortably filled. After starting the second psalm we rest our tired voice in the middle of a stanza, and the whole audience does likewise. The stop has been rather sudden, but in the fervor of the new outburst is soon forgotten,

It was our usual custom, the people being isolated by the river, to remain here for a day or two's visiting, but to-night duty calls us home, so leaping into the saddle we are off on our twenty-mile ride. As we approach the river, several miles east of our afternoon crossing, we draw rein on the brow of a hill overlooking the valley, charmed with the picture that lies before us, but more than charmed with the beauty of the sun sinking into his western couch. Who can describe the glory-efluence spread over sky and hill and plain by its cloud-tinting beams. Our thoughts rise upward to the more glorious Sun of Righteousness, and our unspoken petition is that His beams may gladden this goodly land and tinge all souls with His wondrous beauty. Slowly we descend into the valley and cross the rushing river on the old-fashioned ferry that lies half-hidden by the whispering bushes. Up a steep winding roadway cut into the hillside, over a level plateau, and up again through tree and shrub, we issue once more upon the prairie and enjoy the ride in the quiet moonlight. As we travel over this sea of land we reflect upon what has been or might have been done, and seek for greater faith and strength. Eleven o'clock finds us at our door, and, it must be confessed, more than a little tired after our day's work.

But is this all that is being done for this people's spiritual welfare? If it were, then the progress of our Church's work for Christ would be slow indeed. A single service every fortnight were but little for thirsty souls. And what about those who do not avail themselves of even that? Four days a week were generally spent in passing from house to house engaging in religious exercises, and showing the way of life. We are heartily welcomed in the farmers' homes, and soon learn to dispense with unnecessary ceremonies. This constant visiting is required to keep the people from relapsing into that spiritual indifference, the greatest danger in a new country, especially where there is a long involuntary interdict for six months, as in many of the mission fields. Three or four families were all that could be conveniently visited in a day. From the number of invitations to stop for a meal, they must surely have thought, either that we possessed some new patent consumer, or, being a bachelor, never got anything good to eat at home. The bachelor you see whenever you get a chance, whether in the proverbial shanty or out in

the field, it doesn't matter. They are as hearty, industrious and intelligent a lot of young men as could be found anywhere, and this apart from any identification of the writer with them.

Let us glance for a moment into one of the shanties of this, as yet, numerous class. Nothing certainly very æsthetic strikes the eye, except it be a broken cup or two on the single window sill. Bare logs with plastered crevices enclose a floorless space eight feet by twelve, with sloping sod-covered roof. A small home-made table on one side; a bedstead made of poplar poles and packing boxes fitted into one corner, a trunk in another, cook-stove in a third, a shelf for dishes, a paper rack with a few books upon the wall, and an empty nail-keg for a seat. Right welcome are we made to this humble dwelling. A short, general talk, and we read and ponder a portion of the Word, then kneeling over the trunk or by the bedside, we lay bare our hearts before the All-seeing One, that what is vile may be purged away, and what is lacking, supplied. A simple "thank you" cheers us on our way, and after a pressing invitation to spend a night, we bid him a heartfelt adieu.

Are there any results from the work among this people? During the two summers in which work was conducted here under our Society, there has been an addition of twenty-one to the membership, the majority of these professing Christ for the first time. Mission work especially in the west must be personal. A quiet, common-sense, personal appeal is far more effective than any amount of preaching. In the matter of support, the people of Manitoba are a liberal people, when circumstances at all permit of liberality. From less than \$50 three summers ago, in a year of scarcity, the subscriptions in Riverside have risen to over \$350 in this present year of plenty. A similar increase has been noticed in other fields, making it plain that the people are very willing to help themselves in enjoying religious privileges. For the first time in the history of this field, a missionary has been sent for the winter months, thus removing one of the greatest hindrances to mission work. Without the regular preaching of the Word, even warm Christians become cool, and the worldly almost completely indifferent to spiritual things. To avoid this as far as possible is the duty of our Church so largely represented in this new country. This country, great in extent, in material

