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THE PULPIT AND ENGLISH SCHOLARSHIP.

THE necessity of an educated ministry is generally, if not universally, admitted by Presbyterians, and in Canada they have gone to great expense as a denomination to provide educational institutions. The question with them is not whether the ministry shall be educated, but what the course of training shall be; and my object in this paper is to call attention to a side of education for the pulpit which is in my opinion far too much neglected.

Without devoting any considerable portion of the space at my disposal, at the most far too limited, to a discussion of the importance of a good English education as a preparation for the clerical profession, I may call attention to the fact that while one can become a fairly erudite and accurate theological scholar without knowing any language but English, he cannot possibly become a generally acceptable preacher of the Gospel if he is not strictly conventional in his language and rhetorically expert at composition. He may become a very useful minister without knowing either Greek or Hebrew; he cannot dispense with a good knowledge of the English language and some facility in its correct use as a means of expressing his thoughts. A good English

training is, therefore, a *conditio sine qua non* of preparation for the pastoral office, and of no other language can this with strict truth be alleged.

It may be that this view of the matter has never been absent from the minds of those who are charged with the direction of ministerial education in the Presbyterian Church in Canada, and that any defects noticeable in the means provided for securing the necessary English training are tolerated simply because no way has been found of removing them. Into the question of appliances I do not here enter. Confining myself to the definition of a course, I propose to show with as much detail as space will permit what should be aimed at, leaving to others the task of indicating how such a training as I here outline is to be secured for theological students. It is at least something to have a correct ideal, and if we have that, our efforts, though they may fall short of accomplishing our aims, will be more successful than they are likely to be if we have no clear conception of what we are working for.

It is fortunate both for the preparation of this paper and for the cause of ministerial education that there need not be any difference between an English course prescribed for preachers-in-training and one prescribed for those in search of a liberal education. The subjects made use of and the use that is made of them as a preparation for the work of composing and delivering sermons and other addresses are precisely the subjects and uses which find a necessary place in the culture demanded by social life. For each purpose English may be viewed as lending itself to three distinct modes of treatment, which I may call the practical, the scientific, and the esthetic, and I now proceed to consider what is involved in these various kinds of training.

I. PRACTICAL TREATMENT OF ENGLISH.

What is aimed at here is to secure that the person in training shall (1) have something to say, and (2) be able to say it in an effective manner. This is the time-honored distinction between what the old writers on rhetoric called "invention" and what they called "style." I need not dwell on the former. The whole of the student's education is part of his preparation on this side. All the circumstances, events, and experiences of life are also part of it.

Every addition made in any way to his knowledge of his physical and social environment, or of his origin and destiny, makes him more able to find something to say that will be helpful to himself and to others. If I emphasize here the need of attending to the formation of style, it is not because I deem it more important than invention, but because it is more neglected in our educational work. How shall the intending preacher be trained to put his thoughts into language at once conventional and effective? An unconventional public speaker may be tolerated on the street; he will not be tolerated in the pulpit. We may find fault, if we please, with the purism of the age, and take the ground that the great thing after all is the message not the delivery, the matter not the form; but the age is just what advancing civilization has made it, and all that is left for us is to admit the demand and think of the best means of providing the supply.

The only way to secure proficiency in any art—and the embodiment of thought in language is an art—is to afford ample opportunity for incessant practice under wise direction. We learn to do by doing. The student, fortunately, has not to learn a new language. The difference between the rough and ready Salvation Army preacher and the scholarly and cultured pulpit orator is not that one is able to use the English language while the other is not; it is that one pronounces his words unconventionally and constructs his sentences ungrammatically, while the other uses both words and sentences in a way to satisfy the fastidious taste of educated people. Correctness of form is the first thing to aim at, but there must be enough of practice to make the correctness habitual, or deterioration will set in as soon as special training ceases.

I cannot here enter into minute details of method, but before leaving this part of my subject I wish to express my conviction, based on the experience of many years spent in writing and in training others in the art of expression, that the only really useful practice is that of original composition on selected themes and that the only really useful instruction is the criticism by the teacher of the student's productions. A few simple rules will serve to indicate the nature of the training which should be aimed at:

1. Practice should be incessant, the student writing during his whole preparatory course at least one essay a week.

2. Errors or defects should never be specifically pointed out by the teacher. The criticisms should be strictly impersonal, though based on defects observed in the essays, and each student should be permitted to detect his own errors.

3. Criticism of defects should always be made part of the public class work, only a few being selected for discussion at any one lesson, and these the most objectionable.

4. No correction should be made without such a reason being given as will preclude all further questioning on the point.

5. After criticism, and in the light of it, the essays should be re-written, the second writing being far more valuable for training than the first.

6. All essays should be carefully preserved, partly as a basis for the comparative method of dealing with formal defects, partly as a means of enabling both teacher and student to determine the latter's rate of progress.

If I am told that there is no time for such a course of discipline, my answer is that if this is the only way to secure habitual correctness of expression, then time must be found for it. It has another recommendation, namely, that a student trained in this way is placed in possession of a method of self-discipline what he can practice with profit all his life. The exercise of composition is to be his regular professional work, and his rate of development will depend on his ability to criticise on sound principles his own imperfect attempts. He will never learn to write well by trying to write according to rules. The work of composition would be intolerable if one had his attention constantly directed to the form, and away from the matter of his discourse; and the reading or hearing of discourses so prepared would be equally intolerable. Until correctness becomes habitual, anything like perfection can be reached only by making in work already produced such emendations as critical judgment dictates. This has been in all ages the method of great authors. It was the method of Demosthenes, of Gibbon, of Macaulay. It has been practiced by writers of verse as well as by writers of prose. Milton's manuscript is so overloaded with interlineations and corrections as to be almost illegible, and Prof. Dowden, speaking of

the changes made by Wordsworth in the different editions of his poem, "To the Cuckoo," says of one of the stanzas: "Almost half a century was required for the production of this dew-drop of literature."

In every well-equipped theological college there is a teacher of homiletics, who is assumed to be himself a competent writer of sermons, as well as an efficient critic of the sermons written by others. But it is obviously impossible for him to do justice to either the subject or the students during the professional part of their course, unless during the preparatory part of it they have had some such general training as that above outlined. Homiletics is rhetoric applied to sermonizing, but it is rhetoric nevertheless. In order that the valuable services of eminent teachers may be productive of the maximum of benefit, the students must be experts in the art of composition before they come under his direction.

II. SCIENTIFIC TREATMENT OF ENGLISH.

But important and even indispensable as the practical treatment of English is, it is not everything. The preacher may, as the result of mere imitation, be generally correct in his use of language, and yet at times make himself ridiculous without being aware that he is doing so, unless he has acquired the habit of investigating for himself the manner in which language performs its function of expressing thought. It has been too much the fashion in English training to assume that the general principles discovered by the writers of treatises on grammar and rhetoric might be legitimately and usefully appropriated by the student with a view to their practical application. Apart from the fact that this process of acquisition involves an exercise only of memory, and is therefore comparatively useless for purposes of intellectual training, it must never be forgotten (1) that the student should not be taught to look forward to writing by rule, and (2) that even if writing by rule were the proper practice, he would not be able to retain rules in his memory unless he had discovered them for himself. No one writes English the better for having mastered the contents of a treatise on composition or rhetoric; any one will write English the better for having discovered for himself by the scientific study of the language the

principles which the grammarians and rhetoricians have discovered by the same means.

If I am told again that there is no time for such a course of training, my answer must again be that if the necessary discipline can be secured only in this way, then time must be found. Nor is there any mystery about the nature of what I call "scientific treatment." Its method is just the method of all inductive science—analysis, classification, generalization. It has for its subject matter, thought expressed in language or language expressing thought, instead of the earth's crust, or the complex substances in nature, or the phenomena of organized living bodies; but the way in which that subject matter is dealt with is the time-honored way practised by Aristotle and expounded by Bacon, Whewell, and Mill. Such a method of dealing with the language will afford an intellectual training of the highest and most valuable kind, for, apart altogether from the discipline that results from the constant exercise of the reasoning powers, the comparative study of English classics with a view to mastering the philosophy of "style," cannot be without a beneficial influence on the process of "invention." The manner in which the student expresses his thoughts will improve, and the thoughts will become more worthy of the improved modes of expression.

There are four lines of inquiry that must be kept steadily in view in the scientific investigation of English, though it must always be borne in mind that the distinction between them is one only of convenience in treatment. For the purposes of this paper I call the resulting departments of the science of language by the terms, Grammar, Philology, Rhetoric, and Prosody, premising that I do not thereby imply that the meaning I attach to these names is universally accepted. A brief exposition of the subject-matter of each of these four sciences will, I hope, make clear what I mean by subjecting the English language to "scientific treatment."

1. *Grammar.*—What psychologists call a "thought" is embodied in what grammarians call a "sentence," and the discovery of the general principles underlying the formation of sentences is the function of grammar. A ready and comparatively easy way to get possession of these principles is to memorize them from treatises, and this has been too much the fashion.

But learning by rote the names and definitions which make up the so-called "grammars" will never enable the student to have a clear idea of the nature of that wonderful thing, an English sentence. Neither will the study of sentences in any other language serve the purpose, for no other language furnishes sentences like our own. It would be just as reasonable to try to learn the structure of the horse by studying that of the mule. I freely admit that one's insight into the nature of his own language may be improved by giving him another to compare it with; but the new language must be the complement of his own, not a substitute for it. The best of all ways to learn English is to study English, and this statement is as true and as significant from the scientific as it is from the practical standpoint.

Nor is the task of investigating the nature of the English sentence one of trifling magnitude or difficulty. As all the subtleties and idiosyncrasies of thought reproduce themselves with the utmost fidelity in the language which embodies it, the variety of sentences is practicably unlimited. The arrangement of this vast mass of apparently capricious expressions in an orderly way under formal categories is as difficult as the classification of plants and animals, or the reduction of matter under chemical laws. No subject lends itself more perfectly to inductive investigation than does the English sentence, and none affords either a better intellectual discipline, or a more useful practical training.

How words which of themselves make no statement can be so used as to make one; what different forms the sentence assumes at the will of its author; into what functional elements it resolves itself when it is analyzed; what the various duties are which words, phrases, and clauses perform in the making of assertions; and what the explanation is of each of those idiomatic expressions which peremptorily refuse to be classed under ordinary grammatical categories—these are some of the questions to which the scientific student of language on its grammatical side must find answers. Nor can he stop here, for he will soon find that the English sentence was not always in its nature what it now is, and the further back he goes in the history of the language the greater the unlikeness. In seeking an explanation of this phenomenon he enters the field of historical grammar, which is enor-

mous in extent and very difficult to explore. The difference between this view of grammar and the one ordinarily taken by teachers of English is the difference between reasoning and memorization, between thinking and "cramming," between useful investigation and useless appropriation of the results of investigations conducted by others.

