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VOL. XVI.

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HUMAN COMPLETENESS : ITS SOURCE.

THE primary and constantly recurrent consideration in the minds of students of every name is the question of human development ; the perfection of our being, and how that may be attained. But especially must this be the chief consideration of theological students, who are professionally engaged with the highest and most ennobling studies in which the human mind can be engrossed. Nor are such debarred by any wrong bias, as slavish deference to some temporarily dominant phase of science or philosophy, or any false delicacy from regarding God as a factor in this problem. The purpose of this paper is to consider how far the words of Paul, the great thinker of the Christian Church, "Ye are complete in Him" are satisfactory and all conclusive. This subject is surely pressed upon us, at a time when so great a number of deaths of the highest and most prominent members of our race have occurred. For, no doubt, at bottom and fundamentally, the best human philosophy is that which construes death most accurately.

We do find in actual experience that nothing created is complete in itself. In other words, everything we discover stands in relations to everything else. Hence the dictum, "If I could explain anything fully I could explain everything." The growth of one single grain of wheat, whether kept along with a mummy or

not, implies former astronomical convulsions, and geological eras. The sea is fed by numberless rivers; the clouds, those super-mundane reservoirs, are fed by evaporation and water-spouts. The fires of the sun too are fed by smaller bodies flying into it, through its great power of attraction when these come within a certain distance, just as the mass of the earth attracts the dislodged apple. Nothing that is finite or created is absolutely perfect. This characteristic belongs to God only. "In Him all fulness dwells." He whom the heaven of heavens cannot contain—the omni-present Jehovah—in whom we live, and move, and have our being, and in whom all things consist; He only is unsearchable, and immeasurably vast and great. "If I ascend up into heaven" says the Psalmist, "thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." What the sea was to this non-maritime Hebrew people before Mercator, the compass, and the age of invention, we can only faintly guess; but if we are to allow anything for inspiration to-day, the very vagueness of their notion of the sea adds to the vastness of this conception. Now having affirmed, or postulated for the present, that God only comprehends all time and space (we do not stop to consider now the notion that the material universe is complete in itself), that He only is infinite and absolute, standing out of all necessary relations; the first and the last, inhabiting eternity; also immanent everywhere yet transcending all things, the significance of Paul's words surely may be felt by us. As we have been made thus great to apprehend His works and ways, and have been endowed with capacity for thoughts that wander through eternity. We have been made greater than the brutes that perish.

"Smiles from reason flow
To brutes denied."

Thrust a bone to a dog, fill a horse's bin with corn, and they are satisfied. Not so man when his lower animal nature has been ministered to. It is only then he begins to realize himself, and to betray a restlessness of desire, surely indicating, however the explanation may be attempted, that he has an alliance somehow with another and higher world. This fact, at least, should predispose us to accept St. Paul's words "Ye are complete in Him," if they will only bear a trustworthy or rational examination.

It is a mere common-place to say that man is a complex being. In order to understand, therefore, the full bearing of such words, we must address ourselves to the consideration of man's diverse nature. Man is first of all physical. His senses are constantly filled with the objects of the external world, with the things we see, and hear, and taste, and smell and handle. We cannot but realize an outer world through one or more of the senses, when we are awake. The blue sky, the green earth, the susurrus of the scented pines, or the melody of singing birds, arrests us. Nor as a physical organism can man exist, any more than the jaguar, independently of material appropriations, and the incorporation of outward substances. The various foods which we take are changed into blood, and by means of this circulating fluid in our veins and arteries nourishment is borne to every part of the body, and constant new supplies are furnished for the loss produced through wasted tissue. Thus muscle and nerve, bone and brain, through the action of the vital principle, are preserved from decay, from death, and from putrefaction, at least for the ordinary measure of the term of human life. This is the law of all living organisms. The seed we cast into the ground takes its proper food as a vegetable organism, or plant, from the soil and rain and atmosphere; so that we have first the blade, then the ear, and the full corn in the ear, the peculiar life-germ determining, as in all cases, the organism, not the organism the life. So it is in the animal kingdom. The herbivora, or carnivora, each as a class, live on their own kind of food. The rock is triturated—reduced by denudation or otherwise—and the dust is made ready to receive the vegetable germ borne on the wings of the wind, it may be across continents or oceans; and nature thus without man's aid produces much for the cattle on a thousand hills, and supports and shelters by food and shade the wonderful fauna of the planet. Whilst man, who has reason in place of instinct, must cultivate and select things suitable and appropriate for the nourishment of the body.

But besides his wants for a bodily organism, man has intellectual needs. We come into the world endowed with the power to acquire knowledge, but ignorant of our element.

"The cygnet finds the water, but the man
Is born in ignorance of his element,
And feels out blind at first."

Or otherwise expressed, "The babe which presses the palm to breast, has never said to itself that this is I." We may agree that there is nothing original in the mind but the power to rationalize. And what various empires and fields of knowledge and enquiry are there? Merely to catalogue the entire sciences in our day would indicate a high degree of knowledge. The mind then is not complete in itself. It seeks truth, whatever is, and verifies all reasons and conclusions. The imagination, indeed, desires to feed upon the vast and wonderful. Man does long for that which is different from that which is commonly experienced day by day. Hence the universal love of romance. For that is but the matured love of stories manifested in children: the adult being but the child grown, which is in this sense the father of the man. Who shall say how much we are indebted to curiosity for fresh knowledge? For, if as Butler says, the imagination is the author of all error, it is also of the greatest assistance in the apprehension and discovery of truth. Man's reason must be satisfied, and especially so by whatever is offered to him as a creed or system of truth. It may be "our little systems have their day," but our systems we must have. The mind craves for reasoned and systematized truth; and only thus is the appetite for knowledge satisfied. Therefore it is that we must canvass the claims of Christianity, and of any other system that we may come to know about by the reason. The principle is too obviously wrong which hinders or condemns the use of private judgment to need remark. We must all make a responsible use of the faculties with which we are endowed. Jesus, whom men take as a teacher, when they shrink from acknowledging His other claims, said to the promiscuous multitude, "Hear and understand." He thus threw back this great responsibility of judging upon each individual, and upon each common member of our species. Man as man we can discern and remark, whilst not undervaluing in the least education, is endowed with wit sufficient for the direction of his practical affairs. Likewise, in respect of the very highest things, wherein we may perceive self-evident principles; and so chiefly in the matter of perceiving what is the right course in life, "the way-faring men, yea fools, shall not err therein." Above all things then we must bring the intellect to bear upon those truths which purport to furnish guiding principles for our future

safety and peace; for true development of our entire being, and for immortal honor, glory and destiny.

The highest part of man's being, however, is his spiritual nature, which comprehends especially conscience, the will, and the emotions. What satisfies man in this respect is goodness, love and absolute rectitude. Was it not Mary Jane Graham who said she would not be saved unless she could be saved in a righteous way. When a man feels wronged, if you offer him gold or anything else material as a healer, he declares this is but to add insult to injury. Nothing can satisfy but proper restitution as, ample apology, or condign punishment. How comes this disregard at such times of all that men commonly hold dear? Surely there is in this a suggestion of something infinite in man, of some resemblance to his Divine maker, in whose likeness morally we are told he has been made. Just as memory may be a proof at once of man's immateriality and immortality. If physiology teaches correctly that every particle of the human organism is changed septennially, it is difficult to account otherwise for a power of memory which stretches backward over more than that term of years, as in the realization of personal identity itself. Or, again, if thought be but a secretion of the brain, and we have merely a succession of sensations, how can perception be explained which implies a power of memory to hold objects of comparison, by means of which alone differentiation in thought is possible? But to descend to the common arena, can man then be satisfied with any fetish, or any idol, tangible or impalpable? He may select a tree that will not rot, choose a cunning workman, and have him with chisel and graving tool fashion a likeness to himself. For here, at least, is a god made after the conceptions of our own heart. As without eternal assistance, no more than water, are we able to rise above our own level. But can man be long satisfied with any idol that has eyes but sees not, ears, but hears not? The history of the Greeks showing their altar to the unknown or forgotten God, and the prevailing scepticism in the Roman republic answer sufficiently. And so must every chimera of the brain, such as that the nebulous mist contains the promise and potency of all things, be ultimately treated.

The proposition which we are considering now is of a different order: 'ye are complete in Him.' Let us examine it. Does this relate to the body? Surely. According to the teaching of our

author, Christ shall change this body of our humiliation and fashion it like unto His glorious body, by the mighty working whereby He is able to subdue all things unto Himself. "It is sown a natural body," he tells us, 'it is raised a spiritual body,' *i.e.*, a body for spiritual uses. He hath indeed abolished death. Nay, as Christ is so shall we be. For our Immanuel has carried with Him into the heavens a resurrected and glorified body. He thus has an alliance with our humanity that shall never be broken. Charles Hodge, on his death-bed, said to a weeping attendant: "To die is to be with the Lord, to be with the Lord is to see the Lord, to see the Lord is to be like the Lord. When he shall appear we shall be like Him, for we shall see Him as He is." Surely we shall be transformed by that vision. We grow like those with whom we are in constant companionship here. And in presence of the holy the lightest and most giddy cannot remain frivolous. How then shall the spiritual body be radiated and glorified by the altered spirit, if now it is true that

"Soul is form and doth the body make?"

The 15th chapter of 1st Corinthians is one of the sublimest in all extant literature. Elsewhere we are told we shall "be clothed upon with our house which is from heaven—that mortality might be swallowed up of life." The bodily tent now wears out, and how quickly. The canvass decays, the cords snap, and the stakes rot. And it must soon be struck, for the place that now knows us shall speedily know us no more for ever. We must go "from sunshine to the sunless land." But the temporal pilgrimage shall end, if apostolic guides are to be taken in eternal glory and immortal triumph. The words of one but recently passed within the veil, have been moulded after such thinkers, "The grave is the great laboratory whence alone the incorruptible, glorious, powerful spiritual product of the Resurrection can emerge." Paul, then, would asseverate ye are physically complete in Him. And our reason guided by all sublunary experience assents to this averment, that either we are corporally complete in Him who said, "I am the life and the resurrection," or else we are hopelessly undone. And, further, that the product of this world is either a gigantic blunder or the most atrocious and horrible crime.

But so, also, intellectually we must take the apostle to mean we are complete in Him. We find only in Him who is the truth,

as well as the life, the highest explanation of all things. We hesitate not to say that it is irrational to think of this universe without presupposing or postulating an intelligent and moral uncaused cause of all things. To use Disrali's words in his *Lothair*: "The brain that teems with illimitable thought will never acknowledge anything less than intelligence as its author." We cannot look to the atom, or that which is infinitely small, as we do to the infinitely great, personal and righteous "I am," as the source of all existence and manifest purpose, and intelligence and personality. The unsophisticated, healthy and normal sense of mankind does not outgrow the axiom *ex nihilo nihil fit*. Now Christ is affirmed to be God. "He is the effulgence of the Father's glory, the express image of His person." Either He is this or He is an imposter; if, now, as all men are agreed, we must exclude the vain and idle notion that He was a fanatic. There is no escape from this dilemma. Nor could he be the best of men, as is equally universally acknowledged—'the holiest among the mighty and the mightiest among the holy'—if in sober and rational judgment He yet laid claim to Divine prerogatives.

But further in the person of Jesus only is the mystery of pain solved. Only in the light which streams from the cross is the enigma of life explained. Nature we cannot deny is "red in tooth and claw." Is not pathos the deepest fact in human experience?

How otherwise can this be explained if not by the new law enunciated from Golgotha, viz; "he that will save his life shall lose it, and he that will lose it for the kingdom of God's sake shall find it?" Only a voluntary self-sacrifice, a dying to live, that like the phoenix we may rise from our ashes, satisfies with an outlook in this direction. And here we may ask, what light can physical science really shed upon this deepest of all problems of living? Even if we knew every possible fact that may ever be discovered in the realm of physical nature, would there then be nothing left to need a mark of interrogation? We can reliably judge how far in certain directions physical science can carry us. So we ask, can astronomy, amidst all her prodigality of worlds, point out the home of our disembodied spirits, or tell us whether there be any such? Can Chemistry, which resolves material substances, tell us whether the soul is immortal? Can Natural History tell us of a Lion of the tribe of Judah, or of any Lamb of God which taketh away the sin

of the world? Can Botany, amidst all the manifold incense-breathing flowers, show us the Plant of Renown? Can Geology, which declares the ages of the rocks, tell us of a Rock of Ages? Can Meteorology which predicts where the storms gather, whisper us where the storms of infinite wrath gather not, or where the storms and showers of Divine vengeance descend not? Thus some men at least are disposed to bring their pride of intellect down to the dust, and to sit at the feet of Jesus in their right mind.