resources, in physical advantages, only requires for its assured great future, that its people be truly great, which they can become only by building up for themselves true, noble and Christlike characters. And the Presbyterian Church must help them in this by sending competent teachers, men largely endowed with common sense, learned, upright, full of the Holy Ghost. Shall the good work which has but commenced make no further progress? Shall we as a Church, at this critical juncture in the history of the West, call a halt in Home Mission work? If we do, then Manitoba and the North-West must be the first to suffer. Shall we not, whilst in no way lessening our zeal for the spread of the Master's kingdom abroad, see to it that no \$20,000 deficit shall hamper the authorities of our Church in their Home Mission work? The work is great, the people are our own, they look to us for a share of the many spiritual privileges we enjoy. And the time will soon come when, abundantly blessed of God, they will not only be able to help themselves, but join with us in sending assistance to the heathen world. May the banner of the Cross be firmly planted in every part of that great land, and let us share the honor of upholding it. Let us now

“Lift high His royal banner,
It must not suffer loss.”

Knox College.

A. R. BARRON

BRITISH MISSIONS IN AFRICA.

IT is interesting indeed to read the independent witness of a lay traveller as to the efficiency of the African missionary and the success of the work he is pursuing. In the November number of the *Nineteenth Century* is an article by H. H. Johnston, on "British Missions and Missionaries in Africa," which, though rather a caricature in some respects, will well repay perusal. The writer seems to have a strong admiration for a manly, vigorous Christianity, and detests cant. Hence it is he writes in so critical a style. The point of view adopted is one of economy. Be it so; facts are valuable when they concern so vital a question as the evangelization of Africa, whatever source they are derived from and however expressed.

We shall base our résumé on the following sentence taken from the article:—"The fact is, that it takes at least three generations before any clear appreciation of the principles of morality, truth, gratitude and honor can penetrate the intellect and curb the instincts of a negro." Formidable as this fact may seem, it should not be a source of wonder to us; nor should we be disappointed if any apparent lack of success in our foreign mission work among this people presents itself.

The psychological conditions of the human mind are such, that when any particular system of ideas has been ingrained by parental or circumstantial training, it is with great difficulty that these ideas are set aside by the adoption of a new system. This difficulty is much greater when the respective systems are religious; most difficult of all when the one is heathenism and the other the supernatural, the Divine religion—Christianity.

What has been said of the negro may be illustrated by reference to a case by no means exceptional. Here is a family who are not Christians, nor are they atheistic in their views. Father and sons, alike are possessed of powerful intellects, and they apply reason to all matters of religion. The sons have *inherited* from their father (and he perhaps from their grandfather) the strangely materialistic form of thought which characterizes

them, and which makes them reject the Christian religion as, to their way of thinking, entirely out of accord with the dictates of reason. The case is not exactly parallel, but it will serve to show how immense is the undertaking to replace the *fetichism* of the Africans by the religion of Christ.

To establish the Christian religion thoroughly in the hearts of a heathen people, such as the African negro, is *not* to ingraft the ideas, the teachings moral and religious, of that religion into the system of thought peculiar to that phase of heathenism which we find in Africa. It is, on the other hand, to eradicate ultimately the whole system of fetich worship, for the two religions have no element common to both. From their inherent natures they will not coalesce. In the heathen mind partially Christianized, they may seem to present the phenomenon of blending, if we may so express it ; but, to the African who has thoroughly assimilated the truths and principles of the (to him) new religion, the fact must inevitably present itself that his old religion has been entirely abandoned. It is from the partial adoption of the Christian system, while yet in reality saturated with his fetich notions, that the ill success and frequent reversion of the native teacher so often results. With the African the moral and religious has not yet, in his savage state, been definitely distinguished from the social. Hence arises the necessity of the missionary's first civilizing these people before it is possible for him to evangelize them. There is no discouragement, therefore, in the fact, that Mr. Johnston assures us of, viz., that "It is not on the *spread* of Christianity that African missionaries can at present base their claims to our gratitude, respect, or support."