2. *Philology*.—As grammar is the science of the sentence, so philology is the science of the vocabulary, as these terms are used in this paper. Words have form, whether spoken or written, and whenever they are used to express ideas they have significance. English words had not always the forms they now have, old English pronunciation and spelling having been very different from modern English pronunciation and spelling. Neither had English words always the same meaning that they now have, and generally, though not always, change of meaning has been accompanied by change of form.

The usual way of acquiring a knowledge of the philology of the English tongue is to memorize the facts from treatises on the subject; the better way is to make use of the vocabulary as a subject matter for scientific investigation. For this purpose one piece of text is as good as another, provided always that the most modern form and the most modern signification of the word are made the starting point of the inquiry. Usually the history of the word is approached from the side of antiquity, but it is quite obvious that however useful this may be in rote-work, it makes anything like scientific investigation impossible. Moreover, the philological field is so extensive, and so many of the alleged or assumed facts are still matters of conjecture rather than of knowledge, that if a selection must be made for the student's purpose, it is better to make it from that part of the field which lies chronologically nearest to him. There is a striking analogy between philology and geology in this respect. Geology made progress as a science before Sir Charles Lyell's time, but he gave it an immense and enduring impulse by connecting the laws of the science with the forces at work in our own time in the modification of the earth's surface. And just as geology has gained by being made a mere extension of physical geography, so will philology gain by being made a mere extension of those researches into the nature of language which are necessary for the most ordinary purposes of every-day life.

If it be said that during his preparatory course the student should devote his time to something more important and more practical, I answer that nothing more important or more practical can be found, and until he has learned to look with a scientific interest upon the mass of words which constitute the vocabulary of the language, he cannot claim to have had an English education worthy of the name. Moreover, out of this mass he must select those he intends to use in the preparation of his own discourses, and expertness in the choice of words is greatly promoted by the habit of scientific inquiry.

Though many of the changes which the English vocabulary has undergone are due to caprice or historical accidents, many others are due to the operation of general laws which are discoverable by those who seek for them in the proper spirit and by proper methods. The obvious answer to him who contends that it is legitimate to master what has already been discovered before setting out to investigate for oneself is (1) that knowledge so acquired is easily forgotten as compared with the same knowledge acquired in the way of original investigation; (2) that the memory is almost the only faculty exercised in getting scientific knowledge at second hand, and mere exercise of memory is in connection with any department of knowledge alike uninteresting and unimportant; and (3) that it is impossible to have a clear insight into the nature of language as made up of words having form and meaning, without subjecting them to independent and continuous investigation, and it is during his preparatory course that the student should form the philological habit and master the philological method.

3. *Rhetoric*.—Viewed as a science, rhetoric has for its chief function the investigation of the structure of prose. It may seem at first sight to be unnecessary to make such a department of the science of language after having dealt with the sentence and the vocabulary under grammar and philology, but a moment's consideration will show that sentences perform other than purely grammatical, and words other than purely philological, functions in the texture of prose discourse. Of two sentences, made up of substantially or even precisely the same words, and these words used in precisely the same sense in both, one form may be preferable to the other, either as a matter of mere taste, or because

it serves the useful purpose of making the discourse more effective. Then there are other elements of discourse besides the sentence and the word, as, for instance, the paragraph, still larger divisions of the text, and figures of speech. There are also qualities, as well as elements, of discourse which can be made a subject of scientific inquiry and discovery on the comparative method.

The way in which the principles of rhetoric have been mastered in the past has been to learn them by rote from treatises on the subject; the proper method is to reach them by induction based on a comparison of the styles of writers of English prose. In no other way can the student arrive at a conception of what is meant by the philosophy of style, and the wider the basis of the induction and the more thorough the investigation, the more correct and more useful will his conception be. General principles discovered in this way by the student for himself will be of unspeakable use to him in constructing his own discourses; general principles learned by rote from text books will be of no use except to serve as a means of securing academic standing. It is sometimes objected that the critical study of English prose has a tendency to make the student a mere imitator, but this tendency can be reduced to a minimum by selecting a variety of styles for analysis. It is as impossible for a student to model his style on the styles of half a dozen great prose writers, as it is for that curious modern invention, the composite photograph, to be a portrait of each of the persons who sat in succession in order to produce the negative.

The scientific study of prose style has a special interest for those who intend to be preachers. Many pulpit performances, faultless in grammatical structure, models of good taste in the selection of words, are hopelessly marred by rhetorical defects. Nor is this to be wondered at; for while there is in our systems of English training some pretence of teaching grammar and philology, there is hardly even a pretence of teaching rhetoric as a science. Much may be done in the way of judicious criticism of the student's own compositions to inculcate general principles of a rhetorical as well as a grammatical and philological kind, but his rhetorical education is not more than well begun if he is not required to make an independent effort to master the artistic

secrets of the Macaulays, the Ruskins, the De Quincys, and the Carlyles, and thus create a philosophy of style for himself.

4. *Prosody*.—I am afraid that the science which has for its function the investigation of the structure of English verse has fallen very low in the estimation of scholars and teachers, if it ever did occupy any honorable place in systems of English scholarship. We know how important it is in the study of Greek and Latin classics, but teachers of English have been too much in the habit of slighting it in effect, if not in intention. The classical scholar is apt to look upon English verse as rude and anomalous, when in truth it is as fastidiously artistic as the verse of any other literature, ancient or modern. From Chaucer to Tennyson the great verse-makers have been conscientious artists, working according to principles that are easily discovered and understood, and by which the work of each artist can be thoroughly tested. This point of view has long been familiar to the German critics, who with cosmopolitan candor are unanimous in according to Shakespeare the foremost place with respect to art, as he has long held it by general consent with respect to mind.

I cannot here enter into any detailed discussion of the science of prosody. Suffice it to point out that underlying the structure of English verse there are general laws in accordance with which the verse has been constructed, whether the author was conscious of their authority or not; that the proper way to become acquainted with these laws is not to learn them by rote from treatises written by those who have discovered them, but to discover them inductively for oneself; that for this purpose poetry becomes the subject matter of investigation: and that a variety of forms must be investigated as well as the works of a variety of authors.

I have no doubt that the standing objection, want of time, will recur here more persistently than ever, for as it is not considered a legitimate object of either school or college training to raise up a host of verse-makers, the utilitarian value of prosody is not so apparent as that of grammar, rhetoric, and philology. But it has a value of a very practical kind, nevertheless. I unhesitatingly affirm that some of the highest qualities of prose are beyond the powers of the man who is so unfortunate

as to be unfamiliar with or unappreciative of the formal essentials of poetry. We often hear of rhythmical prose, but the real nature of prose which is marked by this quality has never dawned on the critic who has not mastered thoroughly the rhythm of verse. Most of the great verse writers have also been great prose writers, and for reasons that are not far to seek. The charms of Shakespeare's conversation are traditional, but we know what Milton's prose was like, and Dryden's, and Pope's, and Cowper's, and Burns', and Byron's, and Wordsworth's.

The real justification, however, for paying attention to prosody in an English training is not that it tends to improve prose writing, but (1) that it is, like the sciences above referred to, an excellent means of intellectual discipline, and (2) that it is absolutely necessary to the full comprehension and appreciation of poetry. The botanist, who has an eye for the beautiful, has a double interest in flowers; they are a legitimate source of esthetic enjoyment, and they are a subject on which he can pleasantly and profitably exercise his intellectual powers. So it is with poetry, and poetry never can adequately fulfil its great mission as a civilizing agency until it is made more generally a subject for scientific inquiry.

III. ESTHETIC TREATMENT OF ENGLISH.

But to remain content with the scientific study of verse structure would be little better than not to study it scientifically at all. Every artistic composition, whether in prose or in verse, has the power of pleasing us by its beauty, and to train the esthetic faculty with a view to heightening the pleasure derivable from this source should be one of the objects of English teaching for all grades of learners. A system of education that ignores the esthetic faculty must needs be an extremely imperfect system. The great aim of life, next after religion, should be to make the most of beauty as a source of pleasure, and to act on this theory is one of the best ways of answering the question asked by a great scientist of our day, "Is life worth living?"

From the point of view of the ministerial calling it is especially necessary to insist on giving the cultivation of the esthetic faculty a high place in our educational work. Next to the consolations of religion, both for the pastor's own spiritual

sustenance and for his influence for good over those who are under his care, the contemplation of the beautiful will be his most useful resort. John Morley once told the late Matthew Arnold that he always read something of his beforehand by way of preparation when he had a public address to give, and that he always did the same thing afterward by way of consolation. In this high tribute paid by one great unorthodox writer to another there is embodied a grand educational truth, if we will but give heed to it.

In pleading for more attention to the beautiful in literature, I do not imply any slight on other forms of art. It is right to encourage the taste for beautiful paintings and statuary, for fine buildings, and for good music. I would like to see more generally diffused than it is the capacity of people to enjoy these things, as I would like to see many times multiplied the opportunities for such enjoyment. But literature has from the esthetic point of view some advantages over all other sources of artistic pleasure, chief among which is the fact that the highest productions are more generally accessible in this department of art than in any other. Comparatively few can have a chance to enjoy good music, and fewer still have the privilege of hearing the best. The noblest achievements in painting and sculpture must be seen in the collections where they have been preserved for generations; they can neither be reproduced nor transported to other places. One must incur great expense in order to see the grand architectural edifices of the world. But the complete works of Shakespeare, the greatest of all literary artists, can be had for a few cents in every English speaking country, and the same is true of the works of other artists only less pre-eminent than he. Fifty dollars will suffice to make one the possessor of all the high-class poetry written in the English tongue.

There is some ground too for the contention that the enjoyment derived from the study of literature is of a higher order than any other form of enjoyment in the region of the esthetic. On this point I venture to appeal to the late Matthew Arnold, who, in reply to the assertion that the painter and the musician had

more effective means of moving men than are open to the poet, states the other side in this way :

Only a few the life stream's shore
With safe, unwandering feet explore,
Untired its movement bright attend,
Follow its windings to the end ;
Then from its brimming waves their eye
Drinks up delighted ecstasy,
And its deep-toned melodious voice
Forever makes their ear rejoice.
They speak ! the happiness divine
They feel runs o'er in every line ;
Its spell is round them like a shower,
It gives them pathos, gives them power.
No painter yet hath such a way,
And no musician made as they,
And gather'd on immortal knolls,
Such lovely flowers for cheering souls.
Beethoven, Raphael cannot reach
The charms which Homer, Shakespeare teach,
To these, to these their thankful race
Gives then the first, the fairest place ;
And brightest is their glory's sheen,
For greatest hath their labor been.

