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SACRAMENTAL WINE.

II.

**D**URNING now to those who base their objection to the use of wine, properly so called, in the celebration of the Lord's Supper on Scriptural grounds, stress is mainly laid on the assertions that the terms of institution and the Law of Moses as regards the Passover preclude it.

1. Much is made of the fact that the terms employed by our Lord at the institution of the ordinance are "this cup" and "this fruit of the vine" and that wine is not explicitly named by Him.

The use of wine at the Passover is not enjoined by the Law and probably was not partaken of at the outset. We have no means of ascertaining when it was introduced. There is no reference to wine in the Passover ceremonial anywhere in the Old Testament. In our Lord's time, however, the partaking of a number of cups during the progress of the feast was an established usage that received the sanction of His countenance.

The language employed in the institution of the Supper was naturally derived from the ritual of the Feast which He was celebrating. The explanation of its peculiarities of phraseology are to be found in that fact and are satisfactorily accounted for by it. In speaking of it as "the fruit of the vine" He simply used the

language universally employed by the Jews to designate wine when used at the Passover Feast. The phrase which our translators have rendered "the fruit of the vine" is the same in the three narratives where it occurs Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18. The stress laid on the English word "fruit" by those who press this objection is entirely misleading. To sustain the structure which they rear upon it would require καρπος where we read γεννημα. Our Lord did not employ the ordinary word to designate "the fruit" of the vine, the grape, but one which signifies "the product" of the vine, wine. Let the reader farther note that He did not designate it "a product" but "the product." What then was "the product of the vine" with which the Jews were most familiar, and so became "the product" by pre-eminence. Is there room for a moment's question on the part of anyone familiar with the New Testament? Everywhere in it "the product of the vine" that overshadows all others is (οινος) wine. No fair interpretation has been given of this phrase and we venture to say none can be given that will make it signify anything else. Many of those with whom we are dealing do not dispute this conclusion but object to the character usually attributed to it. Have we any means of determining that matter? Let us see. That it was wine in the proper sense, may be gathered from the explicit statement of the Mishna in which it is designated *yayin*, from the sense in which the phrase "the fruit of the vine" was understood by the fathers, and from the restriction of the number of cups that might be partaken of, a precaution to guard against excess. The natural complement of bread in Old Testament phraseology is wine (*yayin*). We constantly find corn and must (*tirosh*) and as constantly bread and wine (*yayin*). The same collocation is found in the New Testament, "John the Baptist came neither eating bread nor drinking wine," (Luke vii. 33). According to this usage the bread of the Lord's Supper has for its natural accompaniment not "unfermented wine" but wine in the proper sense of the term.

It is natural to suppose that the wine which was most esteemed was used at the Passover and that it, rather than any inferior beverage, was sanctioned by our Lord as the appropriate symbol of His shed blood. Have we any means of ascertaining from the New Testament the character of the wine universally

esteemed the superior? Let us see! Our Lord says (Luke v. 29), "No man also having drunk old wine straightway desireth new: for he saith The old is better." The unfermented juice of the grape does not improve with age. It is at its best the very moment it is expressed. The old wine of this passage cannot therefore be unfermented. The universal preference here stated cannot be accounted for except on the recognition of the superiority of ripened wine over must before fermentation had begun or in which it was not complete. If the new wine here be claimed as unfermented it is worthy of note that it is only mentioned to disparage it as compared with that which is fermented. The context strengthens the conclusion that the old wine universally regarded as the good wine was the product of fermentation. This position is further strengthened by reference to the narrative in John ii. There "the good wine" is expressly described as alcoholic. When freely used it produced intoxication as intimated by the use of *μεθυσω* to describe its effect. That the wine most esteemed in our Lord's time, then, was alcoholic is not open to fair question, and unless insuperable objection to its use by our Lord at the institution of this ordinance can be adduced the natural and fair conclusion was that He used the "better" rather than the worse, the "good" rather than the inferior.

We are confirmed in this conclusion by the history of the observance. The Agape was the Christian substitute for the Jewish Passover. It was a common meal partaken of by the Christians who met together, in the course of which a portion of the bread and wine were set apart and used as the memorials of the body and blood of Christ. The Agape can be traced back to apostolic times. Traces of it exist in the New Testament itself. There is no question as to the wine commonly used at these feasts in post-apostolic times. Nor is there any ground to suspect change of practice in this particular. In 1 Cor. xi. 20, 21, we have an account of the gross abuses that had arisen in Corinth in connection with the Agape and in them a clear intimation of the character of the wine used at that feast and in commemorating the death of Christ. Nor should we neglect the force of the fact that the reproof administered by the Apostle Paul is grounded, not on the wine which they had used, but on the unseemliness of their conduct and the excess of which they had

been guilty. If the intoxicating wine which they used in celebrating the Lord's Supper was a violation of the Apostle's practice and the original institution is it conceivable that he would have passed over the fact in silence? If this scandal was caused by the use of fermented wine instead of unfermented how did it remain uncorrected? The remedy was very simple. Why was it not applied?

The fact is an "unfermented wine" is unknown to the New Testament. Possibly must is referred to in two or three passages but no traces of "unfermented wine" can be discovered. A champion of this innovation has had the temerity, recently, to assert that "γλυκος is sweet unfermented wine" in the face of Acts ii. 13, 15, "These men are full of new wine" (γλευκος) "These are not drunken as ye suppose." And again, "we shall find that all the way down through the ages before and since the time of Christ we can trace the words translated 'wine' used in senses which utterly preclude the thought of fermented liquors." The word wine occurs about forty times in the New Testament. It is with its usage that we are concerned in this matter. Will this gentleman point out *one* case among these in which the thought of a fermented liquor is "utterly precluded?" What are the facts of the case? Two terms γλυκος and οινος are used in it to designate wine. The single passage in which the former occurs has already been quoted. Οινος occurs thirty-eight times, five of these in composition. Once (Rev. xix. 15) it is used in a phrase to designate the wine press. Twice (Rev. vi. 6; xviii. 13) it is joined with corn in passages from which nothing can be certainly inferred regarding the matter at issue. In the great majority of the thirty-three that remain the fact that it was fermented lies on the surface and in every one of them may be legitimately inferred. In the face of a usage so clear and unequivocal it is useless to attempt to bury the issue under a mass of irrelevant quotations from travellers and others regarding *dibs*—equally so to glean exceptional and doubtful passages from the wide field of classic literature bearing on the meaning of οινος and *vinum*. Such a course may serve to perplex the ignorant but it contributes nothing to the settlement of a question which is essentially Scriptural.

"The fruit (γεννημα) of the vine" then, which our Lord chose

as the symbol of His blood shed for us was undoubtedly (*oivos*) wine, and overwhelming evidence shuts us up to the acceptance of the fact that it was wine in the sense ordinarily understood.

2. The second Scriptural objection which is urged is based on the assertion that wine, the product of fermentation, cannot have been employed at the institution of the ordinance, as it is precluded by the law of the Passover. "Here" says Dr. A. J. Gordon, "we found our strongest appeal."

The argument briefly summed up is to this effect. The Lord's Supper was instituted at the close of a Passover meal. The bread and wine then used formed part of the ordinary provision for such an occasion. Nothing leavened was permitted at the Passover or for seven days after in the houses of the Jews. The wine of commerce is "leavened" and therefore cannot have been used. The wine employed at the Passover and consequently at the first observance of the Lord's Supper must have been the unfermented juice of the grape.

No historical proof has been offered, that as a matter of fact, the wine used by the Jews at the Passover in the days of our Lord was unfermented or even that they were acquainted with any process by which the juice of the grape could be preserved from September till April in an unfermented state. The advocates of the use of "unfermented wine" depend, not on historically ascertained facts, but upon their own reasonings and deductions from what we shall endeavor to show is a mistaken identification.

It is true that leaven was forbidden at the Passover. It was the divinely appointed symbol of moral corruption and, as such, was regarded as defiling, and excluded from the offerings laid on the Lord's altar. This symbolical significance of leaven renders its prohibition at the Passover and during the feast of Unleavened Bread simple and intelligible. So far we are agreed. But here the advocates of the use of "unfermented wine" quietly assume the identity of leaven and ferment and the processes of leavening in bread and fermentation in wine. In order to establish this identity it is necessary that proof should be adduced that the cause, process and result are the same in each case—that the same efficient agent is present, that the same elements are acted on and that the same products result. Will anyone who knows

anything of the chemical processes in the leavening of bread and the fermentation of wine assert that this is the fact? Will anyone assert identity in even one of these particulars? Supposing that the active agent were the same the difference in the matrices would modify the processes and results to such an extent as to vitiate all a priori conclusions as to identification. We venture the assertion that this identification cannot be established and that its assumption is a radical mistake. The process of leavening is simply one of putrefaction and it derives its whole force as a symbol from that fact. The leaven formerly used in baking was dough in an incipient stage of putrescence. Let the favorable conditions of heat and moisture be present and it will go forward till the whole mass becomes putrid. The result is complete destruction from the viewpoint of human food. The product is a rotten mass loathsome to our senses.

Now turn to the process of fermentation in grape juice. Introduce the ferment and let all the favorable conditions for its operation in the must be present. What is the result? It runs its course, transforms a certain proportion of the grape sugar into carbonic acid and alcohol and then ceases. The result is a stable product agreeable to the human palate. The must has undergone a transformation that in the estimation of ages has vastly increased its value. The grape juice which could not be preserved with the rude appliances of early days has become wine that may be kept without trouble for years, and that often increases in value with age.

The processes are different and are not confounded in Scripture. They receive entirely different treatment at the hands of God. The one is ever the symbol of evil, the other is never so employed. The accuracy of modern chemical terminology is not to be looked for in the popular language of the Bible. But it does discriminate between matters so different in their process and result as putrescence and fermentation. It has been reserved for modern reformers to be guilty of such solecisms as those embodied in their phrases "leavened wine" and "unfermented wine." The Hebrew *chomets* and *seor* are commonly used in Scripture of dough and bread. The products of grain may be leavened but of the vine not. We have been unable to find a single passage of Scripture in which leaven or leavening is con-

ected with must or wine, or one that by any fair interpretation would warrant the application of such phraseology. Certainly if there be a leavened product of the vine it is vinegar (*chomets*) and not wine. Its sour taste due to the acetic acid gives it one characteristic in common with the leavened dough in which lactic and acetic acids are found.