The writer goes on to say: "Judged from a purely Christian point of view, they have not been successful." This may be—probably, from the nature of the case—true. Notwithstanding, the missionary in Africa is doing the work that comes necessarily first to hand. Facts of experience, too, would seem to indicate that he alone can accomplish the work of civilizing a savage people shut out from the advantages of mixing and associating with civilized tribes or nations. "It is a force (the united force of the British Protestant missionary societies) which, in the past, despite many errors of judgment and foolish prejudices, (has) effected greater changes for the better in the condition of savage

Africa than armies and navies, conferences and treatises, have yet done ;” or, as Mr. Johnston in effect admits,—can do. The missionary introduces Christianity, an entirely new system of ideas, to the Africans. They do not embrace it ; but it affects them. A generation passes and they have made some of the new ideas their own ; another generation or two, and the African will not only be civilized, but also Christianized. Such a revolution has before now been accomplished by the Divine religion of Christ, so well adapted to the soul-cravings of man ; for have not Greek and Roman mythology long since given place to it in the onward march of civilization ?

“ When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals.”

Knov College.

T. NATTRESS.

MISSIONARY PROBLEMS IN INDIA.

IN a recent number of the *Andover Review*, the Rev. Edward A. Lawrence gives an elaborate and valuable article on this subject. As it deals with questions of importance to our Church we reproduce the article condensed by Rev. Dr. J. M. Sherwood of the *Missionary Review*. Written by one on the ground, and in an intelligent and impartial spirit, his views and statements are entitled to respectful consideration.

The Problems here discussed are, I. Mission Co-operation ;
 II. What shall be the Treatment of Converted Polygamists ?
 III. Who shall be employed as Teachers in Mission Schools ?
 IV. Instantaneous Baptism.

I.—MISSION CO-OPERATION.

The organized union of different mission societies, which happily exists in Japan, and in Amoy, China, has not yet extended to India. Still there is no division or bitterness of feeling. In the main, the field of the several societies is well defined and generally respected. The Irish Presbyterians occupy Rajputana, the American Methodists, Oudh and Rohilcund ; the American

Presbyterians labor in the Punjab side by side, and on friendly terms with the Church Missionary Society ; while the American United Presbyterians, alike in Egypt and the Punjab north of the Lahore, are fortunate in being almost without competitors. In the south, the Lutheran Missionary Society in Trevancore, and the Church Missionary Society in Tinnevely, amiably divide the end of the Cape. The bounds of the Madura Mission of the American Board have been settled by agreement with the Society for the Propagation of the Gospel, dividing the field between them. In Madras, Calcutta, and Bombay, and in a few other places, there are Monthly Mission Confederacies, where members of most of the missions gather for paternal intercourse and discussion. While the general Mission Conferences, like that of the Punjab, or of the whole country, held decennially—the last at Calcutta, 1883—have gone far to prove to the heathen world that Protestants are really united in spirit and aim.

The Presbyterian family take the lead in the movement for organic union. For years past, the Dutch Reformed, the American, Scotch and Irish Presbyterians, have met in a general alliance, seeking to accomplish in India what has been done in Japan. At their last meeting in Bombay, committees were appointed to press forward the work of union, and it was decided to establish a periodical for that purpose.

The evils of sectarianism are nowhere so serious as in great heathen cities, where missions compete, and sometimes conflict, one with another. The natives fancy the divisions greater than they are, and the converts sigh for a national church, and complain of the burdens imposed by reason of differences.

