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INTRODUCTION TO THE ART OF ORATORY.

To the Members of the Knox College Metaphysical and Literary Society.

GENTLEMEN,—Before us lies another year of academic life, for some of us the last, for some the first, but last or first we ask, what shall it do for us? The answer will not be complete until at the close we stand and looking at the past count up the losses and the gains. Among the opportunities of our college course stand out prominent those offered by our society, and of these the chief is that of exercising ourselves in the art of oratory, for looking forward to our work it would seem as if excellence in this art were not simply important, but necessary to high success. To do our work we must be orators in the truest and highest sense. What the art of painting is to the painter, oratory is to the preacher of the gospel.

Seeing then that we must use this art, without which the greater part of our work must lie undone, and seeing too that our society affords peculiar facilities for the cultivation of the art, it seemed to me a fitting thing to preface our work for another year with words that might serve as an introduction to the study and practice of Oratory.

I was the more urged to the choice of this subject that I felt that many of us altogether neglect the study and practice of this art, and all of us fail to pursue it on scientific principles. And lest I should appear over bold in speaking on a subject upon which great men have spoken from Aristotle's time till now, I claim for these words not the merit of setting forth new truths and methods, but that they recall to us methods and truths proved by men of other days and by applying them to our present needs, seek to make the old new. I would further hope to point out difficulties we all have felt but perhaps have not been able to define, and thus take the first step to their removal. Indeed, I shall be willing to bear the charge of presumption if by these words men in this college are stirred to earnest study of this art of Oratory. Oratory is almost our only weapon with which we are to do battle for the truth, and a mighty one it is, but useless it lies like Odysseus' bow, until its master comes, then in his hands it does his will to save his friends, to slay his foes. Our study then should make us masters of the art and our practice skilful in its use. Here, at the outset of this course there meet us those who object to any formal study of Oratory and to all oratory by fixed rules and methods. "Such study," say they, "tends to make the orator artificial and affected. Oratory is a natural gift. Let a man be filled with his subject and then speak naturally, forgetful of rules and art." But, gentlemen, we never speak naturally but we speak by rule. Eloquence is a gift of nature to some degree. Yet Eloquence never speaks but in harmony with nature's laws. Rules spring from our knowledge of nature by experience. Rules are but the crystallized experiences of success. Action by rule is most effective because most natural; but of rules two things must be true, they must spring from nature, and must become part of our nature.

Speaking by rule is artificial only when the rule is not of nature, or when, being of nature, it has failed of becoming part of our-

selves. Yea, even rules are not enough. Exigencies arise that seem to be met by no rule, new forces in nature are to be subdued and applied to ever varying needs, hence principles must be known upon which rules are based, and not only so but the relations also existing between principles and rules. True, there must be native power, art is not force. Art paints the canvas, genius creates the ideal, but without art and rules of art, the ideal beats against its prison bars till struggling through, broken and torn it lies, with traces only of the beauty that was and might have been. Therefore, gentlemen, we need to study principles and rules before we can be orators.

That our study may be intelligent, we must first of all keep distinctly before us the aim of this art of Oratory. Of all composition, if we consider the subject matter as addressed to the Understanding, the Emotions, or the Will, there are three kinds, Prose Poetry and Oratory, each having in view its own definite aim.

Prose, speaking generally, appealing to the intellect is the language of argument in removing error and establishing truth, of philosophy in the statement of truth and in reflection upon it. Poetry, in which the feelings find expression, and the fancy has its flights, addresses the Emotions. But Oratory, embracing both Prose and Poetry, has an aim that reaches far beyond that of either. When the orator has established truth and removed error, when he has charmed the fancy and kindled the emotions, his work is not complete, is but begun. These are not ends but means in oratory. Through the intellect and the emotions the orator seeks the man himself to make him act; not to teach him, not to please him, but to persuade him. The orator aims at the will, using intellect and emotions in his purpose of persuasion. "Oratory," as one has said, "is just and impassioned persuasion, the legitimate influencing of the will through the understanding and the emotions." Hence, relations are different from those of Philosophy or Poetry. The Philosopher is abstracted from all but his thought, the Poet is absorbed in his conception, but the Orator abstracted from everything subjective, concentrates his powers upon an external object. His oration is the complex product of an inner and an outer force. Thought must not lure him into a search for its hid treasure, fancy must not enthral him with forms of passing beauty,

but mastering these he forces them to serve him as he bends his whole being to the one purpose external to himself, the persuasion of another.

The Orator has no inner room into which he may retire and be alone, he has no solitude, but ever is he haunted by that "sea of faces," on which he looks and reads his triumph or his failure, and ever present is the anxious question how shall I make them mine, to do my will? Therefore does he study those he seeks to influence, that knowing their impulses he may mould his speech to win them to his will. Impulses he can not create, but finding them already existing he may sustain them, may quicken them into desire. The ultimate aim of all oratory is action, action is preceded by desire, desire is the outcome of impulse. Hence, the oration takes color from the audience, and the kind of oratory depends upon the character of the end immediately in view, and this upon the character of the impulse chiefly to be sustained. The impulses in man's nature are mainly two, Right and Self-interest, the former, based upon the intuitive sense of obligation, the latter, upon the very nature of existence. According to the impulses appealed to we have these three kinds of oratory. Deliberative, that of the Legislative Hall; Judicial, the oratory of the law courts; and Sacred Oratory, each with its peculiar methods as each has its peculiar aim. We pass over these first two not that they are unimportant, but that they concern us less nearly and from these we come to the noblest of all, sacred oratory—noblest in that it uses the noblest impulses of the heart, and has in view broadest and noblest ends. It penetrates to the heart's most sacred shrine for its strongest impulse, duty to the right; it sustains this impulse with purest affection, calling forth love by a sight of a love strange in human history; it presents to action the highest achievement, the perfecting of character into likeness to the Son of God, it speaks of results weighty with eternity in joys ineffable, in sorrows of voiceless woe, and offers to desire fullest of satisfaction in the infinite treasure of the Almighty God. Lofty in its theme, glorious in its aim, mighty in its motives, it has need of all its glorious might, for mighty is the work it seeks to do, and mighty the difficulties to be overcome. It strives to influence, not isolated actions, but the whole current and condition of life. In place of the natural

tendency of the heart to evil, it seeks to rebeget in man the love of truth, and purity, and virtue. But greater than all external difficulties are those in the orator himself, for he is of like kind in heart with those he seeks to gain. Full well he knows his recreant heart refuses to desire those worthy objects he commends to others. The curse of selfishness is on him, and at times he is so beset with unbelief of the very truth he speaks, that his words mock him and give his heart the lie. It is well for him there are the hills to which he can look up.

And now, gentlemen, bear with me as I set once more before us our work as orators. We must persuade to action. Not simply must we teach, this we must do and more, not simply please the fancy and stir the emotions, but by teaching, charming, and stirring we must reach the will and make it do our pleasure.

And at this point we speak of what deserves our greatest heed, for it is vital to all oratory. The limit and the line of influence must be virtue. We must persuade, yet must we be true to our nature. The whole force of our oratory lies in our consciousness of right, in means as in end Not only so, but the measure of the orator's influence will be the extent to which his oration is in harmony with his life, and woe to him should he, by simulating conviction or emotion, sacrifice to present effect his conscience of the truth. Conviction comes not at will, but is the spontaneous outcome of the moral nature, which at our peril we refuse to heed. "Eloquence must rely on moral force, since this is the force of character, and there is no strong rational life that is not locked together by a moral purpose."

Having thus spoken at some length upon the aim of oratory, I shall briefly speak of the means by which this aim will be realized. And these are thought and emotion. These are the very material of the oration, Thought, the bone and sinews, giving shape and strength, Emotion, the flesh and blood, clothing with living beauty. And first I shall speak of *Thought*. Truth is the only right ground of persuasion, the only reasonable ground of action. Truth that is powerful in speech is first powerful in thought. Truth must possess the mind so that when the orator speaks his words are big with thought. Thought must precede all oratory and wheresoever got, we may not give it forth until it has become our own and bears upon

it the impress of our minds. Thought must be strong and great, must stand out in our oration as the muscles in an athlete's arm. Thought must be clear and definite. Thinking is not dreaming, it is not simple action of the mind—but the mind acting under direction of the will and recording results. But one asks, how shall ours be such thought as this? How shall we learn to think? There is but one answer, we learn to think by thinking. Not by reading, however wide, can we become thinkers. The evil of our day is not that we read too much, but that we think too little. The study of history will open up treasures untold. The study of men will fit the orator in heart and mind to give richly from this treasure, but he cannot give what he has not, and possession is only by thinking.

Thought is embodied in statement of truth or in argument in behalf of truth. The statement of truth should be accurate, definite, and simple, with a perception of what is necessary to the meaning and what unnecessary. Argument demands, as a first essential, that it should be logical. Logic is the backbone of argument, by it the several parts cohere. Much will depend upon arrangement in argument. There must be growth, proof must heap up, the process must be from less to greater, and hence there must be a choice among arguments of not the most conclusive but the most convincing, for the whole end of argument is to convince. The aim must not for a single moment be forgotten, the memory of it will shape our thought. We first must think ourselves, then must we make our audience think our thoughts, from first to last. We must lead the way, but never so far before them that they cannot see how or where we place our feet, else they will look on us but will not follow. And when once they move in thought with us, never should they rest, but with ever quickening pace, with us rush at length to the final leap of conviction.

From Thought I pass to speak upon *Emotion*, for without Emotion the intellect may be convinced, but the heart will not desire, nor the will act. Emotion is the link joining intellect to will. Truth by statement and argument may furnish engine, wood, and water, but without the fire of Emotion the big wheel will not move. Here we need to proceed with care. Many look with suspicion upon the Oratory which calls Emotion to its aid and arouses Emotion in others, but I say without fear, that without Emotion in the orator

arousing a corresponding Emotion in the audience there can be no oration. Yet not all Emotion is helpful. Emotion must be lawful, it must spring from truth laid hold of by the mind. Emotion springing from things real is itself real, and may be safely called upon, but if due to unnatural or fictitious causes, effects are not lasting, and calm reflection brings results disastrous alike to the aim of the oration and to the orator himself. How then shall Emotion be aroused? Fire is kindled from fire, life springs from life. The orator himself is the first source of Emotion. He must glow with the fires he seeks to kindle. His heart must be furious with the rage he wishes to excite, and be full of love for that he would have others love. But here he meets a check. He cannot hate, or fear, or love at will. At all risks he must be true to his own nature and therein is his help. If he is a true man with a true heart, truth will never appeal to him in vain. Truth applied to the heart must kindle emotion. Truth, not as a thing abstracted from everything vital, but Truth in its original setting of attending circumstances, in its present relation, in its details that make vivid—Truth thus possessing mind and heart can never fail of Emotion. And then the question is, how can this Emotion be passed on?

The first condition of arousing Emotion is that there should be sympathy between the orator and the audience. This will be the work of the introduction in which prejudice is to be removed, attention won, and concurrent thinking established. To bring this about the orator has need of certain qualities. Of these I would mention especially, frankness, earnestness, and self-control. Nothing is more winning in a speaker than a frank, open manner. He seems to have no secrets from the audience, to take them into his confidence, so that of necessity they give him theirs. An earnest man will ever win respect, so that men believe he is honest, and this results in sympathy in his intention at least. And more than all, the man who is to master an audience must be master of himself. A great passion held in check shows the man greater than his passion, while the loss of self-control is weakness. The moment emotion appears stronger than the man he becomes to us a spectacle, we feel for him but no longer with him. But after sympathy is gained, the orator must go on to awaken those feelings which shall best sustain the Impulses to which he makes appeal, the Impulses

namely of Right, first and chiefly, and Self-interest. The Affections springing from the moral nature are the most powerful allies of the orator in upholding the sense of right, therefore must he present objects that cannot but call forth love, or hate, or pity, or contempt as he may will. This, in the first degree, is the work of statement and argument, for as before all true emotion springs from the conscious presence of truth. Truth must be not only stated but re-stated and re-established. The imagination of the orator must seize the truth dead in itself and breathe into it his own life, so men will not be hearing truth, but seeing it living and in action. Truth must be joined to existing circumstances and present action, consequences made real to those presently affected, and all must be attached to ideas already familiar and powerful in the minds of those who hear. So shall men pass from knowing unto doing.

But, gentlemen, in an introduction you will not look for full discussion, therefore I do not find it within my intention to speak to you on Laws of Language, on Style in Composition or on Methods in Delivery. These would be fully treated in any discussion of Rhetoric and Elocution. Yet this much would I say. Let the Thought and Emotion shape the language. Let the words be as clear, as beautiful, as powerful as the thought. If the thought be bright and flowing, then let the words in sweet harmony dance and ripple as they go. If the thought be gloomy, let the words fall like clods on the echoing coffin of the dead. In Style and in Method a safe rule is, be simple till you can be something better, so more likely will you be strong. Let the sword glitter as brightly as may be, all the deadlier will be its blow, let diamonds stud the hilt if you have them, but the sheen is not the steel, and diamonds in the hilt will not cut down the foe. A sword is not to glitter in blade or hilt, but to cut, and hew, and kill. So let your oration be strong and beautiful as it may, but all is vain unless it bind men to a purpose. And now, gentlemen, we all desire this art so noble in its aim, so far reaching in its results, so necessary to us as preachers of the Gospel; but it is beset with difficulties within and without. If any hopes to be an orator without systematic toil, I bid him in his self-confidence look at Demosthenes, on the day he first appears before an Athenian assembly, and see him fail amid

the jeers of that cultured, critical throng. If any fears this art is not for him, then let him look ten years later upon the crowd of citizens thronging the Agora at Athens, for to-day their great orator—and the world's—will speak to them. He ascends the bema and begins to speak, and the noisy, jostling mob are hushed into fixed attention. He is speaking of Athens, his beloved, of her glory, of her losses, of her wrongs, and in the eager faces we can see the succeeding passions of pride, of sorrow, and of hate. He speaks of her noble sons gloriously fallen at Marathon or Salamis, and even mothers cannot weep, for they had died for Athens, but as he tells of treachery at home, of threatening danger abroad, their faces grow black with furious hate against the Macedonian. Shall this go on? Shall Philip dictate to Athenians? No! ten thousand voices cry. What then, will ye vote supplies? Will ye send men? Will ye yourselves go on this war? Listen to the wild eager shouting of their votes, and say if the ten long years of severe training, if those early mornings by the "loud resounding sea" have done nothing for the puny, stammering youth whose failure we have seen ten years ago.