As the processes of leavening and fermentation are not confounded in Scripture their products are regarded and treated with discrimination. Among the offerings presented to God according to the Mosaic ritual were many meat or meal offerings. Directions are given for the preparation and baking of these. The leaven which was used in preparing the bread eaten as their daily food was stringently forbidden. (Lev. ii. 11). The two exceptions to this law (Lev. vii. 13 ; xxiii. 17) are intelligible and present no difficulty to those who have acquainted themselves with the symbolic teaching of these offerings. Even in these exceptional cases it is to be observed that the leavened bread was not burned upon the altar but presented as a wave offering.

But while leavened bread was excluded with marked emphasis, wine (*yayin*)—the wine which these reformers speak of as “leavened wine”—the wine which the priests were forbidden to drink before entering the sanctuary in their priestly service (Lev. x. 9) and which seems to have caused the death of Nadab and Abihu—formed an integral part of many of the offerings presented on the Lord’s altar. The daily sacrifice, morning and evening, was accompanied with a drink offering of wine (Ex. xxix. 40 ; Num. xxviii. 7, 8). The special offerings of the Sabbath days and new moons were in this respect similar (Num. xxviii. 9, 14). A drink offering of wine was prescribed in many private offerings (Num. xv. 5, 7, 10). The wine of all these offerings was not *tirosh* must but *yayin*, wine in the proper sense. The fact that it was permitted and prescribed in these offerings while leaven was forbidden and excluded affords satisfactory evidence that wine the product of fermentation stood on an entirely different footing from bread that had been prepared with leaven. If still more conclusive proof be demanded it is found in the fact that these drink offerings of wine were not only presented daily during the Passover and Feast of Unleavened Bread but entered into the special ceremonial of that season. On the

morrow after the Sabbath of this Feast when the sheaf of first ripe grain was waved before the Lord one of the constituents of the sacrifice was a drink offering of wine (Lev. xxiii. 13). Is it conceivable that at this season when leaven was not only forbidden by the general law of the offerings, but was even excluded from every Jewish home (Ex. xii. 15, 19 ; xiii. 7), when at other times it was lawful—is it conceivable that at such a season the defiling leaven should not only have been present in their homes in the stores of wine which they possessed, and handled by them as the ritual required, but should here have been permitted in the Lord's house and on His very table? Add to this the well established fact that the sauce of bitter herbs used at the paschal feast was often made with vinegar the product of acetous fermentation and that our Lord, who gave careful obedience to the law, upon the Cross, during the period when everything leavened was forbidden, partook of vinegar (John xix. 29, 30), and the demonstration that destroys the identification of leaven and ferment is complete.

Nothing decisive can be learned from the conflicting ideas and practices of the Jews at present regarding this matter. The tendency of their traditional observances has been to increase the stringency of the Mosaic code—to set a fence about the law. This knowledge sufficiently accounts for the fact that some of the Jews of this day have abandoned the use of wine and employ at the Passover a liquid prepared from raisins.

The true character of this agitation is seen in the light of the fact that while a loud outcry is raised against "leavened wine" at the Lord's table a discrete silence is maintained regarding leavened bread. The Church is charged with unfaithfulness to Christ and to primitive usage in using "leavened wine." Many of those who are engaged in it profess to be aggrieved in conscience by its use but strange as it may appear the leavened bread gives them no trouble. Why this silence? Why this discrimination? Why restrict the advocacy of reform to one element and that the one in which they themselves have to acknowledge that the matter is most in doubt?

Some stress has also been laid on the superior fitness of "unfermented wine" as a symbol of the blood of Christ. There are obvious objections to that claim. One of these is the in-

stability of the juice of the grape in its natural state. No sooner is it pressed from the grape than fermentation begins to work. Under many circumstances in which it has to be used in our land and climate it cannot be prepared for use on Saturday without fermentation having made sensible advances before it is used. If other suggested methods be adopted skill and appliances are demanded in the preparation that put the pure juice of the grape practically beyond the reach of vast numbers who desire to give simple obedience to their Lord.

But is "unfermented wine" in any case a more appropriate symbol of the blood of Christ than wine properly so called? If fermentation must be regarded as a form of death, as they assert, what more fitting symbol could be chosen than a liquid over which death has passed but from which it has been expelled—a liquid in which it has completely ceased to work and from which it has been cast out and which thus becomes a lively symbol of victory over death?

We have sought to show that no practical evil exists of sufficient magnitude to warrant the agitation of this question, that the line of advocacy adopted by many who are embarked in it is perilous—calculated to sap faith in Christ and Revelation, and that the proposed remedy is futile.

In dealing with those who object to wine, properly so called, on Scriptural grounds, we have shown that the phrase "the fruit of the vine" whether we look at it in the light of the Passover ritual, or the usage of the primitive Church, or consider it exegetically, is a proper designation of wine, the product of fermentation, and can only be applied to anything else by doing violence to the language.

The objection based on "the law of the Passover," which has been brought forward with much show of confidence, rests on a mistaken identification of leaven in bread with ferment in wine—an identification which cannot be maintained in the face of the difference in process, product and treatment by God which we have pointed out.

We leave the subject, after this full survey of it, with the expression of the hope that it may contribute to an intelligent dealing with the matter, strengthen resistance to unwarranted innovation and aid in maintaining the ordinance among us as it

was instituted by our Lord, observed by the Apostles and handed down to us from primitive times. There is no safety for those who take as their counsellors men or women who imagine that they can improve upon a divine ordinance and who virtually set themselves forward as more considerate of the poor inebriate than the Lord who bought him. Simple obedience to our Master, whole-hearted confidence in His wisdom and love demand that we should hold fast to the ordinance as we have received it at His hand, and that we should repel those who, Uzziah-like, would desecrate this holy place.

*Port Hope.*

J. W. MITCHELL.

DR. C. A. BRIGGS ON BAPTISM.

IN the January number of the *Presbyterian Review*, there is an article from the pen of the editor, Rev. Dr. C. A. Briggs, of New York, on the One-Hundredth General Assembly in which (page 134) we find the following passage:—

“There are several omissions in the directions for public prayer and administration of the sacraments, among which we may mention ‘to pray for the propagation of the gospel and kingdom to all nations, for the conversion of the Jews, the fullness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord.’ *‘That children, by baptism, are solemnly received into the bosom of the visible church, distinguished from the world and them that are without, and united with believers.* The prevailing neglect to pray for the second coming of Christ, and *the error that infants of believers are born into the visible church, might have been prevented if these sections had been retained.*” To the sentences in italics I ask the attention of the reader. Is it an error that the learned professor thus points out or has he misunderstood and misrepresented our Westminster Standards? He is speaking of changes made in the use of the Standards by the American Church in 1788, particularly in the Directory for Worship, and affirms that that tractate by affirming that by baptism infants are received into the bosom of the visible church virtually condemns as an error the doctrine that they are born into the visible church. Let us then examine the document itself.

In prescribing the order for administering baptism it is said:—  
“Before baptism the minister is to use some words of instruction, touching the institution, nature, use and ends of this sacrament, shewing, *inter alia*, that the promise is made to believers and their seed, and that the seed and posterity of the faithful, *born within the church have, by their birth, interest* in the covenant, and right to the seal of it, and to the outward privileges of the church under the gospel, no less than the children of Abraham in the time of the Old Testament; the covenant of grace, for substance,

being the same ; and the grace of God, and the consolation of believers more plentiful than before ; that the Son of God admitted little children into His presence, embracing and blessing them, saying :—*For of such is the Kingdom of God* ; That children by baptism are solemnly received into the bosom of the visible church, distinguished from the world and them that are without, and united with believers ; and that all who are baptized in the name of Christ, do renounce and by their baptism are bound to fight against the devil, the world and the flesh : *That they are Christians and federally holy before baptism*, and therefore are they baptized, etc.”

Surely, then, the Westminster divines did hold the alleged error “that the infants of believers are born into the visible church”—Mark the language used, “born within the church”—“have by their birth interest in the covenant”—“are Christians and federally holy before baptism, and therefore are baptized”—that is before baptism they are already within the church, have by birth an interest in it, are federally holy. Dr. Briggs may deem this an error, but it certainly was taught by the Westminster divines. They also teach that by baptism these children are received into the bosom of the visible church, etc., but the contradiction is only seeming. The meaning evidently is that baptism is the outward and visible sign of a privilege already possessed by these infants, the public recognition of the infants as within the church, of their separation from the world and union with believers. Baptism is not the bestowal of a privilege or the separation of them from the world, or the uniting them with believers, but the outward and sensible sign of the inward grace which by their birth they possess. To say that baptism *puts them into* the church is to take common ground with the Roman Catholic, the Anglican, and the Baptist, is to attribute to the sacrament efficacy apart from faith ; to make it essential to church membership, and church membership dependent on and subsequent to baptism—whereas baptism is but the sign and seal which publicly recognizes a pre-existing privilege, and which become a means of grace only to those who receive it with faith, and when they receive it by faith.

That this is the doctrine of the Westminster Standards is clear ; for we find in Confession, chapter xxviii. sec. 1, “Baptism

is a sacrament of the New Testament, ordained by Christ, not only for the solemn admission of the party baptised into the visible church, but also to him a sign and seal of the covenant of grace, etc.