The City Evangelization problem, which astounds and confounds the Church at home, is pressing heavily on the Church in heathen cities. Says Mr. Lawrence :

“ It is difficult and painful to express my disappointment with most features of mission operations in the Presidency cities of India. The educational work, indeed, is excellent ; in some cases, unequalled. The Christian College in Madras, at the head of which is Dr. Millet of the Scotch Presbyterian Church, may well rank as the best institution of learning in India. But other forms of work languish. Not only that : in many cases the fat school-kine have swallowed up the lean evangelistic kine, and there is an

actual famine of God's preached Word for the heathen. One great reason for this neglect of important branches of work, one explanation of the weakness or restlessness of the native churches in these cities, and of the fact that in the three where so many societies concentrate there is but one native church which is strictly self-supporting—the Congregational Church in Bombay—is to be found in the rivalries and confusions of sectarianism.

"In Calcutta, matters are still worse. The Bengali Christians have able and fluent leaders among them, some of whom show their sincerity by great labors and self-denial. Several are successful lawyers or government officials, who devote their spare time to gospel work, or even take charge of some church. One of these laymen has just been ordained to the preaching office by the Presbytery of the Scotch Free Church Mission."

But the question of lay baptism is exciting earnest attention. A test case has been brought for trial before the Presbytery of the Free Church of Scotland, but not yet decided. Even such men as Ram Chandra Bose, well known in this country, favor lay administration of the sacraments.

"It is plain that some change in these city missions is needed before these great centres will become centres of Christianity. It is equally plain that we cannot expect to stereotype and perpetuate in the Eastern church the divisions which mark the Western church. The selfish desire of any mission board to keep its work intact and not be swallowed up in a great union movement should be rebuked by Christians of every denomination, and the dangers of disorder and license should be checked by earnest sympathy with the aspirations of the native Christians on one side, and by earnest co-operation between all mission bodies on the other."

II.—THE TREATMENT OF CONVERTED POLYGAMISTS.

To us in the home field, this question seems very simple, but in India, and on other mission fields, it is a complicated and knotty problem.

"The opinion of missionaries on this subject is much divided, and the matter has been discussed at various conferences. An excellent statement of both sides of the question is made in the *Indian Evangelical Review* of April, 1886, by Rev. J. J. Lucas,

who has taken pains to inform himself of the opinions of many leading missionaries. My own impression, formed from conversation with a large number is, that a majority of the missionaries in India, especially of those longest in the field, would decline to advise a man to dismiss one of two wives, and that many of them would baptise him, in that state, while protesting against polygamy as unchristian. The Madura Mission not long ago decided to baptise converted polygamists who had acted in ignorance of Christian ideas, in cases where there was no way of separation without injustice. Of this decision the American Board has expressed its disapproval. But Mr. Jones, of that mission, avows the belief that the policy of refusing baptism to such candidates must in time be reversed."

To over sixty representatives of different missions, Mr. Lucas sent the following question: "Would you, under any circumstances, baptize a convert with more than one wife, allowing him to retain his wives?" And an *affirmative* answer was received from the great majority.

Yet, Mr. Lucas himself opposes baptism in such a case, because of the apparent sanction given to polygamy, the temptation laid in the way of inquirers, the formation of two classes of Christians within the church, and the injury done to the church itself. Yet he would not ask the husband to put away either wife, but he would say, "Wait. Your first outward step towards Christ must not be marred by a cruel wrong and a flagrant injustice. Wait, holding fast your faith, and time will bring a change." And still he admits that the majority of missionaries, if left free to act, would go further than this, though leaving much to be determined by the circumstances of each case. Mr. Lawrence was assured by old missionaries, that their opinions in this regard had been changed by long experience on the field.

III.—WHO SHALL BE EMPLOYED AS TEACHERS IN MISSION SCHOOLS.

Great trouble and perplexity are experienced in this matter. Hindus are hostile to the work of missions, actively so less perhaps than formerly, but have still to be carefully watched. Mr. Lawrence relates his experience in addressing a school of boys and girls in Bombay. He was obliged to use a Hindu teacher as interpreter. He spoke of the evils of idolatry, of the position of

women, and of what each member of the school should do in opposing these evils. To his surprise he afterward found that the interpreter had added his own comments: to his words about idolatry he had added the remark that these were the sentiments of the speaker, not his own. The teacher had to interpose and say emphatically that they were the sentiments of the mission, and should be those of the scholars.