I see before me men who have it in them to become great orators, but I see none who will be great apart from long and earnest labor. Gentlemen, you have this art before you, win it if you will, but know it is by work.

Knox College. C. W. GORDON.

GEORGE ELIOT AS A MORAL TEACHER.

ONE of the most pressing and solemn questions that a Christian man can ask himself is: What is my duty towards literature, towards the world of books? It is easy to give an off-hand summary answer to this question, and say, for example, that one must read at least a few of the best standard works in general literature, and avoid the great majority as merely furnishing incentives to self-indulgence and the waste of precious time. This or any similar answer is good enough as far as it goes, but it needs to be supplemented by a test of what is good or the best literature, and especially by the reminder, that our responsibility with regard to books is not confined merely to the reading of them. Everyone,

even the busiest of good men, may no doubt make his selection of books to be read and approved from a pretty wide range, as the list of works that cannot fail to improve any mind is large and increasing. But there are certain books which, on account of their commanding position in the world of letters and because of the moral and religious standpoint occupied by their authors, claim at once the attention of all earnest men, and, what is more important still, challenge a decision as to their merits, and seem to insist that we take a stand for or against them as weighty forces in the moral world. Pre-eminent among modern works which thus excite our interest and claim our suffrages are the writings of that wonderful woman, the late Mrs. Cross, known to the world as George Eliot. Her works are unique among the intellectual products of this century both for their commanding force of genius and for their singularly *moral* make up and substance. Literary works to the serious man are of significance in proportion to the revelations which they make of human nature, and their analysis of human motive and conduct in typical instances, and the force and fidelity with which they apply the moral test to all actions in things great or small. Nor is any apology needed now-a-days for including the novel among the classes of books that may have great moral influence. The necessity of the novel for modern life is universally recognized, and, I suppose, mainly for the two following reasons. First, the modern world has taken human nature for its proper study, and it is only in the novel that the workings of the human heart can be adequately portrayed—narratives from actual life being deficient, and from the artistic standpoint unsatisfactory, because the subtle motives that lead to recorded actions are untraceable or unverifiable in individual cases. Second, modern study of human nature, as distinguished from the ancient, takes up all grades, classes, and conditions of men, and finds all equally interesting and important, as furnishing illustrations of facts and principles that characterize the race. It is only the novel that furnishes scope for an adequate representation of the great tragedy of human life on the widest arena, of the ambitions, successes, failures, hopes and dreams, joys and sorrows of this chequered existence.

Nor do I apprehend that anyone now needs to defend the position that distinctive, conscious and intentional moral teaching

is competent to the novel. At least the English novelists who have undertaken this rôle are numerous and powerful enough to give the weight of success to the arguments for the affirmative. Not that any writer needs to bring his doctrine or his formulas into the forefront, or is even justified in doing so; for to be continually drawing an obvious moral is fatal to the success of any dramatic representation. Moralizing there may be in abundance, and George Eliot, one of the greatest dramatists of this age, is probably only excelled in this direction by the greatest dramatist in all English literature. But the moral reflections must come spontaneously and with unstudied art, flowing naturally from the situations described. And these situations must be samples of, or parallels to genuine human experience. They must describe events, actions, and consequences such as everyone may feel that he himself is liable to pass through, commit, or suffer. And if a given situation is of a very special kind, the reader must be made to feel by a profound and accurate moral and psychological analysis that the same history might be his if moral restraints were wanting or in abeyance, so that he is made to feel, by a deduction which is all the more powerful because he is left to draw it for himself, that the depths of baseness and wickedness or the supreme height of moral and spiritual triumph are within the possibilities of his own nature, whose unawakened tendencies he suddenly sees most plainly and faithfully laid bare. It is in this power of bringing typical experiences home to the feelings and consciences of thoughtful men, that George Eliot seems to me to be unrivalled among English novelists and dramatists. Instance of this subtle, transcendent power will be cited presently. Meanwhile it is worth while, and especially in connection with the much debated question of the relation of the novel to moral truth, to say a word in favor of the view that fiction is in certain respects an unequalled vehicle for the conveying and impressing of such truth. It may be added that the sphere of the true novelist, such as I conceive George Eliot to have filled, is distinguished clearly from that of the mere story-teller, who furnishes the largest part of the mental pabulum of the young people of the age, and equally so from that of the preacher. The story-teller and the preacher, having so little in common in other respects, are yet alike in this, that their greatest power is reached when they describe particular situations, and they

excite most interest when they depict situations of risk and peril. In the case of both again much generalizing and refining are fatal to the highest success. The story-teller is most read who can best describe particular incidents of thrilling interest, and the preacher is sure of the largest audience who understands best how to denounce particular errors and sins; for while close psychological analysis in this sphere is of course needed also, the pulpit is not the true place for it.

That moral insight and moral earnestness are the strongest elements of George Eliot's many-sided genius is apparent from the fact that those of her works in which the ethical side is not made most prominent are the least read and the least influential, powerful and valuable as they are in many directions. But even in "Daniel Deronda" we have moral lessons which we could not well spare. For example the wholesome discipline of Gwendolen, and the episode of Lapidoth's theft of his daughter's ring, one of the most delicate and subtle pieces of moral pathology ever attempted. Her greatest works all bear the stamp of an effort made to trace the history of typical human souls, under natural tendencies, common temptations, and the stress of disciplinary trial. In "Adam Bede" the story of Hetty makes even a more powerful sermon than the marvellous discourses put into the mouth of Dinah Morris. In "The Mill on the Floss," that inexpressibly beautiful story and most consummate work of art, Tom Tulliver mirrors the character of thousands of young men who grow up to be diligent, correct, and successful, and have no appreciation of the inmost needs of those who are nearest to them, and so convert into mere dull dwelling houses homes that might be made Edens of happiness and grace; and his sister is a no less profitable study for the other sex, who can be taught through her pathetic yet victorious history, that duty is above and better than perpetual deference to self, even when the claims of inborn inclinations seem imperative, and their denial leads to isolation and death. Again the most valuable part of "Romola" is not the revivification, with all the wealth of learning and graces of imagination, of the Florence and its people of four hundred years ago, but the career of Tito Melema, portrayed for all time as the most subtle and impressive delineation of the *facilis descensus Averni* to be found in the whole range of imaginative

literature, accompanied on the ascending scale by the development of the rarest nobility of character in his deserted and disappointed wife, through wrongs and sufferings which are equally typical and representative. In "Middlemarch," though there is perhaps no single figure so striking as these two, the canvass is broader, and the author's observation of common life is at its ripest and best, as she gives us picture after picture of every day people with their errors and weaknesses, which are shown in a way that everyone must recognise as true, to be of the same growth with their bitter fruits, and honest homely virtues connected by practical logic equally inexorable with contentment and success. Among the lessons with which this "study" is crowded, I may cite as pre-eminently useful the example of Rosamond Vincy, as showing how common-place selfishness and self-complacency may destroy the usefulness, and blight the career of those with whom we are most closely linked, in a world where loving care and wholesome influence are the powers that conserve gifts and graces and save the family and the community.

My space will not allow me to go into minute criticism of even the most prominent and memorable characters in George Eliot's novels, the object of the foregoing citations simply being to call up to the readers of those immortal works passages and scenes whose associations have interfused themselves with their whole intellectual being, as well as to suggest to those who have not seriously taken up the study, somewhat of the riches that lie ready to their hand, not merely in the wonderful variety and interest of the characters portrayed, but in the wealth of observations, wise, just, and tender, with which all her writings abound, thoughts which have become to multitudes a κτῆμα εἰς ἀεί and "a joy forever." The point towards which these remarks should converge is the practical question indicated at the beginning: What attitude is to be assumed by Christian men towards George Eliot's works? The question is important, for if the previous estimate is a correct one it is plain that these writings may be made a valuable instrument of moral training. But the matter becomes complicated with facts as to the personal history and religious beliefs of the author, and so a decision is often not arrived at, or a false or at least an unsatisfactory answer is sometimes rendered. Two extreme answers may be and have practically

been given. It may be said that her life and belief debar her from being rightly consulted as a moral teacher; or it may be decided that her works should be taken to speak for themselves apart from the personality of the writer. The second opinion is certainly not tenable with regard to George Eliot, however plausibly it may be urged with regard to many other authors, because George Eliot does not write for entertainment or draw a picture from real life for the sake merely of accuracy and intrinsic interest. She consciously and of set purpose aims to teach as well as entertain, thus conforming to her own maxim as given in one of her earlier [1] letters, when she says: "I think 'live and teach' should be a proverb as well as 'live and learn.'" It seems too as if she would have liked her teaching to be judged by the highest standard of results, for she adds: "We must teach either for good or evil, and if we use our inward light as the Quaker tells us, always taking care to feed and trim it well, our teaching must, in the end, be for good." She thus did not care to have her teaching separated from her personality, and for the purpose of a true broad final criticism we cannot make the separation, though it is still quite possible to take large passages from her writings and consider them as abstract lessons, and be thrilled and moved by them without regard to their source, just as she herself claims in another letter, [2] to have been greatly influenced for good by Rousseau and George Sand, though all the while recoiling from their moral characteristics. A third attitude is sometimes though unavowedly assumed towards this question, when the moral worth of her writings is admitted as a general fact, and every opportunity is taken to twist one of her characters or utterances into a position or sense unfavorable to her. Leaving this standpoint aside as beneath our notice, it will be well to look for a moment at the matters which are claimed to have compromised her, and then we can better arrive at the true decision. And I may venture to give the general caution not to imitate the majority of her critics, by giving an ill-considered jndgment without regard to her life as a whole. At least we should study her biography, and let that and her complete work illustrate each other for us. I do not claim that special laws or special exceptions should be framed for great personalities, but this at least is true, that the

1 Life., vol. I., p. 122. 2 Ibid., p. 143 f.

more many-sided the endowment and the more complicated the mental and emotional history of any human being, the more difficult it is to find a formula that will convey the exact truth as to the total result of the life's thinking and struggling.

The two main points that may be made against George Eliot as affecting her status as a moral teacher are, first, the great error of which she was guilty in her social relations, and second, the fact that she lost belief in a personal God and the immortality of the soul. As to the first point much discussion is unprofitable. In becoming a law unto herself in a matter of such vital moment as the making a permanent alliance with a member of the other sex, she ignored the condition of legal marriage, which the Christian world, at least, has universally recognized as its charter and safeguard, and in this we must all agree that she did wrong. Such a view we are bound to hold, both as Christians and members of a stable society, but that must not prevent us from looking at her life and teaching as a whole and giving due weight to facts such as the following. Her aims in the transaction were not selfish in the sense in which, for example, *mariages de convenance* are so, and the results, as far as we can trace them, instead of being deteriorating, were in the main beneficial to both parties, especially to Mr. Lewes. Again, she took every proper opportunity in her writings, of lessening the force of her own example, by dignifying and exalting marriage, directly and indirectly; and at length after the bond of union had been severed by the death of her partner, she entered, as we may be sure, with a freer choice into the true married state. That all this should seem a paradox to some able critics is due to their not having learned to look below the surface.

On the second point my limits also forbid me to write at length, though the subject is full of interest and suggestion. Her lapse in early life from faith in a personal God and in immortality, as we understand the term, no doubt colored her writings to a certain extent or at least gave them a negative character as suggesting a great want which she fails to recognize or satisfy. Here again the caution is specially needed, that her life, character, and work be looked at in all their parts and as a great unit, in other words that we learn all the facts in her case before we try to account for the phenomena it presents. And the first remark to be made is that scepticism with

her was not aggravated by the least tinge of levity, and what is perhaps more noteworthy, her mental and emotional habits were not at all estranged from the sphere of religion. [1]Her interest in religious movements from the intellectual side seems to have kept pace with her increasing knowledge of all forms of human thought, and her intelligent sympathy with the most intense forms of religious experience is so marked a feature in some of her writings, as to entitle her to the rank of an authority on certain aspects of evangelistic work. Again, as the sphere of future activities was closed to her mental outlook, she seems, if we may judge from a memorable private conversation recorded by Mr. Myers, to have concentrated herself for this very reason, with all the more ardor upon the present life, as what was to her the only sphere where love and duty could find scope and exercise. And those who have learned to appreciate and profit by her works know how earnestly and with what insight into the motives to various actions, and with what clear discrimination of moral issues, she enforced the law of right under all conditions. But what seems to me to be the crowning grace of her endowment as a moral and religious teacher, is the intense and unfailing sympathy which she shows for the erring and the fallen, so that the more faithfully and unsparingly she describes sins and their far-reaching consequences, the more pity she manifests and makes us feel for the sinners themselves. Indeed I know of no book except the Bible where this most Christlike of moral qualities and prerogatives is so fully and powerfully displayed. Nor are we permitted to think that this feeling on her part amounts to indulgence, and so trace it to moral weakness; for she never relaxes the claims of right and duty, or absolves the offender from the strictest responsibility. For example, in the case of Tito Melema we are roused to the utmost abhorrence of his successive crimes, but so just, true, and profound is her exhibition of the work and power of temptation, that for the offender we can feel only compassion and sorrow.