Larger catechism also says, question 166 " Infants descended from parents, either both or but one of them professing faith in Christ and obedience to him, *are in that respect, within the covenant, and to be baptised.*"

It seems indeed impossible to defend the baptism of infants on any other ground than that presumably they have a saving interest in the Covenant and in Christ's merits ; and therefore have a right to the sign and seal of the Covenant. Just as a child of Abraham had interest in the promises made to his seed, and so had a right to circumcision which was a seal of the righteousness imputed to Abraham. Dr. Charles Hodge says, vol. III, part III, ch. xx, sec. 10, infants " who need, but cannot seek, are by the ordinance of God, *entitled* to receive the appointed *sign* and *seal* of redemption, whenever and wherever they are presented by those who have the right to represent them." Reformed theologians generally insist on an antecedent privilege which the child of Christian parents has by virtue of its birth, which entitles it to the sign and seal of the Covenant. Baptism is not in any case the conferring of a privilege but the outward visible recognition of it by the Church of Christ.

The error then is not to assert that the infants of believers are by their birth within the church ; but to deny it, as Dr. Briggs, by implication does. Nor does the language prescribed in the Directory of Worship prevent men from receiving the blessed and comforting truth of the church membership of infants. On the contrary it asserts explicitly, and further declares that baptism is the solemn public reception of these members by the church into her bosom, and the sign of what already exists, viz : their distinction and separation from the world and their union with believers.

*Dundas.*

J. LAING.

## GLASGOW'S POOR CHILDREN.

IN Glasgow, the commercial metropolis of Scotland, there are two well-defined classes. There are those who with Scottish prudence and tenacity of purpose have been slowly rising for generations, and are now firmly established, respectable and wealthy. There are also those who every year sink lower, who have long ago relinquished all hope of rising, and only seek an existence. Each class has its quarter in the city, and the one knows little of the life of the other. Occasionally some from the lower quarters swarm over into the limits of the wealthy, and leave traces of their visit in rifled vaults and broken safes. And there are, too, members of the wealthy class, Christian men, who are not indifferent to the life of those in the other quarter, but who go down among them and try to understand something of their difficulties, and to help them. For a long time these men seemed to leave little trace of their visits, but they persisted in their attempts. One department of the work, from which has sprung the scheme that forms the more immediate subject of this sketch, had its origin in so novel a manner that I am tempted to give it.

About eighteen years ago, three men, Mr. Scott, an evangelist and city missionary in Glasgow—who has lately been called to his rest—Mr. Steel, who is still more than active in the work, and Mr. MacKeith, of whom we hear more in this sketch, became deeply interested in the spiritual welfare of the poorer classes in Glasgow, and determined to do something to help them. The most pressing want these people felt was that of food, and these three men with one or two others who joined them, prepared to reach the people on that quarter. At the time—it was the height of summer—a large tent was raised on Glasgow Green. Here they concluded to begin work. Many of the poorer people used to leave their close filthy dens—for they could scarcely be called homes—on Saturday night and coming out to the Green, sleep in the open air during these hot summer months. It was among this sleeping host that the small band of workers, early one Sun-

day morning, carried down a small stove, some fuel, a boiler, and material for making tea and coffee. They were not experts at building a fire, but by taking turns at "blowing" finally got it started. Then they separated, each going a different direction among the people, and roused them up, bidding them come into the tent and have a cup of tea. A hundred or more accepted the invitation. Then they had a short evangelistic service, and told the people to come next Sabbath morning and get another cup of tea. So began what is now known as the Sabbath Free Breakfast Scheme, by which 67,876 breakfasts were given during the last year.

But the children did not come to these meetings and Mr. MacKeith was especially anxious to reach them. The Free Breakfast plan was fairly under way, and was well supported by voluntary contributions. The directors offered to Mr. MacKeith the remains of the breakfast to start a Free Sabbath Dinner for the children. He accepted and began with this, and soon gathered a crowd of hungry little waifs. To his delight the contributions began to come in for this scheme also, and he has always been able to meet the needs of the constantly increasing class of poor children who come round him every Sabbath.

We were spending a Sabbath in Glasgow, and having heard of Mr. MacKeith's meeting, determined to go and see it. The meetings are held in what is known as the "James Morrison Street Hall," a large building erected for the use of the Glasgow United Evangelistic Association. It is situated in the Salt Market, one of the worst quarters in Glasgow. We knew the building at once, for there were several hundreds of poor half-clothed hungry-looking children wedging their faces towards an open door. They made way for us as we walked towards the door-keepers, by whom we were at once admitted and ushered through a short vestibule into a large well-lighted hall. It was closely seated with wooden benches, which in the central portion faced the platform. At the sides and back they rose in four or five tiers from the centre. Above and behind these again was the gallery, seated on three sides in a similar way. The part of the gallery immediately behind the platform was hidden by an immense blackboard, (or rather glass plate), on which the lesson of the day was simply, but most aptly illustrated. These illus-

trations, are the Saturday afternoon work of an eminent professional man in Glasgow, who gives his leisure to this work and has made his part to be one of the leading features of this rather unique service.

As we entered the monitors were at prayer, just a few direct, earnest words, craving guidance and help in the work of the next hour. We had asked for Mr. MacKeith, and as the prayer ceased a keen-looking, business-like man came forward to meet us. We told him our object, and were cordially welcomed, and assigned seats where we could see and hear everything. The hall was filling as we took our seats, and we had an opportunity to watch the conduct of those who came in. One could not expect much from those untrained, often homeless children, and yet during the next twenty minutes over 2,000 of these poor waifs filed into that large hall with much less noise and confusion, than is often made by 200 children, whose lot is providentially far removed from theirs. The spectator's first impression, and it is deepened as the meeting proceeds, is that everything is orderly, and moves smoothly along, without hitch or jar. There is no loud talking, nothing but a subdued hum as each one passes into the place assigned by the monitor. It was soon seen that only *one* was at the head. He walked quietly around, now directing a monitor, again speaking kindly to some poor little child, or giving a word of direction as to the disposal of a very little one that an older sister had brought in.

Half the seats were full when he came upon the platform and called for a hymn. Each child was supplied with a leaflet on which twenty hymns were printed, and, thanks to the good School Board Regulations, most of them were able to use it. The leader called for the 17th hymn—"I belong to Jesus."—I confess I felt a little apprehensive. It is bad enough to turn an ordinary Sabbath School loose upon a familiar hymn, but to give over 1,000 street arabs free swing at a hymn such as this! But they had begun. A few notes by the leader, whose voice rang out full and decided over the hall, and then some clear trebles joined in, then the rest caught it up. By tens, by twenties, by hundreds, they came in with clear strong sweet child-voices, the sweetest of all music. One only needed to close the eyes, and listen to the glorious child-song and forget they were street arabs, forget to think of the misery and pain so plainly stamped on the

faces of many who sang. They sang the 1st verse, and after starting them upon the 2nd, Mr. MacKeith left the platform and let them carry it on alone. Then another hymn was called for, and at once caught up. It was always a few clear trebles among a knot of little girls near the front that first caught the strain, but the others were not many bars behind. So they sang on, hymn after hymn, for about twenty minutes; and sang to the end as if they enjoyed it.

There were some who did not sing. Even the power of song seemed crushed out of them. Among the little group who caught the song first was one, thinly clad, yet with an apology for an extra wrap, for she was evidently very ill. She had a bonnie wee face, but it was very pale, her blue eyes were half closed, and while the rest sang she sat with drooping head, or let it fall listlessly back upon the seat. Perhaps the dinner she got there would be her only one till the following Sabbath! Just in front of her sat three little ones, of from about five to seven years. They had neither shoes nor stockings, and what clothing they had was in tatters. So in almost every seat were one or two who evidently had a *history*.

They are all seated now. A monitor sits at the end of each seat, and Mr. MacKeith has again come upon the platform, and is asking for their attention. He does not shout, nor even speak loudly, but quietly and firmly, and as if by some spell the 4,400 eyes turned towards him; and this was how he began:

"Now everyone do what I ask, and as I do!"

"Stand up!" They rose in a body.

"Turn round!" A half turn to right and left.

"Turn round again!" They once more faced him.

"Hold up your hands, palms towards me!" The hands went up. "Turn them round, backs to me! Ah, I am glad to see so many clean hands to-day. I only see one or two not so good!" And one little fellow was marched out to make his hands presentable. But it was done very quietly. This lesson of cleanliness is not one of least beneficial of those taught. There is a large lavatory at the back, and each child before entering has a good wash. They enjoy the luxury, and we were told, that it was necessary to provide soap that would "*bite*," so that they would be less desirous to use it.

The children are all once more seated ; another hymn has been sung, and then the leader says : " Now, every head bent," and reverently all the shaggy heads bowed, and there was perfect silence in the great hall, and in a low measured chant the leader repeated " Our Father, which art in heaven," and " *Our Father, which art in heaven,*" responded all those children as in one great hushed voice. " Hallowed by thy name." " *Hallowed be thy name!*" It was startling in its impressiveness, and our hearts joined in the simple prayer of the little waifs as it went up to the great Father.

More singing followed, in fact everything is sung that can be sung. Frequently passages of Scripture are arranged to some simple chant, and are caught up at once. The lesson for the previous Sabbath had been the passage in Matt. xxv. 35—" For I was an hungred, etc," and they sang it to the familiar tune of " Jesus loves me," repeating the words from memory.

Then in a simple forceful address, of perhaps half an hour's length, illustrated by frequent references to the picture lesson behind, the lesson for the day was taught. It was " The betrayal of Jesus." I wish I could give some idea of the way in which Mr. MacKeith taught those poor children that it was possible for them to betray Jesus, and of the intentness with which they listened to him. It was when thinking of it afterwards that one began to wonder at the power that could hold over 2,000 of such children so long. At the time it seemed simple enough.

An appropriate hymn followed as if it were a part of the address, and while they were singing, a loud rumbling noise began. Presently from the right, under the gallery, large boxes on wheels were pushed in, down the aisles, and along the passages. The monitors rose, still singing, and donned a long white apron ; and as the hymn ceased, stood each at the end of a seat. " Let us ask God's blessing," said Mr. MacKeith, and again every head was bent, and once more that strange stillness came over the hall. A short simple prayer of thanksgiving was chanted, the children taking up, and repeating promptly, each short sentence after the leader. Then the big boxes were uncovered, and seen to contain around the sides, four tiers of white mugs filled with rich soup, and in the centre a tray with a spoon for each mug. Small canvas bags containing little loaves of bread, or bread cut into large

square pieces were carried in, and each monitor received in the white apron a piece of bread for each child under her charge and proceeded to distribute it, with a mug of soup and a spoon. It didn't take long for some of the little fellows to reach the bottom of the mugs. Yet each child waited his or her turn, and there was no scrambling, though this may be the only real meal some of them see till the following Sabbath.