"It is supposed that a Hindu or a Mohammedan, secretly, perhaps, inclined to Christianity, will not do much harm while teaching mathematics or the languages from text-books chosen by the mission. It frequently happens, indeed, that the heathen teacher is himself converted while connected with the school. A Mohammedan boy in a school in Bombay came recently under the favorable notice of a government inspector, who, in commending him, expressed his purpose to find a place for him to teach. The boy left the school and was not seen there again. On being questioned as to the cause of his leaving, he said he was afraid he should be made a teacher, and if he became a teacher, that meant becoming a Christian. But it is gratifying to find that the number of Christian teachers is constantly increasing, while that of non-Christian is constantly decreasing. In 1871 of 4,201 native male teachers in the mission schools, 2,206 were Hindus or Mohammedans. In 1887, of 5,462 were non-Christians. A much greater reduction may be expected during the present decade."

If only Christian teachers are employed, many schools must close, and the instruction given in others be far less efficient than now. The aim therefore is to secure at least a Christian head master or mistress, and Christians for religious instruction, while other positions are filled with Christian teachers as fast as practicable.

But for the present, Hindu teachers in part are inevitable. None desire more than the missionaries themselves to supersede them entirely, and none will so rejoice when a sufficiency of competent Christian teachers can be had. And to this end, says Mr. Lawrence:

"Nothing can serve better than the Normal schools in charge of the Society for Vernacular Christian Education. In its excellent institutions which I visited in Dindigul, in South India, and in Ahmednagar, in West India, it receives to be trained as teach-

ers Christian young men sent by any mission. And to the missions of the American Board it has furnished many of the best teachers in their employ. One of the greatest needs of India is devoted, well-trained Christian teachers, and anything which can increase their number is worthy of all the aid that can be given."

IV. INSTANTANEOUS BAPTISM.

This question has assumed prominence and importance largely by the remarkable conversions attending the preaching of Rev. Mr. Knowles, an English missionary, and his colleagues of the North India M. E. Conference, at the Hindu festivals. Mr. Knowles holds some peculiar views as to the gift of the Holy Spirit, on condition of faith, which leads him to press an immediate decision upon his hearers at these religious gatherings of the Hindus. All who come forward and publicly declare their belief in Jesus Christ as their Saviour, he will baptize at once, taking their names and homes, and seeking to follow up the work thus begun. Hence the number of baptisms made of those who up to that hour were Hindus in full caste relations, is very large.

The same question is pressed in the Punjab, where the American United Presbyterian Mission has been very successful. Whole villages have come to Christ, and called for immediate baptism, and the United Presbyterian missionaries have granted it, with admission to the church. The Methodists defer such admission, and the Church Missionary Society prefers, as a rule, not to grant immediate baptism.

There are serious objections against this policy. Many hearing the gospel for the first time get no just idea of its requirements. Their conversion to Christianity is liable to be so only in name and form. The danger is of getting into the mission churches a mass of Hinduism in reality, under the outward rites of Christianity, to say nothing of the scandal which their relapse into their old faith would bring upon the Christian life and faith. The evils of such a hasty admission into the church-membership without due consideration and teaching are serious and damaging, even in Christian lands, and where public sentiment is comparatively strong and on the right side. What must they be in heathen lands, and even in India, where the church is feeble, and public sentiment for the most part hostile?