Then, finally, we must apprehend our author to affirm that spiritually we are "complete in Him." There are deep yearnings in the human spirit. Yearnings which nothing material can satisfy or requite. Longings and heart-felt need which not any nor all of our experiences "beneath the glimpses of the moon" can meet. But as we discriminate there is none deeper than the yearning for purity. Is this not so? Sometimes it is expressed in the words: "Wherewithal shall I come before the Lord; will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul?" All sacrifices of the heathen nations but express exoterically this deep and subtle working of the human mind. The ubiquitous altar, maintaining itself throughout the ceaseless ages, but bears testimony to this irrepressible and inextinguishable longing of the human soul. Mankind may be like a blind man groping his way back again to a centre from which in Adam the race has strayed. But this is a fact as certain as any such physical fact as that water flows down a hill, or the speed of the wind any day registered by the anemometer. The Frenchman was right when he said, "I have been made too great if only designed for this world." There is, however, a new hope in Him who has been, beyond the shadow of a shade of doubt, raised again from the dead. Without the fact of an empty tomb, there could have been no Christianity in the world to-day. The Church for time *has* been founded on the rock of an empty sepulchre. But what can fill the big, boundless and mysterious heart of man? We yearn for love, pure, unbounded, changeless love. The late Dr. Adolph Saphir, with a fine insight, remarked, "The eye is not satisfied with light, it seeks another eye." Now it is affirmed, "God is love." And if He has made man for Himself, the heart must be restless till it rests in Him. Here we thank Augustine for his true utterance.

Satisfied with the revelation of the spotless radiance of the Divine holiness we can be. Whilst in the conception of our will at last brought into a state of perfect rectitude and into complete harmony with our heavenly Father's will, we have opened to us a vista of eternal glory and of absolute perfection ; and this could not have been invented either in this nineteenth century or in any other. And in the prospect which is assured, in our palingenesia, and in our being already helped up into a pure and holy life of true resolution and desire, of an endless progress in love, we can rejoice with exultant joy. Apart then from the different forms of criticism, in which yet there is safety, as every new set of opinions must again be reviewed and criticized, we see what grounds we have for our faith. Do we hear of anything of this kind elsewhere or in other halls than those of the Christian Church or Christian seminary? May this knowledge inspire us to do what in us lies to give the Gospel to men wherever found, whether in the remote islands of the sea, or in far-distant Sinim, until all shall say : " Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways thou King of saints. Who shall not fear Thee, O Lord, and glorify thy name? for Thou only art holy."

T. L. TURNBULL.

Oncida.

DE MORTE BEATA.

I THINK, when Death's irrevocable touch
 Shall find this heart and bid its fevers die,
 I shall not meet him with brave words, nor sigh,
 As others do, " Alas, I lose so much !"
 Nor shall I grasp, as drowning men will clutch
 A fellow struggler, some friend standing by,
 And drag from sorrow—O base tyranny !—
 The frantic vows which mourners make for such.
 Rather, O Death,—who dost in silence lay
 Upon our babbling lips thy potent kiss,
 To quiet us, and soothe life's last fierce pain,—
 Thy strong, strange love-touch I would meet again
 With speechless passion, with responsive bliss,
 And give thee all I have, thy love to pay.

Theodore C. Williams.

PRINCIPAL JOHN CAIRNS, D.D., LL.D.

IT is needless after the many notices in newspapers and magazines to give a detailed account of the life of Principal Cairns. I shall content myself with giving a brief sketch that may to some extent reveal the man and his character to those who never enjoyed the pleasure of meeting him. If the description is found to be over partial, which I shall do my best to prevent, my excuse is that I was one of his students, and to know Cairns was not only to admire him, but to love him.

No one who ever saw Principal Cairns in the pulpit or on the platform could ever forget him—the great form, massive and rugged as his own hills; the long arms and strong hands that swept the air, keeping time to his impassioned peroration; the grand head, crowned with its silver hair; the face wrinkled with the laborious study of over half a century; the kindly eyes that looked a benediction on every one; and the full, deep voice, that rolled through the largest hall like an organ note.

The dominant note of his eloquence was earnestness. Beautifully-turned phrases, sparkling epigrams and poetical fancies had little to do with its power. That came from his thorough grasp of the truth; his keen, logical mind; the humorous though ponderous expression of his thought; and the unbroken, resistless advance of his argument suffused with the intensity of his spirituality and of his purpose. The peroration was a true climax. There the whole thought of his discourse was concentrated and crystallized. The hearer was not only shown the heights to which he had been brought, but from thence were opened out paths to loftier attainments. It was all done in one or two huge involved sentences that laboured on past parenthesis after parenthesis, through clause after clause, baffling the mind to analyse at the moment, yet clear in meaning and telling in effect, till the often expected and ever delayed close came at last, leaving the hearer with a sense of conviction and of triumph—not unmingled sometimes with a slight exultation that Cairns had come safely through. Behind the earnestness lay a tenderness that the hearers

felt thrilling them as if it pleaded with them personally, and as if the heart of this man was carrying a great sorrow for the burdens they had to bear. There was a gentleness and a tenderness in his manner that reached and won the sympathies of all.

Principal Cairns was a great preacher because he was a great scholar. Listening to him one felt that here was a man who spoke whereof he knew. He had gone down to the foundation of things and examined them with a microscope. At college he carried off the highest honours in Classics and Philosophy. Professors, as well as students, admired his genius and honoured the man. Success lay open to him in any department he might choose to select. Many hoped that he would devote himself to philosophy. But to Cairns speculative philosophy was not an end in itself. It was only the instrument to test more surely his moral studies, and an arsenal from which to draw weapons for the defence of his faith. He kept true to his first love, and entered the ministry. But throughout all his ministry, although his pastoral work was arduous, he was still the laborious student. If he could do with four hours sleep instead of six he congratulated himself. Ten years after his settlement in Berwick he proved his prowess in the intellectual arena in a battle of the philosophic schools for the Chair of Logic in Edinburgh University. Cairns gained the battle for the School of Hamilton against Ferrier of St. Andrew's. He himself might have held either of the Chairs in the University, but they had no attraction for him. Retiring as he was, his fame was over the whole country. Calls came from every quarter, but it was only when his own Church called him to their Theological Hall that he would consent to leave Berwick. As a professor he was as laborious as ever in his studies. At six a.m. he would be up, preparing his work for his classes. Nothing bearing on his subject seemed to escape his sight, and scarcely anything escaped his memory. Humble would be his apology if he forgot a date. He was a good linguist. He was perfectly at home in the Hebrew Bible, and almost invariably used the Hebrew Psalms at Church on the Sabbath. He was thoroughly acquainted with German theological literature, both evangelical and rationalistic. In order to give us a few lectures on Mohammedanism, he studied Arabic and read the Koran in the original. When beginning this study, he chanced to be assisting a friend of mine at Communion

services. Early on the first morning after his arrival the servant came saying that she thought the Principal must be ill, he was walking about groaning. On going to the room door, my friend heard the sounds, and, knocking, asked if there was anything wrong. "No, no," said Cairns, as he appeared, his great laugh shaking his whole frame, "I was just trying to get the right sound of an Arabic vowel." A summer or two after this, he went over to Holland and learned Dutch within a fortnight. He wasted no time, yet he always seemed at everyone's disposal. As he was not accustomed to read novels, he had probably more opportunity than most for serious studies. In his later years he was studying Egyptology and Assyriology. Everything bearing on his life-work was a field for his research. It was typical of the man, that on one occasion, wearied with a Sabbath's work, and having overslept on Monday morning, he was heard chiding himself: "Go to the ant, thou sluggard! Go to the ant, thou sluggard!"

This incomparable assiduity of our Principal was in one respect a grief to us as students. The "bones" of his original lectures were as deeply buried under the accretions of years as ever was Nineveh by centuries of shifting sands; and we were wont to think our task of excavation as hard as Layard ever had. There were none who were not ready to maintain that these outlines were magnificent, and a perfect arsenal from which the Christian apologist might draw; but I am afraid some had only tradition as authority for their statements. Yet, though sometimes we could not see the wood for trees, as soon as the conclusion was reached, every ear was strained to catch the least word, and there was breathless silence as he summed up in triumphant vindication of the Faith—a silence usually broken at the close by a round of applause. The one fault that we had to find was, perhaps, that too great a proportion of the lectures bore on points of controversy that had long been settled.

I have no space to speak of his public services. He was an enthusiastic temperance advocate. He was among those who originated the movement for the union of the Free and the United Presbyterian Churches in Scotland. Lord Ardmillan said that he longed for union if it were but to be in one Church with John Cairns. He was chairman of the committee that framed the

Declaratory Act of 1879. He was one of the foremost in the Revival movement during Mr. Moody's first visit, preaching Christ in the streets of Berwick, or dealing personally with the anxious at after-meetings. Some of the grandest of his speeches were delivered on the Disestablishment Controversy. If a minister wished someone to open a new church, or to preach at an anniversary, or to raise a special collection, he sent first of all for Principal Cairns; and the Principal was almost sure to go, if he were not otherwise engaged.

In his death there passed away not only one of the ablest men, but also one of the most Christ-like characters of our age. By those who knew him, he will be remembered as the man, rather than as the scholar. His personality overshadowed his ability, great even as that was. He was so much the servant of all in his own land, of the peasant as well as of the schoolman, that men had towards him none of that suspicion or fear that is often felt towards cleverness and greatness. When the sudden news of his death came, the first shock was less that a champion of the truth had fallen, than that a personal friend was gone.

If ever man learned it, John Cairns had learned that "love is the fulfilling of the law." There was something sublime on seeing a man with such a giant intellect deliberately subordinating it to love. In 1848 he wrote to Sir W. Hamilton: "I have long ago been taught to feel the vanity of the world in all its forms—to renounce the hope of intellectual distinction, and to exalt love above knowledge. Philosophy has been to me much, but it can never be all, never the most; and I have found, I know that I have found, the true good in another quarter." No man was ever truer in his practice to his profession. How could love have been more delicately expressed than in the same letter to his great teacher, where he says: "You will forgive one of the most favoured of your pupils if he seeks another kind of relief—the expression of a wish that his honoured master were one with himself in the exercise of the convictions, and the enjoyment of the comforts of living Christianity, or as far before himself as he is in all other particulars."

Cairns was the thirteenth chapter of First Corinthians in the flesh. To him life meant loving, and his own characteristics showed how high were his conceptions of love. Great as he was,

no man was humbler. There was an utter lack of self-consciousness. It was customary at our students' gatherings to remain seated as a mark of respect till the Professors retired. If Cairns was in the chair he would sit with a puzzled look on his face waiting for the students to leave. After a little, his face would clear, and turning to the other Professors, he would say, "Doubtless the students have a little business to do after we go, we will just leave them." It never occurred to him that they should do him honour. On such an occasion, if the students cheered him as he left, he would start to run down the hall for the door, and the louder we cheered the more quickly he ran. Looking back, I am almost sorry that we cheered him as we did; it was such evident pain to the old man to be taken notice of. His thoughts were always for others. He would shrink into the background if he could. Just as he was dying, he imagined that he was about to go on to a public platform, and seeing someone beside him, he said, "You go first, I will follow."

"Love thinketh no evil," and he had to be a very wicked man indeed against whom Cairns would say a harsh word. He gave every man the credit of being as honest as himself. Gifted with keen insight into character, as occasion sometimes revealed, he seemed to have subordinated it to love as thoroughly and in the same way that men in the Roman Church have subordinated their intellect to authority. As can easily be imagined, he was frequently deceived. It never occurred to him to doubt a man's word. He believed implicitly where others would have been sceptical or suspicious. Yet, perhaps, his was the better course. Men were ashamed to be dishonest with such a man. They felt better when near him. They felt that they had a character and self-respect to maintain, if only in his eyes. And most men would have done anything to keep his good opinion.

But my space is more than occupied. I wish to lay this tribute, poor as it is, on the grave of him whom his students loved with rare affection—a man who spent himself utterly in the service of his God to the blessing of his fellowmen. A brave soldier of the Cross, he fought unceasingly from the morning to the sunset of a long life, and died in harness, and died fighting. As life ebbed out, the watchers caught the words: "There is a great battle to fight, but the victory is sure. . . . God in Christ. . . ."

Good men must write and identify themselves with the cause." "What cause," asked his brother. "The cause of God," he answered. "If they do so the victory is sure, otherwise it is confusion. . . . I have stated the matter. I leave it with you. . . . You go first, I will follow." And when he had so said, the brave heart fell asleep.

"Blessed are the dead who die in the Lord."

R. S. G. ANDERSON.

St. Helens.

A SUMMER POOL.