We could not remain till the close. We had already more than taxed the good nature of the kind friend through whom we had gained such good opportunities to see and hear. But from one of the directors we learned that this charity is fully organized and equipped, having a staff of 150 workers and some 700 visitors, who try to seek out the little ones in their haunts, and do something for them during the week as well. For this purpose Day Refuges are established to which the children may go upon any morning, and get a plate of porridge and milk. They are then sent to the Board Schools, and return at noon to the Refuge for a plate of soup. Again to the School, and back to the Refuge in the evening for some tea and bread, after which an hour is spent over their lessons for the next day, then the children go back to their own homes.

It is almost impossible to estimate the good that is being done by caring for these waifs. By the free Sunday dinner alone it is calculated that 10,000 children have been helped to a better life. Many of those who came in former years are now among the workers and are doing their utmost to bring in others. The cost of the undertaking is by no means small, but expenses have been met so far by the voluntary contributions of those friendly to the movement.

R. C. TIBB.

## SONG OF SOLOMON.

### III.

THE Bible is a book of love. It every where sets forth God's infinite love for the whole human race. To us, its constant exhortation is : " Take good heed therefore unto yourselves, that ye love the Lord your God."

In this respect, the Song of Solomon shows itself to be a vital portion of the great volume of inspiration and spirituality. Like the forty-fifth psalm, it may be called " A Song of Loves." A hasty glance shows this : " Let him kiss me with the kisses of his mouth ; for thy *love* is better than wine." (i. 2). " Because of the savour of thy good ointment, thy name is as ointment poured forth, therefore do the virgins *love* thee." (i. 3). " We will remember thy *love* more than wine ; the upright *love* thee (i. 4). " I have compared thee, O my *love*, to a company of horses in Pharaoh's chariots." (i. 9). " Behold, thou art fair, my *love* ; behold thou art fair ; thou hast doves' eyes. Behold, thou art fair, my *beloved*, yea, pleasant ; also our bed is green. (i. 15-16). These six quotations are taken from the first chapter, and so the expression of love sweeps on through the other seven sections—the word, " love," occurring about twenty-six times, and the word, " beloved," about twenty-one. To these is added a great multiplicity of terms of endearment—the utterances of the sweetest and most passionate affection of the heart.

The Song, in its full purport, is intended to set forth, by the symbolism of marriage, *the spiritual union of the Church with Almighty God* : or—stated thus : *the relation of the saved soul to the blessed and glorious Saviour*. In all this, behold the grace of love which is the vital principle of the Old and New Testaments.

I.—Things having the same spirit and life, are one. This oneness of the Song of Solomon with the entire scope of Holy Writ, is apparent from the copious use of its symbolism in every part of the Scriptures. Marriage is a common metaphor with the bulk of inspired writers, setting forth thereby, the rela-

tion of God to his people. It is concerning the Church that Isaiah writes : " Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travel with child ; for more are the children of the desolate than the children of the married wife saith the Lord. For thou shalt break forth on the right hand and the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not ; for thou shalt not be ashamed : neither be thou confounded ; for thou shalt not be put to shame ; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy *widowhood* any more. *For thy Maker is thy husband.*" (liv. i. 3, 4, 5). Also Hosea : " I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercy ; I will even betroth thee unto me in faithfulness ; and thou shalt know the Lord." (ii. 19, 20). The forty-fifth psalm is, from verse eighth, clothed in the same imagery. It has been called a compendium of the Song of Songs. Dr. Hengstenberg says : " There can be no doubt that the allegorical, and especially the Messianic interpretation of the Song of Songs and of the 45th Psalm, stand or fall together ; that what shows the allegorical explanation of the Psalm xiv. to be the only correct one, applies also to the Song of Songs ; and that he who accepts the spiritual view in the one case, and rejects it in the other, must fall into serious difficulties." This statement of the great German scholar, might be broadened, so as to take in every other passage of like dress in the Old Testament. We have no right to attach inspiration and spirituality to an allegorical statement in one part of the Bible and detach the same from a like statement in another part, except there is valid proof from another quarter of that part being spurious. The great argument, however, of the Rationalists against Canticles being of Messianic design, is based on the diction there used. Such can only be consistent by slaughtering all the symbolism of the Bible !

Passing to the New Testament we find two of the Lord's parables, (Matt. xxii. 1-14 ; xxv. 1-13) setting forth the vital things of His Kingdom by the figure of the marriage tie. In Matt. ix. 15, and other places, He speaks of Himself as the " Bridegroom." Paul says : " I am jealous over you with godly jealousy ; for I have espoused you to one husband, that I may present you as a chaste

virgin to Christ." (2 Cor. xi. 2). "Husbands love your wives, even as Christ also loved the church and gave himself for it. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." (Eph. v. 25-31, 32). John says: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Rev. xix. 6-8). A band of union, therefore, exists between the Song of Solomon and all parts of the Scriptures, through its own dominant metaphor.

II.—Once more, a close investigation of the Song, shows it to be the same in its purpose as the entire Bible. Now, what is the purport of the Bible? This: To teach the true nature of Divine Love, that men may be saved and may reproduce that love in their daily lives. "God is Love"! It is this that the poet here, in Canticles, desires to reveal us, by a contemplation of that love which leads up to and is consummated in the marriage bond. The symbolism of the writer is true to the nature of things, because conjugal love and Divine love have the same *three* attributes.

(1). *Marriage is conditioned upon a love that is particular, special, personal, individual.* It is "the union of one man with one woman." The vow of holy wedlock is broken, when husband or wife does not keep unflinchingly to the other, forsaking absolutely all persons else. Such is God's love for His people. "I will even betroth thee unto me in *faithfulness*." (Hos. ii. 20). "Having loved his own which were in the world, he loved them unto the end." (John xiii. 1). "He will rest in his love." (Zeph. iii. 17). Such, too, must be our love for God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." (Matt. xxii. 37). "Harken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house." (Ps. xlv. 10). The Song abounds with this first characteristic of Divine wedlock. "For thy love is better"

than wine...we will remember thy love more than wine." (i. 2-4). "Wine," here means the world's most desirable things; gold, learning, pleasure, power, fame, ease, human affection. The awakened soul regards the love of Jesus Christ supreme over all these. "The King hath brought me into his chambers." (i. 4). The "chambers" of an eastern monarch were those well furnished apartments, into which the King's most cherished wife entered. The verse teaches the *supreme* love of the Saviour towards the redeemed soul. "As the apple tree among the trees of the wood so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into the banqueting house and his banner over me was love." (ii. 3, 4). In this we hear the superiority, delight and security of divine love expressed by the wedded heart. "My beloved is mine and I am his." (ii. 16)—the plain language of one, true to her marriage vow: it tells of a love, particular, personal, individual. And so all the way through the Song, we find this first characteristic.

(2). *Conjugal love makes equal the wedded couple, through it they become one.* "Jesus said unto her, Touch me not; for I am not yet ascended to my father; but go to my brethren, and say unto them, *I ascend unto my Father, and your Father; and to my God, and your God.*" (John xx. 17). "And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together." (Rom. viii. 17). "When Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. iii. 4). "We know that, when he shall appear, we shall be like him." (1 John iii. 4). "For we are members of his (the Lord's) body, of his flesh, and of his bones." (Eph. v. 30). This great truth, which is the burden of so many of the rich promises of God's word, comes out in clearest view in Solomon's Song. In the first seven verses of the fourth chapter, we hear the Bridegroom setting forth the personal graces and charms of his Bride. The description closes thus: "Thou art all fair my love; there is no spot in thee." (v. 7). Again, in chapter 6th, the grandeur and power of the true Christian and true Church are set forth: "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." (v. 4). "Who is she that looketh forth as the morning, fair as the moon,

clear as the sun, and terrible as an army with banners." ? (v. x). In the 7th chapter we have another exalted presentation of the soul saved by grace and wedded to the Prince of Peace. The purpose of these passages is to show the oneness of Christ and his people.

(3). *The love of holy wedlock is self-sacrificing.* It is the same in the soul's union with God. Here self-sacrifice must ever be present as a necessary condition of its continuance. God gave his Son. Christ gave his life. What a sacrifice! The rich young ruler was requested to go and sell all and take up his cross. (Mark x. 21). Speaking of this sacrifice on the part of the christian, Paul thus states it; "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." (2 Cor. v. 14, 15). When true love is in the heart for the Lord Jesus Christ, a man will surrender all things—life itself. This is how our great poetic-allegory would set forth the truth: "Set me a seal upon thine heart, as a seal upon thine arm; for love is as strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned (rejected)." (viii. 6, 7).

Thus it is that the Song of Songs is one with the whole Bible in presenting divine love in the fulness of its constituent parts. *Personal*, and, therefore, supreme on the part of both the Redeemer and redeemed, towards each other; *equalizing*, therefore lifting man, the poor sinner, up into Sonship with the Father, and, in point of purity and privilege, making him one with Jesus Christ; *self-sacrificing*, on the divine side giving all to man, on the human side, giving all to God—fire can not burn it—death cannot weaken it—affliction cannot quench it—money cannot buy it!

The presence of the three great Christain graces: Joy, Peace and Love, in the Song of Songs, is one of the strongest proofs for its inspiration and Gospel purport, just as it is for the spirituality of the whole Bible.

I am doubtful, however, if any one can become deeply im-

pressed with the Christological character of the book, until he somewhat furnished with proper help, sets to work to study verse by verse, as he would any other portion of the Holy Word. Then it is that a rich mine of truth is at once discovered. I would suggest a few themes found in the 1st chapter : Reconciliation, (v. 2) ; The Wonderful Name, or Christ in the Moral Grandeur of His Character and Work, (v. 3) ; The Kingship of Christ, (v. 4) ; The Great Confession, (vs. 5, 6) ; The Church ; A place of Spiritual Nourishment and Protection, (vs. 7, 8) ; The Moral Excellence of the True Christian, (v. 9) ; Communion with Christ and His People, (v. 12).