Now with these and other noble redeeming qualities of George Eliot in view, what attitude should we maintain towards her as a moral teacher in connection with her life and beliefs? Two or three

1 Her own views of the matter, which no one who reads her works can afford to pass unnoticed, will be found in a remarkable letter to Mrs. Bray. Life I., p. 235 ff.

remarks on this point may conclude this article. First, we should be profoundly thankful, that in spite of philosophic strain and bias, and the materialistic associations which were about her on every side during nearly the whole of her active career, her glorious intellect and noble heart remained unclouded and unfettered by prejudice or selfishness, that her sincerity and love of truth were never warped or abated, and that "sweet reasonableness" continued to characterize her till the end of her days. Thus her splendid endowments were devoted without restraint to the bettering of mankind according to the light she possessed. In the second place, we must not forget that she enjoyed a Christian training, and that in the time of the early ripening of her mental powers she was, to all appearance, a devout and active Christian. This will help to explain both the religiousness of her whole career and her unreserved surrender of self to the service of her fellows. One can, indeed, hardly think or believe that to any other than the Christ of her unvexed and undoubting youth she ever really learned to say "Rabboni."

Finally, as to the cause or occasion of her loss of faith, the most practical thing we can do is to try to discover what was unfavorable in her circumstances, or lacking in her temperament, and so learn a lesson of warning or caution for ourselves and others. One point, at least, may here be emphasized. No one can read her intensely interesting letters without marking how deep and strong her yearning was for the love and consideration of others, and it would seem as though her frequent demands and questionings of her friends, in her earlier letters, implied scepticism of their attachment and devotion. Thus at the time when the influences which would be likely to mould her beliefs permanently were strongest, she was losing hold of what has proved to many a strong support to faith in the suggestion of a love higher, better, and truer than any earthly manifestation. May not this be taken to heart by many young people who often cherish the same doubts and fears? Such scepticism is groundless and noxious. The gift of faith is love's answer to trust, and as we can surely earn the love of all good people who know us well, so we can reckon just as surely upon the love of Christ that passeth knowledge.

University College, Toronto. J. F. McCURDY.

THE SOUL GARMENT.

"My thought with eyes and wings made wide makes way
To find the place of souls that I desire.
If any place for any soul there be
Disrobed and disentrammelled—"

THESE are words merely, uttered by some melodious singer, says one. Nevertheless these words of yearning and doubt are more satisfactory than some most emphatic assertions of those who are despisers of uncertainty. There are men who blatantly affirm that man has no soul, because, say they, 'We have dissected many a human frame and never once found it.' We heard of one—Some smouldering idea of Descartes' belief befogged his mind—who with his dissecting knife slit the pineal gland, and before his pupils declared, 'There, gentlemen, is the soul of man.' But search for the soul in a dead body, is as foolish as search for a living man among the cast off clothes in a garret. The material substance we term body is only the soul garment. And as Herbert says,

"In soul man mounts and flies,
In flesh he dies."

The soul has a certain relation to the body during life which is not easily made clear, though by many analogies men have sought to explain it. Several such are used by Robert Cassie Waterston, who speaks of

"A body crumbling to the dust away;
A spirit panting for eternal place;
A heavenly kingdom in a frame of clay;
An infant angel fluttering for release."

The idea that the body is a kind of clay-fashioned prison is not an unusual one. Robert Browning, speaking of God's handiwork, declares,

"This man's flesh he hath wonderfully made,
Blown like a bubble, kneaded like a paste,
To coop up and keep down on earth a space
That puff of vapor from his mouth, man's soul."

And comparison of the soul to a fluttering angel is a beautiful thought, developed at some length by Sarah Hammond Palfrey, in

her description of the Abbot under whose influence Sir Pavon became Saint Pavon—"the beauty of whose holiness did crown him like a king."

"His stainless earthly shell
Was worn so pure and thin
That through the callow angel showed
Half-hatched that stirred within."

In that fanciful dialogue between the soul and the body written by Heinrich Heine, we have also some helpful metaphors. The body says: I am the wick of the lamp, I must needs burn away, then the spirit will be clearer up there to shine as a little star of the purest splendor. This is in answer to the statement of the soul: Thou wert ever my second "I," which so lovingly encircled me, as with festal robe of satin lined with ermine.

This last is hardly a fanciful representation, for the body is accurately a garment "woven without seam." The epithelial tissue which forms the outward skin is continuous with the lining of the alimentary canal. And the bones of the skeleton, which the muscles bind together and operate, are thus completely enfolded—those

"Living marbles jointed strong
With glist'ning band and silvery throng."

By the material body is the soul clothed upon, and this it leaves behind; as the body often left behind a worn garment, or one rent. And it is decay, or rending of the soul garment that causes it too to become useless. Let once the continuity of the membrane be hopelessly broken, and the change of clothes, which we term death, ensues.

The name given to a particular physiological study bears out this analogy. That branch of anatomy which deals with the characteristics and minute structure of the tissues, is named as if it were concerned with some product of the loom—Histology is literally, 'discourse on the *web* or texture.' In this connection we might look at a translation of the 139th Psalm, given in 'The Praise Songs of Israel.' The idea of the "All enveloping Providence" is brought out in the rendering of Dr. De Witt, better than in the ordinary reading. For example, V. 5.—

"Behind and before thou art close around me
And puttest down over me thine hand."

The A. V. certainly does not bring out the meaning of V. 13: "Thou has possessed my reins; thou hast covered me in my mother's womb." The R. V. gives in the margin for "covered" the phrase "knit me together." Dr. De Witt renders it:

> "For thou did'st create my inmost being,
> Thou did'st *weave me together* when not yet born."

Histology has to deal however with a more wonderful fabric than ever loom produced. The woven garment for the body has no innate power of making good the loss caused by wear; but the soul garment has that wonderful power of "working up into its own substance materials derived from the outside, known as assimilation." The existing material is constantly being removed so long as life lasts; and if the loss were not compensated for it would wear out, become useless. So there is provision made for a continuous weaving of new tissue, and the mechanism never ceases working until the soul lays aside its vesture. This is described by Oliver Wendell Holmes:

> "No rest that throbbing slave may ask,
> Forever quivering o'er his task,
> While far and wide a crimson jet
> Leaps forth to fill the woven net,
> Which in unnumbered crossing tides
> The flood of burning life divides,
> Then kindling each decaying part
> Creeps back to find the throbbing heart."

Of what materials then is this soul garment made? Chemical anatomy tells us that the fabric, though wonderfully complex, is not composed of many distinct substances; in fact that only sixteen of the elements known to chemists enter into the formation of the body. The most important of these, carbon, hydrogen, nitrogen, and oxygen are found in combination with every other; but when decay of the garment allows them to escape from the combinations in which they are held, they are again as easily utilized in other combinations. Hence, there are those who object to the resurrection on the ground that it is a physical impossibility for a man's body to reappear, since the substances of any one body must have entered into the material of many others. This view presumes for the phrase "the resurrection of the body" a very limited

meaning. It does not recall the fact that such changes as take place at death are all the time being wrought in the body by the process of waste (or death) of tissue. And as through life there is continual repair, a man is never clothed to-day with precisely the same body he had yesterday. Yet through all such changes the body remains identical; the man is recognizable as the same person throughout his life. He can always say "I am I," and can trace a mental history which is continuous. The body has a time of increase in quantity, then waste and repair balance each other; and it is of interest to know that an octogenarian has consumed about seventy thousand pounds of solid food in nourishing his body. Afterwards comes decline, when the waste of the tissues is no longer replaced by the process of assimilation; then death, when the material substance denominated body becomes disintegrated.

Mental growth, however, is cumulative. Every experience builds on something to a man, to his character we say. There is continual addition to the peculiar qualities of the person throughout his life. And it is not the quantum of flesh and bones that constitutes a man, but the qualities which for a time inhere in the so-called "body." The root meaning of this word is a lump, an aggregation. Now we have seen that there is disintegration of the body all the time going on till finally there is dissolution. It is true, at death there is a greater change than ever before; but will the change wrought by the greater death be different in kind from that wrought by the lesser deaths? If not, we can understand how what was permanent amid other fluctuations will remain so. The aggregation (body) of qualities which constituted the man will survive the greater change. Only on such a supposition can we explain the fact that the divine ideal for man is character. We glorify God when we bear much fruit—fruit of the Spirit. That is when we aggregate in our personality those qualities of which the genus is charity. Then when the garment of the flesh is dissolved away, what each one is will remain. So death of the material body does not make a resurrection of the body impossible: the man will not be different because of his change of clothes.

But when the change happens is the soul unclothed? Or is there a spiritual garment revealed which the material body enswathed? If there be those who believe that a spiritual body is hidden by the flesh, we prefer to hold with others who can say:

"We know that when the soul unclothed, shall from the body fly,
'Twill animate a purer frame, with life that cannot die."

There is no need, in fact there hardly seems any ground for making such a supposition. The soul has communication directly with the Creator, but comes into contact with other souls indirectly, through material media. Would a spiritual body be of use to a soul while its immediate surroundings are material? And we can see how the environment is material while life lasts. Men come into relation with one another as animals, and have to provide for animal wants. There are many to whom "the struggle for existence" is not a phrase to be written and argued about, but a fact of bitter experience; they know how human beasts-of-prey raven, how the human animal when sensual hunger possesses him is pitiless as a wolf. And apart from the incessant conflict with such, everyone knows how provision must be made for animal wants. We do not intend in our discussion to refer at all to those whose whole end in life is provision for these. Still we find it true of the loftiest character that in the sweat of his brow does he eat bread. A reason for this becomes apparent to a man. For a time the animal existence may satisfy, but so soon as he begins to understand something of the spiritual life, he feels that the period during which he wears the earthly garment is, in a sense, a time of discipline. Then hopes arise of promotion, when he may cast away the irksome garment of the flesh and receive a new uniform. But there is not consciousness of wearing the one under the other. When his surroundings are of a particular kind his clothing must be suitable thereto. So we do not think it needful to presume that while the soul dwells in its earthly envelopment it at the same time is clothed with a spiritual body.

Nor will the soul remain unclothed. It is expressly said that if our earthly vesture be dissolved, we have one of a quite different character. At present "in this we groan longing to be clothed upon with our habitation which is from heaven—clothed upon that mortality might be swallowed up of life." This would not lead us to suppose that there was a spiritual garment hidden by the material; rather, that when the earthly is cast away the individual is clothed upon with habiliments from above.

In proportion as the soul longs for its clothing from heaven, the fleshly garment becomes more and more irksome. This idea seems to have possessed some of the religious orders to such an extent that they would fain have worn away the body by their austerities. Some endured for years,

"Superhuman pangs,
In hungers and in thirsts, fevers and colds,
In coughs, aches, stitches, ulcerous throes and cramps."

The desire was to live "a life of death," and so dissolve the fleshly envelope of the soul. This seemed to them a garment of filthy rags of which the soul was ashamed. It became the fashion to decry the body. We have St. Simeon Stylites declaring that he was

"The basest of mankind,
From scalp to sole one slough and crust of sin."

The higher the spiritual aspiration the more of a misfit the clothing of the flesh was found to be. Nor were they wrong in their idea. At first the soul seems satisfied with its vesture; for most children have pure enjoyment of animal life. But soon it is found out that

"Pricks and cracks
Befall the flesh thro' too much stress and strain."

Thereby spiritual distress is caused; for the soul seems very closely connected with its encircling garment. And while these rents are a-mending soul activities are hampered. So restlessness arises from dissatisfaction, and the expectation of environment more suitable and garb more convenient becomes intenser. And this desire for change of habit increases with age. The soul has ever higher aspirations and holier longings; and as it by these becomes more beautiful and stronger, the ill-fitting, defiled garment of the flesh becomes more hateful. And so we have more and more vehement "desire to depart"—*to part from* these earthly soul garments, and don those which are from above.

Our task has been to develop the anology suggested by Heine. And perhaps the considerations urged will make it easier for some who read to say of their bodies

"Take them, O grave! and let them lie
Folded upon thy narrow shelves
As garments by the soul laid by—"

What the habiliment "which is from heaven" will be, we cannot precisely know; nor is it important that we should. It may be like the present body, but absolved from the operation of what we term material law; possibly when thus clothed, movement will be the direct result of volition. At any rate present limitations to continual soul activity will be gone, for hunger and thirst, weariness and pain shall be no more. But we need not speculate. "It doth not yet appear what we shall be." To cheer us while hampered and confined by the present soul garment, it is enough to know that when it is laid aside we

"May be clothed with righteousness
Above the brightness of the stars."

W. P. MCKENZIE.

TWO COURSES.

THE object of this article is not to formulate a definite scheme, but to ask whether the time is not near for a division of the studies of the College into two clear parts: the first, those departments that might be compulsory and those that might be optional.

The idea is prevalent in some quarters that the theological course is not heavy after graduating from the University. But this is a mistake. Of course there is indolence in every college whether in Arts or Divinity, and in every college indolence is sometimes successful if there is a close application before the examinations. But we contend that the work prescribed in the curriculum of Knox College will require almost superhuman energy on the part of the student, if he masters every department.

This was the state of things a few years ago, but the work is still heavier now. Last session there was a lectureship, this session there is another. An almost new and a very useful course has been allotted to one of the Alumni of Knox College, the Rev. R. Y. Thompson, who to judge from his brilliant career, and his massy knowledge and thorough-going methods of working, will not skim over his subject. The curriculum is growing more and more onerous.

The B. D. course is a further addition to the curriculum. It is optional however. And although it is admirable in many respects, yet very often, two years after getting it, the title means—couldn't do it again!

Could there not with advantage be a division of the curriculum, the one part grouping the essential subjects, the other grouping those that are eligible? Might not the B. D. course be widened and include all those subjects desirable but not obligatory, and the present course be narrowed to include those only that are compulsory?