If I am not attaching too much importance to the esthetic value of literature, either in general or for the purposes of ministerial education, then it becomes a question of great practical importance how the subject is to be dealt with in order to secure the desired result. What should be aimed at is not to require the student during his preparatory course to master a wide extent of literature, but to put him in a position to carry on his own education in this direction after he enters on his life work. Carlyle's wise remark that the chief function of a university is to teach a man how to read, applies exactly to the study of literature for esthetic purposes. As in the case of composition, I close this part of the subject, and the whole discussion, with a few practical rules, which, I need hardly say, are not generally observed by teachers of English literature :—

1. As the object in view is to get pleasure by the contemplation of the beautiful, the time devoted to the study should be spent in searching for the beautiful, and not in collecting the useful. Gratification, not information, is the aim, and therefore the text, not notes to the text, should occupy the position of pre-eminence. Spend as much time as may be necessary to secure a thorough understanding of the author's work, but let this be done in strict subordination to the main purpose—the cultivation of the esthetic faculty

2. Encourage the student to form his own opinion about the work in hand, even if it is something so exalted as a play of Shakespeare, or the Book of Job. We are in the region of taste and *de gustibus non disputandum*. If it is senseless to dispute about matters of taste, it is still more senseless to dogmatize about them. The author must do the educating; the teacher's function is to introduce the student and the author to each other. And every great artist will educate through his works. Some one has well said: "If you wish to appreciate the force of human genius read Shakespeare; if you wish to appreciate the insignificance of human learning read the commentators." It makes little difference to the student whether he ever learns what others think about the prescribed text; it is of the greatest possible importance that he should have some opinion of his own about it.

3. Give ample opportunity for becoming familiar with the text. All great works of art grow upon us with more intimate acquaintance. Familiarity does not here at all events breed contempt—it never does so except when the object is contemptible, and only the best poetry should be selected for esthetic treatment.

4. Study the contents of the poem along with its form. It is what it is, as a work of art, because it has both, and because the one is so adapted to the other as to give us satisfaction. The "mind and art of Shakespeare" is Prof. Dowden's expression, and I shall not try to improve on it. I must add this caution, however, that under no circumstances should the intellectual interest in the structure of the composition be allowed to dominate the esthetic interest in it as a work of art. On this

point I cannot do better than quote from Tennyson's "Maud," where the exile finds himself musing on the Breton shore :

See what a lovely shell,
Small and pure as a pearl,
Lying close to my foot !
Frail, but a work divine ;
Made so fairily well,
With delicate spire and whorl,
How exquisitely minute !
A miracle of design !

What is it ? a learned man
Could give it a clumsy name ;
Let him name it who can,
The beauty would be the same.

WM. HOUSTON.

ECCLESIASTICAL ARCHITECTURE.

THERE are not many subjects which ought to be so interesting to a Christian as the art of building well the houses meant for God's use, for there are few subjects of so great importance. One who without question believes in the existence and presence of God, one who knows himself to be a member of a body sent by Him to extend the blessings of the Incarnation, one who is sure that there is nothing else in the world worth living for, and is by no means sure how long after his departure the work may require all the help man's consecrated effort can give—a real Christian, in fact, must, if he thinks at all about it, come to the conclusion that usefulness, permanence, truth, unselfishness, harmony, every Christian quality, must be diligently sought and stamped upon all his architecture, and especially upon the most important part of it, ecclesiastical architecture. Upon all his architecture because upon all his work, for he must do all to the glory of God directly or indirectly; but upon his ecclesiastical architecture especially, because by it he intends to do a direct work for God, to have places in which to join with others in offering worship and intercession, places in which to have the faith taught to the young and old, places to feed the hungry and tend the sick, and to carry on the whole work of Christ.

“But,” some one asks, “why *tell* us to stamp our Christianity upon our work? Do not the great thinkers agree that we *must* impress our character upon our work, whether we will or not? Do they not show that all races and ages have themselves reflected in their architectural remains?” Yes; they do undoubtedly show this; and they prove their point too beyond question. We do impress ourselves upon our work at the present time; our work reflects us; and the mirror is not altogether complimentary, for amidst much that is good our leading feature is shown to be *thoughtlessness*. Yes; there it is as clearly shown as anything can be, and will be there till voices enough can be raised in warning protest to remove the cause of it.

It is hardly worth while to stop and repudiate a common meaning put upon the two words of the title taken together. Some mean by them a system of points and pinnacles suitable for decorating churches, but quite out of place elsewhere; the system popularly called "Gothic," in which style a building is "churchly," but a church in any other style is "not ecclesiastical." This idea arises, I suppose, from the old churches of mother lands being built when the gothic principle was followed, and from the fact that most of the new churches of our own day are decorated with the ornaments taken from the same system. Why are the other buildings in a different style? Ruskin thinks that it comes from our having separated our religion from our life, and may he not be right? Whether or not, this much is surely true that if we live and work in one kind of buildings and worship in quite another, it will help on the very destructive error which makes religion a sort of "other-worldliness." If the gothic system be best, that is the arcuated, vaulted, buttressed, in fact, the Compressile method of building, let us not confine it to our churches; if the classic style be better, that is the construction in which the column and beam or lintel are the main features, called the Depressile, then let us have banks, churches and factories in the style the Greeks followed; or lastly, if the Tensile method be the best, let us openly avow it, and make it evident that the truss is the principal feature of our buildings, be they ecclesiastical or anything else. Our religious buildings should be distinguished only by their fitness to their purpose, and by their excellence of material, workmanship and design.

I shall use ecclesiastical in a wide sense as meaning that which pertains to the direct work of God, and by architecture I mean "the art of well-building, of giving to a building all the perfections of which it is capable." That is the definition Garbett gives of it, and he classes the perfection under three heads:—Fitness, Stability and Beauty, adding that "nothing can be called architecture which does not aim professedly at all three objects." All this must be eminently true of ecclesiastical architecture.

Before going any further let me say something about architects. In this paper I shall sometimes instance as examples of faults parts of our own well-known buildings. Now I hope

nobody will think that I am therefore finding fault with our architects. The blame in nearly all cases is not to be put upon them, but upon those for whom they work and those who carry out their designs. Of all the arts in the world there is none in which the artist is so dependent, so helplessly dependent upon others as in this. A painter carries out his own idea as he pleases; a sculptor is not quite so free, since the material with which he works is less accessible and more expensive, so that he depends to a greater extent upon the wealth and liberality of others; a musician is still less independent, for however well his music is composed, it will be greatly influenced by the instrument on which it is played, as well as by the skill of the performer. But far beyond all these is the poor architect (especially the church designer), who is quite unable to materialize his ideas at all until he has got the approval of the man (or worse, the corporation,) for whom he works, and until he has succeeded in getting men capable and willing to carry out his plan as he drew it. These are both hard to get, nearly impossible; and he is judged by what men call his work, when perhaps, the best part of it has been changed to suit the length of the parish purse, or to accord with the crotchet of some parishioner. I believe we have in Canada talent second to none, ability capable of producing work that may be compared with any, if it be given a fair field to work upon. It is shown by many pieces of work where the architects have been allowed their own way for a moment, as in the front of University College, the Montreal Bank, the tower of the St. James' Square, the tower and spire of Knox (far enough away to forget the brown paint!), St. Stephen's (as it stood originally), and St. Mary's churches. These and parts of many other buildings show that there is great talent amongst us, and that architects are not to be given much of the blame for the vast heaps of rubbish that we have besides.

Let us look now at the three necessary qualities of good architecture. Fitness first. For what are our ecclesiastical buildings put up? For united worship, for common prayer, for preaching, for teaching, for meetings, for charity, or for several of these at once. Let us confine our attention to the most important class, viz., those for each or all of the first three purposes, worship, prayer and preaching. Now, though our object is to combine all three

of these, we are in great danger, and often fall into the snare of letting one object overpower the others. St. Paul's, London, England and Holy Trinity Church, Toronto, though unquestionably built for worship, are not well suited for preaching; while Spurgeon's Tabernacle and the Toronto Metropolitan are instances of the exact reverse of this, preaching, not worship, being at once suggested in them. Our buildings ought to be suited to all the purposes to which they are to be put, and should be suggestive of these; and they should possess, too, another most important fitness, *i. e.*, they must be suited to the country in which they are. Man never built anything better than the Parthenon of Athens in beauty, in stability, in fitness for its southern hill-top; but a copy of it in Ontario would not be much improved by the addition of a pair of chimneys! Harmonize with the structure they will not, build them what shape you will. To make them conspicuous is fatal to the Doric building; to conceal them is worse; and yet there must be chimneys. What is to be done? There is but one answer. Build in some other style where you can make your necessary chimneys an additional beauty. It can be done, and is done excellently of late years by our architects, but the improvement is mainly visible in our houses rather than in our public works. Fitness in all things is the first requisite; but it is not the only one. Stability must be regarded. Our buildings must be safe, and they ought to be durable. It may sound superfluous to say that they must be safe, but the collapse of a drill-shed in Toronto, and the falling of a church spire in one of our large towns lately, are not forgotten events. How suggestive, too, is the word "fire." Still we are not so likely to ignore safety as we are durability. David could not give sleep to his eyes nor slumber to his eyelids, because God's Mercy Seat, the centre of the national worship, had so long been allowed to remain in curtains, while he himself dwelt in a durable palace. The Tabernacle in both fitness and beauty would do well enough; it had done excellently during the wandering in the wilderness, but it lacked permanence. The prophet-king always thought of the generation to come--the children that should yet be born. His work was for God and His people of all time, and he proved it by the marvellous unselfishness which caused him to "prepare abundantly before his death"

for the building of a Temple whose walls he knew that he never could see, for God had told him so. How differently some of us work. There is a selfish idea common enough that future generations may look out for themselves, and that we need only build what will do for our lifetime. I need not stop to point out how unchristian the principle is. The opposite of it is stamped upon the work of the best ages. Go to the south of England, to the city that lies so peacefully in its valley amongst the Downs of Wiltshire, and when you have gone apart from the shops and houses into the quiet close, stand for a while and think as you look at the loveliest dream that Christians ever carried out in stone—think, try to realize if you can, how long that minster has been standing there. Look well at its wonderful proportions; notice the perfect masonry; find, if you can, a useless pinnacle or buttress. Enter then the northern porch and go on into the nave, and as you wander about amongst the pillars, notice how every minor shaft of polished purbeck has its own part of the work to do, as from its capital there springs an exquisitely moulded rib, that helps to hold the vaulting. Examine as closely as you please the refined beauty of the stonework, the lovely play of light and shade in the dog-tooth mouldings that curve about the widow tops, and then compare the recent work in the pulpit and marble reredos. Might it not *all* have been built but a year or two ago? Is it not hard to fancy that it counts its age by centuries? Yet for six hundred years God's praises have sounded from that choir and echoed down those aisles; for hundreds upon hundreds of years has Salisbury Cathedral raised its four hundred feet of stone towards the vault of God's heaven, a witness to the faith and love of men who did not live unto themselves. How many of our churches, I wonder, will be standing at the end of six centuries? Stability we must have, or our architecture will not be Christian.

C. H. SHORTT.

(*To be continued.*)

UNIVERSITY AND KNOX COLLEGE ARTS COURSES.

THE minds of the students in Knox College have of late been directed to the consideration of the question:—"How should Theological Students Spend their Arts Days?" This question, which was very fully and profitably discussed at one of our Saturday morning conferences, might, with profit to all, but especially to those entering, or who may in future enter the College, be followed up by a critical examination of the arts courses available to students preparing for the ministry; their respective advantages and defects; some of the causes which lead so many to choose the lighter course; and a few suggestions as to how these defects might be remedied. Without further remark we will proceed to compare the arts course as laid down by the curriculum of the University of Toronto, with that in the calendar of Knox College.