THIS is a wonder-cup in Summer's hand.
 Sombre, impenetrable, round its rim
 The fir trees bend and brood. The noons o'erbrim
 The windless hollow of its irised strand
 With mote-thick sun and water-breathings bland.
 Under a veil of lilies, lurk and swim
 Strange shapes of presage in a twilight dim,
 Unwitting heirs of light and life's command.
 Blind in their bondage, of no change they dream ;
 But the trees wait in grave expectancy.
 The spell fulfils, and swarms of radiant flame—
 Live jewels—above the crystal dart and gleam,
 Nor guess the sheen beneath their wings to be
 The dark and narrow regions whence they came.

Charles G. D. Roberts.

DONALD FRASER, D.D.

THE Church of God is to-day distinctly poorer than it was while Donald Fraser lived. He was one of the outstanding men of his age and country, and occupied a position which made him a distinguished witness for the truth. He ranked easily among the first dozen preachers of the great metropolis; and although his church was not so easy of access to the throng of visitors that annually finds its way to London as those of Liddon, and Farrar, and Parker, or even those of Spurgeon and Dykes and McNeill, some of his contemporary competitors for the ear of the public, were, yet he was always sure of a large and appreciative audience. whenever it was known that he was to occupy his own pulpit, at Mary-le-bone. The hearers he drew and retained were different from those who sought out Spurgeon, the great religious tribune of the masses. Fraser's services gratified the most fastidious taste, while the doctrines he preached had not less of the gospel ring in them than those heard in the Metropolitan Tabernacle itself. Nor were they Presbyterians alone who found their way to his church, persons attached by tradition or predilection to the simple ritual of Knox, like the Duke of Argyll; but also men of light and leading belonging to other communions, John Bright and many members of Imperial Parliament being of the number. Some of the most observant supporters of the Mary-le-bone Church, and of the warmest admirers of its minister, have been brought up in other branches of the Church of Christ. Donald Fraser had his clearly defined sphere in London, even as Spurgeon and Parker had theirs; and the minds he specially influenced were those of persons whom it was most desirable and important to keep in sympathy with Christian truth. For the high office of commending the Gospel to cultured minds in the great centre of the English-speaking world, he possessed special qualifications. It was not only that he had a gifted personality, in his picturesque figure, tall and dignified, in his flowing locks, grown early white, crowning a face of singular radiancy, the nobility of the expression of which

no doubt aided the general effect of his oratory ; but also that his mind had a nimbleness corresponding to the nervous activity of his lithe frame, quick, to perceive, and ready to determine, while his thoughts, clothed in a style, easy and graceful, which touched no subject without adorning it, were spoken with a fluency and fervour which never failed to move his audience. And then his eclectic training just fitted him for the noble sphere he filled so efficiently for twenty-two years. His early religious impressions had been gained in the intense school of the Scottish Highlands, a fine foundation for an earnest life ; but he had the good fortune to spend his most impressionable period of his manhood in Canada, and his colonial experience, presenting many matters in a different light from that in which they are looked at in the Mother Country, was no slight advantage to him, as the brief sojourn in Australia of Dr. Oswald Dykes, his distinguished co-presbyter, was unquestionably serviceable to him. Adding the liberalizing influences which the British metropolis yields to a mind not yet too old to be sensitive to the currents of thought and feeling flowing around, and ready to accept a good thing, come from what quarter it might, Donald Frazer was exceptionally favoured in the way of preparation and equipment for the work to which he was called in London. To mention a comparatively trifling matter here, even his few years' experience of business in Montreal was not without its uses to him in after life, as it enabled him to realize more fully the attitude of laymen's minds towards religious matters, and made him apt in dealing with them. His previous career helped to make him a many-sided man, and this was a necessary qualification for success in the west end of London. In order to be a felt spiritual force in that quarter, he had to be more than a Scottish Presbyterian, aiming at ministering to his countrymen who had drifted southwards, and were scattered through the borough of Mary-le-bone. A voice crying in the wilderness of Belgravia, to be listened to, must be a many-toned one. His stay of several years in Canada, interposing a breach in his life in the Capital of the Highlands, removed all tendency to provincialism and made him cosmopolitan enough in his sympathies to secure for him a hearty reception even among the reserved and not over hospitably minded people of England whom he attracted by his delicate and polished eloquence, fine skill in phrasing, and a promptness of mind which, like flashing

lightning, enabled him always to say the right thing in the right way. He had achieved distinction as a preacher in Montreal, and was a power in the north of Scotland; but it was in the conspicuous arena of London that his gifts and graces in all their maturity, were to be laid out to the greatest advantage.

Probably no minister outside the Established Church was so well known or so acceptable to Englishmen as Donald Fraser. In that matter, he stood high in all ecclesiastical circles, the catholicity of his sentiments, coupled with his telling popular gifts, securing for him an influential place in the Councils of such institutions as the Evangelical Alliance and the British and Foreign Bible Society. His lectures on "the Church of God and the Apostacy," evince the breadth of his views on the constitution of the Christian Church and the position he occupied at his death, of Presbyterian Editor of the *Review of the Churches*, is proof of the high estimate in which he was held by the general body of Christendom. Consequently, when he died bearers of sympathetic sorrow came from all denominations of Christian men, "who had recognized in their comrade, fallen by the way, a true leader in the army of God."

Although Donald Fraser maintained cordial relations with Christian people generally, it was not because he was lacking in loyalty to his own Church and creed. He was, as far as possible, from being a person of the jellyfish order. His will was almost imperious, and his convictions were correspondingly strong, and held with Highland tenacity. He was a Presbyterian with all his heart; and when he went to London, it was not more from the consideration that his going brought him personal advancement and promised him a wider pulpit sphere, than from the thought that he might be able to help the cause of Presbytery south of the Tweed. He had a distinct policy in this regard, and to the carrying of it out, with the co-operation of Dr. Dykes and other brethren like-minded, he bent all his energies. There were indeed some so lacking in perception as to think that he was lowering "the blue banner of the Covenant," because of the changes which he advocated in all devotional services of the Church, and which he carried into effect in his own congregation, the people joining with the ministry, for instance, in the Lord's Prayer, and responding with the "Amen" at the end of the other prayers. Matters of this kind, he knew, did not enter into the merits of the controversy

between Presbytery and Prelacy at all, the Presbyterian Church never having laid down a rigid platform covering forms of worship ; and he wished to take advantage of the elasticity which it allowed on this question, to alter the style of the services of God's House, as usually conducted in Scotland, so as to bring them more into harmony with the tastes and habits of the people in England. It was the privilege of the writer to worship in his Church one day less than two years ago, and he was as much struck with the correctness and fervour of the devotional exercises as with the noble discourse delivered on the occasion. Dr. Fraser's reading of the Scriptures was a sermon in itself. He believed that the sturdy common sense of Englishmen had not varied much from what it was in the days of Milton, and that no antagonism was to be looked for between them and the Westminster standards, the product of their own country's manly thought, when these were replaced before them in an unprejudiced light ; and he was ready to go as far as Richard Baxter and the other Presbyterian leaders of the day were, at the Savoy Conference, in the way of concessions in non-essentials, to secure the sympathy and co-operation of the non-Presbyterian population of the South. His policy was, therefore, far reaching in its aims, while most Presbyterian Ministers thought of nothing more than furnishing services to the sporadic individuals of their own faith, who found their way into England from Scotland and Ireland. All these he was indeed most anxious to retain and bring together into one organization. He set his heart on making the Presbyterianism of England a unit ; and this consideration was one of the elements determining his attitude towards the great question of late years in Scotland, that of disestablishment, to which he was an uncompromising foe. He felt that it fortified the cause to which he had devoted himself in South Britain. to be able to assert among Episcopalians, in that part of the kingdom, that many of the people whom he served were not dissenters by training, but belonged to the constituted National Church of the North, where on the contrary Prelacy occupied a position of dissent. He knew at what disadvantage the very word "dissent" placed the Non-Conformists, with the influential classes in England, and how utterly the dignitaries of "the Church" overshadowed them. He, therefore, desired that the Presbyterian Church in England should be in living union not only with the

Free Church and the United Presbyterian Church, but also with the Established Church of Scotland, and accordingly he cultivated friendly relations with its ministers and people. This was not the only reason, however, why he felt called upon to take issue with Gladstone, of whose policy up to that period he had been an ardent supporter, and to fling himself with all his enthusiasm into the cause of the Unionists, when the great Liberal statesman proclaimed himself an Irish Home Ruler, and showed himself ready even to disestablish and disendow the Church of Scotland, Donald Fraser was a stout Free Churchman, but a Free Churchman of the Highland Disruption School. He was only in his nineteenth year when he was deemed worthy to be associated with such strong men as the late John Redpath, the late James R. Orr, the late William Hutchison, and the other leading men who composed the "Committee of twelve," appointed 10th January, 1844, to guide the Free Church movement in Montreal, and who afterwards founded Cote Street Free Church. He never departed from the platform on which he then took his stand. That platform, however, embraced an ideal Established Church as one of its leading planks; and the policy to which he adhered, in spite of hard things spoken and written against him by old friends in Scotland, was not the destruction of the establishment, but its reconstruction on comprehensive lines which would make it *de facto* as well as *de jure* the Church of the land.

But the situation of Presbyterianism in England helped not only to determine Donald Fraser's politics in Church and State, and his attitude in the matter of a tasteful service in the House of God; it also impressed him with the necessity of recasting and abbreviating the terms of the Church's Faith. Not that he demanded any relief for his own conscience from the standards to which he had given in his adherence at his ordination. Although he was quite alive to the currents of thought of the age, and was very tolerant of the theological unrest around him, he was personally in full accord with the doctrines of the Westminster Confession. He used sometimes to say, indeed, that its eschatological teaching was meagre and unsatisfactory. But while he was himself nowise embarrassed by the theological position to which he was committed, he felt that a restatement of the essential points of the Church's belief was very desirable in the interests of Presbyterianism in

England, and he took an active and prominent part in the preparation of the "Articles of Faith," which have been recently approved by the Synod of the Presbyterian Church in England. That he might have a channel through which to advocate his views on all these questions, without compromising his brethren, he originated a weekly magazine, *The Outlook*, some years ago, which, so long as he was the inspiring genius of its pages, was an interesting and breezy publication. After a time, however, it merged into the previously existing monthly organ of the Church, and is now issued as a weekly, *The Presbyterian*.

In the Synod, the Supreme Court of the Presbyterian Church in England, Dr. Fraser was a trusted guide and counsellor. His speeches in conference with his brethren were short, sharp and decisive. Few men cared to measure swords with him. He had the courage of his convictions, the mental intrepidity that gives force to a man's utterances. All felt quickened by his views, whether convinced by him or not; and if at times his words were a trifle caustic, they were relieved by the unvarying courtesy of his manner, which carried off their sting. Conscious of his strength, he rose above the temptation to emasculate his ideas in order to make them easily acceptable to commonplace minds, for the purpose of catching votes. His genius was universally acknowledged by his brethren, and they were proud of him as one whom the ancient Greeks would have denominated *anax andron*,—a king of men. They paid him the compliment of electing him Moderator of the Synod on two separate occasions; and how enormously his pulpit services were appreciated is shown by the fact that during his stay in England, he was asked to assist at the opening of no fewer than forty new churches.

Donald Fraser did something in the way of authorship. His first publication, *Leaves From a Minister's Portfolio*, was made up of short sketches on a variety of subjects delivered in Cote Street Free Church pulpit, Montreal. His most important contribution to the literature of his profession was the series of *Synoptical Lectures on the Books of Holy Scripture*, in three volumes, they furnish a judicious digest, showing the scope of each of the parts of the Bible, and are the fruit of careful study of the best that had been written on them by previous students. His volume on *Metaphors in the Gospel* led him into a region of exposition, in

which the warmth of his own imagination served him in good stead. In these beautiful discourses he is seen at his best. His *Speeches of the Apostles*, and *Life of the Late Lady Kinnaird*, with the volume on *The Church*, already referred to, complete the list of what he gave to the public in book form. But perhaps his most effective writing appeared in the journals of the period of his activity. Whatever came from his pen had the same characteristics as his speaking,—it had the nineteenth century directness,—it was forceful, pungent, epigrammatic. Yet Donald Fraser was essentially a speaker rather than a writer. We miss, in the printed page, the magnetism of his presence, and the electrical effect of his living tones. He could not publish his picturesque personality, or the charm of his voice and manner. When put into type, his words are only as those of other men, who write clearly and earnestly.