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ALFRED H. MOMENT.

## Missionary.

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### METHODS OF MISSION SUPPORT.

THE question of mission support has close relations to the command to go into all the world and preach the Gospel to every creature. Support of some sort every laborer must have, from his own resources, from the voluntary gifts of friends, from the funds of Missionary Societies or Churches, or from his field of labor. The matter is fundamental. Without good methods of support, methods sufficient to sustain present forces in the field and capable of development as the way further opens up, the execution in its fulness of the commission must of necessity fail. The work will come to a stand-still, and the Church take the humiliating position of having proved herself unworthy of the confidence reposed in her by her Divine Master.

Unfaithfulness in the work of missions, it needs no argument to prove, means to the Church herself spiritual decadence. The law of the Kingdom is "use or lose;" or, as Dr. Duff puts it, "the church which ceases to be evangelistic ceases soon also to be evangelical."

The question of support has come to assume greater importance with the unequalled opportunities of the present hour for world-wide evangelistic effort, and with the rising tide of missionary zeal. Dr. Pierson notes five distinct periods of advance in the modern missionary movement, each of these in answer to the special prayers of God's people:—The opening of doors; the multiplication of agencies; great revivals in mission lands, as in the Hawaiian Islands, Madagascar, China, Syria, India; larger gifts—20 persons gave in a recent year, four millions of dollars; and finally, more laborers, well-nigh 3,000 young men and young women on this continent alone having, within the past two years, volunteered for missionary work. Dr. McCosh exclaims concerning this movement among the college students:—"Has any such offering of living young men and women been presented in our

age, in our country, in any age or in any country since the day of Pentecost?" Advance is now earnestly to be desired in the measure of liberality at home and in the mission field, and in more effective methods of sustaining and enlarging missionary effort.

The foreign field alone will suffice to meet the requirements of this paper, and therefore attention will be confined principally to it. The demands of the home field, it may be said in a word, are even more imperative. The stakes must be strengthened, if the process of lengthening the cords is to go on; while the bitter cry of the outcast in the great cities, both of the old world and the new, and the clamant demands of the frontier's-men from north to south of this great continent, are not to be disregarded even for the pitiful wail of the perishing world outside the limits of Christendom.

The late Rev. R. G. Wilder, whose ten years' labor on the *Missionary Review* has done much to reduce the chaos of missionary statistics to order, gives the sum of \$3,904,683 as the contribution from the 50 American societies and churches for foreign missions in 1886, and \$6,392,555 as that from the 52 in Europe, making a total of \$10,297,238. A magnificent offering! So it seems, until it be distributed among the 28,790,211 communicants of the various Churches, when it is found to be only a little more than 35 cents each, considerably less than a cent a piece Sabbath by Sabbath. When the familiar comparisons are made with the amounts spent on luxuries and vices by Christian nations, the sum devoted to the salvation of the perishing world appears in all its pitifulness.

It is a lamentable fact, too, that the income from all Christendom seems to be at a stand-still. Ten millions of dollars appear to be about the limit. For 1886, the last year for which figures are yet procurable, there was a decrease of almost seventy-five thousand dollars on the preceding year. The wealth of Christendom has been advancing with colossal strides in the last three or four decades. Has the cause of missions received its proportionate share of the increase? Dr. Dorchester shows that in the United States at least the very contrary has been the case. "Supposing the church members to have just an average amount of the wealth of the country (we doubt not they have

more), in 1850 they gave to missions one and one-tenth mills to each dollar of their property ; in 1860 the sum was reduced to nine-tenths of a mill ; in 1870 to eight-tenths, and in 1880 to six and a half tenths. Thus we see that, while the total gifts have increased five times in forty years, the amount given by each converted dollar has been reduced nearly one-half."—(*Missionary Review of the World*, Jan. 1887, page 74).

Are modern missions to end in a case of "arrested development? Without doubt ; unless the standard of giving be raised, and the amounts available be used to greater advantage. The situation in the meantime is this, a force of about 7,000 workers from all Christendom, less than half of these being ordained men, for a non-Christian population of at least a thousand millions, some few parts of the field adequately supplied, but in many portions an individual or two struggling in the midst of ten or twenty millions, and vast tracts of the world unknown territory as regards mission work. Stagnation is threatened, and this in the face of the fact that there are a thousand million Christless souls in the world, and that Western scepticism is working untold havoc among the more refined heathen nations, and Western drink and vice among the ruder tribes.

But we are not persuaded that there is no relief obtainable. Our Lord can have laid no impossible command on His followers. If He has said "Disciple all nations," sanctified wealth will yet be found for the accomplishment of His command, and Christian wisdom will see that it is so used.

Is there not room for vast improvement and development in present methods of raising funds? There is considerable danger of the good proving the enemy of the best. A method which yields well is apt to become stereotyped. The "stated collection" has lasted through three generations at least, and shews considerable vitality still, but with small financial outcome. The annual missionary meeting, with its deputation and its subscription paper and its lady collectors, has had its day, and, let it be added, has served a good end. But further development on these lines is hardly to be looked for.

It is worth inquiring whether money and missions receive their due share of attention in the pulpit. The Word of God speaks with great fulness on both. The preacher who aims to

open up the Scriptures in their whole round of teaching must of necessity often speak of the silver and the gold as the Lord's, and of the claims of the Lord's enterprise of saving the world on those who have the silver and the gold. The apostolic fashion of "rehearsing" what the Lord has done in the mission field should find its way back again into every Christian pulpit. The press is also to be more extensively used. What a factor it has become in the Woman's Foreign Missionary Societies! very silent, but of great potency. It is not at all to the credit of our Church that, so far as she as a Church is responsible, there is but one small monthly for the diffusion of missionary intelligence. The Church or Society that takes advantage of the press to the utmost, has a mighty leverage upon the people. Giving needs, too, to be better systematized. No long argument is required as to the best method. St. Paul wrote for all the ages, and not for the churches of Galatia and Corinth alone, when he instituted Sabbath storing. That one sentence, 1 Cor. xvi. 2, contains the secret of the best results in contributing. How admirable! a set day for storing, and that the Lord's day; "every one of you" to feel under responsibility; a laying by in store of what belongs to the Lord, separating it to a sacred use; storing precisely as God has prospered; and all this, that, when the Lord's work demands a gift, it may be ready, and in unstinted measure. Add the weekly offering to the weekly storing as an evident corollary and you have the prince of systems. Let this be put into operation universally, and every missionary organization will go forward with bounds.

We have been, perhaps, too much accustomed to dwell wholly upon the efforts of churches and regularly organized missionary societies. Any wide view of the work undertaken in the foreign field must include also what, for want of a better title, may be called independent missions. We refer to such enterprises as Miss Whateley's educational work in Egypt, or the better known missions of Bishop Wm. Taylor in India, South America, and Africa, with an expenditure of \$130,000, and with 72 ordained men, 105 laymen and 70 Christian women at work. These missions of Bishop Taylor's aim also at self-support, and at extensive utilizing of the lay element. They may not prove, as the good Bishop characteristically asserts, "the missionary short

cut for the salvation of the world," but his reasoning cannot be gainsaid, when he says in his initial circular in regard to his new Africa mission, "The enlightened nations are continually pushing their way, with their accumulated resources of mind, muscle and money, to tap and utilize the material resources of the darker regions, and to transmute those indigenous resources into railroads, halls of science, and productive industries of every kind. The Church in like manner should employ her accumulating resources of men and money to tap and to utilize God's indigenous resources in foreign countries, at least for the adequate support of His Gospel messengers. Satan is taking this tide at the flood for the destruction of men. Why should not God's people make the most of this opportunity for the saving of men?" The Bishop asks the people at home to provide a transit and building fund. The missionaries depend on the work of their hands and the contributions of their fields for support. The "independent missions, which are, none of them, so far as we know, self-supporting save Bishop Taylor's, now number in all 28, with 8,536 native communicants and an income of \$22,553." (Wilder's table, *Missionary Review*, Nov.-Dec., 1887, page 717.) Some of these missions are conducted on the "faith" system; some depend solely on a single individual for support. Such use of riches is Christ-like. Dr. Pierson's "every hearer a herald" is scriptural. What is to prevent the 3,000 volunteers each being supported in the field by one of 3,000 business men? If he cannot himself go to the front, to make money to send a substitute is as high an ambition as any young man could well entertain.

College missions are a new and most interesting development. The three great English Universities have their Central African mission, and Princeton, Knox and Queen's, on this side of the water, have already entered the field, to be followed, as we may hope, before the coming in of the new century, by every college of note in both hemispheres. The medical faculty are also enlisting in the cause, and the "Y.M.C.A.'s" are feeling out beyond their club life and their work in the home cities towards a wider sphere among the heathen.

Wherever men have gone on God's business, women have been ready to stand at their side; and chiefly within the last 20

years, vast organizations of Christian women have grown up in the churches and outside, with the specific object of sending and carrying the Gospel to their heathen sisters. There exist now no less than 38 such organizations, with an income for the last year reported of \$1,221,649, and most encouraging figures as to female missionaries, Bible readers, teachers, and scholars.

The Sabbath School already occupies no mean place as a mission agency, and is capable of almost unlimited development in that direction. The Fourteenth St. Presbyterian Church Sabbath School, New York City, with an average of 270 scholars, and these from homes of moderate means, contributed in a recent year \$1,048 for mission work as the result of the application of the principle of systematic weekly giving. It is easy to estimate what the millions of Sabbath School children throughout Christendom could accomplish after similar methods. It is worth while giving heed to these same children, for ill-trained or well-trained, as the case may be, they will have the whole responsibility of missions on their own shoulders not so many years hence.