Let us first consider how the arts course in Knox College compares with the pass course in the University. In Greek and Latin the students of the University read as much for their matriculation, and in their first year, as the students in Knox College read for their entrance examination, and during the three subsequent years of their course. In addition to this the University students read seven Greek and nine Latin books.

In Mathematics a matriculated student of the University has gone over more work, and stood a much severer examination, than the Knox College student who has completed his course. Besides this, the pass student of the University is asked to study, and pass an examination on three books of Euclid (IV, V, VI), plane trigonometry, and physics, which includes statics, hydrostatics, dynamics, heat, optics, acoustics, and either astronomy or electricity.

In English, while the Knox College student is required to know something of the elements of English Grammar, and to pass an examination on Bain's Rhetoric and on the history of our language during the reigns of Elizabeth and James I., the

University student, over and above all this, is required to know the principles of English composition and etymology, the history of our language from first to last, the philology of our tongue, and to read critically some specified works of our best English authors, such as Shakespeare, Milton, Dryden, Macaulay, Southey or Scott, Thompson, Cowper or Byron, Wordsworth, and Shelley or Coleridge.

Similar facts might be pointed out in regard to history and natural science.

Again, in mental and moral philosophy, the students in the arts course in Knox College are required to attend the lectures in University College. It is only the truth to say that they do not, as a rule, read the books prescribed on this course, and consequently their knowledge of the subject is very imperfect.

In Hebrew the students in Knox are required to take one year in University College. Those in the University who elect the Hebrew are required to take two years, which demands a great deal of additional study.

But the superiority of the University course is seen more clearly by an examination of the honor courses. In the University are six honor courses, the pass work in connection with any one of which is superior to the literary course in Knox College. And we think the man behind the age who denies the necessity of the Church having within her pale men so versed in the different departments of science and philosophy that, knowing the several relations of these to the Christian religion, they may be able to refute the specious arguments of the enemies of our cause, and give a reason for the hope within them.

Each of the six honor courses in the University—classics, mathematics, modern languages, mental and moral philosophy, natural science, and oriental languages, is, *a fortiori*, so far superior to the Knox literary course, that we will not occupy your valuable space by comparing them.

Again, it is of importance to note that the work done by the literary classes in Knox College is far inferior to that done by University students. It may here be objected that this is what might be expected from men who have not had the elementary training of University students. But let us not forget that in the literary course in Knox College, the object of which is to

provide tuition for special cases of men advanced in years, or other as valid reasons, are nearly as many men as there are in the University course, and that the great majority of these men could and should take a University course. We find men entering the literary course in Knox College who should attend the High School first. The staff of teachers in the Knox College literary course, with all deference to the gentlemen occupying such positions, cannot be expected to compare with that of the University. Again, the whole work prescribed in the calendar is not covered; and, lastly in this connection, the standard required of the Knox literary students is very much below that required of University students.

Moreover, it is important to note that the Knox College course extends over three sessions of six months each, while the University course extends over four sessions of eight months each, making a difference in favor of the University course of fourteen months, or equal to two sessions and two months of the Knox College course.

It will now be in place to consider why the Knox College course in arts exists at all, and some of the reasons which lead men to take it rather than the University course. The calendar of Knox College strongly recommends students preparing for the ministry to take an arts course in some approved University, and further says that tuition is provided in Knox College for such students as are unable to take the full University course. What constitutes this inability is so variable that, should the reasons given by those in the course be taken to constitute such inability, we make bold to say most of the students in the University course would be justified in entering the literary course in Knox College, were there no higher motives than simply getting through the course.

One reason which, we think, justifies the having a literary course in Knox College at all, and which, in some cases, justifies men in entering that course, is advanced years. Still, is it not significant that out of about seventy-five students pursuing their arts studies in these colleges, in view of the ministry of the Presbyterian church, forty-five are in the University and thirty are in Knox College? and moreover, the majority of the literary men in Knox College are young, a fact which defeats the object

of that course. Furthermore, many of our oldest graduates have taken the University course.

Another reason given by men for entering the literary course is, that they are afraid they would not be able to stand the strain of a University course. We believe this, in some cases, to be a valid reason; but the mistake is sometimes made that hard study is the cause of sickness. It is not the work, but the lack of proper exercise and care of the body, which breaks down students during their course. Now we hold that it would be unwise for the student who could not, with proper care of health, take the pass course in the University without injury, to enter the active work of the ministry, for there the strain is much more severe on the constitution than could be the case in taking any of our arts courses.

We might supplement those reasons by other causes which play an important part in leading many of young men to choose the lighter and shorter course. It is sometimes said that domestic entanglements make it impracticable, in many cases for men to take the protracted course. Not being acquainted with the difficulties with which such men have to contend, we can only say that the difficulties might be obviated by keeping out of such entanglements, or might be heroically overcome by strict economy. There have been and are such men in our midst, who are successful in taking a full university course.

There is another reason which influences students not a little to take the lighter course. It is the general opinion that the special temptation of six months holidays in the mission field influences not a few of our young men, who are straitened for means to enter the Knox course. We fully sympathize with one another in this respect, but again we can only point them to men who have been and are successful in overcoming this difficulty. We hold that the advantage of having a thorough literary training fully repays all the efforts to attain it; and, if it is at all within our reach, we owe it as a duty to the Church and to ourselves to secure it.

Another reason which leads men to choose the Knox course is that they do so ignorant of, or ignoring, the advantages of a thorough university training. This is seen by the number who leave the literary course in Knox every session and enter the

university course. While fully at one with those who advocate that a minister, to be successful, must be filled with the Spirit, and also with zeal for the salvation of souls, still we as firmly hold that the men who have the zeal and the Spirit in largest measure, are, as a rule, the very men who, feeling like Paul, the privilege and honor of preaching the unsearchable riches of Christ to a dying world, take advantage of all the means within their reach, so that thereby they may be the better qualified to do such service. And surely it would be a plague spot on any man, who, considering himself so honored, would still not put forth such efforts.

Lastly, let us consider how these defects might be remedied. They can be remedied in either of two ways only. That a literary course in Knox College is necessary and practicable we admit; but let it either supply as high a standard of literary training as students can otherwise get in the university, or let the course in Knox be made so exclusive that those who take it are in reality special cases. The latter is the object, and we believe the true object of the course. We believe, too, that those men only would be in the Knox College literary course who cannot take a full university course, if students having the ministry in view would, before coming to College at all, compare the arts courses as we have done; graduates of Knox College who know or should know the advantages of the university course over those of the Knox course, would, when consulted and when occasion presents, recommend strongly that, where at all possible, students should take a full university course. Presbyteries, instead of recommending men to the senate of our College as sufficiently far advanced to shorten either their theological or their arts course, would advise students to take their full course in the university and in theology.

If the senate of Knox College would make the course so exclusive that only these men who cannot take a university course would be admitted, and we recognize here the great assistance which graduates, presbyteries and students of the college might render to the senate.

JOHN MCNAIR.

University College.

THE ADMISSION AND TRAINING OF CHURCH MEMBERS.

THE reception of members into full communion with the Church, and their subsequent nurture and training for work, are always matters of very great importance; but especially are they important to a Church which, like the Presbyterian has no probationary period for the testing of would-be members before receiving them into full communion. In the Church it is so easy to admit members to its full privileges, but so difficult and painful a process to exclude them when once admitted, that too much care can scarcely be exercised in their reception, or in their Christian nurture afterwards.

For convenience and clearness we shall consider the two parts of the subject separately. In the first place, the reception of members into full communion.

(1) *Dealing with Applicants for Admission.* Let me premise the remark that I have great confidence in the effectiveness of personal dealing with souls throughout one's pastoral work, not only as a means of discovering needs to be met in the pulpit ministrations, but also as a means of leading to thought and decision. The first personal conversation—alone, if possible,—has often been the means used by God for leading to serious thought and self-surrender persons who, for many years, have been regular hearers of the Gospel without feeling personally concerned. And when any one seeks admission to the Lord's Table, this personal dealing is indispensable if the pastor is to obtain any satisfactory insight into the spiritual condition of the applicant, or be able to counsel wisely. I may as well say here that the "new birth"—the condition of entering the Kingdom of Heaven—is also the essential qualification for coming to the Table of the Lord. True, only God "looketh on the heart," but it is the duty of the spiritual office-bearers of the Church to seek, in applicants for admission to this solemn ordinance, evidences of this vital change. Where, after careful examination, these evidences are wanting, it is better for the Church and better for the applicant that he should

not be received. At the same time, such a person should be very earnestly, very tenderly, and very wisely dealt with, with a view to leading him to a true, intelligent, and immediate trust in Christ as a personal Saviour.

High authority has stated in regard to those baptized in infancy, that when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's Body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper." [Cf. Hodge's "Outlines," ch. xl., q. 19.] It may seem presumption to differ from such high authority, but I certainly desire more than that in the way of evidence of true discipleship before advising reception into full communion. Cases will occur, however, in which a pastor has painful doubts as to the fitness of an applicant,—doubts not strong enough to lead him to reject, too strong to permit him to receive with confidence. It may be that in cases of this kind there is nothing left for him, after making as sure as possible that the way of salvation and the qualifications for communing are understood, but to lay upon the applicant himself the solemn responsibility of deciding, very largely, whether he ought to come to the Lord's Table as he is. Books for inquirers may often be used with profit. Hall's "Come to Jesus;" chapters of "Grace and Truth" in tract form, selected with a view to the condition of the individual; Reid's "Blood of Jesus;" and Bonar's "God's Way of Peace," are among those that have been blessed to many. When several are applying at once, a communicants' class is desirable. But so essential has the writer considered personal dealing, that last spring after special services, when receiving more than fifty on profession of faith, he conversed and prayed with each individually, and with many more than once, in addition to class instruction for more than a month.

It is to be regretted, where there are elders both judicious and intelligent, as well as godly, such as are to be found in many of our Sessions, that they do not accept a larger share in the work of receiving members. In probably the majority of congregations, as in my own, the elders prefer to leave the personal dealing to the pastor, and to depend largely on his judgment as to the knowledge and faith of the applicant, contenting themselves with supplementing his report of the results of examination by any

knowledge they may possess of the applicants' fitness so far as evidenced by their daily walk and conversation.

(2) *The Public Ceremony of Admission.* As suggested, I simply describe my own practice. At the preparatory service, after the sermon, those whom the Session has decided to receive are requested to stand, and are asked a few brief questions, assent to which constitutes a public declaration of their belief in the cardinal doctrines of evangelical religion, of their acceptance of Christ as a personal Saviour, and of their determination, by God's grace, to be faithful in the discharge of all duties incumbent upon them as followers of Christ and members of His Church. In the name of the Session and congregation, I then give the right hand of fellowship. [The elders personally welcome them at the close of the service and less formally, but all the more heartily perhaps for that reason.] After they have been formally received, the new members are addressed by the pastor, and sometimes by one of the elders, with a view to leading them to adopt at the outset a high ideal of the Christian life and to live toward it, such words of caution, counsel and encouragement being given as seem most needful. It is well, too, to impress upon the congregation a sense of their duty and privilege in regard to the new members of the Church.