It only remains now that a few words should be said of Donald Fraser's personal history. . On the occasion of his translation to London, in 1870, he was created a Doctor of Divinity by his Alma Mater, the University of Aberdeen, and was spoken of in his last sphere as "Dr. Donald Fraser." While in Scotland he was known as "Fraser of Inverness"; but we in Canada think we honour him most by adhering to the familiar title by which he was known amongst us. There may be many "Doctor Frasers," and it is likely that there are many "Frasers of Inverness," but there was to us only one "Donald Fraser," and it is by this distinguishing appellation that he is designated mainly throughout this sketch. It will be a surprise to most people to learn that he was only sixty-six years old, when he died on the thirteenth February last, he having been born at Inverness, Scotland, January fifteenth, 1826. Not that he had begun to evince any of the infirmities of age. On the contrary, till within three days of his death he was endowed with a vast amount of nervous energy and elasticity of mind and body which gave promise of many years of usefulness yet in store for him. But then his locks were so white, and had long been so; and his services in the Christian Church dated so far back that when people began to calculate, they were sure to conclude that he must have been a septuagenarian at least.

He came of a good stock, and was a Fraser on both sides of the house. His father was a public spirited merchant in Inverness, who was elevated to the Provostship by the suffrages of his fellow-

citizens, and who afterwards removed to Canada with his family. His mother belonged to a family well known and highly esteemed in the ecclesiastical circles of the north, the Frasers of the Manse of Kirkhill, five generations in succession, having been ministers of that parish, six miles north of Inverness, men of renown in the Highlands for eloquence and piety. Great men are usually much beholden to their mothers, and Donald Fraser was no exception to this rule. Who can doubt that the spiritual refinement and exquisite bodily and mental organization of our distinguished friend owed something to his Highland ancestry? The principle of heredity can be held true at least to this extent *noblesse oblige*. The manse of Scotland have given many men of eminence to Britain, in all departments of public life; and the governing influences of Donald Fraser's youth proceeded from a manse, around which the loftiest and purest associations gathered. No wonder, then, that till his latest breath he spoke up for maintaining the parish churches in all their integrity, and contemplated the dismantling of the Scottish manse with dismay and distress. Donald Fraser was one of nature's gentlemen. Some one said of him truly "that he was an aristocrat to the very tips of his fingers." So intellectually precocious was he that he seems never to have had a childhood, as we are told that he was reading Latin well at the age of seven and Greek at eleven. He had finished his literary course and graduated M.A. at Aberdeen, before he was sixteen. Like Calmeyer, he was a lad of "pregnant parts;" and it is evidence of the remarkable maturity he had early reached, that while he must yet have been in his teens, he taught the Bible class in St. Gabriel Street church, with which he became connected on coming to reside in this city in 1842, in a manner most impressive and fascinating to the young men and women attending it, some of whom yet live to bear grateful witness to the efficiency and eloquence of his teachings, though he was then only a merchant's clerk. It would have been opposed to the eternal fitness of things if Donald Fraser had been doomed all his life to the companionship of musty folios in a counting house. Nature intended him for something else than a wine merchant, and Providence conspired to lead him to the choice of the noblest of human careers, that of a Gospel minister. Having set his face that way, he was duly enrolled as a Theological student in Knox College, and afterwards proceeded to Edin-

burgh, where he completed his course at the new college. Returning to Canada, he was licensed to preach at Knox College, Toronto, in 1851, and immediately afterwards was ordained and inducted into Cote Street Free Church as its first regular pastor. The people had waited until he should be qualified, having had their eyes and hearts on him during the period of his professional training. Meantime, they had been ministered to by a succession of eminent preachers, sent out from Scotland for limited periods. Writing of the Free Church movement in Canada, five years ago, Dr. Fraser said: "It opened a door of testimony to the Free Church ministers from Scotland, many of whom brought with them a refreshing fervour. It broke up the torpor which had only been too apparent in almost every one of the existing congregations, and so led to a quickened life and activity, of which the now reunited Church enjoys the benefit." But the people felt that the time had comewhen it would be advantageous to enjoy a settled pastorate, and their old friend and fellow-worker, Donald Fraser, was their unanimous choice. After eight fruitful years of labour in Montreal, where not a few ardent admirers of his survive, he resigned his charge and returned to his native place, where he was received with all the enthusiasm that was due to his father's son. There he remained eleven years, and was transtated to London in 1870, where he spent the last twenty-two years of his life, as has been already been noticed. Although it is now thirty-three years since he took leave of Cote Street Church, the people of Montreal and the Presbyterians of Canada generally followed his career up to the last with the deepest interest, and took a legitimate pride in whatever share they may have had in contributing to his brilliant success. In 1853, Donald Fraser married the daughter of Colonel Gordon, R.E., (afterwards Major-General Gordon) a fitting helpmeet who survives him, and who, with her two sons and a daughter, widely separated from her, and from one another, have the cordial sympathy of many friends in all parts of the world, in the great sorrow which has befallen them.

ROBERT CAMPBELL.

Montreal.

CHRISTIAN ENDEAVOR.

THE Christian Endeavor movement owes its importance to the fact, that it has "taken" with the young people of the Church, that its aims are worthy, and its methods admirably adapted to accomplish the ends proposed, and that it is fulfilling in increasing measure the promise of its early beginnings.

That the heather is fairly on fire, nothing shows more convincingly than the table exhibiting the growth of the Society during the first ten years of its existence. This is so remarkable, that it is here presented in full :

IN	SOCIETIES	MEMBERS
1881	2	68
1882	7	481
1883	56	2,870
1884	156	8,905
1885	263	10,964
1886	850	50,000
1887	2,314	140,000
1888	4,879	310,000
1889	7,672	485,000
1890	11,013	660,000
1891	16,270	1,008,980
Jan. 1, 1892	18,500	1,100,000

Although previous to 1886, represented in Ontario by a single Society, the Y.P.S.C.E., has proved so popular that, on the first of October last, there were 546 Societies in the province, with a membership of 21,539. There were at the same date, 943 Societies in all throughout the Dominion, every Province being represented. And the enthusiasm is still rising ; social unions are being formed, County and Provincial conventions held, and the prospect is, that, when the great International Meeting takes place in Montreal in 1893, the total for Canada may be 50,000 members and the "Grand Total," a million-and-a-half, or more.

The Motto of the Society is, "FOR CHRIST AND THE CHURCH," its object, "to promote an earnest christian life among its members, to increase their mutual acquaintance, and to make

them more useful in the service of God." The spiritual is given the central place, and loyalty to the Church, is inculcated as only secondary to loyalty to the Great Master Himself. The machinery is simple and well adjusted. Its essential part—without this, there can be no Society of Christian Endeavor, is the Prayer-Meeting. To be present at this and to take some active part, however slight, in it, all active members solemnly pledge themselves. The monthly consecration meeting is strongly emphasized, and various Committees are appointed to watch over members, arrange for the meetings etc. Committees for the promotion of sociability, mission work, literary work, and the like, may be added as occasion requires.

The scope of the Christian Endeavor movement is wide, its aim being, not only to organize the young people within their own churches, but to bring the Societies of different denominations together, for counsel and common effort. That it has largely attained the ends proposed there can be no doubt. Where given a fair trial, it appears almost uniformly to have wrought good. Our young people have had their mouths opened for their Lord and Saviour, they have been drawn together in holy things; the daily prayer and study of the Word, to which they are pledged, have enriched them spiritually as statistics show. Attendance on their own meeting, has not kept them from the stated Sabbath, and week-day meetings of the Church, but the contrary; and their loyalty to their own Church, has not suffered from brotherly intercourse with those of other communions, whilst a new interest has been developed in Missions, and systematic giving for their support.

The success of the Christian Endeavor idea, is of special interest to us as Presbyterians. Taking Ontario as a sample, 225 of the 546 societies, in operation are in Presbyterian Churches. The organization has been taken to their hearts by our young people. They have found its methods workable, and it, in turn, has made them feel more adequately their own responsibilities in the Church, and is training them, as no previous form of organization has done, in social prayer, and to speak and work for their Heavenly Lord. Our Church would be very distinctly the poorer should its societies of Christian Endeavor cease to exist. We are not oblivious to the fact that there are defects in the organiza-

tion; nor has it wrought equally well in every case. But the commendation given above does not go beyond the mark, and its praise is in an increasing number of our congregations.

It is well to inquire however, whether our whole duty is accomplished, when we have acknowledged the excellencies of the Christian Endeavour movement, and the good, it has wrought in our congregations. Is there not something further to be done? Is the relation of these societies to our Church entirely satisfactory? If not how can it be made so?

In reply we draw attention to the curious fact, that, whilst the General Assembly in 1890, recommended the organization of a Young People's Society of Christian Endeavor, or similiar association in congregations (minutes, p. 67), its successor in 1891, declined to specify the Christian Endeavor Society, but rested with a general recommendation, that, the young people of our congregations, be more thoroughly organized for Christian work." One Assembly cannot of course, in such a matter as this, be held bound by the decision of another; but it is of the utmost importance, that some deliberate and settled judgement should be given. The Society is here, and evidently to stay. Our young people are rallying around its standard. The General Assembly speaking for the Church, ought to say whether it is, or is not welcome. Unless it is distinctly to be disapproved of, it should be definitely recognized by a committee of Assembly or otherwise; its constitution, history, etc., should be thoroughly examined, and a finding come to, which may express the mind of the Church at large.

We are disposed to think that even then, the Church's duty will not have been wholly discharged. It is understood that overtures are now on the way to the Assembly, representing the desirability of organizing our young people for spiritual culture, mutual improvement, and christian work, and of uniting in one common society, the various organizations, at present existing, or which may hereafter be formed. Should the Assembly take action in the matter, the Y.P.S.C.E., will claim attention as numerically the strongest of the various Societies. With some slight changes in its constitution, as, for example, in the direction of recognition and regulation as is now given to the Sabbath-School, (Rules and Forms of Procedure, p. 13,) and the Young Peoples' Missionary

Society, (assembly minutes, 1891, p. 17), might it not be adopted as a child of the Church? Should not provision also be made for uniting it, and the various other Young People's Societies, including that just named, under a common name, and an organization wide enough to include them all?

No Presbyterian Christian Endeavorer would have any reason to complain of such a course. His Society would be thereby given vantage ground as a recognized scheme of the Church. Its characteristic features would remain; whilst it would be brought into harmony and co-operation with the other Young People's Societies in the Church. Nor would its relation to the general Christian Endeavor movement be in any way disturbed, as witness, the Epworth League of Christian Endeavor in the Methodist Church, organized on a basis similar to that just suggested.

By such an organization the Church would gain a three-fold advantage,—effective provision would be made for thoroughly unifying her young people; their loyalty and serviceableness to their own Church would be increased, and the possible perils—and they are by no means imaginary—of the interpenetration of a Church, by an undenominational Society, would be averted.

R. D. FRASER.

Bowmanville, May 6th.

CHRISTIAN ENDEAVOR.

SHOULD THE GENERAL ASSEMBLY RECOMMEND THE FORMATION OF SOCIETIES OF CHRISTIAN ENDEAVOR IN OUR CONGREGATIONS?

THE problem of the organization of the young people of our Congregations for Christian work is one that should be given speedy solution by the Supreme Court of our Church, for two reasons: First, because there are forces in this part of our membership which can be brought into play for the building of the House of God. If we needed any demonstration of this, the Christian Endeavor movement, whose remarkable progress is a striking feature of recent religious history, has given it. Proper organization and the adoption of good methods tell on present results; the training of the young people in definite lines of Christian effort opens up possibilities for the future of still greater good. Could the General Assembly do better work than devise and lay down for our guidance suggestions and plans which will meet this need? This is the more necessary because, secondly, an unauthorized solution, and one which does not conserve the best interests of the Church, is being largely adopted: I refer to the formation of Societies of Christian Endeavor.

Let me say here that I have no feeling of antagonism towards the Y.P.S.C.E. For reasons about to be given I believe it would be a great mistake if the Church committed its young people to it—to be nurtured in spiritual life and guided in Christian work. But as far as the Christian Endeavor idea is concerned, so far as its spirit and method are in question, I am thoroughly in sympathy with it. The endeavor movement has been a blessing to the Church. I say this partly because I feel it to be true, and partly because many of the enthusiastic Endeavorers in our ministry have a habit of assuming that all opposition to giving these societies the *imprimatur* of the Church Courts springs from prejudice or from ignorance of their work. Let me assure these brethren

that they are under a misapprehension. For my own part, I accept heartily the testimony which pastors have given regarding the value of the Y.P.S.C.E. Let me say, moreover, even at the risk of having it charged that this is inconsistent with the views expressed below, that I would be opposed to the violent uprooting of one of these societies where it has been already planted. A leader with the true Christian spirit will foster and develop what is good until something better takes its place. But it is a mistake to organize such a society. For that delays and makes more difficult the true solution of the problem which confronts the Church in regard to our young people.