“ In reply, it is urged that Christ has made distinct promises to those who are not ashamed to confess Him ; that when this is done publicly, and with public explanation of the preacher, the Church may claim the fulfilment of the promise. It is true, moreover, that Hindus universally attach great importance to Christian baptism, regarding it as a decisive act, which involves the breaking of caste and excommunication. If any one goes so far as to take this step, so important in his own eyes, why should he not be baptized, followed up, instructed, and, at the proper time, received into the Church ? And is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach but a few at a time, and may draw men away from Christ instead of towards Him, but by conversion, with instantaneous baptism to seal the act, followed by subsequent training in Christ ? If the conversion of Indians occurs by masses, instead of as individuals, must it not be in some such manner, the old barriers giving way suddenly, and great bodies of the people becoming disciples of Christ while ignorant of Him except as their Saviour ? ”

There is great force and pertinence in these questions. Experience must, in the main, settle the matter in India, and in other mission fields. It is admitted, by the best informed, that very many of the Hindus acknowledge the truth of Christianity, and are looking for a widespread movement among their people. Immense and rapid changes are the order of Providence all over the Heathen, Pagan and Mohammedan world. It seems morally certain that only by some grand mass rising can India ever be brought to Christ. “ For, of the majority of Hindus, even more than of other peoples, it is true that, like Wadsworth's clouds, ' they must move all together, if they move at all.' ”

Editorial.

LECTURES AND READING.

THERE are two principal sources from which a student gains the knowledge he requires. These are the lectures given by the College Faculty and books. Since the special business of the student is to gain knowledge in various departments, it follows that his time must be devoted in due proportion to attendance on lectures and reading. We need not here emphasize what ought to be perfectly obvious, that nothing, however good in itself, is a duty which interferes with regular class attendance and private study.

While it is true that the student's special work is found in the two occupations indicated above, it is no less true that neither of these occupations should trench on time that ought to be devoted to the other. It is a mistake for the average student to despise and neglect the aid furnished by able and painstaking lecturers. It is no less a mistake for him to give up so much of his time to attendance upon lectures that he has not enough left for solitary study.

It is obvious, then, that affairs ought to be so arranged in Knox College, or in any other college, that its students may be able to give due attendance upon lectures in the various subjects of the curriculum without crowding their private study into too short a time. They need the lectures that they may be trained in principles which govern acquisition and investigation. Not less useful to them will be the application by themselves of those principles in acquiring or investigating.

Keeping these facts in view, it has seemed to some that there is a tendency in Knox College to increase the number of lectures until a comparatively small portion of the time of each day is left for study. During a considerable part of last term, most men had five lectures a day. When we remember that the average man is not able for more than about eight hours of continuous intellectual effort a day, it does seem that men who desire to do a fair amount of reading each day, complain justly of the proportionately large share of the day which must be given to attendance on lectures. Of course it is only the complaints of reading men that are worth listening to. Lazy men's grumbling no one heeds. We venture most respectfully to suggest to the authorities

that it is worth considering, whether the constant increase in the number of lectures has not a tendency to encourage men to rely too much on the aid given by teachers, and too little upon their own powers. We are sure that none would regret such a result more than the college authorities themselves.

“THE HITCH IS WITH THE PASTORS.”

WHY is there a deficit in the Home Mission Fund? Is it because our people are poor or illiberal? It is not. The money is in the Church, otherwise Principal Grant could not have raised, in one season, a quarter of a million for Queen's College. And the people would contribute for missionary purposes if they knew the state of the funds. But they do not know. Their ministers have not given them the facts. Therefore the people are not wholly responsible for the present crisis, nor for the consequent failure, if it ends in failure. As old Dr. Duff used to say, “The hitch is with the *pastors*.”

Very little was known about the deficit until Dr. Cochrane's article on the “Home Mission Outlook” appeared in the November MONTHLY. Since then the Church papers have taken the matter up and it has been talked about a little. Dr. Cochrane put the alternatives more clearly before the Church. Rev. James Robertson shewed that retrenchment means disaster, and in the *Presbyterian Review* for January 5th gives a detailed statement that should be read by every minister and member of the Church. But all this in the papers. What have the pastors done? Many of them have been keeping the country straight on social and political questions at the expense of the work of the Church. Talk to very many of their most intelligent members about the “crisis” in politics and they know all about it. But the “crisis” in Home Missions—they have never heard of that. Mention the Committee's “determination to retrench,” and they say, “Why do not our ministers tell us about this?” Why indeed!