In dealing with the second part of the subject, viz., the nurture of young Christians, and their training for work, I would speak first of helpful literature.

During most of his pastorate, the writer has been in the habit of presenting every member received on profession of faith, with a copy of some little book calculated to be helpful in beginning the Christian life. This is a feature of Christian nurture that is heartily commended to any who have not tried it. The expense is not great, except when a special blessing is given, and many are being added to the Church. And these are times when a pastor feels like making some special thank-offering to the Bountiful Giver. There are few ways in which the amount thus expended would do more good. Its a blow "while the iron is hot." Besides, it introduces desirable books into many a home utterly destitute of such literature. Of inexpensive books that have been found helpful, I may mention "The Consecrated Life," by Ernest Boyes; Havergal's "Kept for the Master's Use,"—

both on consecration, and both are excellent works. If I were to express a preference, it would be for "The Consecrated Life," especially for men. "Life in Earnest," by Jas. Hamilton, is also excellent. Among others used are Boys' "Rest unto your Souls," and "The Sure Foundation,"—both good, the latter useful for inquirers, but also helpful to a young convert whose views of truth are not as clear as they ought to be. "Little Foxes," by Everard, is a very honest mirror in which others . . . young Christians may discover some of their own faults. Phelps' "Still Hour," a help to devotion, is also good. Then, the pastor's Bible-class should be a school of nurture for young Christians.

In regard to the more active side of the training of young as well as older Christians, most of us find greater difficulty than in instructing them. "How enlist Christians in work, and train them in and for it," is a problem which I suppose most of us find very difficult of solution—especially outside the cities, where the varieties of Christian work are not so numerous as in the centres of population. In my own congregation, seeking help in this direction, after examining the Constitution of the Young People's Society of Christian Endeavor," we adopted it as the basis of the constitution for societies for our young people, making such modifications as our circumstances and our Presbyterianism suggested as desirable. We retained the fundamental feature of our model—a weekly devotional meeting which each member agrees to attend as regularly as circumstances permit, and in which each engages to take part in some way. A prayer-meeting committee and look-out committee are important adjuncts of this feature. The young women add a "flower committee" for the summer season, and the young men emphasize the cultivation of systematic giving. True to Presbyterian instincts, however, the ladies and gentlemen meet in separate rooms, the meetings being held Sabbath morning before the regular service. The responsibility for carrying on these societies rests on the young people themselves, the pastor being merely Honorary President. The results have been exceedingly gratifying. The society not only proves helpful in the development of the spiritual life of its members, but also a training school for Christian work outside. One after another the young men who attend this morning meeting are becom-

ing helpers in the congregational prayer meeting, and occasionally they assume the responsibility of carrying on a cottage prayer meeting, the elder of the district leading when practicable, not because the young men are unable to lead,—for several of them have, with much acceptance, led the congregational prayer meeting in the pastor's absence, but to keep the Session and Society "in touch." While the young men find room for the exercise of their talents in these directions, the young women, in their society (Y.P.S.C.E.), and in the various other missionary organizations, find scope for the exercise of their Christian activity. These, with S. S. work and Christian visiting of the sick, the poor, the afflicted, the stranger, furnish about as much room for work as most young Christians can attend to without neglecting home life and duties, and any public duties performed at the expense of home duties, are no real gain to the Christian life of a congregation.

Oshawa.

S. H. EASTMAN.

Missionary.

THE REV. JOSEPH BUILDER, B. A.

FROM the time that Stephen fell asleep Christian missions have never been without their martyrs. The circumstances have changed, but the spirit of the martyred has ever been the same—love to Christ, who gave his life for us, and love to perishing souls. From the Presbyterian Church in Canada another has just been added to the host who have willingly offered themselves up to the Lord in the cause of foreign missions. Though the foreign fields of our Church have not been long occupied, there is already a martyr roll. The New Hebrides, Trinidad, the North-west and Central India have been sanctified to the Church by the lives that have been given for the heathen. The graves of these noble workers are sacred spots to us. They will never be forgotten. Of this the members of the Winnipeg General Assembly gave proof as they stood silently and reverently about the mound in Kildonan graveyard where the dust of Nisbet lies. And henceforth that grave in Burlington cemetery will be holy, where the body of the Rev. Joseph Builder has been laid.

Five years ago we stood together on the platform of the Waverley station in Edinburgh, and said farewell. He was there paying a short visit to some friends. He had no time for the beauties and historic scenes of that matchless city, though he knew that these would have filled his soul with delight. The time was short. His thoughts were in India. He must hurry on to his field of labor. Not boastful in his manner or spirit, yet courageous was he as a soldier going forth to battle. It was evident that he had a deep sense of the honor conferred upon him by his Church, and a determined resolve to do his part faithfully and well. Never before did I realize how strong was the arm about to carry the banner of the Gospel to Central India. Last June he returned to his native land, so worn and weak that he could scarcely greet the friends who met him. As the summer

days hastened on and the fresh breezes from Lake Ontario gave him new vigor, it seemed as if God would spare the life; but with the coming of the damp, chill autumn, the hope declined. At last a warmer climate was sought. But the flame was too far spent to be revived, and on the 14th of November he died at Asheville, North Carolina.

Joseph Builder was born at Caledonia, November 6th, 1853. There and at Rockwood Academy he received the training that prepared him to enter University College. His boyhood days were not uninterruptedly spent at school, for he was early thrown upon his own resources, and for several years was actively engaged in business life—a training that was not lost in the work to which he afterwards gave himself. In University College, Toronto, he took high rank among the students of Mental Science and Oriental Languages, and in both departments was a prizeman. There were few students of his time more devoted to metaphysical studies than he—few who appreciated and understood as well the teaching of his beloved Professor. In 1880 he graduated in the University of Toronto, and in the fall of the same year entered upon the study of Theology in Knox College, graduating in 1883. Among the students of Knox College he was a leader, and their regard for him was shown in his unanimous election to the presidency of the Literary and Metaphysical Society. He was one of the most active members of the Students' Missionary Society, and on Manitoulin Island for more than a year labored under its direction. His contact with heathenism in the Indians of that island aided in deepening his love to all who sit in darkness. It was mainly through his instrumentality that Knox College sent delegates to the American Inter-Seminary Missionary Alliance in Chicago, and that the movement was begun which resulted in the formation of the Canadian Alliance.

Prior to his appointment, few were aware of his intention to devote his life to the heathen. Early he had become the object of divine grace, and almost as early was the desire of becoming a missionary kindled in his soul. Through all these years of work and study he kept this aim in view. At one time failing health threatened to defeat his plans, but as his course of study neared the close he grew strong, and those who knew most of his life and saw his rapid recovery to health, were not fearful of the results of

a trying climate upon his physical strength. Immediately after graduation his offer of service was accepted by the Foreign Mission Committee, and in this city of London he addressed the General Assembly in words that to my knowledge have been fruitful of much good. He was ordained in St. James' square church, Toronto; and in December, 1883, arrived in India in company with his wife.

Regarding his work in India it is difficult for us at this distance to speak accurately. However abundant and successful his labors were, he was not the man to praise himself. His merit was great, his humility as great. Brought into relations to him as close as two friends can have to each other, I can speak of him as a man with confidence, and feel it a great privilege to bear testimony to his beautiful character and sterling worth.

Joseph Builder was a complete offering to the cause of Foreign Missions. Both by nature and grace he was richly furnished for the work to which he gave his life. A many-sided man was he, and the favor with which his ministrations were received in Hamilton and Sarnia warrant the belief that had he chosen to remain in Canada he would have occupied a high position in the ministry of his Church.

He was a student—yes, and all his life. Some did cover the ground more rapidly, but few worked it more thoroughly. In the class-room he examined every statement. Sometimes his questions and arguments bore the look of coming from a critical and fault-finding spirit, but his was in reality the attitude of a humble and earnest seeker of the truth. Often have we sat together till long past the midnight hour discussing some subject suggested by the lectures of the day.

He was a wise man of affairs, too. That golden silence that waited until all sides of the question were viewed was possessed by him. Especially was he in the habit of endeavoring to put himself in the place of others, and thus his wise foresight enabled him to avoid many of the troubles and difficulties that arise in the little world of students. He was honored by his fellow students, yet he was far from seeking popularity. A man of convictions, he feared not to espouse the weaker side. His dearest friends did not always agree with his views, but his kindly spirit disarmed

ill-feeling, and his innate refinement never suffered him to say a rude thing to an opponent.

Many in the Church will mourn his loss, because he was a faithful foreign missionary. To a few who had the opportunity of a close acquaintance with him, who knew his inner life and had access to his graces of mind and heart, his loss seems irreparable, so bright was the promise his life gave. We sorrow with those who mourn his early death, and especially with his brave helpmeet and the fatherless children. But we thank God for his beautiful life. Life is not to be measured by length of days. He lived long because he lived well. The good fight has been fought and the prize gained. We bid thee farewell, brother—not for ever, but only till the morning break and the shadows flee away.

JAMES BALLANTYNE.

London.

MISSION WORK IN THE CENTRAL PRISON OF ONTARIO.

"Have we not all one Father? Hath not one God created us?"—Mal. ii. 10.

AMONG the mission agencies centering in Toronto, the "Prisoners' Aid Association of Canada" holds an important place, though its work is but little spoken of, and not widely known beyond the circle of those connected with or affected by it.

Under the care of this Association, mission work is carried on in the Toronto Jail, the Central Prison and the Andrew Mercer Reformatory for Females, and by its efforts are made to arouse in all parts of the Province a personal, loving interest in discharged convicts, a class in our community than which none is more in need of Christian brotherly kindness and practical sympathy.

It is only, however, about work carried on under this Association in the Central Prison that we shall now speak.

This institution was opened in June, 1874, and at once steps were taken by the Society, which has now developed into the "Prisoners' Aid Association of Canada," for the carrying on within its walls of evangelistic work on undenominational lines. A Sunday School was organized, to be held on every alternate Sabbath, and on the other Sabbaths it was arranged that preaching services should be conducted by the Protestant ministers in the city, the majority of them agreeing to undertake the service in rotation.

This work has from the beginning been confined to the Protestant prisoners. For the Roman Catholics, services are supplied under the direction of the Archbishop of Toronto, and the Roman Catholic prisoners are not permitted to be present at the Protestant services. It need perhaps scarcely be added that this is not at the request of those who have undertaken the instruction of the prisoners. They would be only too happy to have the opportunity of presenting the Gospel to every soul in

the Prison, but it is not thought well by the authorities to allow prisoners to exercise liberty of conscience.

As has been said, the Sunday School was at first held only on every alternate Sabbath. This was not found satisfactory and for many years it has been held every week.