The true solution of this problem is the thorough organization of the congregation directly, as a Church of Christ, not the organization of societies. It is, of course, easy to understand how it is that brethren have taken the latter method. The busy pastor finds in the Y.P.S.C.E. machinery ready to his hand; the earnest leader discovers that methods and plans used in it are efficient to develop its members in spiritual life and interest them in the service of Christ. But if the Assembly take the course which many brethren are hoping it will take, we shall have machinery at our hand in forms of organization and plans and methods which will meet the needs of the case, and yet which will have a vital connection with the Church-system that we believe to be *jure divino*. This I advocate on the following grounds:

1. The existence of this society in a congregation is an unnecessary anomaly. The object of the Y.P.S.C.E., according to Dr. F. E. Clark, the estimable and beloved "father" of the movement, is "to lead the young people to Christ and into His Church, to establish them firmly in the faith, and to set them at work in the Lord's Vineyard." Could not this stand as a statement of the end for which the Church was instituted? Was it not for this that the ascended Lord "gave gifts unto men," among these gifts being the office-bearers and principles of organization we find mentioned in the New Testament, and which, as we believe, are embodied in our Presbyterian polity? If so, it would be a remarkable spectacle if the General Assembly should direct either its young people or its old into an organization which is not the Church in order that they may receive Christian nurture and be directed in Christian work!

One can understand the existence of such an organization as the Y.M.C.A., since the work which it ought to do can be done only by coöperation among Christians of various bodies; one can understand the formation of social and literary societies within a congregation, seeing that the end sought by these is at best only auxiliary to the true work of the Church; one can understand even the existence in the Church of Societies—such as the W.F.M.S.—whose aim is some special line of work (though I believe the inclusion of certain members of a congregation in formal societies for such purposes as the aiding of mission work entails great loss in some very important respects); but I must confess I cannot understand the existence within a congregation of a society whose ends and aims are identical with those of the Church itself. One of them seems *de trop*.

The only way in which such an anomaly can be justified on principle is by showing that the society has methods which are scriptural and which are fitted to produce good results, but which could not be adopted in the organization of the Church as such. Can this plea be put forward? On the contrary, it is perfectly evident that every feature of real value in the Y.P.S.C.E. can be had without the formation of a society; nay, can be had in connection with our own ecclesiastical organization. To what, let me ask, are the resulting happy effects due when one of these societies as such has spiritually energizing power? Is it not to these things: the true relation which subsists between Christ and His disciples is forced upon the attention; self-denial is required; the need of consecration is kept in the foreground; individual responsibility is pressed upon the thought; and channels of usefulness are opened up by the formation of committees to engage in special lines of work? In these features, I say, lies the whole secret of any power for good which the Endeavor movement possesses. Now, which of these elements of power, or any other that might be mentioned, cannot be had without organizing a Y.P.S.C.E.? Are the methods and plans which obtain in the society better adapted than any other to make these features prominent? Then let these methods and plans be adopted. If it is a good thing for the young people to have their own meeting for prayer, conference and study of the Word, surely we do not need a society in order to establish such a meeting. If it be a good thing to ask and get

either young or old to sign a pledge to attend every meeting and to participate in the exercises, this surely can be done without adopting a constitution and by-laws. If it is a good thing to have committees to engage in or direct special lines of work, it seems to me to be quite easy to have these appointed even though a certain number in the congregation are not set apart as a distinct society—a sort of holy place in contradistinction to the rest, who form only the courts of the temple. In short, wherever we have in a congregation persons capable of taking up the work of the Christian Endeavor, every part of that work can be done as successfully without organizing a society as under its auspices.

The statement just made carries truth on its face ; but if any one wish the evidence of actual experiment, it is at hand. A minister told me the other day that some time ago the Christian Endeavor "wave" struck his congregation. Already thoroughly organized, the young people had no need of the society. He encouraged them however, but at the same time gave up none of the old meetings or lines of effort. Result : In six months the society was dropped by its own promoters on the ground that there was nothing in it that they did not have without it. There comes to my mind the case of another congregation in which there is a very flourishing Endeavor Society. Originally the young people were organized simply as "The Young People of—Presbyterian Church," One of the most faithful members of the present society, one who voted for the change which made the Young People's Meeting, an Endeavor Society, was candid enough to tell me that in no single respect had any advance resulted from the change, either in enthusiasm, or faithfulness, or good done. An elder of another congregation, who was one of the chief instruments in inaugurating meetings among the young people, after a gracious revival, and in organizing them told me that when some brought forward the proposition to become an Endeavor Society it was not entertained ; and he stated that the enthusiasm among the young people is just as strong, and the benefit to themselves and to the congregation just as great, as in any case where a Y. P. S. C. E. has been organized of which he knows. I feel that it is almost foolish to quote testimonies on such a point as this : the exaggerated idea which some have of the Christian Endeavor is my apology.

I expect, then, that the existence of the Y. P. S. C. E. within

our congregations is an unnecessary anomaly. If anyone thinks otherwise—if, while believing our polity to be of God, he yet supposes it not sufficient for the needs of the hour—let me suggest that the limits of the capacities of our form of organization have not yet been reached. Presbyterianism, as a much-esteemed minister of the Synod of Montreal recently pointed out, has great capacity for absorbing good things. But it is to be remembered—what he seemed to lose sight of—that adoption is not absorption. The adoption of the Y.P.S.C.E. by Presbyterians doesn't make it Presbyterian, any more than the adoption of a duckling by a hen makes it a chicken. It is absorption I plead for, by the incorporation of all that is of value after such a fashion as will make all organized effort a part of congregational life, under control and direction of Sessions. Why should we have the anomaly of a society teaching our young people, by the very fact of its presence, that the Church, with its divinely appointed organization, either was not intended to do the work with which Christ has entrusted it, or is not sufficient for it?

2. There are possible dangers to the well-being of the congregation arising from the constitution of the Y.P.S.C.E. Unless there is some absolute necessity for our having the society, these ought not to be risked.

(1) Since the constitution of the society does not give the spiritual office-bearers of the congregation, not even the pastor, an authoritative voice in its affairs, there is always the possible danger of the society being led into antagonistic or at any rate inharmonious relations with the constituted authorities. There is danger, too, of its officers taking advantage of their independent authority to make the pastor feel uncomfortable and nullify his influence.

(2) Although the society is not under the authoritative control of the Central organization, yet practically it is under its direction, and is fed from its table; and therefore there must always be the possible danger both of erroneous teaching and of an undesirable sentiment regarding the Church being communicated to our young people.

It has been said that while these and other dangers are possible, yet when they arise, the remedy can be applied. I must confess I cannot view the matter so complacently. I do not wish,

however, to lay too much stress upon this point; it is chiefly on other grounds I oppose the committing of our young people to the society. Still it must be given its due weight, that there are possibilities of mischief in the very constitution of the society. I am glad to believe that these have not as yet manifested themselves very seriously. But we must remember two things which go to explain this in a certain measure: first, that the leadership of the movement has so far been in the hands of an exceptionally wise, prudent and consecrated man; and secondly, that the movement is hardly old enough for the development of bad features, the spiritual element, in the first flush, carrying all obstructions before it. But as the society grows older and gets more strongly entrenched, the consciousness of power not under control will develop its own train of evils. Of course there is a way of meeting these. But it is at least doubtful what the result would be. If experience is to go for anything, we know that when matters reach such a stage that the exercise of authority becomes imperative, the remedy is almost as bad as the disease. If it is meant that the development of these mischiefs can be watched for and nipped in the bud, the reply is that this is not an easy matter, the development being gradual. And why should we have a society that needs to be watched? Be these things, however, as they may, would it be a wise thing for the Supreme Court of the Church to commit its young people, practically, to the guidance, if not the control, of an irresponsible leadership, the orthodoxy and tone of whose organs, and whose wisdom for all time to come, have to be taken on trust? Brethren ought not to let their enthusiasm over what are undeniably good elements in this society to run away with their better judgment.

3. The adoption of the Y.P.S.C.E. will entail loss in various directions in which immense gain would result from the organization on Presbyterian lines of the young people as members of the congregation simply.

(1) Look at it from the view-point of the development of the capacities of Presbyterianism. Hitherto our system has been chiefly worked as a government. In this respect no one would be disposed to question its value. But it is just as valuable for its capacity to guide, encourage and lead in all means of spiritual nurture and all forms of Christian usefulness. There is a valuable

mine here, as yet very little worked. Practically the working of it depends on our having at our hand definite plans of active service and suggestions of methods, so that these can be placed in the hands of the elders and of those who work under their direction. Provide specific lines of active work in which the spiritual office-bearers can engage, and let the organization be such that an elder will feel that he is expected to take the lead in these, and I venture to say, that a few years would witness a marvellous development in spiritual power and usefulness on the part of the eldership.

The special connection of this point with the question of the adoption of the Y. P. S. C. E. is in the twofold fact that it is among the younger part of the congregation that such organization can be effected, and that many elders would take hold of this sort of work among the young people when they would not among the older members, especially at first.

(2). Look at it from the view-point of arousing to consecration the membership of the Church. This point is worthy of the most thoughtful consideration. Once the membership at large becomes really consecrated to Christ in service, the problem of the Kingdom's triumph is solved. We preach for this; we work for it; we pray for it. We cannot afford to lose any element of power which will help to produce it. Now in this matter one of the most operative forces, exerting silent but constant pressure, like the atmosphere which surrounds us, is the presence of such organization as makes clear to every individual that he or she is expected to fill a place and make use of talents on behalf of the Kingdom. Relegate organized effort to a society, and this powerful influence is lost. Let the various lines of Christian activity be committed, whether formally or practically, to Y. P. S. C. E., and the inevitable result of the educative power of that fact will be that all those outside of the society will regard this work not as obligatory upon ordinary Christians, not as something demanded by the very fact of Church membership, but as something belonging to the "counsels of perfection," and therefore only for those who aspire to higher degrees of consecration than is looked for from one who is "only a member of the Church." On the other hand, if the congregation is organized as a Church, directly under the constituted office-bearers, we stand to gain immensely along this line. There will then be forced

upon the attention of every one coming into fellowship (mostly young people), not by sermons merely, but by the more powerful rhetoric of actual manifest facts, the truth that the very end for which the Church exists is Christian work as well as spiritual nurture, and that every individual is expected to take part in the work. There will be that before the eye, in the work taken up under the direction of the office-bearers, that will compel every one to feel that membership in the Church itself demands consecration, not in a general way to God merely, but in specific lines of Christian usefulness.

It may be added that with all organized activity in vital connection with the session, the elders would naturally approach every individual coming into full communion in regard to the work of which they have oversight. Thus additional pressure would be brought to bear to make each one feel personal responsibility, and additional power gained by the more perfect feeling of fellowship that the communicant would have.

(3) Lastly, look at it from the view-point of preserving the enthusiasm of the young people, and developing their loyalty and devotion for the Church as such, and for our own Church system.

It would be a calamity if the Church should be disparaged in the eyes of her own children. Yet the Y. P. S. C. E. movement has produced a tendency to such disparagement. Let me not be misunderstood here. I do not mean that the leaders of this movement intend to disparage the Church, or that anything is consciously said or done with this in view. Far be it from me to make any such statement. What I mean to say is, that the very success of the society has begotten a sentiment regarding its value as compared with the Church,—that is, as a working body—that tends to the disparagement of the latter. It could hardly be otherwise. The very fact that an organization in which the spiritual office-bearers of the Church have no controlling or directing voice is so efficient for the purposes for which the Church was instituted—more efficient, as its members look at it, than the Church itself—will almost inevitably lead to this. We see it even now in a measure. "The mystery of lawlessness doth already work." This is not imagination. The assertion is based upon the statements of young people who are leaders in the work of the society, the tone of papers and addresses given at Endeavor conventions, and the

words and action of the enthusiastic Endeavorers in our own ministry who are pushing for recognition by our Church Courts. How these brethren kindle at the mere mention of the Christian Endeavor! How spontaneous is the applause with which testimony to its success is greeted! No word of praise regarding its value seems too strong. At one of our Synod meetings a much-loved brother did not think it going too far to say that if he had to choose between a Session and the Christian Endeavor Society, he would take the latter and let the former go. We may not often hear it expressed in that way, but the sentiment regarding the value of the society *as thus voiced* is practically that which prevails among its members. Is it to be wondered at, then, that some of us who, though not High Churchmen, look upon the Church as the Body of Christ, are unwilling to have our young people whose controlling ideas are being formed, grow up under the moulding power of this sentiment? Nor do we even want them to be trained in the idea that a society which is not the Church does more for Christian nurture, and is more efficient in work for Christ, than the Church itself.