If the Church is to be saved from the disgrace of retreat, if 2,000 families in the North-west are not to be deprived at a stroke of all Church privileges, if the history of half a century ago, as recorded in the Colonial Correspondence, is not to be repeated, the ministers must take up the work. The Church papers may thunder, but too many people, like too many pastors, confine their reading to the news department. The ministers must study this question until they are thoroughly informed and become impressed with its grave importance. Then let them go to their people, tell them the facts, point out their duty and leave it with them to say whether they have money to contribute to save the Church from disgrace and defeat. The Convenor's statement, “That in more than one of the presbyteries of the Church there are ministers who never speak to their people on the subject of missions, and who refuse to allow other brethren to occupy their pulpits and speak on Home Missions and Augmentation,” cannot be denied. These ministers are responsible for the ignorance and illiberality of their people. “The hitch is with the pastors.”

Here and Away.

SAME to you !

COLLEGE opens on January 10th ; lectures begin on the 11th.

A TELEPHONE is being put in the college and will be ready for use before long.

W. A. MERKLEY, of the University years, has gone to Schreiber, which mission he will supply until next fall.

JOHN MCGILLIVRAY, Cote Ste. Antoine, Montreal, dropped in on us last week. He has quite a settled look.

A COMPLETE set of new files has been placed in the reading room. The papers and magazines will never be out of order any more.

NOTHING whatever is being said about the removal of the college buildings. It is not such an easy matter to raise \$250,000 or \$300,000.

REV. R. Y. THOMSON, has arrived on the scene ready to begin lectures in O. T. Introduction. This session he will deal specially with the Prophetical books.

JUST as the last form of this issue was going to press a Strathroy exchange came to hand with the report of the marriage of Geo. A. McLennan, '87, to Miss Mary Kerr Bryans, of Strathroy.

REV. DR. JOHN HALL, of New York, will preach at the opening of the new Presbyterian church in Parkdale, on Tuesday evening, 24th inst. We congratulate Rev. R. P. MacKay, one of our associate editors, on the growth of the congregation under his pastorate.

To what extent the intemperate friends of Temperance in Toronto, who beheaded all who could not pronounce their shibboleth, are responsible for the defeat of their candidate for the Mayoralty, is a question worth considering. Thousands of men are ready to swing pick and shovel till "this accursed mountain of sorrow" be dug, once and forever, out of the world. But some of them are left-handed.

J. C. TOLMIE, '87, is the lucky man this time. On the 27th ult., he was presented by the congregation of Melville church, Fergus, with a handsome gold watch and chain and an address, as a token of their appreciation of his work in assisting the pastor, Dr Smellie, during the past few months. A watch was just the thing to give Tolmie. We see no reason why he should not be on time especially for the half past seven breakfast, and the nine o'clock lecture.

AT a reception given by the Topp Auxiliary and the Willing Workers of Knox church to Mr. and Mrs. Goforth, Rev. Mr. Parsons, expressed his desire to obtain from the people of Knox church the sum of \$10,000, for the purpose of erecting buildings for the new mission to be founded by Messrs. Goforth and Smith, in Honan, China. Nearly \$4,000 are

subscribed already, and Mr. Parsons is determined to have the entire sum raised before April next. This would set the "College Mission" on a firm foundation at once. We are sure the Alumni will be delighted to hear of this splendid movement.

THE convention committee of the Inter-Seminary Missionary Alliance met in Knox College, on the 3rd inst., to make arrangements for the next meeting of the Alliance in Cobourg in October next. A programme was drafted, including four "Outlook Papers" on India, China, North American Indians and the Papal countries of Europe. Papers on "The Layman in the Foreign Field," "The Unoccupied Fields," "Christian Missions Among the Jews," etc., will be read by members of the Alliance, and addresses will be given by prominent missionary specialists. An effort will be made to secure Dr. A. J. Gordon, of Boston, to give an address.