This change has not deprived the prisoners of their preaching services, for these, too, are now held every week on Sabbath afternoon, being conducted, as at first, in rotation by the majority of the Protestant ministers in the city, the plan of the services being arranged by the Ministerial Association.

Until 1880 the teaching staff was composed of both women and men. In that year the Andrew Mercer Reformatory for Females was opened, and the women teachers were drafted to it to organize there a Sunday School which has continuously since been carried on with great blessing. Since 1880 the teaching staff at the Central Prison Sunday School has been wholly male.

The Sunday School opens at nine o'clock in the morning in the Prison Chapel, where the men are seated on benches, each of which holds six men. The seats are provided with reversible backs, so that double classes are easily formed whenever the teaching staff happens to be too small to permit of the division of the men into single classes of six.

After preliminary exercises of prayer and praise, and the reading of the Scripture, class work is begun and carried on until ten o'clock, after which the men are briefly addressed by some one appointed for that purpose for the day, and the exercises are closed with praise and prayer.

It may be stated that the Central Prison is intermediate between the County Jails and the Kingston Penitentiary, and most of the convicts are under sentence for terms ranging between six and twenty-four months, so that the teachers have the opportunity of becoming well acquainted with those under their instruction. From the position thus occupied by the Central Prison also flows the consequence that the prisoners, being gathered from all parts of Ontario, carry throughout the Province, and even beyond its borders, the influences there impressed upon them.

Though the teachers have the freest intercourse during the

school session with their scholars, and are brought into close personal contact with them, they are not permitted to become the medium of communication between the prisoners and their friends or the outside public, but devote themselves wholly to the spiritual concerns of those committed to their care.

The teaching staff averages between twenty and thirty. In the summer months, when the number of men under instruction ranges from 150 to 175, fewer teachers are required, while in the winter months, to deal with an attendance running up to 225, a larger staff is requisite.

Every winter we are reinforced by a strong contingent from Knox College. But both in summer and winter, through sunshine and shower and storm, the School is held, and there has never yet been a failure of a sufficient number of teachers to enable the services to be carried on. At present the Holy Spirit is very wonderfully showing His power over the men.

At a recent service they were told of the remarkable increase of spiritual life that has developed among the inmates of the Andrew Mercer Reformatory, and that afternoon the Warden was surprised, when reading over in the course of his duty the letters written by the prisoners to their friends, to observe the many earnest expressions of desire for grace to lead a different life and for further opportunities of worship. On the following Sabbath morning, after the close of the School exercises, he informed the men that those of them so desiring might that morning on parade fall out and give him their names, and he would allow them to hold during the week a prayer meeting. This they did to the number of about fifty, and for several weeks a prayer meeting has been held on Tuesday night, in which several of the prisoners take active part with much profit to themselves and others. The reality of this movement, as testified by the Warden, is exhibited in the daily life of those of the convicts who have sought for and taken part in this meeting. Up to the present time only one of the fifty who thus meet together has grievously resiled.

To many of the men the Gospel story is an old one, but to others it comes with all the hope and power of a new revelation.

That this work must be blessed in its results no one can doubt who believes in the Word of God, but for those who need

to be convinced by visible fruits we can say that many an instance has become known in which the men have thanked God for having been sent to the Central Prison, and in which long years of faithful, Christ-like living have given evidence of the reality of the change wrought in them.

In addition to this teaching work, an effort is made by the Prisoners' Aid Association to afford the men, upon their discharge, temporary shelter and assistance, and to find employment for them, and many a man has through this agency been enabled to break with his old associates and to enter upon a new and blessed course of life.

Any notice of this work that failed to acknowledge the hearty and sincere co-operation of the Prison Warden and Guards would be incomplete, and we desire to record with thankfulness how much under God we are indebted to them and encouraged by the Provincial Inspector of Prisons.

HAMILTON CASSELS.

TORONTO, *November 17th, 1888.*

THE CONVENTION OF THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

THE fourth annual meeting of the Canadian Inter-Collegiate Missionary Alliance held at Cobourg, Nov. 8th-11th, was the most successful meeting the Alliance has held. Thirteen colleges were represented by about fifty delegates, among whom were two ladies from the Young Ladies' College at Whitby. The meetings of the Alliance are increasing in interest throughout the country. This year four more colleges were represented than last year.

A reception was given to the delegates in the Division street Methodist church, on Thursday evening, at which a stirring address of welcome was delivered by Rev. Chancellor Burwash. He commended the spirit of self-denial and unity manifested by such a convention of so many different colleges and denominations in the missionary cause. Rev. Dr. Roy, Episcopalian, and Rev. D. L. McRae, Presbyterian, added a few words of hearty welcome.

A deep and earnest interest in missionary work was manifested at the commencement of the meetings, and as the different papers were read and discussed, bringing out the different phases of the work, the interest increased.

All the papers read were marked by the clearness and fullness with which they dealt with the subject. They exhibited the research and thought bestowed on them. Excellent papers were read on "The Methods of the China Inland Missions," "Christian Missions among the Jews," "Relation of Home to Foreign Work," "The Unoccupied Fields," and "Lay Missionaries to Foreign Lands."

One listening to the papers read and the discussions on them could not but be impressed by the harmony and unity which prevailed. This unity of spirit was fitly celebrated when, on Sabbath afternoon, after the meeting of the Alliance, the dele-

gates sat down at the table of our common Lord and Master and partook of the emblems of His broken body and shed blood.

The evening meetings were addressed by Rev. R. M. Mateir, Wooster, Ohio, returned Missionary from Northern China; R. P. Wilder, of Union Seminary, N. Y., and Rev. Prof. Wallace, B.D., Victoria University. The stirring words and earnest appeals of the speakers touched many hearts, and we trust did much permanent good.

The people of Cobourg showed their interest in Missionary work by their attendance on the meetings and the liberal collections which they gave. At the closing meeting on Sabbath evening, Victoria Opera Hall was filled to overflowing by an intensely interested audience, scores standing throughout the whole service, anxious to hear the encouraging words of success spoken by the delegates in their three-minute speeches, and to again listen to Wilder and Mateir plead for the benighted heathen.

The convention closed to meet in Toronto next year.

M. C. RUMBALL

THE DEMERARA MISSION.

THE following item of interest is taken from the Rev. John Gibson's report from Demerara for 1887-8, as it appears in the November number of the *Maritime Presbyterian* :

"In spite of discouragements which frequently appeared sufficient to put an end to our work, we shall continue to labor and to wait. . . . The Mission is still struggling for bare existence. The desired extension of our operations has not been realized ; on the contrary, the number of helpers has been diminished. . . . *The work has suffered seriously from uncertainty of support.*"

In the general report of the Presbyterian Missionary Society, British Guiana, 1888, given in the same issue, are these statements in the same connection :

"On the 24th September, 1887, at a meeting of the Council of the Society . . . the following resolution was unanimously passed : 'That the West Coast Mission shall be carried on in its integrity as heretofore ; and the Council pledge themselves to do their utmost to relieve their Missionary's (Mr. Gibson's) mind of all distracting uncertainties, and to enlarge, if possible, the sphere covered by the mission.' . . . "The Council met again on the 29th September, 1887, at which meeting the arrears due to the Rev. J. Gibson were paid over to him. . . . "We must not forget to mention in connection with this school (the Uitolugh School) the kindly interest taken in it by Mrs. Gibson, who gives her aid in teaching the pupils."

Mr. Gibson is well known to many of the readers of the MONTHLY, both personally and by favorable report. Formerly a prominent student in Knox College, and now a graduate of some years standing, it is gratifying to those who follow after in the order of time, and to the Church generally, to hear of his encouragement amid the difficulties of the Coolie Mission in Demerara. These difficulties have been due for the most part to the financial embarrassments of the planters, consequent on a succession of unfavorable seasons, now happily past. The Mission now promises to flourish as it has done hitherto, and as, from the thoroughness of its organization and the efficiency of all those who have it in charge, we are warranted in expecting it to do.

T. N.

Editorial.

THE following sentences occur in Dr. McLaren's letter published in the MONTHLY for November :

"While such considerations should moderate our expectations of the results likely to follow from the interesting experiment Mr. McGillivray is making, and lead us to shun dangers into which it might easily lead us, it is well to remember that it does not involve the *celibacy* of our foreign missionaries. This would indeed constitute a new departure which the Church will be sure to welcome."

The word "sure" in the latter sentence should be "slow." We regret that the printer made Dr. McLaren say exactly what he intended not to say.

ORIENTAL LANGUAGES IN UNIVERSITY COLLEGE.

AN important change has been made in the department of Oriental Languages in University College. Mr. Hirschfelder, for so many years lecturer in this department, has retired, leaving as sole lecturer in Orientals, Dr. McCurdy, who has been elevated to the rank of Professor. Mr. Hirschfelder, by long and laborious service, has fully earned the release from active duty, which we hope he may be spared to enjoy for many a year. Those who have studied under him will cheerfully bear testimony to his painstaking efforts to unlock for them the mysteries of Hebrew and other cognate languages, and will read with a sigh of regret the news of his retirement. His students were ever treated by him with the utmost kindness, and their best wishes will follow him as he passes from the work of University College to spend the evening of his days in well-merited repose.

Professor McCurdy is well known in Canada and in the United States as an accomplished linguist. He brings to his increasing duties the skill of one well-versed in modern methods of linguistic study, and the enthusiasm and vigor of comparative youth. Under his direction we may expect to see the important department over which he presides make satisfactory advancement. In Professor McCurdy, Knox College has a tried friend, and the MONTHLY adds its congratulations to the many already accorded to him on his advancement to the head of the department of Oriental Languages in University College.

MR. HOUSTON'S PAPER.

MR. HOUSTON'S paper, entitled "The Pulpit and English Scholarship," directs attention to a defect that has long been felt to exist in the training of students both in the University and in the Theological Colleges. That the majority of students are far too apt to neglect the study of the English classics, thus losing elegance and power in the use of language, is a statement the truth of which can hardly be challenged. The well-known difficulty of procuring essays for the ordinary meetings of a literary society is but one of the many evidences of this neglect of the cultivation of English. A speech or a reading may be given without much preparation, but an essay is felt to involve careful preparation and the expenditure of much time.

The explanation of this state of things is obvious. The only students who really engage in the scientific study of English as a part of their routine work are those who take the honor course in that subject. Others, both in the University and in the Theological Colleges, are left to their own resources in this regard. Attention is paid to the study of other languages—ancient and modern, to the development of correct processes of thought, to the strengthening of the reasoning powers, but little or no attention is paid to the expression of thought. The matter of thought receives abundant study; the form of thought remarkably little.

If then it is asked why the student does not seek to remedy this for himself, the reason given will, no doubt, be lack of time. During the session the pressing claims of class studies, of college societies, and of outside work, leave but little time at the student's disposal, while, in the case of the theological student especially, the vacation brings with it its own quota of work.