On the other hand, why not have the enthusiasm and devotion of our young people (and of some of our ministers as well) now given to the society as a society gained for the Church and for Presbyterianism? Already we teach them that the Church is a divine institution, and that our own polity in its essential principles is the divinely authorized form of organization for the Church; let us also show them that this divine polity throbs with a divine life. To gain and develop their loyalty and devotion, it is not enough that they see Presbyterians alive to the needs of humanity and to the work the Head of the Church calls us to do; they must see in Presbyterianism itself a living organism, adapting itself to new conditions, and by multiplied forms of activity, grappling with the needs of the hour in the work which is before the Church of to-day. It will be an immense gain, I do not say to our own branch of Zion merely, but to the whole cause of Christianity in the world as well, if our young people grow up not only reverencing Presbyterianism because in essential principles it was the form of organization of the Apostolic Church; not only humoring it because it embodies and conserves the two great principles of authoritative rule by office-bearers and the priesthood of believers; but

loving it because seeing in it the loving Body of Christ, through which they themselves have received healing and blessing and stimulus to a divine life, and through which the compassionate Lord of Life gives light to those who grope in darkness; brings balm to the wounded in spirit, puts His healing touch upon the diseases of humanity, and lifts man and woman into the life of fellowship with God.

CHAS. H. COOKE.

Smith's Falls, May, 1892.

SYMPATHY.

BY us she waits, unglorified and meek,
 Forgotten in the blessings that she brings.
 We do not deem her eyes conceal the springs
 Of all the streams of gladness that we seek.
 Until she wills kind words we cannot speak,
 Lacking her hint the angels fold their wings.
 How soft her touch, and how for feeblest things
 The smiles and tears run races on her cheek !
 Without her counsel Love might go astray,
 Or Charity itself would cast a chill,
 And Happiness on earth be but a name.
 Her golden key unlocks the poet's way,
 Else Genius, nathless all his mighty will,
 Might stumble blindly at the gate of Fame.

Charles H. Crandall.

ELLINWOOD'S ORIENTAL RELIGIONS AND CHRISTIANITY.*

THIS is a contribution to the literature—not yet very extensive—on Comparative Religion, written from a Christian standpoint. It does not seek to embrace the circle of the non-Christian religions, but limits itself to those which have either originated or have found a home in India. The treatment is popular rather than scientific. While a progressive unity pervades the series of lectures, each aims at being largely complete and independent in itself. The first two are introductory in character, the following four are taken up with a consideration of particular non-Christian systems, and the remaining four deal more directly with the general argument resulting from a comparison of these with Christianity. Even in these lectures, however, which deal more specially with the heathen religions, the author keeps their relation to Christianity in view throughout. This naturally causes some repetition in the concluding chapters. Necessarily in such limited treatment a comprehensive view of each system cannot be looked for. Attention has rather to be called to the points which offer comparison or contrast with Christianity.

The first lecture consists of a strong appeal for the study of these religions. Naturally the need for the missionary, of acquaintance with them is made prominent. Testimonies are quoted at considerable length from several missionaries, affirming the indispensability of such knowledge if Christian truth is to be adapted to the heathen masses so as to remove the rubbish of prejudice and error from their minds, not to speak of the need of being able to understand and meet objections arising from their own religions. Dr. Ellinwood strongly insists that this knowledge should be acquired before the missionary leaves home. Not only has he less to engross his attention, but even the means and appliances for such study are then more at his command. But the importance of such study is not by any means limited to the missionary. These studies have an apologetical, psychological, ethical, even literary value, that may well commend them to general pursuit.

The second lecture is an examination of the method adopted by the early Church in dealing with heathenism. The appropriateness of this

* *Oriental Religions and Christianity*, by F. F. Ellinwood, D.D., Lecturer on Comparative Religion, in the University of the City of New York. New York: Charles Scribner's Sons, 1892. Pp. xviii. 384. Price \$1.75.

enquiry is justified by the indication of many striking points of similarity between the religions with which early Christianity came aggressively in contact, and those with which the Church has to do at present.

In the third lecture a rapid sketch is given of the successive developments of religious systems in India. These are traced out from a nature worship, held to be originally addressed to one personal being, through Vedism, Brahmanism and the various ramifications of the latter. An endeavor is made to show how the various classes of sacred books philosophical, legal, mythological, and such like, originated in some sense as a reaction against degeneracy, or a guard against dangers threatening the Hindu religion. The general tendency of this historical sketch is to show that the trend of religious literature and life in India has been downward.

The fourth lecture is devoted to the consideration of the Brahmanical sacred poem, the Bhagavad Gita, which was afterwards incorporated in the Mahabharata, one of the two great Hindu mythological epics. This work is singled out because of containing alleged close parallels to the New Testament, on which the claim has been founded that if this be not the source of the corresponding New Testament passages, both are the revealed word of the Supreme Creator and Upholder of the Universe. This has been strongly advocated by Mohini M. Chatterji, a Hindu, who recently translated the above work. He labours to prove that the Scriptures of the Brahmins, and the Scriptures of Jews and Christians, widely separated as they are by age and nationality, are but different names for one and the same truth. To indifferent professing Christians all this wears an appearance of great brotherliness and freedom from narrowness, forming, as Dr. Ellinwood well says, "the softest, sweetest voice given to that gospel of false charity, which is the fashion of our times." But this broad appearance of charity, while an easy and cheap thing on the pantheistic assumption that there is no radical distinction between right and wrong, that truth is all one with error, means the sacrifice of everything distinctive of Christianity. Moreover, whatever surface resemblances may exist, it is evident that a religion which emphasizes constantly the personality alike of God and man, can have no deep-rooted correspondence with such a thoroughly pantheistic work, as the Bhagavad Gita, despite the ingenious explanation, made with a quiet assumption of intellectual superiority, that the latter is for philosophical minds and therefore deals more at length with the mysteries of the being of God, while the teachings of Jesus Christ were addressed to the common people. This lack of any real correspondence is shown by an examination of some of the alleged parallels, which discloses that though in some

instances similarities of expression are accompanied by agreement in the utterance of worthy ethical maxims, yet the instances cited when interpreted in the sense, which the underlying philosophy alone justifies, show no conception of the great fundamental truths characteristic of the New Testament.

The two lectures that follow are somewhat similar in character and deal respectively with Buddhism and Mohammedanism. The former naturally involves a consideration of the allegation that Christianity has borrowed largely from Buddhism. Against this the author shows how much more thorough is the historical character of the Gospels than that of the Buddhist writings. He points out also that the legends containing the alleged resemblances are not found in the oldest records common to both Northern and Southern Buddhists.

Of the four concluding lectures the first is an inquiry, whether the non-Christian religions exhibit traces of a primitive monotheism. After a rapid survey of the leading religions, past and present, the author concludes with Ebrard that religions of men everywhere exhibit a decline, and that the evidence, though not conclusive, nearly everywhere points to a primitive monotheism. Monotheism however is here used, not in its strict sense, as the recognition of one God exclusively, but simply the recognition of One as supreme.

In a lecture on the indirect tributes of heathen systems to the doctrines of the Bible, the author deals with the widespread traditions concerning man's origin, the fall, the flood and such like. In view of the fact that these traditions have been made ground of attack against Christianity, it might have been well to emphasize somewhat more fully the moral and religious features, which put the Scripture accounts on a plane by themselves.

The ethical tendencies of the eastern and western philosophies are next taken up. The view here widens out from the philosophies of the non-Christian systems previously considered and embraces likewise the anti-theistic theories which find their abode in Christian lands. It is shown that the tendency of all these is to weaken man's sense of moral responsibility, and to lower the conception of human worth, filling the world with a gloom which is not traced back to sin, and is consequently unrelieved by the hope of any moral deliverance.

In a concluding lecture the Divine Supremacy of the Christian faith is set forth. Reference is made to the unique personality of Jesus, and the unique completeness of the Scriptures, shewn in their adaptation to every part of human nature, and to all classes of mankind. But the two points mainly insisted on are that Christianity alone offers a real salvation, out-

wardly wrought by Christ, and that it alone imparts a new spiritual life, inwardly wrought by the Divine Spirit. Such claims are not even made by any other system. Christianity not only makes, but justifies them, the one by indisputable external evidence, the other by the inward experience of multitudes in all ages.

The book as a whole forms a most interesting introduction to a study which is rapidly rising into prominence. Had the work been more rigorously scientific, one would have looked for a discussion of what religion is and how it is realized, and then a comparison drawn between the other religions and Christianity, according to the measure in which each realized the idea. For surely the day has gone by, when any could be looked on as systems of unmixed evil, whose enormities it was impossible to exaggerate. It is no slight merit in the present work that it fairly recognizes what is good in the religions compared with Christianity. Systems whose very existence testifies man's need of and capacity for religion, must to some extent embody the idea of religion however imperfectly, and with however much of falsehood intermixed. Even if they fail to attain a clear, self consistent, adequate view of God, or to understand man as he truly is in the full extent of his being, yet as they grope after some sort of communion between God and man, they are witness to the reality and absoluteness of that religion which resting on a perfect revelation, alone discloses in a person the complete union of the human and divine, and promises entire communion in the realized divine sonship of every believer.

R. Y. THOMSON.

Knox College.

OUR COLLEGE.

THE Literature Committee of St. James' Square Christian Endeavour Society will be glad to supply students with literature for their fields during the summer months. Those desiring literature should address M. F. McCuaig, 33 Rose Ave.

Rev. J. D. Edgar, who has been preaching at Sarnia during the past winter, is at present staying in the College. On his departure from Sarnia he was presented with a purse containing \$50 in gold, by the congregation.

Rev. John Crawford, B.A., of Niagara Falls, and Rev. M. P. Talling, B.A., of St. James' Church, London, spent some time in our College when in the city a few days ago. All will be glad to know that the work is prospering in their respective congregations.

We were honored on Monday, May 16th, by a visit from Dr. John Hall, of New York, who was present in the city at the opening of Cooke's Church. He preached on the 15th, morning and afternoon, to large congregations, and delighted a crowded house on Monday evening with his lecture on "A Live Congregation." He seemed much interested in the growing importance of our College.

It may be that some of our students are not aware of the fact that the popular pastor of St. James' Square Church, will take leave for India in the autumn of this year. Dr. Kellogg has come to be well known in Knox, from his being with us in the College in the absence of Dr. Caven, and our being with him at his services at St. James' Square. His departure will certainly be regretted, but there is this satisfaction that our loss will be the gain of our oriental brethren.

In matrimonial matters the class of '92 takes the lead. Two of the class are already married since graduation day, and Rumour speaks of others soon to follow. On the 27th of April Mr. W. H. Johnston and Miss Annie Shannon, of Leaskdale, were married by the Rev. A. U. Campbell, of Quaker Hill; and on May 5th the ceremony which united in marriage Mr. John McNair and Miss

Bessie Brodie, was performed by the Rev. R. McIntyre, of St. Thomas. The MONTHLY extends its greetings and best wishes.

University examinations are over, and the toilers are free for a time; yet after the worry comes the anxiety about the result; this will not be long in coming, as it is probable that the first Saturday in June will bring the news to all, through the daily newspapers. General satisfaction has prevailed among the students regarding the papers, and it is becoming a rare thing for an examiner to set a "cranky," paper, or to go outside of the prescribed work.

Knox boys have been doing very well, and have, with one or two exceptions, enjoyed good health. As usual a number of students are making application for *ægrotat* standing. W. A. Merkley was laid up for a few days with measles, and as a result missed a few of his pass papers but was fortunate enough to take his honour work, so we feel assured he will secure his relative standing in honours. P. J. Pettinger was more unfortunate, and missed the majority of his honour papers. He was taken down with a severe attack of quinsy, which confined him to his bed for several days; we were glad to see him about again at the close of the examination; as his past record is a good one he will have a strong case before the examiners.

Every day the halls are becoming quieter, as the boys depart for home or mission fields. The fourth year men are waiting around until commencement, which takes place on the 7th of June. J. B. Burnet was appointed to the Chisholm field, Kells, P.O.; A. S. Ross to South Bay, Manitoulin, Id.; Jas. Borland to Byng Inlet, and E. W. McKay to Cook's Mills; George Gerrie, and J. C. Cameron, go to the North-West for a year; the former to Pine Creek in the neighborhood of Calgary, and Mr. Cameron, to Mt. Leighman, which is in the neighborhood of Edmonton, where Rev. D. McQueen, B.A., has been settled for some years. R. G. Murison will spend the summer in Muskoka at Port Carling; J. Landsborough at Magnetewan, a village on a beautiful sheet of water, an expansion of the river of the same name; and S. Whaley is farther up the river and a little inland at the old Dunchurch field. A. L. Budge goes to his old field Baysville; W. J. West to Berridale; and J. A. Dow, to Dwight; J. A. Cranston will spend the summer with his brother-in-law, Rev. R. J. M. Glassford, at Streetsville; T.