It may be said that the very fact, that some students overtake the entire work set down in the curriculum and, as if wishing large scope for their powers, also start the B. D. course, is a proof that the present curriculum is not too burdensome, and therefore, that it lies under no necessity of division. This is a fair objection, yet is it not possible to overtake work and not master it? Is it not possible to graduate with a lustrious reputation rather than a well-laid scholarship? Not only is it possible, it is probable.

Systematic theology is one department, for instance. Yet there are parts of it which a careful thinker, who has no keen zest for a prize, will want to linger over and to think into. It is an immense territory mapped out. There are so many cognate theories that must be canvassed.

But systematic theology is one course. Equally large and equally noble are the departments of exegetics, apologetics, church history, homiletics. The field is too large for thorough investigation in three sessions, There is a tendency rather to cram the work that to think down into the subjects.

If a division of the subjects would be admitted to be advisable, it will be a delicate matter to select those subjects obligatory on all, and those open to the few who have taste for them.

The only mode of drawing a distinction between them is the question: What is the object of the college? Is it to train theologians or ministers? Specialists or preachers? This is a nice question; because so many who may be called upon to settle it may be noted as having *ideal* rather than *practical* ideas.

Perhaps all will allow that systematic theology is necessary. It is the scheme of the gospel. Yet, if we way venture to criticize, there are chapters even there that might be eliminated, being rather scholastic.

Perhaps all will also allow that practical exegetics will be necessary: because theology is induction from Scripture, and exegetics is the foundation. Yet is it necessary to know Greek? Is Hebrew indespensible? If an assembly of the most competent exegetes and critical linguists have issued a version, is it not sufficient for *all practical purposes* that the exegesis be upon the English version? We do not undervalue the Hebrew or the Greek. There are phases of thought that lie wrapt up in the original that cannot be adequately expressed in our vernacular. This is conceded. Yet pedantry must not overvalue even this. The practical preacher does not rely upon these fine side-views, but upon the bold and positive truths. And a college established and equipped by the church, while it may be a school for expert specialists, ought to be above all, a training school for impressive ministers who can feel the truths, who know the times in which they live, who are abreast of the social agitations and who can sympathise with and guide popular movements.

Apologetics is necessary: but not, we imagine, in its broadest sense. The practical work-a-day minister, moving among men, requires to meet only those objections that are living, not those obsolete heresies which the ecclesiastics were compelled to battle against centuries ago. It is true, to a certain extent, that modern scepticism is not new, but rather the old in a new shape. It is also true, partly, that we must employ the same methods in refuting them that were so successful in bygone days. Still since the college is to qualify men for the actual work of teaching and saving men, they must be posted in the scepticism about them. There are so many heresies existing: Some of them are plain and you can seize them as a butcher does an ox, and a few deft blows will fell them: Some heresies are so dim and vague, floating in the air, influencing men although men can scarcely define them, these are the hardest to combat. But the minister must be posted in these actual phases of unbelief and be ready to remove them. It is not hinted that the great care of the earnest minister is to defend the truth; it is to set it forth; and it will be its own apologetic. Still if apologetics are necessary, it is only that part which deals with the *present day* agnosticism. Sometimes argument is called for and the public will respect the minister's character if they feel that

he *could* silence cavils if he thought it incumbent upon him to do so.

But men's talents vary. One man will be shocked at the idea of Greek and Hebrew in a second-rate place. If so, let there be a special course, but let it be optional. Another man may worm into the old time controversies; if so, let a special course be marked out for that class, but let it be optional.

The object of this article is not to disparage scholarship; but still there is a scholarship that is only technical, not useful, not helping a minister to be an able man-winner and man-builder, not essentially spiritual; this scholarship is not in demand for the world's great work. The writer is aware that there are difficulties in laying out the two courses. He does not pretend to remove them. But when it is considered that the age cries for men who are effective and practical, who know men, who know how to reach men, the question is whether the college might not have a course, obligatory upon all, which might not cumber them with non-essential knowledge. Whether right or wrong, therefore, it is hoped that it will be read in the same kindly spirit as it has been written.

Newmarket. J. C. SMITH.

REV. JOHN S. MACKAY, M.A.

The laborers are one by one going home. Since the last issue of the MONTHLY the grave has closed over the mortal remains of another of Christ's servants, who although young in years, would if spared, have risen to a place of honor in the Church.

The Rev. J. S. Mackay, who was the eldest son of Alexander and Jane Mackay, of the Township of East Nissouri, was born on the 8th of February, 1855. He attended the Common Schools in his native township, then the High School in Ingersoll, and afterwards the Normal School, Toronto, and after teaching for three years in the village of Thamesford, he entered the University of Toronto, where he took a high stand in his examinations and graduated with First-Class Honors in Mental Science in 1881. In the fall of the same year he entered on the study of Theology in Knox College. Here he took a number of Scholarships and

Prizes, and finished his course in the spring of 1884. During these years Mr. Mackay identified himself with all the college work, and was a college man in every sense of the word. He filled the position of Greek Tutor for two years, took an active part in originating the MONTHLY, and was one of its first editors, which position he held for two years. He was also appointed President of the Literary Society, a position which he filled with general satisfaction, and throughout his whole course he took a very decided interest in the Missionary Society and mission work.

At a very early age Mr. Mackay showed a very high degree of conscientiousness, and by the blessing of God on the sweet influence of home piety he grew to manhood, never knowing the time when he did not love the Saviour, and to this same influence we must in a great measure ascribe the choice of the holy ministry, which he made at a very early date, as his future profession, and which by the good hand of God he was enabled to realize. As a student he was diligent and laborious, and so cheerful in his disposition and consistent and pious in his deportment, that he won the admiration and affection of all who formed his acquaintance, as well on the mission fields where he labored as in the college halls.

In May, 1884, he was licensed by the Presbytery of Toronto, and when the congregation in New Westminster, B.C., appointed a committee to select for them a pastor, Mr. Mackay was at once chosen, and after careful consideration he accepted the appointment, which we believe he never had reason to regret. In June he was ordained by the same Presbytery, and on July 14th he left Ontario for his field of labor, where he preached his first sermon on August 10th.

From the very first a strong attachment sprang up between pastor and people, and there is abundant evidence that his work was blessed. During the first twelve months 36 names were added to the Communion Roll, and additional sittings were put into the church to accommodate the people. In one of his letters he spoke very hopefully of the field. His words are: "I am glad I came: there is a great work to do. I often wish that I had ten times as much strength as I have, so that I could undertake new spheres of work that are presenting themselves." Besides his regular Pulpit work, S. S. work, Temperance Reform, and Mission work beyond

Mr. Mackay conducted a school for the benefit of Chinamen, whose spiritual interests lay near to his heart, but in the midst of such a promising life the Master called him home. After 15 months of such labor he was compelled to bid his people farewell and go to South California; but not being in the least benefitted he hastened to Ontario, where he arrived on the 1st of March last. In the midst of affectionate friends he gradually weakened, until on the evening of May 20th, suddenly but not unexpectedly, he was called into that world of light and love to which he had so often directed others, and on which his own eye and heart were set.

We would only add that "fearing the Lord from his youth," and being well instructed in the fundamental doctrines of our great Redemption story, Mr. Mackay was a true Gospel preacher. His theme was "Christ and Him crucified." He knew and firmly believed that there is no other name by which we can be saved but the name of Jesus, and he loathed all attempts to feed men in this wilderness on anything but Gospel manna. He understood the happy method of preaching doctrine practically and enforcing practice doctrinally, and often spoke to friends on the necessity of preaching the old doctrines of "Total depravity," "Redemption by Christ," and "Regeneration by the Holy Spirit."

The funeral took place on the 24th of May. The procession that followed the remains from his father's residence to the family burying ground, Thamesford, was one of the largest that has ever been seen in that part of the country. Very impressive services were held both at the house and in the Church, in which the Rev. Dr. Caven, Dr. Cochrane, and others took part.

"Servant of God, well done;
Rest from thy loved employ;
The combat's o'er, the victory's won,
Enter thy Master's joy."

Dunbarton. R. M. CRAIG.

Missionary.

THE FOREIGN MISSIONARY SCHEME.

AT the recent meeting of the Alumni Association of the College, there was earnestly considered, amongst other things, *the advisability of sending a missionary to the foreign field under the immediate auspices of the Alumni and Students.* I'm sure that to every well-wisher of the College it is a reason for the warmest congratulation that the matter should have come up at all, for nothing gives a truer proof of real existing vitality in the work of the College, and nothing could augur better for its future. But it is even more satisfactory to know, that not only was the question considered at some length, but a committee was appointed to gather such information as might help to a wise decision in the case, and report to a subsequent meeting. This committee, consisting of Revs. Dr. McLaren, John Smith, A. Gilray, R. P. MacKay and your correspondent, together with an equal number of students, expect to meet in a short time and take such action as the information at their disposal will justify. Without professing at all to know what that action will be, I think it not improper to state that very probably the meeting will be followed by the issue of a circular, the object of which will be to get an idea of what financial support the enterprise would likely receive.

Meantime permit me to give a little sketch of how the idea arose, and to state briefly, what to my mind the advantages of the proposed mission would be, as well as to notice some of the difficulties with which it seems compassed. During the past three or four years the missionary spirit, which has ever been a distinguishing feature of Knox College, has been even more than usually manifest and active. This has shown itself in various ways—in increased interest in the meetings of the Missionary Society, in greater thirst for information as to mission fields and labor, and most noticeably in the large numbers of consecrated young men who have been and who are saying, "Here am I, send me." It was inevitable that all this should take some practical form. In addition to the noble and effective work which the society is doing in the home field and in the city, other schemes came up for consideration, and amongst

them that under discussion. The example of other colleges in England and the States, many of them smaller and less influential than Knox, as well as the action of Queen's College last year along the same line, suggested the possibility, and with the possibility the immense advantage to the College of having a mission to some foreign field, which, whilst under the auspices of the Foreign Mission Committee of our church, would be in its inception and growth, "The College Mission." The matter having been suggested to some of the Alumni, it was at once placed on the programme as one of the items to be considered at the recent meeting with what results we've seen. Looking now at some of the advantages of such a mission, it is obvious that it would prove of immense advantage to the Student Missionary Society, engaged as it is every winter in the collection of missionary intelligence and the discussion of missionary methods and experiences, to be brought into direct contact with the foreign field, as it now is with the home field, through its own missionaries. This is so apparent as to make further remark on it needless. Nor does it seem less clear that it would be most helpful to the Alumni Association. The Association has not been as vigorous in the past as it ought to have been. Why? Not certainly because graduates of Knox are not loyal to their Alma Mater and interested in her progress; but simply, because in addition to the bond of sentiment, and that is good in its own place, they have not had something practical to unite upon, and uniting upon which they would be brought more into living sympathy one with the other, with the student, and with the College. Here then in this proposed "College Mission" would seem to be the missing link needed to make up what has been defective in the work of our Association.

Then looked at from the standpoint of the Church the results would unquestionably be satisfactory. Not only would there be an additional missionary added to the staff already employed, whose salary would come from the Alumni and students in such a way as not to diminish their givings to the regular schemes, but the effect of such a movement successfully undertaken by the self-denial of a class who are often charged with "asking much" but "giving little," its effect on the Church at large would, we believe, be such as to greatly increase the receipts of our F. M. C. Nothing would do more to establish and increase confidence in the mission work of our church.

Passing for a moment to the objections which may be urged against the scheme, the first to be noticed is not so much an objection as a difficulty. How is the Mission to be supported? Well, so far as we are in this letter concerned with this question we need only consider how can the requisite salary be raised, for even the most sanguine supporter of the scheme does not expect that the Alumni and students will be able to do more than contribute the salary of the missionary, say $1,000. Looking over the list of graduates as given in the calendar, and omitting those in countries outside of Canada, we find at least 275 resident graduates in this land. If we deduct say 75 we shall surely have counted all who by no possibility of means are able to lessen their present expenditure in the least. Placing the number then who could with a little more effort and a little more *self-denial* perhaps, for this is surely not too much to expect, do something towards the proposed scheme, at 200, and assuming that everyone will do the same, $4 or $5 from each would accomplish all that is expected. But some we know have already intimated their willingness to give if necessary $20—not that they are better off than most, but because they are so interested in the matter that they are willing, as one said to your correspondent, to live on two meals a day if necessary, to get the extra money needed for this object—so that if some should only give say $2 or $3, and so on up, the amount required would be easily provided.

Another objection which may be urged is what may be called "divided jurisdiction," but of this there need not be the slightest fear. There is no conflict at present between the H. M. C. and the Student Missionary Society in their works, though their missionaries labor side by side. Much less need we fear it in the great foreign field, and especially as it is not proposed to have the Mission distinct from the F. M. C. but under its control.

But I feel that my letter is getting unduly long, and I close with the earnest wish that every alumnus and every student will give this important matter their most prayerful attention, and that before many months we shall be able to rejoice in seeing Mr. Goforth or some such man going abroad to some foreign field to establish and conduct the "College Mission."

Agincourt. J. MACKAY.

CITY MISSIONS—THEIR OBJECT.

IT is gratifying to think that there is a large and ever increasing number of faithful Christian workers who, in connection with the different missions of our city are engaged in ministering to the varied wants of the poor. This is a noble work, and it is to enlist the sympathies of a still larger number of professing Christians who manifest little or no sympathy with it, that this paper is written.

Many ask such questions as the following:—Are not our church doors open to all? Have we not enough to do to pay our pastor, and support the many other schemes of the church? Could not the same work be done better by getting these people to come to the regular church? Is it not a reflection on Christian churches to have a separate meeting place for the poor? We have more faith in the generosity of the majority of those who oppose or neglect city mission work than to think that it is their selfishness or indifference that suggests these questions. We are assured that if they thoroughly understood the nature of the work, and the end in view, they would lay aside their opposition and reach out a helping hand to the more unfortunate of their fellows. The life of our Saviour indicates our duty in this connection and is in itself more than sufficient to arouse our sympathies in behalf of the helpless and distressed.