Yet it is something to see a mistake clearly, that it may be rectified if possible. The correction of the error lies, as Mr. Houston has clearly shown, in the practice of original composition and the critical study of the works of our best English writers of prose and verse. The latter, at least, each may do to some extent for himself. If, as students, we determined to set aside a certain portion of our time for this work, regarding such reading even in the press of other college work, not as a waste of time, but as one of the best possible ways of employing a part of our time, something might be done towards forming a taste which would be of the greatest value in after years.

AFRICA.

IN the November issue of *The Church at Home and Abroad*, will be found an article entitled "The Nations' Shame," by W. C. Gault. Dealing as it does with the rum trade with Africa, it helps to stir within our hearts the latent sympathy we have with that benighted country. It also brings up to the reader's mind the question of the slave trade, the two evils being commonly associated by those who deal with the African problem.

We would take this opportunity of calling attention to what has recently been written about Africa, and to the various plans that have been propounded toward the amelioration of the existing state of affairs in that country.

Oswald Crawford, writing on "Slavery in East Central Africa" in the September number of *The Nineteenth Century*, says:—

"What influences can humanity and civilization—now happily fully alive to the foul wrong from which a great dependent people is suffering—what influences can they bring to bear in mitigation of this crying evil? The merchant would probably be ready to answer, 'Open up trade with these suffering and benighted peoples and civilization will follow in its track.' The missionary would say, 'Multiply mission stations.' The diplomat and the politician's suggestion is 'Annexation of territory and extension of the "spheres of influence" of the dominant races.' The answer of the great Catholic ecclesiastic, Cardinal Lavigerie, is the simplest and boldest of all, and appeals most eloquently to the manhood and chivalry of the Christian world: 'Begin a new crusade, says his Eminence, 'and if necessary roll back the tide of Arab raiding and wrong doing by force and clash of arms.' Probably the true remedy is to be found not in any one of these suggestions, but in all of them combined."

Whatever may be said (and Mr. Crawford's remark seems very plausible) about the efficiency of combined methods assisted by force of arms, we would venture, remembering the baneful results of former crusades in other countries, that a resort to this means of accomplishing the desired end would be worse than futile, at the present stage of the question at least. "Savage Africa, . . . hindered in the struggle to emerge from barbarism by adverse fate and tyranny of circumstances," requires more radical measures than this.

The Rev. Horace Waller, F.R.G.S., suggests that by placing a British gunboat on lake Nyassa, the slave-traders of the surrounding country east and west would be over-awed and the trade itself suppressed

The British cruisers along the coast are but a figure-head in so far as they influence the slave trade, except that they forbid international trade in that quarter. Great Britain has done all in her power to suppress transmarine exportation of African slaves, so that now, for this and other reasons, the trade in slaves is confined within the limits of the slave continent.

H. H. Johnston, in writing to *The Graphic*, says :—

“The African slave-trade is entering upon its final phase. Extinguished in America, almost stamped out in the west of Asia, confined more and more to the limits of the Dark Continent, it rages for the moment more fiercely than ever.”

The same writer tells us that :—

“Quite recently three great British trading corporations have undertaken to administer lands on the East Coast in the Lake Region and in the Western Soudan, where the trade rages at its hottest.”

Henry Drummond, in his “Central Africa,” presents a graphic description of a slave-raid, bringing out well the innate treachery of the Arab native. His book gives one new and clear conceptions of what Africa is, its geographical contour, geology, resources, varied climate and the facilities of travelling through it. The maps he gives are recent and complete.

Independent but concerted action on the part of the several European powers holding territory in Africa would seem to be the only hope for that country.

It is gratifying to see the interest in Africa increasing. The need is instant, but the means of accomplishing her salvation have hitherto been straitened. It is day by day becoming more and more imperative on the Christian Church and upon her individual members to keep well versed in the latest and most authentic literature regarding Africa. Noble men have sacrificed themselves for that much-sinned-against continent, among whom possibly we have to lament Stanley. Others have yet to follow.

Open Letters.

THE LITERARY COURSE.

AN earnest consideration of the present status of the literary course in Knox College has led me to the conviction that its complete abolition at an early date is most undeniably in the interests of theological education in the Presbyterian Church of Canada. This conclusion has not been arrived at because of any unfavourable opinion as to the conduct of the preparatory course in the College itself. The efficiency of the management and instruction is gratefully acknowledged by all. The general position to be assumed is that the preparatory course as a system is at best only a temporary substitute for a University arts curriculum. This position it is unnecessary to prove here at length. It is enough to say that other theological seminaries in America of the rank and influence of Knox College, have long ago dispensed with the auxiliary apparatus devised in times of the educational pioneering and material poverty of their several churches; and that our own Church, as well as the authorities of the College; recommend all theological students to take, whenever it is possible, a full University course.

But when it is not possible, what then? Why, even then the very last thing that an untrained candidate for the ministry should do in a land of schools, colleges and universities like Ontario, is to get himself mixed up as a heterogeneous element with a system of things devised to secure a complete educational training for the ministers of the Church. He should go elsewhere for the education he seeks, where he would be at no disadvantage from his environment, where he would have no depreciating influences as far as a true literary standard is concerned, and where he would have an opportunity to retrace his steps without compromise in case that should seem most advisable. Even if the requirements for entrance upon the theological course are in the minimum, so reduced that graduation as arts from a University is not pre-requisite, it would still be far better for such candidates not to have anything to do with a preparatory course such as the present constitution of Knox College offers to them. And while this is so with regard to the candidate, it is

also true that a continuance of the system would be of great injury to Knox College itself, and, therefore, to the Church at large.

Let us look at the necessary conditions and the facts with regard to the preparatory students themselves, and also with regard to the status and efficiency of the College. The students in the literary course receive their instruction in two ways: they have their own tutors in the Knox College building (in which they are usually resident), and they resort to the University for instruction in special departments. This circumstance of a dual system of instruction suggests the mention of a vital defect, actually and necessarily inherent in the contrivance itself. The candidate stands, in point of fact, on one general level of intellectual culture, but by the conditions of the scheme he is theoretically assumed to stand on two distinct and very different levels. To enjoy and profit by the University classes—the philosophical lectures for example—he must have already done some considerable abstract thinking, a fair amount of general reading, and have acquired the habit and the art of private study. It is true it is often supposed that academical lectures on metaphysics may be appropriated and enjoyed by all who are conscious of the possession of mother wit, but authorities on the subject regard this as a delusion. Now, it is precisely in these cardinal points that the average preparatory student is, by the very nature of his case, most deficient; and while his tutoring in the College building is slowly leading to his acquirement of these gifts and habits, he is losing most of his time spent in the University class-rooms; and, what is of more consequence to him permanently, he is learning to slight the importance of a thorough training in the branches of higher education there taught. This is no mere supposition; it is a fact borne out by the usages that obtain with regard to the treatment of these exceptional University students. A special examination has to be held for them before the end of the academical year, that is, before they have had sufficient time to receive or assimilate the prescribed amount of instruction. Moreover, the requirements in the way of University tuition for such students are necessarily less than for other candidates, in harmony with the lowering of the academical standard generally in their favor. For instance, but one year of Hebrew is required for entrance into the theological classes, and the amount actually required in the other departments will be found to be correspondingly small.

It would be idle to expect that the results of such an anomalous system of training would be satisfactory in the actual course of theological study. With an occasional exception in the case of one who is unusually gifted, or who has had better earlier advantages than his

fellows, the students of the literary course fall behind their regularly-trained competitors all along the line. This is no discredit to them under the circumstances, nor do they expect anything else. But mark the effects on themselves. They necessarily lose in all or nearly all the classes the benefits of a course not designed for them, but for another class altogether. How, for example, can a man, furnished with the scanty Hebrew of one year, become as well trained a student of the Old Testament as his class-mate, who has had the more than double advantage of the two years' course? And so with other departments where successful work is absolutely dependent upon both discipline and exact knowledge.

As to the directly and indirectly discouraging and retarding effect of the system upon the normally and fully trained students of the College, I shall not dwell in this brief communication. It is necessary, however, to call attention to its noxious influence upon the College itself. Its standard of sacred scholarship, which is none too high, and which the Professors and Senate would gladly see perpetually rising with the advance of science and research in Biblical as well as in secular fields, must be lowered or kept at an unsatisfactory dead level. This must be true even of the theoretical standard. But it is evident that the practical teaching and examining must be weakened and lowered on the principle of adaptation. The teacher in any school must accommodate his instruction to the capacity and attainments of his pupils, and no sympathetic lecturer can send any of his hearers empty away. The inevitable working of the system, therefore, is that this great training-school of our ministers must fall short not merely of what is ideally perfect in its teaching work, but of what is attainable with its present resources. The consequential loss to the ministry of the Church need not be dwelt upon. It is obvious and very serious. The Church needs, as she has never needed before, trained thinkers and scholars in the ranks of her leaders, just as the teaching and guiding of the people is becoming a more complex and difficult affair with the wider diffusion of education and of the spirit of inquiry. Especially does the teacher of God's Word in these days need to be a trained *exegete*. The study of the Bible should occupy at least half of the student's busy hours, as the basis of that broader and deeper study which is to be the task of his life. It is useless to say that this can be done without the best aids, and the best linguistic literary and philosophical discipline.

But is there no way of operating the present system so as to obviate the evils indicated above, and others which are equally obvious? It would seem not. The evils are inherent in the system, and they are

more likely to grow and multiply as the demand for laborers increases. This is by no means the same as saying that the standard set for the theological schools by the Church should never be relaxed. Doubtless there will always be sporadic instances of exceptional men who should be introduced into the very best of such schools. But such a Concession is very different from an established system which in its regular operation necessarily introduces a large, and, as it would seem, a continually increasing element into Knox College that can only cripple its functions and retard the realization of its justly cherished ideals; a system which is moreover essentially and always a compromise with a spirit and tendency against which Presbyterianism has always struggled.

If it be urged that the vacant charges and the mission fields must be rapidly supplied, and that the present system must be continued in order to satisfy the demand, the only comment that can be made is that the observation is irrelevant. The Church is not justified in using a wrong method to secure a right end. The Church can and must take care to provide the proper training for those who wish to become workers under Presbyterian or other proper supervision, without the full training which the truly qualified minister needs. Knox College is set for another and more serious task.

J. F. McCURDY.

University of Toronto.

THE STUDENTS' MISSIONARY MOVEMENT.

As a result of Mr. R. P. Wilder's recent visit to Toronto, thirty-one more volunteers for the work of foreign missions have been enlisted. There was no earnest Christian student who listened to Mr. Wilder's powerful words to whom the question did not come, "Ought I not to go to the foreign field?" There have, however, been doubts in the minds of some as to the wisdom of the plan by which volunteers were secured.

1. The principle of "striking when the iron is hot" is perhaps not a safe one in this matter. A pledge which shapes the whole course of a man's future life, and which involves also the interests of the Church or organization under which he works, ought not to be taken at a moment when the entire emotional nature is strung to its highest pitch. The impulse which leads to such a decision may be God-given, but is it not possible that persons fully alive to the wants of the heathen world and not without a large measure of consecration, may have cause to regret that they did not consider the matter more carefully before taking such a decisive step.