It is the wisdom of the Churches to encourage all the methods above specified. "It took a whole Christ to redeem men," says Dr. Pierson; "it will take a whole Church to gather them in." It should be a Church, indeed, whole and undivided like its Lord's seamless robe. To this end no pains should be spared to harmonize all the methods employed, and to reduce to the greatest possible extent in the foreign field the unhappy divisions of the Churches at home. It is of high promise that union is in the air among the Churches won from heathenism. In Japan five Churches of the Presbyterian order have joined together in one, and a larger union is now forming of all bodies of the Presbyterian, Reformed and Congregational names. This United Church will have two-thirds of all the Japanese Christians within its fold, and will open the way, it is hoped, for further and wider union. The three Episcopalian societies of Japan have also united their forces. The Methodist bodies are moving in the same direction. Similar movements are under way in India. Let this process of fusion be accompanied by a systematic mapping out of the world as among the great missionary Churches and societies and the beginning of the end will perhaps be seen

to be at hand. It may be that the time for this has not yet fully come ; but it is drawing on.

A matter which deserves more than the sentence or two that can here be devoted to it is the development of self-support and of the missionary spirit among the native churches. With enlarged experience, the stage of the "rice-Christian" in missions is being left behind. It ought never to have existed. The late Wm. Fleming Stevenson, as the result of his round-the-world inspection of missions, became very strongly seized of the idea that native churches should be taught self-support and should early become propagators. This has been kept to the front in Japan, where, too, the converts have been largely from the middle and higher classes ; and, as a consequence, Rev. Prof. Knox, of the University, Tokio, is able to say with confidence, "We anticipate the conclusion of foreign missionary labor by the close of this century. Not that Japan will then be Christian, or that all who dwell in the land will know the story of redemption. But we believe that in thirteen years more Japan will cease to be foreign missionary ground. Henceforth the preaching of the Cross will be the home missionary work of the Japanese Church. The Church will be widely established, well trained, well led, equipped for its work, and, under God, able and willing to carry the enterprise to a triumphant completion."

As vitalizing even the poorest methods, and as essential to the best, there is need of a right spirit. The strength of the Church for missions cannot be more than the measure of her consecration of heart and life to her Lord and Master. A truly consecrated Church will need no stern command such as Cromwell gave in regard to the silver images of the Apostles in a cathedral, "Take them down and let them go about doing good." Its silver and gold will go about on God's errands of their own accord. As the summer sun increases in force, the mountain streams grow in volume and in impetuosity. The melting of the ice means the rush of the waters. God's spirit more abundantly poured out, and men's hearts more deeply moved by His divine power, God's cause shall not lack support. Methods will be of importance always, but of less importance as the Spirit's power is the more manifested. The church shall "eat the wealth of nations," (Isa lxi. 6) and that wealth shall be to the further ex-

tension of her bounds and the further subduing of the world to her Lord, in the measure in which she takes hold of the promise of God to give His Holy Spirit to them that ask Him.

*Bowmanville.*

R. D. FRASER.

### NEWS FROM HONAN.

THE following particulars from recent letters of the China Inland Missionaries are full of interest :—

MR. SLIMMON writes from *Chau-kia-k'eo* : " I arrived here on October 23rd, and found that the damage done by the water is greater than my worst imagination had pictured. . . . The water came on so slowly that the people would not believe there was any danger, and stayed till the water was up to their loins, when they could no longer carry off their effects. So they climbed up trees, and got on to the roofs of their houses, which are built either of mud or of sun-dried bricks, so the walls soon gave way, and the people on the roofs perished. Those in the trees were many of them rescued in boats, but others in lonely situations, or those who could not hold out till help came, fell into the water and were drowned.

" Numbers of bodies have been found, some of them showing that piteous efforts to escape had been made. In one case, a string of men was found tied hand to hand ; in another, a father and child were found tied together.

" The merchants and guilds are doing what they can for the sufferers by distributing bread, etc. ; but the winter will soon be here, with its severe frost."

In another letter he says : " Just fancy a vast plain, about half the size of Scotland, thickly populated, suddenly turned into a raging sea ! This is what has taken place here, and one trembles to think of the great numbers that have been drowned. Misery reigns supreme in this place just now. Out of fifty-six streets in our portion of the town only five are not flooded ; the others are all destroyed, and perhaps as many perished by the falling of houses as by drowning ; yet one hardly knows whether to think those who are drowned or those who escaped the more fortunate, for those who perished are at least saved the misery of dying from cold and starvation. You would weep (as I did) were you to see the terrible desolation and distress that abound, and feel helpless, as I do, to relieve them. ' Bread, bread ! ' is the one cry ; but bread is not the only thing they need. Hundreds have escaped with their bare lives ; their little all has been lost. They are huddled together in straw huts, with scarcely enough to cover them, and the nights are getting bitterly cold. Words cannot describe the scene. I am living in the midst of it, able to do little or nothing for want of money. The distress will continue for many months to come ; cruel winter will soon be on us, and hundreds will perish from cold. . . . Even were the

water to be dried up, the people could not sow, for all the present year's harvest, that was safely gathered in, has been swept away, and they have no seed to sow. Their case is indeed desperate."

MR. J. J. COULTHARD, writing from the same city, says the country is flooded for an immense district, 450 *li* by 150 *li*. If these figures are accurate they are equal to about 135 miles by 45 miles. Mr. Coulthard adds:—"The scene outside and within the walls of parts of this city is one of desolation and destruction. From the city walls, right away to the north, is one vast sheet of water.

"The officials are rendering considerable service toward alleviating the present distress. They have selected fields some distance from the city gates, caused mud walls to be made around them to a height of about five feet, and then erected small tents in the enclosure for the people. These tents are made of millet stalks, plastered on the outside with mud, the base being about five feet, and rising to an angle, the apex of which is about six feet from the ground.

"In these rude structures, with some straw spread upon the cold ground, whole families may be seen. Not having room inside to sit upright, women and children are to be seen in numbers standing outside, while the majority of the men continue the work of erecting tents, for the people are still coming.

"The wind is now becoming bitterly cold, and the sight is sad indeed. The people are also being provided with food by the Chinese officials and soldiers, and it is said that this shall be continued during the winter months; but even if it be, what about the ensuing spring and summer, and the consequent misery that must ensue from a winter spent in such circumstances, in which disease and suffering must follow?

"The brethren who will be directly engaged in the work will need much special prayer for wisdom and guidance; as the taking up of a work in which the officials are already active might involve their withdrawing and leaving the entire work upon us, so that the demands would be beyond us, while, if wisely done, both works may proceed, and our *greatest* effort be made in the early months of the year, when it is very probable the efforts of the officials may somewhat relax.

"We must remember that these people are without the prospect of food for almost a year yet, as far as their labour is concerned. The land is still practically submerged, though the water has greatly abated; and suppose they can return to their homes in two or three month's time, where is the seed for sowing to come from, and where their sustenance in the interval of growth?

"The suffering is beyond language to express or calculate in its far-reaching extent. Let us in deep sympathy remember them in our prayers, and by our practical help seek to alleviate their sorrows, and it may be that out of this dire calamity shall be opened a wide and effectual door for the Gospel.

"We know He doth not willingly afflict the children of men, and though we may not be able to realize the meaning of it all, yet we know that even in His judgments there are purposes of love."

The following letter recounts the joyful fact that the first church has been established in Honan:—

CHAU-KIA-K'EO, *November, 28th.*—God is greatly using the simple and faithful preaching of the evangelist here: His holy life and blameless character help to impress the truth upon his hearers, and now He is permitted to see fruit of his constant and earnest labours. Yesterday was a red-letter day, and always will be I hope, in the annals of Honan Church history. We had two very good services. After the morning service nine men were baptised, and at the conclusion of the evening service they sat down with us at the Lord's table.

At last a church has been organized in Honan and some who not long since were slaves of the devil are now Christ's freed men. They are bright Christians and with the exception of an old man who is over seventy, have a very intelligent hold of the gospel. The old man understands the Gospel of course, and has a simple faith in Jesus, but he is not so intelligent as the others. We are very sorry that the brightest of the ten converts could not join the rest in baptism yesterday. He is a most earnest man, exceedingly intelligent, loves his Bible, daily meditates upon it, and his conduct and faith are most exemplary, but he has not yet given up his business of firework making, and we felt we could not admit him. He himself knows that the business is not consistent with the Christian faith, since the crackers are only let off in connection with idolatrous practices. Before the examination of candidates he knew he must give up the business and told us so, but thought he might keep it on up to the end of the present year, and then he would return to his old home and cultivate the land. I tried to show him that the business should be given up now since, it was wrong to help men to worship idols by supplying them with the materials. He replied: "I have no other means of livelihood, several are dependent upon me. I have learnt no other trade during my life, and if I give up my business before the new year, what am I to do for a living?" After we had prayed together, he felt he could not give up the business yet, but would wait until after the new year for baptism. He does not like the business now he sees it wrong, and had he any other means of subsistence would gladly give it up at once. After the morning service yesterday, when the others were going to be baptised, the poor fellow cried like a child because he could not be baptised with them. It was a touching sight to see a Chinaman, fifty-three years of age, sobbing bitterly. I spoke to him and he said he saw clearly that I could not baptise him now.

## THE FIRST FROM CHINA.

A FEW days ago we started the Goforths out to China. Hundreds of earnest souls in Canada united in praying the God who holds the winds and the waves in His hand to grant them "journeying mercies." Their prayers were heard, and the great Pacific was calm for their passage. The following letter, the first from China, addressed to the Rev. W. Burns, Toronto, was read at the meeting of the Alumni Association, and will be received with grateful interest by every reader of THE MONTHLY.

S.S. YOKOHAMA WAKI, Feb'y 25, '88.

DEAR MR. BURNS: We are now sailing out into the China Sea, from Nagasaki. We hope to reach Shanghai by Monday afternoon. It is now 9.30 Saturday evening. I had hoped to have written to you from Japan, but since our stay was short in this wonderful land, we devoted all our time to the study of the country and people.