In Luke XIV. the nature and object of the work are clearly defined, and the command given "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind." This emphatic injunction we must obey. It is not enough that our churches are open and that "welcome" is written over the doors. The Lord commands, "Go out into the highways and hedges and compel them to come in that my house may be filled."

The limited space at our disposal necessitates the very briefest review of the objects of city missions.

Let us look at the classes designed to be reached. The most careless observer knows there are very many in the streets and lanes of our city who are beyond the reach of the regular churches. Prominent among these is a very large class of overworked women. Many of them are living in homes that have been ruined by

drunken husbands, and while struggling to earn a scanty living without a sympathizing friend to speak a cheering word, are strangers to the blessed hope of the Gospel. Too often they give way to the temptations of their wretched surroundings, and seek to drown their troubles in strong drink. To let the light of Christian sympathy shine into these dreary homes, and win these poor people to God and heaven is the object of city missions. We surely cannot look upon such scenes as these at our very door and say we are not responsible. We cannot pass by the door of the drunkard, and see all the misery of what he calls his home, without reaching out a hand to help and, if possible, save. This cannot be the will of Him "who came to preach deliverance to the captive and set at liberty them that are bound."

Perhaps a still more important object of city missions is to reach the children, and bring them, in their earlier years, under the hallowed influence of the Gospel. The importance of this work cannot be too highly estimated. There are scores of boys and girls who have never been taught the meaning of truth and honesty. In too many cases the very air they breathe is tainted with the fumes of strong drink, and poisoned with blasphemy. Is it not worthy the highest ambition of God's people to be instrumental in winning them from the dens of vice and leading them to Him whose will it is that not one of these little ones should perish.

In order to overtake this work to the greatest advantage, to fulfil the Saviour's command and "compel them to come in," a place of meeting in their own locality is quite indispensable. In addition to this there must be persistent personal dealing, and untiring visitation, so that no labor of love or act of sympathy may be left undone to prove the living reality of the Gospel which we preach. Our duty in this matter is plain. Let us go forward in the strength of our Lord, "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke." Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

P. NICOL.

CITY MISSIONS—THE WORK.

ABOUT a year ago the Presbyterian Ministerial Association of Toronto divided the city into districts, corresponding in number and convenient in location, to the several city congregations; these districts to be worked as mission fields in the interests of the Presbyterian branch of the Church of Christ. Some of the congregations have not seen their way as yet to enter upon this work. The following, however, have begun regular organized effort in this direction:—

New St. Andrew's has St. Mark's Mission, which by the way is, I understand, about to be organized into a congregation; also Dorsett St. Mission S. S.;

Knox Church, the Duchess St. Mission;

Central Church, the Elizabeth St. Mission;

Erskine Church, the William St. Mission;

Old St. Andrew's, a Mission on Sackville St.;

Charles St. Church, a Mission on Davenport Road;

Chalmer's Church, a Mission at Dovercourt, and, I understand, are about to begin another farther out.

St. James' Square Church has organized and is about to begin work between Yonge and Elizabeth Sts.

In addition to these a Mission has just been begun on Huron and Bloor Sts., not directly under any congregation.

Some at least of these Missions will one day be congregations. *College St., Chalmer's Church*, and the congregation at West Toronto Junction have grown out of similar Missions.

The Toronto Mission Union has a large Mission (undenominational) on College street, and several branch Missions.

The other denominations are not so completely organized for mission work, though some congregations do considerable work one way and another.

In order to give a sort of concrete idea of what the work in detail is, a brief account of the various departments of the work of the Elizabeth St. Mission, in connection with the Central Church may serve our purpose:

(1) *Sabbath School* is held at 3 o'clock. No children are sought who attend any other school. Many children who are very poor,

are clothed by the Mission in order to get them to attend. The infant class numbers about 40. The whole school about 100, *i.e.*, on the roll. A good *Bible Class* is conducted at the same hour.

(2) The *Band of Hope* meets every Monday at 8 p.m. Parents and children are alike welcome. All members are pledged *total abstainers.* Medals are awarded those who bring in a certain number of members. The children are *taught* the injurious effects of alcohol, and they assist in contributing the regular programme. The attendance is about 60.

(3) There is a *Penny Savings Bank* in connection with the mission, the object of which is to encourage habits of industry and economy among the poor children and parents. Any sum from a penny upwards may be deposited. Interest at the rate of 4 per cent. is paid on all sums of $4 and upwards. There are at present about 200 who have taken advantage of this bank, and the sum total of deposits is about $350.

(4) A *Girls' Sewing Class* is conducted by some of the ladiesof the congregation every Friday afternoon. All girls above ten years of age may attend. They are taught sewing, knitting, darning, etc. The presiding lady teaches them a Scripture lesson, and the girls are required to commit and recite texts of Scripture. The class numbers 20, and is steadily increasing in numbers and interest.

(5) The *Mother's Meeting* is one of the most interesting departments of the work. Mothers, wives, and indeed all women are admitted. They meet from 2.30 to 4.30 on Friday afternoons. The first hour is occupied in devotional exercises and religious instruction suited to these women. After this the women are supplied with plain sewing, etc., and while occupied with this work a lady reads some interesting and instructive anecdote, or other suitable selection, for their entertainment and to prevent gossip. The poor women are given, at wholesale, such plain goods as cottons, woollens, prints, etc., for which they can pay in sums as low as 5c.—the goods remaining in possession of the ladies until paid for. Those who sew get the benefit of their own work. Before separating they all partake of a plain, social tea provided by the "Ladies' Aid Society."

(6) *Cottage Meetings, for* women and *by* women, are held in the interest of such as, by reason of chronic illness, or care of little

children, *or perverted wills*, are unable to attend any of the meetings in the hall. There is no more effectual way of preaching the Gospel than through a pleasant, informal cottage meeting. Neither is there any better training school for Christian workers. Ladies, who, in after years, will be prominent in philanthropic and missionary work, are here making their first efforts. The mission field is subdivided into seven districts for this purpose, and in each of *six* of these is held a *weekly* meeting.

(7) There is a *Medical Dispensary* for such poor women and children as are sadly in need of and cannot afford medical attendance, and there are many such. Four Christian physicians each give one hour one day in the week at the Mission Hall to meet this want and prescribe free of charge. Patients are admitted by ticket. These tickets are given only to such as are, in some way, connected with the Mission. This also forms an attraction to the Gospel meetings, and opens the door for the effective preaching of the Great Physician.

(8) There is a society of about 25 *Tract distributors*, and the mission field is divided into a corresponding number of little districts for these workers. Each distributor makes a weekly visit and *changes* tracts. The tracts are large, carefully selected, and are covered with a plain advertisement of all the Church and Mission meetings. The distributor seeks also to gain admission to each home and to get the confidence of the women and children. She finds out whether they know Jesus—whether the children go to Sunday School—to what denomination they belong, &c., &c., and reports all special cases to the Missionary. In this way all strangers are at once found, and frequently won for Christ; for kindness shown one in a strange city or neighborhood is *never* lost.

(9) The *Missionary* is usually a student, who is engaged and paid for his work by the congregation. He has a consulting and advising interest in all departments of the work. His special work is to hold a *Gospel service* on Sabbath evening at 7 o'clock, and a *Prayer meeting* on Thursday evening at 8 o'clock, and to visit from house to house and preach the Gospel to individual in hand to hand dealing over the word of God. The information furnished him by the tract distributors regarding the people is often invaluable. He knows with whom he has to deal before he enters the houses or meets with individuals.

(10) From 9 to 9.30 on Saturday night is observed by all the workers as an hour of private, closet prayer for the blessing of God on all the work of the Mission, but especially for the power of the Holy Spirit to be manifested on Sabbath in the conversion of sinners.

A union meeting of all the workers is held every month, at which reports are received from all departments of the work, and ways, means and methods discussed, and some time spent in the study of God's Word with a view to dealing personally with souls.

My own belief is that there is no less, if not greater, benefit derived by the congregation itself than by St. John's ward.

This brief sketch of this much needed and inspiring work has been written in the hope that it may be useful in bringing before the readers of the MONTHLY the work of city missions, and in suggesting lines of work in which no city congregation can afford not to engage, and which might be profitably taken up in many country charges.

J. G. SHEARER.

TRIP TO A MISSION FIELD.

REPORTS of work carried on by students laboring under the Missionary Society are no doubt interesting to many of the readers of the MONTHLY, and perhaps an account of how some of these scenes of labor are reached may also prove of interest.

The evening of the 7th April last was a time long to be remembered by many men in Knox—the occasion of our first annual supper. The morning that followed is still fresh in the memory of the missionary whom the Society had selected to labor in the field of Byng Inlet. The rest of the previous night was quiet if not refreshing, and the dreams, if any, were pleasant. Perhaps visions of the goal set before the class of '87 by a member of '86 floated through our minds only to vanish into airy nothingness or reappear in a more enchanting form. We were early astir, a little earlier than usual, for we saw the sun rise for perhaps the first time in '86. Few of the boys were up to bid us good-bye, but the few that were gave us kind and cheering words to carry with us on our northward

journey. A hurried breakfast in company with the Superintendent of Missions was followed by a brisk walk to the Northern station, out of which we soon passed for our respective destinations. And by the way, the Superintendent is a genial person. He is deservedly popular with the students who labor in the district of which he has the spiritual oversight. Doing much work and saying little about it is one of his characteristics. Understanding his diocese, its people, their needs, and the resources at his command, he plans and works accordingly.

The forenoon passes away as station after station is left behind until at last we reach Barrie, where the Superintendent and missionary were to part company for a time. Barrie is left behind and we soon find ourselves in Gravenhurst, the then terminus of the railway. Necessity here compels us to change our means of travelling. The railway carriage is exchanged for the stage of which we have heard so much from older men. It is true that "distance lends enchantment to the view," but when you are compelled to travel from Gravenhurst to Bracebridge by stage in month of April, there is no enchantment in the distance whatever may be said of the quantity in the view. Bracebridge was reached at last and all our misgivings as to whether or not the ancient vehicle would hold out to the end were dispelled. The breath came more freely as we found ourselves on solid ground in the midst of that rising northern town. Here we parted company with our driver and a note upon "The Dominion of Canada," never expecting to see either of them again, although we could wish otherwise in the latter case. The night was spent here under the care of "The British Lion."

Nine o'clock next morning found us, that is, the trunk and the missionary, all aboard for Rosseau. The driver of course is an essential part of a well-conducted stage line and he was the third person of the party. We left Bracebridge in a waggon—known in this part of the world as a lumber waggon, but in the regions of Muskoka it is by way of courtesy or apology called a stage. Frequently during the forenoon we became painfully aware that the stage was destitute of springs. As we wound our way, or more strictly speaking, as we wound in following the way among the rocks, we came upon many a scene that told of struggles and hopes that had ended in defeat and despair. Here and there was the little clear-

ing with the deserted house and dilapidated fences, telling of capital sunk and disgust engendered—capital that never can be redeemed and disgust that will last through life. At Raymond, a village consisting of a farm house and school and situated about half-way between Bracebridge and Rosseau, a halt was made for dinner. We were ready for it. The fourteen miles since nine o'clock had frequently reminded us that there was such a person, mysterious though he be, as the inner man. The provision made by our hostess had no reason to complain of injustice. It had a fair trial under a competent judge and jury who thoroughly understood all the merits of its case and decided accordingly. Rosseau, distant fourteen miles, must be reached about five o'clock, so a start is made soon after dinner. The waggon has in the meantime been exchanged for a sleigh. We have not yet understood why the change was made. It may have been to give the missionary a little exercise while the stage was slowly ascending the many hills that lie between Raymond and Rosseau, and which were at that season completely destitute of snow. After much weariness to the flesh we at last reach that beautiful summer resort on the shores of Lake Rosseau. There was not much of its beauty and charm to be seen or felt in April, although the imagination soaring above environments might picture to the mind something of the grandeur that seems to have delighted at least one member of THE MONTHLY staff. We confess we had more practical matters to think of during our brief visit. Expecting to remain here over night, we were disappointed by learning that the mail which we carried must reach Parry Sound, 24 miles distant, that night. A transfer of baggage and person was made to another line of stage and by six o'clock we were once more on the road. The stage lines had evidently determined upon testing the solidity of the theology imparted to the students of Knox as well as the patience of the men themselves, for we here exchanged the sleigh for a waggon. The road was long and so was the night. However, there was one break in the monotony as we stopped, gipsy like, by the roadside to feed the horses. Striking a match we learned that the night was advancing. It was about 10 o'clock and hunger, sympathetically aroused by the feeding of the horses, began to make demands. In the secret recesses of one of those valises which missionaries always carry,

were four of Christie & Brown's soda biscuits. They were probably about the driest matter ever inside that valise, but still, under the circumstances, they were very acceptable, They did their best to furnish us with a square meal and should not be blamed if they slightly failed in their purpose.

We resume our journey and many a hill is climbed—always on foot—expecting that the top will give us a view of some of the lights of Parry Sound. We are often disappointed, and it is not until half-past one on Saturday morning that we draw up in front of the Seguin House. All is in darkness, and it is only after the driver has pounded on the door for some time, and delivered himself of expressions more forcible than polite, that a movement is heard inside. We are admitted, and supperless sent to bed. About 8 o'clock in the morning we are roused by the information that a man from the Inlet is in waiting. There is nothing for it but get up and see him. The teamster and team of the Geo. B. Con. L. Co. are awaiting us 11 miles from the Sound, and a vehicle must be secured to carry in at least the trunk that distance. Our company now consists of Smith and Dick, the one a Quaker, the other a French Canadian, together with the Half-breed sent after us, and the Missionary himself. The Missionary tries riding for the first mile, but finding it very slow and uncomfortable he takes to walking in company with the other members of the party. The excellent training in the mission field of the previous summer began to show itself, as he kept well up with the other members of the party for the remaining 10 miles. Wright's, where Mac and the company's team were waiting, was reached a little after noon. Here we halted for dinner.