2. Some of the reasons presented to induce men to offer themselves for foreign service tended to blind men to the great and real difficulties of work in the foreign field. Thus it was urged: (1) that as heathen lands extend from the equator to Siberia, a missionary may choose a climate perfectly suited to his constitution; (2) that the isolation experienced by early missionaries need no longer be feared, for it has been found that in nearly all countries a number of missionaries working together can do the best work; (3) that the facility of communication between heathen and Christian lands has been so increased by the telegraph and the progress of commercial enterprise, that a missionary need no longer be so situated as to be unable to have any communication with the outside world for years together; (4) that a missionary with little natural ability is better than no missionary at all, and therefore no man should refuse to enter upon foreign mission work because his talents are few; (5) that very little difficulty need be encountered in learning a foreign language, when living in the midst of those whose language one desires to learn.

Such statements may all be true, but is there not a danger that some, influenced by arguments like the above, may pledge themselves to foreign service, who may not be willing to endure greater hardships in the foreign

field than those which ordinarily fall to the lot of a pastor at home? Although missionaries may not find it necessary to suffer the privations and hardships once inseparably connected with this work, will it not be acknowledged that missionaries who are willing to take their lives in their hands are required just as much now as fifty years ago? Christian work in heathen lands is occupying the attention of the public mind in a way never before known. Those who are giving money for the furtherance of the work are following the labors of missionaries with greater interest than ever before, and those who take no interest in missions are examining with cold, critical eyes the results of missionary toil, in order, if possible, to excuse themselves for their illiberal spirit. In the face of such facts, ought not the standard of foreign missionaries to be kept as high as possible? How is this to be attained? By showing that the difficulties of the work are not so great as many imagine? We think not. It is being recognized more and more by all well acquainted with the results of foreign missions that men who are able and willing to give up all the comforts they are wont to enjoy in Christian lands, in order to adapt themselves to the habits and modes of living common in heathen countries, turn out to be the best missionaries. Sir Win. Hunter says that every preacher who has gained an ascendancy over the heathen mind has cut himself off from the world by a solemn voluntary act, like the great Renunciation of Buddha. The words of General Gordon on this question are very emphatic: "There is not the least doubt that there is an immense virgin field for an apostle in these countries. But where will you find an apostle? A man must give up everything—*everything*—*everything*." A few missionary societies have adopted, to some extent, the principle advocated by such high authorities, and find it to work most successfully. The Salvation Army is perhaps the last organization that has started work among the heathen on the principles of absolute self-renunciation and conformity to the conditions of native life, and its success—if it prove permanent—is simply phenomenal. Roman Catholic missionaries, who claim as many converts from heathendom as the combined results of all Protestant missions show, may set an example of self-sacrifice to Protestant workers in the foreign field, for their success is largely due to the severe asceticism and self-denial which mark their lives.

It is thus apparent that no movement which has for its object the increase of the laborers in foreign mission work should make the complete self-abnegation of missionaries a secondary consideration. We fear that in the volunteer movement among students now going on, this side of the question has not been sufficiently emphasized. Let it not be sup-

posed, however, that we desire to depreciate the value of the efforts being put forth by the leaders of this important work. It is impossible properly to estimate the indirect benefits resulting from the efforts now making to enlist the sympathy of the students in behalf of the perishing heathen. The claims of foreign missions have been brought before Christian students in a manner not soon to be forgotten, and many who thought it not well to sign a pledge, may some day be found working hand to hand with their brother volunteers.

Knox College.

T. R. SHEARER.

THE LENGTH OF THE COLLEGE SESSION.

IN the November number of the MONTHLY is an open letter from Rev. Professor Beattie, Columbia Seminary, S.C., referring to the lengthening of the college session, Dr. Beattie declares himself in favor of an extension. In this I am sure he voices a growing opinion, and the hope is hereby expressed that these columns will furnish confirmatory evidence of the same. Some opposition may come from the Mission Boards of the various Presbyteries, but all must admit that April is one of the worst months in the year for the prosecution of mission work. The Doctor mentions as an argument in favor of the extension, "a gain on the part of the student." Might not another be added?—justice to the members of the Faculty. Many graduates will remember the frequently expressed regrets of the professors as to their apparently unseemly haste in hurrying over important matters, which they felt should at least be outlined for the respective classes. An extension of time, it seems to me, would be both "gain" and "justice."

Union Seminary, New York City.

R. J. M. GLASSFORD.

Reviews.

SELECT NOTES ON THE INTERNATIONAL S. S. LESSONS AND INTERNATIONAL QUESTION-BOOK SERIES—PELOUBET. BOSTON: W. A. Wilde & Company. Toronto: John Young, Upper Canada Tract Society.

THOSE who have used Peloubet's "Select Notes" need not be told of their value. They welcome the new volume for 1889, which is, in all respects, equal to the preceding.

These "Notes" are not the work of one man's mind, but are the result of the ripest scholarship of the day. They give each man's opinion, with his name attached, thus forming a most excellent commentary on the passages selected. By keeping each year's "Notes" one can, in a few years, have a good commentary on almost all the Bible.

The plan of the work is good. Both versions are given in parallel columns. The notes on each verse are given beneath the verse, thus being convenient for study. The "Library References" to all that has been written on the subject of the lesson, will be found of great value to those who wish to make a thorough study of the lesson. The "Practical Suggestions," "Suggestions to Teachers" and the numerous illustrations, are valuable aids to the teacher in explaining the lesson.

These "Notes" have an advantage over most others, the whole year's lessons being neatly bound in a convenient volume.

The "International Question Series" is divided into three parts to suit the varied abilities of the pupils. They are in separate volumes of convenient size and shape, and are intended for the children's use. Each volume contains all the lessons for the year, the analysis of each lesson, and questions under each head of the analysis.

In part I., for older scholars, the questions are of an advanced nature. No answers are given, but a few practical suggestions are appended.

In part II., for children and youth, very few notes are given, and the questions are more simple. In both these parts the questions serve as a guide to the pupils in studying the lesson.

Part III., "Little Learners Question Book" contains both question and answer in simple language. It is a child's catechism on the lessons, and will be a valuable aid to the infant class and infant class teacher.

"Sunday School Lessons for 1889, with Golden Texts and Bible Facts," arranged by F. N. Peloubet, D.D., is a small book containing the Topics and Golden Texts for the Year, the Ten Commandments, Hints to Bible Readers and some Bible Facts.

Here and Away.

REV. A. H. DRUMM has received a unanimous call from Georgetown and Limehouse.

GEO. F. KINNEAR, B.A. '86, who has been preaching in the Maritime Provinces for some time, is in the city at present.

A. MANSON, '87, after a brief probationership, was inducted at Tilbury East and Fletcher on 20th November. The call was very unanimous, and the settlement a happy one.

SHALL the Alumni Association of Knox College undertake the support of a second missionary in the foreign field? The proposition is young, and is now struggling for greater strength. Shall it be strangled or not?

CHRISTIAN literature is usually edifying, but literature on Christian work not always so. The edification of the Church at home would be better conserved if the voluminous literature on our Formosan Mission muddle were suppressed.

THE first public meeting for the session of the Students' Missionary Society will be held on Friday evening, December 7th. Henry W. Darling, Esq., will be in the chair, and Rev. A. B. Mackay, of Montreal, will give an address on "Non-Missionary Failures."

HADDOW has soon settled down to pastoral work. The welcome to Milton was very hearty, and the social meeting on the evening after induction was a magnificent success, notwithstanding the fact that some dozen ministers spoke at it. The congregation has secured a true leader, and the College has another staunch friend near at hand.

PROF. GEO. PANTON YOUNG, of University College, passed his seventieth birthday on 28th November. The students of the three years now in attendance on his classes, presented him that day with an elegant leather covered easy chair, accompanied by an illuminated address.

The MONTHLY congratulates the Professor, and expresses the hope, that in his present vigor, he may see many returns of his birthday, and that most of them may find him in his present position as Professor of Philosophy in University College.

R. P. WILDER, of Union Theological Seminary, in his tour of the colleges of the United States and Canada in the interest of foreign missions, visited recently a number of the Toronto colleges. He addressed the Knox students after dinner on Wednesday, 14th

November. Whatever be the opinion of his method of securing volunteers, all must recognize his usefulness in increasing the interest of the Church in this great work.

REV. R. M. MATEER, missionary from China in connection with the Northern Presbyterian Church of the U.S., on his way to the I.C.M.A. meetings at Cobourg, visited the College and gave a short after tea address in the dining hall. His experience in mission work in North China enabled him to give a good idea of the kind of work our missionaries in Honan will require to engage in. Having spent an evening with Mr. Goforth when in Chefoo, he was able to tell the students of his welfare.

A NEW move is being made in connection with certain Presbyteries. The Presbytery of Toronto, through a committee, has arranged for a Conference of Christian workers at the December meeting; the afternoon to be devoted to devotional exercises and discussion in the line of the deepening of spiritual life, the evening to be occupied in the consideration of other vital and practical questions. It is the present intention to have a similar Conference every three or four months, and it is confidently expected that more than one Presbytery shall in consequence find Christian work advanced, and personal character enabled. To these Conferences the public are cordially invited.

THE sixty-third public meeting of the Literary Society was held on the evening of Friday, 23rd November, the Rev. Dr. Gregg in the chair. The music of the Glee Club was, as usual, much appreciated, while the trio, composed of Messrs. Nichol, Conning and Hamilton, recalled the days of the famous Quintette Club. The inaugural address of the President, George Needham, on a metaphysical training as a preparation for the ministry, was well received, as was also a reading by Mr. W. J. Clark. The subject of the debate, "That missionaries should be sent out only under the supervision of the Church," called forth spirited speeches from the contestants, Messrs. Robertson and Crawford on the affirmative, and Messrs. Scott and McMillan on the negative. In closing the chairman decided in favor of the negative.

Pentecost "Studies."

DR. GEORGE F. PENTECOST, whose successful work as an evangelist and writer brought him prominently before the people throughout the United States and England, has completed his "Bible Studies" on the International Sunday School Lessons for 1889. Messrs. A. S. Barnes & Co., of New York and Chicago, are the publishers.

These *Studies* are largely used by students, teachers, families and schools, as an exegesis and exposition of the lessons, and a never failing inspiration to their further study. Dr. Pentecost in his preface to these lessons for 1889, says :

"Grateful for the favorable reception accorded to *Bible Studies* for 1888, the author has pleasure in sending forth another volume, with the earnest prayer that it may be found to be of real help to his fellow-laborers in the vineyard of the Lord."

And it *will* be a "real help" that few teachers, classes or schools, who have read Dr. Pentecost's inspiring pages in the study of their lessons for 1888, will consent to lose during 1889. It is entirely safe to say that there is no "lesson help" that will inspire fresher and more wholesome thought upon each lesson than "Bible Studies." It is never dull reading, and the truths with which the studies abound are invaluable and flash out brilliantly from the page they illumine.

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