You had heard that we were delayed four days on the way out to Vancouver; but delay on the C. P. R. is not so much of a hardship, as the company assumes the responsibility of providing for us. I believe the C. P. R. is the only railway that keeps its passengers free of charge when delayed. We met with universal kindness from all officials on the road; every care was taken to make our trip comfortable and enjoyable. The same is true of our trip across the Pacific, which we made in less than sixteen days, while a San Francisco boat, which arrived at Yokohama a day before ours, took twenty-eight days to make the passage.

The Japanese have taken us by storm. It must be delightful to do mission work among them, they seem so friendly and open to communication. We saw all we could of the cities Yokohama, Kobi, Osaka, and Nagasaki. The run of the vessel permitted this, as they stayed a day in each of the three ports. Calling at Kobi, we took a *guiricksha*, a Japanese cab; it is a little, two-wheeled, covered carriage. A man draws it. It is wonderful how much ground these men will cover. They start off on a smart run, and will continue for an hour without lessening their

pace ; cover about as much ground as a Toronto cab in the time, and charge you *ten cents*.

We pass along through crowded, busy streets. One is a sample of all the rest. The shops appear very strange to us : they are not troubled with windows or doors during selling hours. No variety can be found in the shops either, except some are a little larger than others. Many articles of European and American manufacture are displayed for sale ;—an indication of how rapidly the tide of Western ideas is flooding in upon the Japs. Such a crowd of weary-faced boys and girls meet you at every turn. We thought this would be capital recruiting ground for Miss Burns' class.

The Rev. Mr. Atkinson of the American Board, missionary at Kobi, said they had eight hundred children present last Sabbath in the Kobi Sabbath schools ; but this would only be a handful of the children, for Kobi and neighbouring towns equal Toronto's population.

We took train at Kobi and went to Osaka, a city of at least twice Toronto's population, about twenty miles off. Here we visited the Japanese Mint ; it is run entirely by Japanese, with the exception of two Europeans. In Osaka is a Japanese arsenal. Their soldiers were rigged out in French uniforms. In fact everything that has come into being among the Japs the last few years has assumed a European costume.

As we view Japan in all its loveliness under the most perfect sunshine (the weather has certainly favoured us), and think of this people by the million, ignorant of everything that makes for eternal peace, we pray that Christ may speedily erect "a standard for the people." The missionaries expect a great ingathering in the near future. Should not our Church deem it a privilege to have a share in this triumph? No mission field under the sun could be more inviting. I hope at no distant day to hear of the Presbyterian Church of Canada launching out in a new enterprise in Japan.

It is now Monday morning, February 27th. It is a most lovely day after yesterday's storm. We are within four hours of Shanghai. We are both well. Mrs. Goforth joins with me in sending kindest regards to you all. Remember us to Mr. J. K. Macdonald and other friends.

SHANGHAI, Feb'y 28th.

We arrived yesterday at 3 p.m. Take boat for Chefu tomorrow. Met a Mr. Paton who has travelled widely through Honan as colporteur. He says nothing definite is known, but that the disaster is terrible. The Chinese Government at present furnishes relief. He thinks, however, later on there will be abundant scope for relief work. It would be well if we had a few thousand dollars for this purpose about autumn. He is willing to accompany me into Honan. We met Dr. Williamson, the oldest missionary of Shantung province. He advises very strongly a six months' stay at Chefu studying the language; saying the Chefu dialect is the best in the North, and fully understood in Honan. We felt an inspiration in meeting this grand old man. He congratulates our Church starting a mission in Honan, and believes it will tell more upon China than any other spot you might fix upon.

It is a wonderful joy to be in China. We have not a shadow of a regret. It is the greatest privilege of our lives to be here. We have traced God's hand in our journeyings so far. He has furnished us exceeding abundantly. We are sure that much believing prayer from many friends ascends to the throne on our behalf. We are both very thankful that we are so well, and hopeful as we look out upon the future.

We again join in sending you all our fondest wishes,—the *first* we send from China.

Yours sincerely

*Shanghai.*

J. GOFORTH.

## Closing of College.

### THE AFTERNOON.

FORTY-THREE years ago the first class was graduated from Knox College. Things have changed since then. But two of the class of '45 are left to the Church on earth; one, Rev. R. Wallace, Toronto, was present on Closing Day, April 5th. The graduates of more recent years were present in large numbers from Ottawa, Wallaceburg, the Bruce Peninsula, and intermediate points. Convocation Hall was crowded in the afternoon when the strictly academic part of the closing exercises took place.

Principal Caven presided. On the platform were the Professors; President Wilson, of University College; Principal Castle, of MacMaster Hall; Principal Sheraton, of Wycliffe College; Hon. G. W. Ross, Minister of Education; and the members of the Senate.

After devotional exercises Principal Caven expressed the gratitude felt by the Faculty and Senate at the uniformly good health enjoyed by the Professors and students during the session. The year had been a pleasant and prosperous one. The attendance on the theological classes had been larger than in any previous year. The graduating class is not so large as last year, illness and other causes having compelled several gentlemen to remain out for a session.

### THE EXAMINERS' REPORT.

Before reading the report of the Examiners' announcing the awarding of scholarships and prizes, Principal Caven explained that this year all the scholarships, with the exception of those which are specially designated by their founders or donors, are awarded for General Proficiency in the work of the several years.

### FIRST YEAR THEOLOGY.

I.—Central Church, Hamilton, Scholarship, \$60—H. E. A. Reid, B.A.

- II.—J. B. Armstrong Scholarship, \$50—P. J. McLaren, B.A.  
 III.—Goldie Scholarship, \$40—W. J. Clark.  
 IV.—Gillies Scholarship, (I) \$30—J. P. McQuarrie.  
 V.—Gillies Scholarship, (II) \$30, } J. B. McLaren, B.A.; John  
 VI.—Dunbar Scholarship, \$30, } Crawford, B.A.; and James  
 Drummond, B.A., æq.

## SECOND YEAR.

- I.—J. A. Cameron Scholarship, \$60—W. A. J. Martin.  
 II.—Knox Church, Toronto, Scholarship, (I) \$60—M. N. Bethune  
 III.—Knox Church, Toronto, Scholarship, (II) \$60—George  
 Needham, B.A.  
 IV.—Loghrin Scholarship, \$50—T. R. Shearer, B.A.  
 V.—Torrance Scholarship, \$50—E. B. McGhee, B.A.  
 VI.—Heron Scholarship, \$30—J. Robertson, E. A. Mitchell, B.A.

## THIRD YEAR.

- I.—Bonar-Burns Scholarship, \$80—Donald McKenzie, B.A.  
 II.—Fisher Scholarship, (I) \$60—D. McGillivray, M.A.  
 III.—Fisher Scholarship, (II) \$60—C. A. Webster, B.A.  
 IV.—Zion Church, Brantford, Scholarship, \$50, } J. J. Elliott, B.A.,  
 V.—Boyd Scholarship, \$30, } J. G. Shearer.  
 VI.—Cheyne Scholarship, \$30—A. J. McLeod.

## SPECIAL SCHOLARSHIPS AND PRIZES—FIRST YEAR.

- Bayne Scholarship, \$50, for Proficiency in Hebrew on entering  
 Theology—H. E. A. Reid, B.A.

## FIRST AND SECOND YEARS.

- Prince of Wales Prize, \$60, for essay on "The Theistic Argument"—J. McD. Duncan, B.A.

## SECOND AND THIRD YEARS.

- Smith Scholarship, \$50, Essay on "The Love of God in Relation  
 to Obedience"—H. R. Fraser, B.A.  
 Brydon Prize, \$30, special examination on the Doctrine of  
 Efficacious Grace—A. J. McLeod, B.A., and C. A. Webster,  
 B.A.  
 Willard Tract Depository Prizes, \$30 and \$20, for Proficiency in  
 Knowledge of the English Bible—D. McKenzie, B.A., first,  
 J. Mc. P. Scott, B.A., second.

## FIRST, SECOND, AND THIRD YEARS.

Clark Prize, I.—(Lange's Commentary), New Testament Greek—J. G. Shearer.

Clark Prize, II.—(Lange's Commentary), Old Testament Hebrew—D. McKenzie, B.A.

Gaelic Scholarship, \$40—John Crawford, B.A.

Principal Caven explained that at the standing of J. McD. Duncan, second year, entitled him to a scholarship, but, as the holder of the Prince of Wales' Prize, he was not eligible.

## GRADUATION DIPLOMAS.

The members of the graduating class were then presented with diplomas by the Principal. The list is as follows :—H. R. Fraser, B.A., A. R. Barron, B.A., C. A. Webster, B.A., J. G. Shearer, Geo. Dempster, Donald McGillivray, M.A., Donald McKenzie, B.A., David Perrie, J. C. Tolmie, B.A., A. J. McLeod, B.A., J. J. Elliott, B.A., W. M. Kay and Rev J. A. Bloodsworth.

The last named gentleman was received from the Methodist Church by the General Assembly, and this year completed the prescribed course in Theology.

## BACHELOR OF DIVINITY.

The examinations for the degree of B.D. are confessedly difficult, and successful candidates merit congratulations. This year Rev. W. A. Duncan, M. A., '85, Churchill, passed the final examination, and was presented to Principal Caven by Rev. Peter Wright, M.A., B.D., and received at his hands the honorable distinction of this degree.

It was also announced that D. McKenzie, B.A., and D. McGillivray, M.A., of the graduating class, and Rev. W. H. Ness, of Gibson, Penn., a former student of Knox College, had passed very creditably the first examination for B.D.

## DOCTOR OF DIVINITY.

Three more names have been added to the not very long list of D.D.'s in the calendar. The name of the first is that of Rev. C. A. Forman, M.A., of Lahore, India, a missionary of the American Presbyterian Church, a most successful worker, and a distinguished scholar. Rev. Dr. MacLaren in presenting his name spoke in very high terms of his worth, and mentioned the

fact that it was his son, Mr. J. N. Forman, who, with Mr. R. P. Wilder, visited so many colleges in the United States and Canada last year and awakened such a deep interest in foreign mission work.