Bell will do mission work at Arkona, Lambton Co., S. McLennan at Patillo, Essex Co., E. A. Henry, at Maynooth, North Hastings, and J. D. Morrison at Muskoka Falls. G. B. Wilson will take charge of the Windermere field, and G. Arnold will labour at Reay Muskoka, while French River will be supplied by T. Menzies. The Alma congregation, at present vacant, have secured J. Crockard for the summer; Port Stanley is in the same position and will be supplied by S. O. Nixon; and J. Wilson, will go to Sunderland for a few months. W. A. Merkley, goes to North Williamsburg. A. H. Abbott, J. Ross, R. Grant and W. E. Sinclair, go to their respective homes at Brockville, Blyth, St. Mary's and Whitby; while T. Eakin goes to a field in the vicinity of the Sault Ste. Marie, where from 200 to 300 men are working on the canal, which is being constructed on the Canadian side. It will be seen that many of these students have very interesting fields, and the MONTHLY will be glad to hear from them at any time. We are expecting all the boys to support us in the endeavour to make the magazine a credit to the College; and in order to do this all must do something even if it requires a little self denial.

Everyone interested in our College was pleased when it was announced that by the will of the late James McLaren, of Buckingham, \$20,000 was left to the Library of Knox. The condition of our library has never been satisfactory, and for years back has been a source of anxiety to those who have the welfare of the College at heart. Our principal has neglected no opportunity of setting forth its need, and the Alumni Association, by united effort seconding his strong appeals, have succeeded in placing many valuable works on the shelves, and in increasing its usefulness to a considerable degree. Still, however, there is much to be done, and those who know best the needs of the library, and have been stirred to do most in the past, will hail with keenest delight the announcement of this liberal gift.

The value of a good library to a college can scarcely be over-estimated. Professors and students alike suffer if it is lacking, and the work of the college is impaired in many ways. We are sure no one will think it is speaking too strongly to say that a library is indispensable to every college. But the mere presence of a library is not sufficient. No college will be benefitted to any great extent

by a library which is kept only for show. Books in college libraries are not collected that they may be admired at certain stated times, for their number and the beauty of their binding. The end in view in forming libraries is a far higher one, viz., that they may furnish with information those who are in need of it, and cannot afford to buy books on all subjects for themselves ; and therefore any library fulfils the ends for which it was formed, just in proportion as it does this. How perfect soever its equipment may be, if it fail in this it cannot be called a success. It is evident, then, that the greatest possible facility should be given all who have a right to the use of a library to obtain access to it at all times, if the greatest benefits are to be derived from it.

One class which a college library should furnish with means of obtaining information is the students, and, therefore, if every facility is not given them to use the library there is danger of its usefulness being decreased to a great extent. Now in order to give students the full benefit of a library we maintain that there should be no time when access to it should be denied them ; for no one can tell when its help may be needed. Often, indeed, its assistance is required most urgently under circumstances which preclude the possibility of making provision before hand. In the course of an evening's study a student may encounter difficulties which perhaps could be removed by reference to a certain book for only five or ten minutes. The book he knows is in the library, but under the present arrangements in our College, locked doors exclude him ; he must wait until the regular time for opening the library, and perhaps by that time the information he desires is of little value relatively, the time for using it having passed. Does this seem right? Would it not be far better, and would not the end for which the library exists be more successfully attained, by adopting some plan by which the students could have ready access to it at all times?

In a college such as ours it should not be a difficult problem to devise a plan which would accomplish this. One which suggests itself to us just now, and which we present because it seems feasible, is to have an assistant librarian resident in the College, through whom any one desiring access to the library could obtain it. Such assistant would be responsible for all books removed and would be expected to keep an accurate account of all such re-

movals. In this way the benefits of the library might be greatly increased without endangering in any way the safety of the books.

When we advocate some such change as this, we do not wish any one to think that we are dissatisfied with our present librarian, whose duties are discharged to the satisfaction of every one ; or with the present management of the library, except in so far as it fails in the direction we have pointed out, to give students the full benefits to which we believe they are entitled. We think we are not asking anything unreasonable in seeking some change in the direction of making the library more available to the students as a body, and we feel confident that, attention having been called to the matter, the fullest and most careful consideration will be given to it by the proper authorities.

The interest taken in Social matters by ministers, and the authorities of Theological halls is increasing every day ; and the promoters of Christianity can no longer be charged with indifference to the work of social reform. The Head of our Christian religion was the greatest reformer the world has ever seen ; and we have a right to expect His ministers to be students of sociology, and well versed in the affairs of our State ; men capable of taking a stand, and giving an opinion on any of the topics which interest every member of the human race. Many years ago, it may have been thought, that this question lay outside the pale of a minister's duties, and if there be any vestige of such a view still remaining, it is possibly due to the fact that such studies, until recently, have found no place on the curriculum of any of our colleges ; and men graduated from these colleges illustrating the adage, " Just as the twig is bent the tree's inclined," concluded that they had studied all that was compatible with their profession. Such a conception of the work of the ministry would certainly tend to warp the ideals presented in our Master's teaching. Is not Christianity a poor thing if its only function is to point men to the skies ? Is not the Bible a dead book if it is simply a history of the Jewish people ? But Christianity is more : it is as broad as humanity, and embraces in its sweep all the interests of man from his birth until he goeth to his long home. And the Bible is more ; it is a Divine revelation, full of principles which, when understood, are suited to achieve the *summum bonum* of mankind. If this be

true it is the business of the minister to be alive to all matters which concern the happiness and comfort of his fellow-citizens ; and moreover, he ought to be a leader in every movement which has this in view, and then, and only then, will the best interests of the Kingdom of God be secured.

There are many encouraging indications that thoughtful people are awakening to the importance of these social matters : the amount of discussion is increasing, and the number of ministers dealing with the subject is also on the increase. Some time ago, when there was a campaign for municipal reform in New York, the ministers of that city were the leaders ; and in their pulpits on Sunday, and on platforms during the week, fought, just as our Toronto ministers fought last winter, when the Sunday Street Car question was engaging the attention of the city. Since that New York Campaign, an association of ministers has been formed for the mutual study of social and political matters, and of this work, is having an influence in the right direction.

We can't forbear referring to another class of people, who are a very important factor in all reform, inasmuch as their influence is particularly strong with the rising generation. We refer to the teaching profession. At an evening meeting of the recent convention, of the " Ontario Educational Association," held in Toronto, a lengthy paper was read by Mr. J. E. Bryant, M.A., who for a number of years, was one of the most popular and successful teachers in Ontario ; and was also one of the leading men in the preparation of our public School readers. The subject of his paper was " Twentieth Century Education ; a Forecast and a Criticism." In this paper (from which we may in some cases quote his own words), he made a survey of the forces, which have led up to the present condition of society ; and then after a brief analysis of our system of education predicted a wonderful change in the aims and methods which shall govern teaching in the next century. He pointed out that the old time reformer aimed at the enfranchisement of the individual, which has been attained in the present century ; but the 20th century will usher in a far grander struggle, involving a far nobler conception of human character ; and the realization of far higher principles of human action ; it will be a struggle for the re-organization of society upon the ideal of co-operative effort and common enjoyment, and the aim of a common school education

will be to teach the student his proper relationship to society. In higher education, he referred to the following state of affairs which every graduate knows to be true, that a man may be graduated from any of our colleges, without any study whatever, of any subject connected with those fundamental problems of social life which are now dominating, and will continue to dominate, the whole social, moral, and material well being of our race. He concluded his paper by appealing to the profession to lend its influence toward making our educational system the best possible means of preparation of the youth of our country for the duties of citizenship in harmony with their future intellectual environment, and adapted to the high ideal of social organization which will dominate the incoming century. Such a paper is certainly a sign of the times.

Another important phase of this tendency is the attention which the Theological seminaries are giving to social study and work amongst the poor. At Andover weekly lectures are delivered on "Social Economics," and are taken by nearly all the students. last year, a number of lectures were given by a leading college president on "Christianity at work upon social problems," and a graduate of the seminary gave a few lectures on "British Social Movements." Besides this, a number of the students go to Boston from Saturday to Monday for mission work. At Union College, New York, nearly all the students spend some time under Dr. A. F. Schauffler, who is at the head of the Presbyterian city mission. At Harvard, Divinity Hall, an excellent course of lectures on "Applied Social Science," with occasional tours of investigation, is given by Prof. Peabody. In 1891, the Stone Lectures at Princeton were delivered by Prof. Thompson, of the University of Pennsylvania. The subject was "Sociology in Relation to the Bible;" these were supplementary to the usual course of lectures on Christian ethics.

We are therefore encompassed on every side by this social reform movement; and as men alive to the signs and needs of the age in which we live, we must not remain inactive. These movements require the preserving salt of the Spirit and Gospel of Christ, therefore it becomes our duty, as disciples of our Lord, and citizens of our country, to be up and doing, and adapt the religion of Christ to present requirements. Christianity is necessary to all conditions

of men, from the most intellectual and cultured to the most illiterate and savage ; but it must be accommodated to the ability of each to receive it. It lies with the Christian minister to infuse into all reform the spirit of the Great Reformer, and to make his aims and purposes the compass for direction in all such endeavours. The students of Knox College would be greatly assisted if a course of lectures was established for the purpose of bringing this subject before our minds, in order that we may recognize its great importance, and have such instruction as would open up a field of study which has been hitherto neglected.

The Foreign Mission Board, of the Western division of our Church, met in the Board Room of our College on the 17th and 18th of May, for the purpose of transacting their business previous to the annual meeting of the General Assembly in June, at the City of Montreal. The board for this year consist of the following members : Hamilton Cassels, Convener. Ministers : Dr. MacLaren, Prof. Mowat, Dr. Moore, Principal MacVicar, G. M. Milligan, Dr. A. D. McDonald, Dr. J. B. Fraser, Dr. McMullen, Dr. J. Thompson, D. D. McLeod, Dugald Currie, James Barclay, James Ross and George Burson. Elders : W. Mortimer Clark, Dr. McDonald, Andrew Jeffrey and John Cameron. There has been no meeting of any Board, within recollection of any of our present students, so freighted with interest to the College, as that which took place in the month that has just passed away. Two of our own boys, who were with us through their University course, and with us throughout their theological training, have been appointed to cross the broad Pacific, and give their lives to those who need the "Light of the World," to those to whom we are debtors, to preach His Gospel. Another, who was once of our number, and many of us know him well, for he spent two years at our University before preparing himself for Medical Mission work, has also received appointment ; so we may say, that three of our number will leave for the East in the autumn of the present year—W. H. Grant, B.A., and W. Malcolm, M.D., to swell our missionary Colony in Honan ; and W. Gauld, B.A., to join Dr. McKay at Formosa. The name of W. H. Grant has been on the Students' Volunteer list for several years, and we all expected that at the conclusion of his course in theology, he would offer himself to the

Foreign Mission Committee. Mr. Gauld had also signified his willingness to go, but as he was not possessed of the most rugged constitution, the path of duty was not very plain; but if he had any preference it lay on the side of going abroad, and it is only within the past year, after weighing the matter carefully, that he made up his mind to offer his services.

The Church has always more to say about the men who cross the wide sea, than about those who cross the wide prairie, or settle on its plains. The reason for this may not be far to see, if we consider such circumstances as continual movement of settlers from the east to the west, for no other reason than the bettering of their own interests, while it is only the bold venturer who thinks of winning wealth or glory in any of the Oriental lands; then again, "distance lends enchantment." We consider that Spear, McLennan, and Moore, are deserving of equal honors with Gauld and Grant, in answering the crying demands of the North West for ministers of the Gospel. The matter of going into an established mission, such as Honan or Formosa, entails no more self-denial and no more hard work, than going to the far West; so while we often think of, and pray for, our fellows in a foreign land, let us not forget those who are in our own Canadian fields. Even the student who goes to one of our Muskoka Mission fields, with three or four different diets of worship, and a walk of 18 or 24 miles, every Sunday, is not a stranger to some of the hardships encountered by pioneer missionaries in cultured nations such as China or Japan; and what is the recognition they receive? We ought to appreciate the spirit of the man who goes to help another race, with other manners; and we ought, in no less degree, to prize the men who give themselves for our brethren according to the flesh, and who encounter many privations and discouragements while striving to enthrone Christ in the hearts of our own people.

In the May number of the MONTHLY, it was suggested that our Magazine ought to be an avenue for communicating missionary intelligence; and it was deemed necessary that all possible information regarding our missionaries be found in its pages; so we are giving a summary of the history of these three young men recently appointed to Foreign Mission work.