Between two and three o'clock we are once more on the way. The country through which we are now passing is rough and wooded. The sleighing is wretched. Once in a while a piece of good road makes its appearance, and we are able to strike a trot. After travelling for 16 miles we are in the vicinity of the Indian village of Shawnagah. We camp here for the night in an old log shanty. Fortunately there is a stove in it. Jim the Half-breed is excedingly useful in a case of this kind. After starting a fire he repairs to an Indian sugar camp and soon returns with a suspicious looking little pail about full of as suspicious looking a

quality of maple syrup. However no questions are asked, as we all gather around the pail and dip in each for himself. The meal over we sit around the fire listening to the modified tales of camp life, until sleep begins to take possession of one and another. A distribution of positions takes place and silence reigns. The fire left to itself goes out, and at the end of an hour or so we are all awake, realizing that there is a very sharp frost. We wearily wait for daylight. At last it comes. Breakfast, which is but a repetition of the evening meal, is partaken of, and once more we set our faces towards the Inlet, from which we are now distant 22 miles. The country—if such it can be called—through which we are passing has the appearance of having been at some remote period of the past in a state of ebullition, and suddenly cooled, with the bubbles still complete in form. The monotony of the scene is relieved now and then as we skirt the edge of a pretty lake, still covered with ice, or cross a creek sometimes dignified by the name of river. In many of the latter the water is rising, the ice becoming rotten, and crossing dangerous. Time is precious, and hence we are travelling on the Sabbath. The last of these creeks of any importance is about six miles from the Inlet. Smith and Jim have crossed a lake for a near cut, and the remaining three of the company are left with the team. The Missionary is exalted to the position of driver, and is a little timid as the horses step into the water, which is now flowing around the south end of the log bridge that ordinarily spans the bed of the stream. The bridge is afloat, and, as the horses get fairly upon it, it gives way, and immediately one horse is struggling on his back in about 8 feet of icy cold water, while the other manages to get his front feet on solid ground. Presence of mind is in demand, and we are equal to the occasion. Mac holds up the head of the horse in the water, while the Missionary holds the other down until the Frenchman manages to get them unhitched from the sleigh. Once free and apart from each other they are easily got out of the water. The sleigh is next pulled out and we are off again. The tall chimneys of the mills soon show themselves above the surrounding rocks and at half-past two we drive into the village of Byng Inlet, where our summer's work lies; And looking back we can say that it has been pleasant to the Missionary, and we hope profitable to the people.

D. G. McQUEEN.

MISSION WORK AT LITTLE CURRENT, MANITOULIN ISLAND.

TWELVE years have passed away since the Rev. D. Cameron, now of Manitowaning, visited Little Current (more properly called Shaftesbury after a nephew of the Earl) and organized the little band of Presbyterians into a congregation numbering in all eight souls. Lonely, indeed, it must have been to follow the trails of the Red men, who fifteen years before had rebelled against the treaty of Governor Head, murdered their agent, and even caused the officers sent against them to seek refuge from their tomahawks. Time passed on without much change as regards our cause in this place until the Rev. Hugh McKay, now of the North-west, was sent as a Missionary to the Island. He did more for the highest welfare of the Islanders than any before or since. He was followed by his brother Angus, now Rev. Angus McKay, of Eramosa, who was the first student sent from Knox College to do mission work on Manitoulin. His labors extended over nearly the whole of the Island, and were much valued.

Six years ago Mr. Angus Robertson, now the Rev. Angus Robertson of Carberry, North-west, made Little Current his head-quarters, and since then the field is known as the Little Current field. Its progress in spiritual matters can best be shown by asking our reader to accompany us as we visit our various stations.

Sunday, May the 30th we begin our work, preaching the unsearchable riches of Christ. After service at the Current to which we shall refer later, we are given a piece of paper with a cut of the road thereon, to guide us along the windings and turns of the great Manitoulin. With a Bible and a few tracts in a satchel, we mount the farmer's horse whose long strides soon convince us that "things are not what they seem." Ascending the mountain some 375 feet above the Current we cannot proceed without pausing to admire the grandness of the scenery which stretches from our feet to the famous mountains of La Cloche, "whose distance lends enchantment to the view." Passing on, with an occasional glimpse at our chart, we at last arrive at Green Bush where 26 souls are gathered to hear the message of the King. This place is now almost deserted, only three families left to keep alive the cinders of

Presbyterianism. Service over, our chart shows us we are eleven miles from our next station, four of which leads us through a wilderness, along a pathway where only the foot-prints of cattle are to to be seen, and where necessity compels us to allow our horse to take his own gait. But after a couple of hours' ride, which gives us time for meditation, we reach our third place of worship, known as Rockvale. Here we spend a happy hour with a congregation of 43, some of whom have walked five miles to hear about Christ and Him crucified. Thus every fortnight we go over the same ground telling to those people the old, old story, which is ever new; and only those who have experienced it, can tell what our joy was, when at our Communion ten souls professed their faith in Christ. Our prayer is that they may be so fed with heavenly manna, that their fruit may be unto holiness and the end everlasting life.

At the close of our summer's work, we appoint three trustees for a church to be erected this fall, and take our leave of a people left without any service to solemnize the day which the Lord has sanctified.

Retracing our steps we prepare for our prayer meeting on Thursday night, where we enjoy the presence of Him who has promised to meet with even two or three gathered in his name. As the Sabbath rolls around we find ourselves in a Sabbath School of 50 children (which we are pleased to know will be carried on all winter), and after service we ask the reader to accompany us in another direction—for we occupy five stations. Leaving the Current and ascending the mountain as before, we are soon in sight of Sheguiandah, now deserted by Presbyterians, and after passing the Pike Lake Oil Wells, we arrive at Green Bay, where in a school house we meet with forty-five persons, representing various creeds. Though few in numbers and many things to hinder, our people here have erected a church, which will be opened (D. V.) for service the coming summer free from debt. Three miles farther south is Bidwell, known as the Scotch Line. Only some six or seven families meet us here for service. While rejoicing in the privilege of preaching Christ to this people, we must say we are glad to retire to our room and take that rest which only the wearied can enjoy. After a couple of days visiting we again return to the Current—*our home*—where let us linger a short time.

The dilapidated store—the temporary church of former years—is now a thing of the past, and with the divine blessing on our efforts, we are pleased to ask the reader to assemble with us in "Knox Church," which from its elevation is the first building presented to our view as we approach the village from the water. Looking at this pretty little village on the north channel of the Georgian Bay, we fail to see the wigwams of former years, and in their place rises a village of 500 inhabitants with three fine churches and two large saw mills, which have been erected this summer. This place is destined to become the metropolis (if not now) of the Island of the Great Spirit. Our church here, which has been in course of erection for the past two years, has been completed, and was dedicated to God's service on the 8th of August last, a day long to be remembered by the Presbyterians of Little Current and surrounding country. In the morning the Rev. J. K. SMITH, M.A., Moderator of the General Assembly, occupied the pulpit; in the afternoon the Rev. A. Findlay, Superintendent of Missions, and in the evening the Rev. D. Cameron, of Manitowaning. Large audiences attended all the services. The collections amounting to $28.00 went to pay off the debt, which is now reduced to $150.00. To the students of Knox College Missionary Society it is gratifying to see, in a field which they undertook to work in its infancy, one church completed and two in course of erection, with a membership of 72, 30 of whom were added this past year: and this is only one of the many instances which might be mentioned regarding the good work done for the Master in these far-off districts of our land. May our work go on and increase until not only the whole of Manitoulin, but the whole earth shall hear the joyful sound of the Gospel.

A. E. MITCHELL.

A NEW BRUNSWICK MISSION FIELD.

WOULD there be any interest to your readers in a description of a mission field where a graduate of Knox and former editor of the MONTHLY is working? Inasmuch as the field is far east here in New Brunswick, while the majority of the MONTHLY'S readers reside in Ontario, I have thought that some might be glad of the opportunity of comparing the character of the work in sections of

our church so widely separated. Besides, the physical aspect of the country here is very different from anything to be found in Ontario, and to some a sketch of this may be novel and entertaining.

Riverside, Albert Co., N.B., that is the post office address, and although Riverside will probably not be found on any map that is to be obtained in Ontario we hope to show that it is a place of considerable importance. But that later on. For the present, if you find Hopewell marked on your map of New Brunswick, that will give you a sufficiently correct idea of the situation of Riverside. We shall say a few words as to its position, first geographically and then ecclesiastically. It will be observed that Albert Co. is in the form of a rough square, with one side fronting on the Bay of Fundy, or rather on Chignecto Bay, which is an arm of the Bay of Fundy. The upper part of Chignecto Bay is called Shepody Bay, and into this Shepody Bay, on the north-west side, there runs the Shepody River. On the bank of this river, a mile or so from its mouth, stands Riverside—a little cluster of white houses at the foot of a hill, with one rather handsome yellowish colored building in their midst. This yellowish colored building is the only Presbyterian Church in the thickly populated and flourishing County of Albert.

I said that in its physical aspect this section of country was very different from anything to be found in Ontario. Let us have a look at the country. Come with me, my Ontario friend, to the top of the hill, at the foot of which little Riverside reposes. It is steep and high, but we take our time in the ascent, and when we reach the top and turn about, the view which is unfolded to us amply repays us for our climb. This great sheet of water away to our left is Shepody Bay, widening as you see into Chignecto Bay. That island which you see a short distance down the coast is Grindstone Island. I call your attention to it now, because this evening when it grows dark, or before that, if one of our Bay of Fundy fogs should steal up and wrap itself around us you will be saying to me—"Where is that wretched beetle that is keeping up such a booming in our ears?" And I shall have to say—"That is not a beetle, my friend, but the fog horn on Grindstone Island." It will be necessary for me to tell you this, that you may be able to localize your anathemas as you are kept awake by it for an hour or two, the first night you sleep here.

Now look away from the bay in the opposite direction, to the right. There, about ten miles from the bay, you see the blue waters of a lake. That is the Germantown Lake. From this lake to the bay flows the Shepody River. And now let your eye follow its course. Did you ever see anything like that in your life? A river that flows north, south, east and west in the distance of half a mile. And what a curious country it runs through: About three miles from where we stand, on the other side of the river, rises another hill, and from its base to the foot of that which we have just ascended, stretches a perfectly flat, level plain all the way from the lake to the sea. You are looking at the famous Shepody marshes. Not marshes in the sense of swampy, useless tracts, but land which has been dyked in from the sea and thoroughly drained, and which now produces, year after year, without a particle of cultivation, enormous yields of hay. The value of these marshes was recognized, and attempts at reclaiming them were made in the days of French possession, and ever since that time they have been improving in quality and increasing in value. They have been formed by the combined action of river and tide in making deposits and fertilizing. Winding down this great green lawn (as it seems to be from where we stand) goes the Shepody, full to the top of its banks, and looking like a silver ribbon this lovely morning as it sparkles in the sunshine. In the afternoon I take you for another walk. We reach the bank of a stream, something that looks like a great ditch—two high, red mud banks, and a dirty little puddle creeping along at the bottom. "What is this miserable little 'crik'?" you ask. "This is the Shepody River." "What! the Shepody River which we saw from the hill this morning? Why, that was a beautiful river; this is a mere rivulet, and a dirty one at that. Besides—ah, now I know you are fooling me; this is running in an opposite direction from the stream we saw this morning." "Nevertheless it is the same. Remember you are now in range of the great Bay of Fundy tides, the greatest tides in the world. This morning the tide was rising, and when you saw the river it was nearly high, but still the current was setting in; now it is falling, and as you see the current is in an opposite direction. It is nearly out now; soon it will begin to rise, and that schooner which you see lying yonder high and dry on the mud, will be floating with twenty feet of water beneath her keel."

But enough of geography. Let us turn our attention to Church History and Pastoral Theology. And first, for a bit of sad but "ower true" history. The early settlers in this neighborhood were largely Presbyterian. But in those days, thanks largely to the divided state of our Church, there seems to have been neither means nor spirit for Home Mission work. Accordingly these people were left for the most part unsupplied with Presbyterian service. The Methodists, and especially the Baptists, came in, and those of our people who wished to be connected with some church organization, in large numbers joined one or other of these bodies. A few of the old people felt that they could never be anything else but Presbyterians. By and by student supply was obtained during the summer months, and now, when it is almost too late, an effort is being made by sending an ordained Missionary, for a year at a time, to gather our scattered members (*not* those who have joined other denominations) into a self-supporting congregation. But yet, in all my district, which is by no means a small one, there are only twenty-seven members, and only thirty-three families and parts of families that have any sort of Presbyterian connection. Of course there are a number who are nothing. In some aspects the work is encouraging. The people are liberal, and most anxious to have a minister of their own. This little handful have built a beautiful church at Riverside, and this year are raising $500 towards salary. There are few congregations in the Church who excel that in proportion to their size.

It may be said, why should Presbyterians intrude in a field that is so fully occupied by the other denominations? Is not the spirit of the day for union and co-operation rather than rivalry? It is, and the manifestation of that spirit is a hopeful sign for the progress of Christianity. At the same time we are convinced that it is a right and essential thing that the Presbyterian standard should be erected and held aloft at least at one place in this large county. It is right, not only because a people who are willing to give as liberally in proportion to their means as ours do deserve to have a minister if they want one, but because Presbyterianism is needed, that it may strive to produce a more robust and liberal type of Christian character than the other denominations have succeeded in producing, and thus by its reflex influence benefit them. I can say this without any breach of Christian charity. The community is a

moral one in the ordinary acceptation of the term, but it is for the most part not only ignorantly bigoted, but shockingly mean. One fact to prove this. My neighbor the Baptist minister has, I am told, a membership of 400. Of this I am not certain. At all events a large majority of the community are Baptists, and the minister preaches in three large churches, any one of which has a larger membership than my whole field. These people have been in the habit of paying their minister $600, which they have raised with the greatest difficulty, more than once letting him leave unpaid. It is needless to say that they do not atone for this by their liberality towards missions or outside charities.