THE students of Victoria college are standing up for their rights in the matter of remuneration for pulpit work. They contend, and rightly too, that when a student fills an appointment at personal inconvenience to himself he should be fairly remunerated. For a church able to pay its pastor \$750 or \$1,000, to offer him simply his expenses is a disgrace. As we are not interested we might say, "Fight dog, fight bear; My dog isn't there." But we wish to express sympathy with the Victoria students and to hope that they will never let up till they have a law that a student shall receive at least \$5.00 and expenses for filling an appointment. Stick to it and you'll get it.

WE have done enough business for parties living outside of Toronto to start a good Agency in buying all sorts of things, filling appointments, etc. We would like to say in reply to several enquiries about good S. S. Registers, that the simplest, most complete, and altogether the best system of S. S. registering we have yet seen, is that prepared by the Assembly's S. S. Committee, and now being generally used throughout the Church. The system is complete, including Registers for teacher and superintendent, presbytery committee's to Synod and Assembly. These Registers and Records are published by the Presbyterian News Co., Toronto, from whom we have received samples.

"It never rains but it pours" "The dominant feeling spreads." The truth of these and similar sayings is borne out by reports of the spreading of the feeling matrimonial among recent graduates during Christmas vacation. One report reads, "Married—Dec. 27—Rev. J. Argo, Norval, to Miss Bessie A. Wilkie, Toronto." Another, "Married—Rev. John McMillan, Wick, to Miss McDougal, Mariposa." Another refers to the marriage of W. H. Wright, who attended classes in theology last term. Rumor has it that this dominant feeling extended as far as St. Catharines and paralyzed Rev. Angus Robertson, of Calgary, N.W.T. Several undergraduates look as if they had been caught in the rain and forgot to come in.

THE college library is getting a much-needed overhauling; magazines and reviews worth keeping are being bound. The library committee are anxious to have a complete set of all the periodicals published by the different branches of the Church prior to the union of '75, and

would be grateful for assistance from friends who may have copies of these periodicals. Ministers and others who have sets of theological or ecclesiastical magazines which are of little use in a private library, would do good service by communicating with the librarian—J. A. Macdonald—and arranging to have those not already there placed in the college library. There are several numbers of the *British and Foreign*, between '79 and '85, missing.

CANADA has done little in literature and has few literary men. It would be indeed an easy task to count the books that deserve to survive their authors. It is therefore the fashion in some quarters to speak contemptuously of what little work Canadians have done in the field of literature, and to say, "Can any good thing come out of Nazareth?" Others again in their zeal praise all Canadian literary work simply because it is Canadian. A rehash in science or philosophy or political economy is pronounced masterly, original, profound. A birthday book or pocket diary always displays great ability. A sentimental youth writes verses that at once remind us of Browning or Tennyson. The idea is to make up in praise what is lacking in merit. We have only a nest egg, but we'll cackle anyhow.

THESE observations are a kind of preface to remarks this Department is called upon to make about a booklet that fell to its lot because of the review Department's failure to make connections with this number. (A Song of Trust, and other thoughts in verse, by W. P. McKenzie, Toronto: Hart & Company. 1887.) These poems are re-printed from THE MONTHLY and other periodicals, and have been very favorably reviewed in several literary journals. As there is less of poetry in "Here and Away" than there is of sunshine in a green cucumber our safest remark is that the concensus of opinion is strongly in favor of the poems. Because many of them appeared in this magazine we are not called upon to say that they take rank with Browning's best. But we do say that to the extent of our capacity we greatly appreciate them. W. P. has written yards of poetry but there are things he can do better. Therefore he is not a poet. Neither are ninety nine per cent. of the verse-writers. That is no reason, however, why verses such as "A Song of Trust" should not be published. We are beginning to lose our way in this criticism, and advise retreat. Of the mechanical part of the work we can speak in unqualified praise. It is one of the neatest of holiday booklets. W. P. deserves great credit which we give the more gladly because he has been for some time THE MONTHLY's "last minstrel."