Wm. Gauld was born Feb. 25th, 1861, in Westminster, Tp., Middlesex, Co. When five years of age he toddled off to the com-

mon school, which he attended until he was sixteen. Meanwhile his father died, leaving a sorrowing widow in charge of a family of four, of which William was the eldest but one. With great diligence, thrift, and self-denial, she was able to keep the little farm, and support her family until they grew up to riper years. When her family grew up, she left the farm to reside in London, where she still lives. One of her sons is at present at the head of the Carpenter's Department, in the Mimico Industrial School for Boys. William left the common school to attend the Collegiate Institute at London, and, after a few months in attendance, obtained a third class certificate; but, being under the prescribed age for entering the profession, did not attend the Model School until the following year. After securing professional standing he taught for three years, and at the expiration of that time studied at the St. Catharines Collegiate Institute for a year and a half, and matriculated into Toronto University, in 1884. Before attending College he taught again for a year, and then proceeded to the degree of B.A. choosing the honor course in Metaphysics and Logic, which was then under the control of the late Prof. Young. He always succeeded in standing well in the class lists, and graduated with honors in 1889. In the following autumn he entered Knox College, and was graduated at the close of the past session.

Like all other boys, Wm. Gauld was the subject of influences; but those which have told most upon his life were of a quiet, and private nature. While a mere lad he was led to consciously trust in Christ for salvation, through reading a sermon on John xiv. 6, in *Burder's Village Sermons*, a collection in his father's library. One of the deepest impressions ever made upon his mind was, when on running into the horse-stable one day, he found his father kneeling in earnest prayer to God, in which his family was not forgotten. The first thought of entering the ministry came some time after his father's death, under the teaching, and influence of Miss Flora McCall, and her brother Duncan, then a College student, now deceased. Mr. McCall was spending his vacation at home, and offered to give lessons in Latin to three of the senior pupils in his sister's school; William was proud to be thus noticed, and readily accepted. The influences of that time were those which determined the course of his future life. Mr. McCall passed away, as will be remembered by many, shortly after his graduation; but his

influences yet live, and his life still speaks on earth. Young Gauld's first interest in Foreign Mission work, was aroused by a casual reference to Dr. McKay's work in Formosa, made by Miss McCall while teaching a lesson in geography; and when the Foreign Mission Committee discussed sending him to Formosa, this fact came vividly to his mind as an interesting coincidence, for he had expressed no preference for any field, and did nothing to influence the Committee towards sending him to Formosa. His union with the Church took place under the pastorate of Rev. F. Ballantyne then of Westminster, now of Ivan. He was much helped and encouraged, by the faithful presentation of truth, and the private kindness and assistance of his pastor, so unostentatiously but cheerfully bestowed. When he came to the city he united with Knox Church, where he is still a member.

Mr. Gauld has had considerable experience as a student in Church, and Mission work. While teaching, he acted in the capacity of Sunday School teacher and superintendent; afterwards he labored for several vacations in the Muskoka District, and spent one summer in the North-West, at Carssdale near Regina. During the summer of 1891 he supplied, with acceptance, Caledonia and Collingwood, for short periods of time; and since his graduation has been preaching in Hamilton. He is an earnest and effective Christian worker, and well fitted for his chosen life work.

William Harvey Grant, a son of the Manse, the eldest of a family of six children, was born of Scotch-Irish ancestry in the township of Oneida, Haldimand Co, Ont., on Sept. 5th, 1865. Here he spent the first fifteen years of his life, during which he was instructed exclusively in private by his father, Rev. Alexander Grant (now of St. Marys), and Clarke Moses, Esq., Public School Inspector. Brought up in a Christian home, and in immediate contact with Church work, his growth in spiritual life was quiet and gradual, and unmarked by any sudden and radical change. It was his custom to accompany his father in his travels from station to station on the Lord's Day, and to the conversations by the way he can trace many of the influences which still cling to him, and have led him to offer himself as a foreign missionary. The heathen world was always held up to him by his parents as the place in which it is possible to invest most profitably one's life and means; and his interest in foreign missions was stimulated by having missionary

literature placed within his reach in his father's library. This interest was greatly quickened by the visit to his home of Miss Marion Fairweather, returned missionary from India, who in words of soul-stirring simplicity, told the tale of India's miseries.

In 1880 he made public profession of faith in Christ, by uniting with his father's Church in Oneida. Leaving home in 1881, he studied for six months under his uncle, Rev. Geo. Grant and Mr. Currie (now Rev. D. Currie, Glencoe), in the High School at Simcoe. After this he spent two years at home in private study and reading. In 1883 he entered Caledonia High School, from which he matriculated into Toronto University in 1884 with honors in classics, and history and geography; pursuing the classical course throughout, he graduated with honors in 1889. Entering at once upon his theological course at Knox College, he graduated this spring, 1892. Mr. Grant, immediately upon coming to the city, identified himself with Knox Church, of which church he still remains a member. While pursuing his arts course he was a regular teacher in Duchess Street Sabbath School; latterly he has found other calls on the Lord's Day. Mr. Grant had been a member of the Students Missionary Volunteer Band ever since its first inception in Toronto, in 1887, and was largely instrumental in establishing the flourishing branch of this band, which at present exists in Knox College. He has spent three years in the mission-fields of Ontario and the North-West. The summer of 1889 he spent in the township of Chisholm, Nipissing Dist.; that of 1890, in Langlaketon, Assa., N.W.T., and last summer as missionary in the Indian Peninsula, Bruce Co., Ont.

He met the difficulties of mission work with cheerfulness and courage; and endeared himself to his people by his kindness, sympathy and earnest endeavor to teach them what they were to believe concerning God, and what duty God requires of man. He was always cheered, by seeing the work of the Master prospering in his hands. Mr. Grant also offered himself unreservedly to the Foreign Mission Committee, and has the assurance that he is divinely led into the Honor field, resting on the promise that "he who acknowledges the Lord in all his ways shall be directed in his paths."

William Malcolm was born in the Town of Galt, Oct. 22nd, 1861. His early education was received in the usual way at the

public school. He entered the Collegiate Institute at Galt in 1882, where he continued his studies for three years, at the close of which he matriculated into Toronto University. He studied for two years at University College, residing, for the greater part of the time, in Knox College. He spent one of his vacations amongst railroad men on the North Shore, and met with excellent success being a general favorite with the workmen. Malcolm left Toronto, without graduating, for the purpose of taking a medical missionary course at New York. He spent three years in medical study, after which, he was appointed clerk of the Presbyterian Hospital in that city. He was graduated from the University Medical College, N. Y. city, in March, 1891. In June of the same year, he was elected Home Physician and Surgeon, of St. Barnabas Hospital, Newark, N. J., and expects to complete his course at that Hospital some time this month. Afterwards he purposes taking special courses on eye and ear diseases, skin diseases, etc. While in New York he was engaged in mission work among the poor in the lower parts of the city. Malcolm was popular with every one who knew him. His bright, cheery disposition and bodily activity brought him many friends from amongst the students as well as from other sources; so we feel assured that these traits of character, together with his sympathy for the afflicted or downcast, will win him a place in the affections of the people of Honan, where he will occupy the post previously held by Dr. McClure.

It is very evident, after a glance at the training of these young gentlemen, that the Foreign Mission Committee has received excellent and promising men. They have all taken such a course of study as will pre-eminently fit them for the work to which they have been called. And Knox sends forth of her children these three, who are to dispel the gloom and brighten the hearts of those who have not yet beheld the Son of Righteousness, or have not yet experienced the blessedness of the man whose transgression is forgiven, whose sin is covered.

OTHER COLLEGES.

IT appears that the Hebrew chair in the Free Church Hall, Glasgow, will be occupied either by G. A. Smith, of Aberdeen, or Mr. Harper, of Melbourne. Those who are competent to judge, say that in either case it will be occupied by a thoroughly competent man, both in respect to scholarship and theological tendency.

President Adams, of Cornell University, has tendered his resignation which has been accepted, and Prof. Schurman, who has been at the head of the Sage School of Philosophy, in Cornell, for several years, has been unanimously chosen as his successor. A few years ago there was a rumour that Dr. Schurman was coming to Toronto University, but for some reason, the matter was dropped without any action being taken.

The Peabody Museum Expedition to Honduras, of Harvard University, which consists of members of the faculty, are busy exploring the ruins at Copan which is situated on the right bank of the Rio Copan. These ruins consist of a number of pyramidal structures after the order of those found in Mexico. The gods, the monoliths and altars, and the groups of symbolic figures, indicate the remains of a temple. Between thirty and forty laborers are employed in clearing away the debris, making plaster casts, and taking photographs of the ruins. The work, as far as completed, will be exhibited at the World's Fair at Chicago. Our financially weak Canadian Colleges must feel covetous of the advantages of their wealthy American sister institutions.

The Engineering Society of the School of Practical Science, Toronto, has just issued its fifth annual report, containing the papers read before the Association during the year. The papers, which are nearly all contributed by the students themselves, and deal with work in which they have been engaged during the past summer, are excellent in quality, and the style of the report in

every way reflects credit upon the School and its enterprising Society. Though there are many Societies in the University, some with a large membership, yet they have never put into permanent form the papers read during the year, and the result is that many valuable articles lose the publicity they deserve.

Professor Albert A. Michelson, of Clark University, Worcester Mass., has invented a new method of establishing a metric standard by measuring with exactness the length of waves of light at a given line in the spectrum. It is probable that this invention will displace the French metric system, which is by no means perfect. The standard of the French system was obtained by measuring the quarter circumference of the globe, and then taking the one ten-millionth part as the unit. The prototype metre—a bar of metal—was sealed up in an artificial cavern, at Breteuil, near Paris, and protected from all variations in temperature; but the copy at Washington was found to vary in length by even the heat of an approaching human body. The International Bureau of weights and measures, composed of leading scientists in Europe, has invited Prof. Michelson to Breteuil, for the purpose of thoroughly testing the invention.

We had a visit from all our Canadian boys as they were returning from Princeton, with the exception of W. Dewar, B.A., who, we understand, will graduate at Knox next spring. G. L. Johnston, B.A., is to preach at Sundridge during the summer; J. S. Scott, B.A., at Thessalon, on the North Shore, and A. J. Mann, B.A., is laboring in the Peterboro' Presbytery. W. D. Kerswill, B.A., will remain in the College during the summer, with the exception of the months of July and August, when he will supply for Rev. J. A. Murray of London. All our students will be glad to learn that he carried off the Stanton prize last winter, which is the chief honour of the middle year. The subject of his Thesis was "What was the book of the Law found in the Temple by Hilkiah." Mr. Kerswill will probably be a candidate for the Final Year Fellowship Prize of \$600.00, entitling the winner to go abroad for post-graduate work. The good men of our University always bring us honour, when they visit other institutions, so we shall anxiously await the result and meanwhile wish him every success.

EDITORIAL.

AT the last moment the missionary department of the MONTHLY gives way, for this issue, to make room for a second article on the Young People's Society of Christian Endeavor, which has just come to hand, and which ought to appear this month rather than in a later issue.

Lack of space forbids editorial notice this month of these articles.

Arrangements have been made with The J. E. Bryant Co. for the publication of the MONTHLY, for the Alumni Association. The integrity, enterprise, and business ability of this company are too well known to require anything from us beyond a mere formal introduction to the readers of the MONTHLY. Nor need any words of commendation be spoken to arouse the expectation that all things will be conducted along most thorough-going business lines. Please take note that all subscriptions and business letters are to be addressed The J. E. Bryant Co., 58 Bay St.

Having thus made satisfactory arrangements for publication, and having under consideration various alterations looking in the direction of improvement, such as the employment of better paper, the arrangement of articles and news items into departments under appropriate heads, etc., we become more and more convinced that the main element, without which our ideal of a College Journal cannot be realized, is in the hands of the graduates and undergraduates. And if success is achieved it will be not because of publisher, nor because of Committee, but because of the hearty co-operation of all. The MONTHLY cannot even in an emergency be built up of articles selected from other Magazines, neither can it be made up of the writings of a few, who may be most willing to lend a helping hand in this as well as in all other good works. Let us keep ever before us the fact that the MONTHLY is the Journal issued by the Alumni and Students of Knox College, and that each should bear his part of the responsibility and work. It is the channel of communication; may it not be suffered to run dry, but may it ever be kept flowing full to the brink with a living stream.

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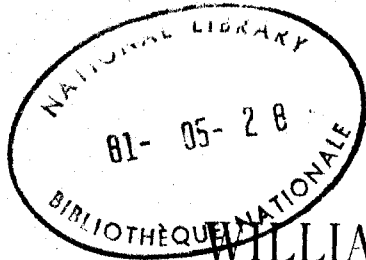
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