I have said nothing as to the character of my work. Briefly it is this: Service at Riverside every Sabbath forenoon; one Sabbath another service seventeen miles away; the next Sabbath two more services at distances of nine and five miles. This in addition to Sunday School, prayer meeting, and so on.

Riverside, N.B. ROBERT HADDOW.

Correspondence.

THE ALUMNI ASSOCIATION REPORT.

THE eighth annual meeting of the Knox College Alumni Association was held in the College on Tuesday and Wednesday, the 5th and 6th October. The President, Rev. A. Gilray, in the chair. There was a full representation of the different Presbyteries Four important questions were discussed: (1) The establishing of Presbyterial or Synodical Branch Alumni Associations; (2) The advisability of appointing a Missionary for the Foreign Field to represent the Students' Missionary Association and the Alumni; (3) The desirability of representation in the Knox College Senate; (4) The relation of the Alumni Association to the KNOX COLLEGE MONTHLY.

Members spoke in strong praise of the high literary character, and especially of the missionary spirit of the MONTHLY. The importance of preserving the tone and character of the MONTHLY was strongly urged, and discussion arose as to the advisability of having a representative of the Association on the MONTHLY staff,

so that the unity and continuity of the journal might thus be secured. From the able management in the past, however, the Association concluded that the MONTHLY might be safely left in the hands of the students. The following resolution was unanimously adopted: "That this Association notes with pleasure the continued existence of the KNOX COLLEGE MONTHLY, recognizes the ability with which it is conducted, and is especially pleased with the Missionary spirit shown; and further, wishing it all success in the future, it warmly commends the MONTHLY to the alumni and friends of the College."

The question of representation in the Senate was discussed at some length. It was not the intention to ask for representation by vote, but to secure if possible that a fairer proportion of the Senate be alumni of Knox. A committee consisting of Revds. R. D. Fraser, Wm. Burns and Jno. Mutch was appointed to consider the matter fully and report at next meeting.

The appointment of a Missionary to represent the Students' Missionary Society and the Alumni called forth a warm discussion, showing the deep interest taken in Mission work, both Home and Foreign, by both graduates and undergraduates. Dr. MacLaren thought that if the necessary funds could be secured the Foreign Mission Committee would gladly send the man. Many of the alumni spoke most strongly in favor of the scheme. Mr. Goforth, of the College, read some estimates of the probable expenses, and made a stirring appeal. A committee was appointed consisting of Revds. Jno. McKay, R. P. McKay, Jno. Smith, A. Gilray and Dr. MacLaren, to meet with an equal number from the Students' Missionary Society, to consider the whole matter, obtain information, and report to a meeting of the Alumni Association to be called at the end of the session if the information warrant.

It was decided to establish branch Associations in the various Presbyteries, and in consequence a committee of Revds. Wm. Burns, Dr. Beattie and A. Gilray, with the mover and seconder, Dr. Thompson and Jno. Neil, was named to prepare a constitution setting forth the nature and object of such Associations.

A most interesting meeting was held in Convocation Hall on Wednesday evening, when addresses were delivered by Revds. Dr. Kellogg, and J. K. Smith, Moderator of the General Assembly. The interest shown in all the meetings, and the practical results

following the discussions, make it plain that the Association has entered upon a new era in its history.

A most pleasing feature in the proceedings was the grand reunion in the Dining Hall, where about 100 alumni sat down to a banquet prepared under the kind supervision of Mrs. Fullerton.

The following are the officers elect:—*President*, Rev. Wm. Burns, Toronto; *Vice-President*, Rev. H. McQuarrie, Wingham; *Sec.-Treas.*, Rev. G. E. Freeman, Deer Park; *Committee*, Revds. A. Gilray, Toronto; R. M. Craig, Dumbarton; Jno. McKay, Scarboro; Jno. Mutch, Toronto; W. G. Wallace, Georgetown; and Messrs. C. W. Gordon and J. Goforth, of Knox College.

G. E. FREEMAN,

Deer Park. *Sec.-Treas.*

Editorial.

THE MONTHLY.

WITH this edition the fifth volume of the MONTHLY begins. In sending it out to our readers we have but few words to say. The *personnel* of the editorial staff is somewhat changed but the journal remains the same. The aims of the founders of the MONTHLY and of their successors are ours. The steady advancement made during past years will stimulate us; and the worthy end reached by our predecessors will, we trust, be but our starting point. The success of the past gives us confidence and makes us more sanguine for the future. The emphatic expression of approval of the MONTHLY given by the Alumni Association assures us of their sympathy and support.

For the present year the MONTHLY will be enlarged to sixty-four pages. This involves increased work and expense. We look to our friends to assist us both financially and with contributions. We invite all students and Alumni to write articles likely to be of interest or value to our readers. Our one condition is that contributors have something to say and that they say it well. Merit is the first thing, and the standard by which we judge articles must be high. Generally we prefer short contributions. There are not many subjects that cannot be treated by a writer, if he has learned the art of condensation, in less than six pages.

In this number we open a Review Department. In it will appear regularly condensed critical notices of the latest important books on literary, scientific and theological subjects. This department we wish to make of great value to our graduates. A dozen of the best reviewers in the church have placed their services at our disposal. The other departments will be conducted as in past years. We expect articles from several

eminent writers in Canada, the United States and Britain. Interesting papers on mission work done by our graduates and undergraduates in the Home and Foreign fields will appear regularly. College news will be duly chronicled. Our editorials will, we trust, not be without merit. Our one aim is to make the MONTHLY an organ of real value to the College and of real power in the Church. Suggestions from those older and wiser than ourselves are always welcome. We look to the friends of the College and of the MONTHLY for assistance. Do not fail us.

FOREIGN MISSION SCHEME.

WE publish in this issue of the MONTHLY an article by Rev. J. McKay which deeply concerns the Alumni and students of Knox College. It proposes that the Alumni and students support, entirely by their own contributions, a missionary in the Foreign Field. Such an undertaking is worthy of the College and its Almuni, and at the same time within their reach. To overtake some work among the heathen under the supervision of the church, without lessening zeal in any of its other schemes, is one of the highest aims that any society of the church could place before itself. And this is what is proposed. The fact that our ministers and students generally leave but little room for increased self-denial, should not prevent a special effort in a matter so worthy, and at the same time involving so largely the missionary life, not only of Knox College and its Alumni, but of the whole church. Rather let it be an incentive to active effort that in full view of the straitened circumstances of many of our ministers and students the matter was first originated. For it affords an opportunity of presenting to the whole church an example which cannot fail to create a deeper and more intelligent missionary spirit and a fuller consecration to God. It is to be hoped, then, that substantial effort will be made to make the scheme a working reality, and if the action of the students is an indication of the mind of Almuni in the matter there can be no ground for doubting that before long they will have a representative abroad, for on a canvass of the College over $600 was subscribed for the work of the first year.

Review Department.

AMONG the new books in the Knox College Library are to be found *Hume's Works*, edited by T. H. Green and T. H. Grose. The former is the Author of the great work, *Prolegomena to Ethics*. The edition of Hume comprises *The Treatise on Human Nature* and *The Essays*. For the student of philosophy the former is more valuable than the latter. Prefixed to *The Treatise* is an elaborate INTRODUCTION by Prof. Green. This Introduction will amply repay careful study. It contains, in fact, a a history of the development of the philosophy of Locke unto that of Hume. From Locke's sensationalism, the editor guides us to the scepticism of Hume. It is impossible for us to give an adequate account of the masterly analysis which Prof. Green makes of the doctrines of that philosophy whose resultant scepticism roused Kant from his dogmatic slumbers to write the *Critique of Pure Reason*. A single specimen may be given of the way in which Locke's inconsistencies are exposed. The doctrine of matter is a cardinal point in any philosophy. It is acutely noticed by Prof. Green that the general question of the relation between the mind and external world, involves several distinct questions :— "Questions as to the relation (*a*) between a sensitive and non-sensitive body, (*b*) between thought and its object, (*c*) between thought and something only qualified as the negation of thought," (*d*) "between thought, as in each man, and the world which he does not make, but which, in some sort, makes him what he is." The series of confusions by which Locke arrives at his doctrine of matter is shown in the following way. He derives *the idea of solidity* from the *feeling of touch*. All intellectual superinduction on the feeling is ignored. But it is only by virtue of such intellectual superinduction that the idea of solidity can be derived from the feeling of touch. For it is an idea of a relation between bodies. And relations can only be constituted by thought. Here then is evidently a confusion of thought, which gives a certain interpretation of a feeling with that feeling. Locke treats the idea of solidity—*i.e.* the idea of the outwardness of body to body as a *felt* outwardness. A *felt* outwardness can only be the outwardness of body to the organs of sense. By a confusion of the organs of touch with the mind, the outwardness of body to body becomes an outwardness of body to mind. In his treatment of the question as to the relation "between thought as in each man and the world," Locke is not more successful in avoiding confusion. He finds that the real world does not come and go with the fleeting consciousness of each man. The "real world" is thus opposed to "the fleeting consciousness." No *permanent* consciousness being recognized, the real world is set over against thought and its work as an independent reality. Then by combining the two propositions—"the real world is the opposite of thought and its work," and "body is external to mind," Locke obtains the result that body is the real. Ascribing to body a reality independent of mind, Locke sees that it behoves him to show how the ideas of it are brought into the mind. If qualities of body stand in a relation of externality to the mind, how are those qualities

brought into the mind as ideas? The Lockian answer to this question is that the qualities copy themselves upon the mind "by impact and impression." Clearly this notion of the qualites *impressing* the mind is a renewal of the confusion between the relation of thought to its object and that of a sensitive to a non-sensitive body. It is only necessary to ask Berkeley's question—"How can an idea be like anything that is not an idea?" —in order to lay bare the error of his predecessor. The above is an instance of Prof. Green's thoroughness of analysis. His examination of Berkeley and of Hume is as searching as that to which Locke is subjected. There are two benefits which the student may expect to reap from a careful reading of this *Introduction*. In the first place he will obtain a knowledge of an important part of the history of philosophy. Then his reading will be an excellent intellectual gymnastic. For his task will be no easy one. We can confidently recommend this book to the perusal of University fourth year men. The sophomores are compelled to read it, although it puzzles one sometimes to know why such a stiff piece of reading is found so early in the curriculum.

"THE WORKS OF GEORGE BERKELEY, D.D., with Prefaces, Annotations, His Life and Letters, and an account of his Philosophy. By ALEXANDER CAMPBELL FRASER, M.A."

This is the classical edition of Berkeley's works. Its publication was the fulfilment of a duty, long neglected, to the memory of the purest and loftiest of British philosophical thinkers.

The misunderstanding and neglect under which Berkeley's writings lay for nearly a century and a qnarter, during which time they received little attention, more serious than the vanquishing "coxcomb's grin," and no refutation much more weighty than Dr. Johnson's vigorous kick, is but one instance out of many, of the characteristic inability of the British-thinking public to comprehend any philisophical attempts, not running in the well-worn rut of the empirical and positive. Professor Fraser has, in these volumes and elsewhere, done more than any other to vindicate Berkeley's true merits as a philosopher.

An interesting and important question as to Berkeley's philosophy is still at issue. Until quite recently it was regarded as terminating in a pure subjectivism; but latterly it has been ably maintained that the reduction of the "esse" of material things to their "percipi," constitutes only the negative side of Berkeley's thought; and that beyond this there is a positive side, where a truer basis for objectivity is found; and the existence of a rational world whose "esse" is "intelligi" is established. No systematic development of such a thought is to be found in Berkeley's writings, however, and many are still of opinion, that the scattered hints, found especially in the "Siris," are only passing glimpses (their significance all unknown to himself) of a world of thought which Berkeley never won. In Prof. Fraser's four volumes, the student of Berkeley will find the only complete and well arranged edition of his writings; the fullest biographical materials; abundant aid to the understanding of the author; and the ablest advocacy of the existence of a deeper positive side in his philosophy.

APOLOGETIK.—Wissenschaftliche Rechtfertigung des Christenthums, von J. H. A. Ebrard, D. D., Ph.D., 1878.

Systematic treatises on Apologetics in our English tongue are, as yet, rare. In the German we have comprehensive works from various standpoints by Sach, Baumstark, Delitzsch, Ebrard and others, but scarcely any of them are translated into English. Perhaps no English author can be named, who, in a systematic way, has covered the whole ground of this department. The Bridgewater, Boyle and Bampton series only take up detached topics in the wide field; Lardner, Paley, Rawlinson and Westcott deal with certain historical questions of deepest interest, while Flint, Diman, Bowne and Harris discuss merely the various phases of the theistic controversy. One of the best works on the subject by an English author is that of Professor H. B. Smith, late of Union Seminary, New York. It is concise, comprehensive, and exceedingly suggestive. Professor Fisher, of Yale, in his last work, *The Grounds of Theistic and Christian Belief*, gives us an exceedingly readable book, while along much the same lines Christleib's *Modern Doubt and Christian Belief* presents the discussion of Theism and Christology in a most attractive and instructive form.

Ebrard's work, first published in 1878, consists of two volumes of over 500 pages each; and in its scope, method and result, it is most admirable. In all its parts it gives evidence of patient and extensive research, and it also shows great care in arranging and digesting the vast details with which it requires to deal. It should be added that the tone of the work is at the same time reverent and devout, showing a marked contrast in this respect with many German works published between 1835 and 1860. With Ebrard, learning breathes the spirit of piety, and worships at the shrine of the supernatural.

Turning to these excellent volumes we find their general plan elaborate and somewhat technical. The *schema* is thoroughly German. In the Introduction the proper place of Apologetics in the theological encyclopædia is indicated, and the peculiar function of the science is well defined. The following definition will present the author's views on both of these points: "Apologetics is the science of the defence of the truth of Christianity." By defence (Bertheidigung) he means not merely the refutation of opposing theories, but also the distinct vindication of Christianity, as a self-consistent and inherently adequate system.

In passing to the discussion of the subject he takes substantially the same position as Christlieb in regard to the purpose Christianity is intended to serve. It is the redemption of man by the eternal, living, personal God, out of an abnormal state and relation to God, into a normal condition and relation to Him; and this is effected, in harmony with the divine will and man's destiny, through the historical Christ. Christianity is thus seen to be *eternal truth* and *historical fact*, and these unite in Christ. This gives the two-fold division of the whole subject. Attack may be made against the absolute truth, and against the historical character of Christianity, so that the science of Apologetics must provide defence for both of these possible assaults.

In the first division of the work the *truth* of the Christian system is vindicated, on the one hand by the facts of nature, and on the other by the data of consciousness. This part of the subject is first developed

positively, and then the anti-Christian systems are refuted. In the positive development the Absolute—God—is taken to be self-conscious spirit, and distinctly ethical in His nature. The moral law thus emerges, and in relation to this law the doctrine of sin and the need of redemption is unfolded. The discussion here is profound and satisfactory, and the reality of the supernatural is ably vindicated. In refuting anti-Christian systems, the teleological theory of the universe is vigorously upheld, and the defects of the mechanical theory are pointed out, while the assumptions of the various forms of evolution are mercilessly exposed. Materialism and Pantheism in their latest phases are also carefully examined. The criticism of the subtile pantheism of Hegel and other German writers is exceedingly satisfactory.

Turning to the second main division of the treatise, the historical character of Christianity is presented in relation to the general history of religion. This section of the work is also divided into two parts, the one treats of the religions of men, and the other of the revelation of God.

The former of these topics is exhaustively dealt with, and this discussion is perhaps the chief merit of the work. We know of no abler and sounder treatment of the great subject of the comparative study of religions than is found in the 500 pages devoted to it by Ebrard. He deals with the same general facts as Comte, Müller, Spencer, and J. Freeman Clarke, but the way in which the facts are handled, and the deductions therefrom, manifest a far deeper philosophical insight on the part of our author than on theirs. The religions of India, Persia, Babylon, Egypt, Greece, Rome, as well as the religions of the ruder tribes of Asia, Europe and America, are sketched with much skill, and with great wealth of learning. To those living in this new continent his discussion of the religions of the Indian tribes of America, possesses much interest, as several new points are brought out.

This discussion is a most satisfactory refutation of all those modern theories of naturalistic evolution, which undertake to give the explanation of the origin and growth of religions. Ebrard shows most conclusively from the facts of the case, that religion cannot be merely a natural development from fetishism and polytheism, up to monotheism and Christianity. On the other hand, he shows that in all these religions, even the most corrupt, there are traces, more or less distinct, of a primitive monotheism, and that the development has been downwards rather than upwards. Christianity is shown to differ generically from the merely natural religions, and to contain a supernatural element, which affords the germ of its upward development. Naturalism will have to invent new weapons before it can, with any hope of success, attack the fortress Ebrard has built. Comte's fetishes, Spencer's ghosts, and German myths are alike laid low.

The concluding pages of the work treat, though only briefly, of revelation and redemption, but we cannot follow the discussion any further. On the whole we consider this the ablest, soundest, and most complete treatise on Apologetics that has yet appeared. A good translation into English would be a great boon, and the scholar who accomplishes this will render good service to the literature of Apologetics, in opening up to English readers such a valuable and instructive book. To theological students the work would be of immense service, as affording a scientific vindication of the grounds of our common Christian faith. F. R. BEATTIE.

Here and Away.

HERE again—but not all.

COLLEGE opened on Wednesday, Oct. 6th.

THE Freshman class is unusually large this year.

LECTURES began with fifty students in Theology; eighteen in the first year and seventeen in the third.

AT the first meeting of the Literary Society the president was made an *ex-officio* member of the MONTHLY staff.

REV. J. A. BLOODSWORTH and Rev. Joseph Watt come to us from the Methodist and Congregational Churches, and take the work of the first year Theology.

THE following officers were elected for the Dining Hall, mass meetings, etc.:—President, G. A. Francis; Vice-President, J. W. Rae; Secretary, J. C. Tolmie.

THE second year Theology loses W. Graham, who has gone to Auburn, N.Y., and welcomes Malcolm McKinnon, B.A., from Queen's. We all miss Mr. Graham, and wish him a pleasant session at Auburn. Geo. Dempster, of the same year, remains out this session.

THE gallery in Convocation Hall has been fixed up; steps have been put in, and matting has been laid in the aisles. It is possible now for people to get to the seats in the gallery at our public meetings without creating a disturbance or being in danger of breaking their necks.

OUR predecessors used to complain about the inconvenience of mailing letters. They spent considerable time going down to the box. The students of to-day, being wiser in their generation, have had a box placed in the building from which the letters are collected three times a day. Our correspondents may expect to hear from us more regularly in future.

REV. R. Y. THOMSON, M.A., B.D., '81, the newly-appointed lecturer on Biblical Introduction and Analysis, will not begin his work until next term. The Senate could not have made a better appointment, nor one more popular with the students. Some of us remember Mr. Thomson as a student, and we shall all welcome him as a teacher.

FOOTBALL matters are quite lively. The Club has not entered the Central Association, but, as last year, has formed an association of its own, with five teams. These teams meet for practice every afternoon on the "campus"—that's the grounds back of the College. Ties are being played off. The team that wins the championship will doubtless be banquetted by the others.

THE Glee Club is flourishing. The number of new members is larger and the material better than ever before. The Freshman Class is somewhat musical; the majority of them are tenors. Mr. Collins, our old Conductor, is again to the front, and, while regretting the loss of so many old and valuable members in the class of '86, hopes to see the Club in better condition than ever. It has been decided not to sing in public, except in Convocation Hall, until after Christmas.

REV. JAMES ROBERTSON, Supt. of N. W. Missions, visited us not long ago, and told us about the state of mission fields in the West. In response to his call for men J. R. Mann, J. N. Elliott, and A. Carrick, decided to remain out this session and spend a year in mission work in Mr. Robertson's diocese. They left for their fields two weeks ago. We wish them great success and hope to see them back again next fall.

REV. JOSHUA DENOVAN, pastor of the Alexander street Baptist Church, is giving a course of Friday afternoon lectures on the Epistle to the Romans, in the Mission Union Hall, College avenue. These lectures are largely attended by theological students; Knox is well represented. Mr. Denovan is a man of acknowledged ability, and has made Romans a subject of careful study for many years; hence he is an uncompromising Calvinist. We venture to say that students who attend these lectures will get clearer views of truth than they had before.

THE Business Manager sends a copy of this issue to a few who are not subscribers, but who would have been if they had a chance. He gives them a chance now. He continues sending it to a few who forgot to remit their subscriptions. Some of our friends complain that the price is too small for so large a magazine, and we agree with them. They say it should be $1.00, and always send that amount. That is an excellent plan, as it saves making change, and relieves the Treasurer, who is much perplexed to know what to do with the large quantity of postage stamps he has on hand. It deserves a fair trial.

THE Board of Management do not seem to think that the College buildings are likely to be removed at an early date. So they are continually making improvements, that living in the Residence may be as healthy and pleasant as possible. We have no crying sanitary evils to be discussed at indignation meetings now. For these improvements we move, seconded by all the students, that a hearty vote of thanks be tendered to the Board. The Chairman, Mr. Clark, deserves special mention. Last year he had the Board Room elegantly furnished and fitted up for a Reception Room. This year he turned his attention to the Dining Hall and had it papered and kalsomined and made very pleasant. If life in the Dining Hall will not be cheerful, the fault will not be Mr. Clark's.

THE Saturday morning conferences are quite as interesting this year as they were last. The attendance is always large. On several occasions, through arrangements made by Dr. Caven, we have had addresses from prominent ministers. Rev. Mr. Parsons gave us an excellent address on "The Realization of a Personal Christ." A missionary from Turkey, Rev. Garabed Nergararian, was with us one morning and spoke on mission work in his native country. Rev. Dr. Judson, who for six years has been engaged in city mission work in New York, gave us a most interesting "talk" on evangelistic work. One of the best was the address given last Saturday morning by President Wilson of University College, on the value of education to the Christian minister. We all enjoy these conference meetings and feel grateful to Principal Caven for his efforts to make them interesting and profitable.

THE Missionary Society elected the following officers:—President, J. McGillivray; 1st Vice-President, J. Goforth; 2nd Vice-President, A. J. McLeod; Rec. Sec., D. McKenzie; Cor. Sec., T. R. Shearer; Treas., J. G. Shearer; Sec. Com., J. C. Tolmie; Councillors, J. W. Rae, D. Perrie, J. A. Bloodsworth, J. McP. Scott, W. J. Clark. Interesting reports from several mission fields were read. The fourth public meeting of the society will be held on Nov. 26th, at which papers will be read by the President, R. J. M. Glassford and W. P. McKenzie, and an address by Rev. P. Wright, M.A., Stratford. Messrs. J. McGillivray and J. Goforth, the delegates to the Intercollegiate Alliance at Montreal, reported having had a most profitable meeting. The reception given by the citizens was rather cold, but the Montreal students shewed themselves a fine lot of fellows. The Alliance meets next year at Kingston.

THE great topic discussed in connection with the Missionary Society's work is the project of sending a missionary to represent the Society and the Alumni Association in the Foreign field. This scheme is explained in another column of the MONTHLY, and deserves the careful consideration of every Alumnus. The students have gone over the ground and measured every obstacle. We are in earnest, and it may be, enthusiastic, but we are not sentimental. We will give over six hundred dollars towards the first year's expenses. This means that a number of students will have to wear their old overcoats this winter and deny themselves many other conveniences. But we'll do it, and we are sure the Alumni are more self-denying than the students. What a Knox student was, a Knox alumnus is. We have now more missionaries in the foreign field than all the other Canadian colleges combined; but we want another to represent Knox. We'll furnish the man, than whom there is not a better sent out to any field, from any college. The Convener of the Alumni Association, Rev. J. MacKay, will send you a circular next week. Send in your subscriptions, brethren. "A little, and a little, and a little makes a muckle."

THE Literary Society is likely to have a prosperous year. We occasionally have one of the old time "breezes." This is as it should be. Sharp cross-firing hurts nobody, and relieves the monotony. Experience in the Literary Society has prepared many a minister to take his own part in Presbytery. The 58th public meeting was held on Friday, November 12th. The programme was as follows: Musical Selection, "Come on, jolly hearts," Glee Club; Inaugural Address, C. W. Gordon, President; Quartette, Messrs. Gordon, Nichol, McLeod, Hamilton; Reading, "The Defence of Lucknow," J. W. Rae; Musical Selection, "The Music of the Sea," Glee Club; Debate, "*Resolved*, That England is destined to Decline"—affirmative, J. C. Tolmie and D. McGillivray, negative, H. R. Fraser and D. G. McQueen; Chairman, W. Mortimer Clark Esq. The numbers were all good; the quartette was excellent. The crowded audience thoroughly enjoyed watching the debaters struggle to find out what's the matter with England. Notwithstanding the arguments of the affirmative it was decided that the banner of England will ever brave the battle and the breeze. The next "Public" will be held on Dec. 10th.

ONE sometimes likes to tell about the good deeds of a friend when that friend himself is silent about them. One of our best friends, one who does most for the students, and says least about what he does, is Mr. W. Mortimer Clark. For years he has been contributing valuable illustrated papers, periodicals and magazines to the Society's Reading Room. He sends a larger number this year. In recognition of the honor conferred upon him in electing him Honorary President of the "Glee Club," he presented the club with a splendid new Chapel Organ, manufactured by W. Bell & Co., Guelph. The instrument has an excellent tone, and is finely finished. We do not know how better to show our appreciation of Mr. Clark's handsome gift than by seeking, as we are seeking, so to improve our musical faculties that we shall be able to influence for good the singing of our future congregations.

WHERE are the Grads of '86? Ballantyne is settled at Camilla; A. U. Campbell visited us last week; J. R. Campbell has been labouring at Garafraxa; J. L. Campbell at Gore Bay, Manitoulin Island, settled for two years—married for life; Craig is at Claude, settled—married; Drumm is likely to be settled at Severn Bridge before long; Farquharson spent the summer at Thornbury and is now at Niagara Falls; Haddow remains at Riverside, N.B.; Haig has been at Cypress Hills all summer; Kinnear is at Massawippi, Que.; McIntyre is settled at Nelson, Hamilton Presbytery; McKay is pastor of Knox Church, Scarboro'; McPherson is in Scotland; Patterson is doing splendid work in Cooke's Church, Toronto; Tibb is at Fort Macleod, N.W.T.; Wilson is settled at Tottenham—married. This is the class of '86. Success to you, boys. "Here and Away" will always be glad to record interesting news about you.

THE editors seem anxious to make the MONTHLY more worthy than ever this year, and are always glad to get suggestions. They feel encouraged by the strong and kindly words spoken by the alumni. "Grave and reverend seniors" never grow so enthusiastic over a thing unworthy. They gave us some good "pointers" too. Some thought "the articles should be shorter and not so heavy." It is difficult to suit all parties—writers and readers. The editors prefer short articles, but if a writer has said something good, something interesting, something that ought to be said, and said it well, and stopped when he has said it, we do not measure his article with a tape line, nor weigh it in the balances of a dunderhead. It is needless to say to those who know anything of journalism, that each writer is solely responsible for the opinions expressed in his article, the editors only for the propriety of admitting the article into the MONTHLY. It is as needless to say that the proof reader is responsible only for making the proof agree with the manuscript. The printer has no machine for making long, ill constructed, unintelligible sentences, clear and crisp and forcible.