Rev. Dr. Cochrane presented the name of Rev. John Stewart, M.A., minister of Dennistoun Free church, Glasgow, as that of one in every way deserving the honor which the Senate had decided to confer. Mr. Stewart has already served the Church with honor and success in England and Scotland. He is a student and a scholar, and is not unknown in the field of authorship. He has always shown deep interest in the Canadian Church, and, as delegate from the Free Church, he created a very favourable impression at the General Assembly in Winnipeg last year. Since his return to Glasgow, he has done much to stir up the Church in Scotland to assist missionary enterprises in Manitoba and the North-West.

Rev. Dr. Reid expressed the pleasure it gave him to present to Principal Caven, to receive through him the Senate's distinction, not merely a name, but a living man. Rev. H. M. Parsons, pastor of Knox church, Toronto, is well known to all the Canadian Church and merits the high honor of Doctor of Divinity. Dr. Reid referred to his work previous to his coming to Canada, his success in Knox church, and his reputation in the city and country as an earnest Bible student and teacher.

After laureation at the hands of Principal Caven, Dr. Parsons thanked the Senate for the honor conferred and the respect manifested. In addressing the audience he expressed his great admiration for the professors and students of Knox College, and testified to the thoroughness of the training received in this institution. Speaking of the examination in the English Bible he said that he and his co-examiner were simply astonished at the intimate acquaintance and intelligent grasp of the whole Bible displayed by every student. He was proud to be associated with the men whom Knox College "delighteth to honor," because, like the man whose name she bears, she stands for the defence of the truth in an age of milk-and-water concession and loose theological beliefs.

Hon. G. W. Ross rejoiced to see so many honor graduates of Toronto University among those who had just received their

diplomas. For many years Knox College has been exerting a powerful influence, intellectual and moral, on the Provincial University. As an occupant of the pews he urged the young preachers to aim at a high standard of efficiency in the pulpit.

Dr. Daniel Wilson, President of University College, was received by the large number of his old students present with applause which lasted longer than is usual in Convocation Hall. His address was full of kindly sentiments towards Knox College and of sound practical advice to the students. He, too, defended the highly educated ministry. Ministers of religion must be devoted students if they are to hold their own in this day. Progress has unsettled much that was once thought immovable; we need further progress. The light of science has cast the shadows of doubt across our path; what we need is more light.

Principal Caven, before the meeting closed, presented a strong plea in behalf of the College Library. He was glad to know that a movement is being made in the direction of enlargement and improvement. The Alumni at their meeting had discussed the matter seriously. An appeal for assistance must be made. One gentleman has already offered to be one of ten to give \$500 each towards the Library Fund. No money could be better expended than in this manner. During the summer months, it is hoped, friends will come forward and assist in making the Library worthy of the College and the Church. We have at present no need greater than this one.

The Agent of the College, Rev. Mr. Burns, has been indefatigable in his efforts to raise the Endowment. The amount subscribed at the present date is \$207,583; of which \$165,235 has already been paid.

After further announcements the doxology was sung and Rev. Dr. Castle pronounced the benediction.

J. A. M.

## THE EVENING.

COOKE'S CHURCH was well filled when, shortly after eight o'clock, Principal Caven, Professors Gregg and MacLaren, and Rev. Dr. Kellogg took seats on the platform. The city ministers, a large number of graduates from different parts of Ontario, students, and a select representation from the Toronto congregations, made a more intelligent audience than usually faces even a city preacher.

After devotional exercises, in which Rev. W. Patterson, pastor of Cooke's, a loyal man of '86, and Rev. R. Y. Thomson, '81, took part, the Principal, who presided, spoke very briefly of the length of the collegiate training required of those who would enter the ministry of the Presbyterian Church.

Rev. Dr. Gregg, in addressing the graduating class, emphasized the importance of the work to which they were looking forward, the work of the Christian ministry; a divine and not a mere human institution, having for its object the glory of God through the conversion of sinners and the edification of believers. Further, while everyone looking forward to the ministry must be able in all sincerity to say with Peter, "Lord, thou knowest all things; Thou knowest that I love Thee;" it is also well for him to be thoroughly acquainted with the great doctrines of the Word of God, for no one is qualified to teach others the Gospel unless he knows it himself. Nor is this education completed on leaving college, for the Word of God is exhaustless. Not only must the minister be a diligent student, but with this definite knowledge of divine truth, there must be steadfastness in the faith. As to the field of labor, Dr. Gregg reminded those before him that the field is the world. They must, then, be willing to go to the ends of the earth or to remain at home, as they were led by the Spirit, and they were never to forget that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase," and that, however great the difficulties, God's work must ultimately prosper. In concluding, Dr. Gregg urged the class to go forward sustained and cheered by the promises of

God, doing all their work faithfully and well, so that at the last, having turned many to righteousness, they should shine as the stars for ever and ever.

H. R. Fraser, having been chosen by his classmates to represent the graduating class on this occasion, announced as his subject the contributions of the academic course to efficiency in the work of the ministry. Speaking in the first place of the Arts' department, he pointed out the importance of Hebrew and Greek to expounders of the Word of God; of Mental and Moral Science, that we may know ourselves, and thus be able to influence others, and that we may recognize the revelation of God in ourselves; of English, that our diction may be good and our minds broad; of the Natural Sciences, as a fund of illustrations and that we may meet the objections urged so strongly against Christianity. The two main purposes of a liberal education, the gaining a knowledge of facts, and the mental discipline acquired by habits of close study, were dwelt upon. Continuing, he spoke of the Theological department and of the various studies pursued in connection with it, none of which could be dropped out without destroying what was otherwise a perfect chain of evidence. He traced the progress of the student in Theology from the solution of the problem of the existence of God, up to the department of Pastoral Theology, indicating clearly the various steps lying between these two points. Addressing more particularly his former fellow-students. Mr. Fraser, in the name of his classmates, urged faithfulness in college work as an indispensable requisite to success, and called for loyalty to the College in every respect, instancing THE MONTHLY and the Honan Mission. To the professors, he said farewell, as to those who were more than instructors, who were friends, and who were distinguished not only for their scholarship, but also for their great love of truth, and for their characters, which manifest the reality of their teachings. The friends in Toronto he thanked for their kindness as congregations and individuals, and to all, professors, students, and friends, the class of '88 bade a regretful farewell.

Dr. Kellogg made a most effective plea for high education for the Christian ministry, a plea which, he said, seems necessary in the United States and probably also in Canada at the present time. This address will appear in the May issue of THE

MONTHLY, and should be carefully read by every minister and student in the Church.

Dr. MacLaren offered up prayer with special reference to the members of the graduating class, that they might ever be kept and blessed in their work. The doxology was sung, the benediction pronounced, and the public meetings of the day were brought to a close.

H. E. A. R.

### THE ALUMNI ASSOCIATION.

A SPECIAL meeting of the Knox College Alumni Association was held in the College buildings on Wednesday evening, April 4th. The Vice-President, Rev. R. P. Mackay, of Parkdale, occupied the chair. The attendance was very large and representative in its character, a gratifying evidence of the interest felt in their *alma mater* by the graduates of the College.

The first matter claiming consideration was the position and prospects of THE MONTHLY. The report of the Business Manager showed that, while the financial standing of the JOURNAL was not everything that could be desired, there was yet good ground for encouragement. After a thorough discussion upon the best methods of bettering the position of the JOURNAL, it was unanimously decided that its publication be continued throughout the year, and that still more vigorous efforts be made by the students and alumni to increase its circulation.

A long letter was then read from Rev. J. Goforth, written from Shanghai, and giving a most interesting account of his first impression of the manners and customs of the Chinese. A. J. McLeod and Rev. W. Burns, presented financial reports of the College Mission, showing that the fund was in a most satisfactory condition. Upwards of \$1,400 had been paid in by students and graduates. In addition to this contributions towards outfit had been received from other sources, sufficient to increase the amount to more than \$1,800.

Rev. G. E. Freeman, Toronto, was appointed Treasurer of the Goforth fund. Acknowledgment of contributions will be made in MONTHLY and *Presbyterian Record*.

Rev. J. M. Cameron at this point led the meeting in a fervent prayer for the Divine blessing to rest upon the labors of our missionary in China.

An interesting discussion arose on the necessities of the library and how to meet them. It was suggested by Rev. Dr. Armstrong, of Ottawa, that a list of books needed in the library be drawn up and kept before the public. It was finally decided that the suggestion should be acted upon, and the arrangements of such a list was provided for by the appointment of a committee consisting of J. A. Macdonald, Librarian; Convenor, Rev. Principal Caven, and Rev. Messrs. R. P. McKay, G. E. Freeman, Dr. Armstrong, and J. McD. Duncan.

In regard to the organization of Presbyterial Associations, reports showed that little definite action had been taken. It was moved by Rev. Dr. Beattie, seconded by Rev. Mungo Fraser that the *alumnus* in each presbytery most likely to take the matter up, be appointed president *pro tem.*, with instructions to organize associations. This motion was carried.

As a result of the ballot for representatives on the College Senate, Rev. S. H. Eastman, of Oshawa, reported the election of Rev. H. McQuarrie, Wingham; Rev. Dr. Thompson, Sarnia; and Rev. J. Somerville, Owen Sound.

The last subject on the programme was "Loyalty to Alma Mater." The announcement had the effect of calling to their feet several graduates who had not yet spoken, and stirring speeches were delivered by Messrs. J. A. Macdonald, J. Mackay, J. Neil, Dr. Armstrong, F. H. Ratcliffe, and others. The keynote of the discussion was, first, loyalty to the Church, second, loyalty to the College. No one who truly desired the welfare of his alma mater would allow it to usurp the place in his affections which should be reserved for the Church at large. This matter will be sent down for discussion to the Presbyterial Associations.

It was quite late in the evening when the business was finished and the meeting adjourned. This was one of the best meetings of the Association ever held, and will tell on the future of the College. The next regular meeting will be held in October.

J. J. E.

## Correspondence.

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### MR. GOFORTH AND C. P. R. MISSIONS

*To the Editor of the Knox College Monthly:*

In Mr. Goforth's letter, from Vancouver, in your March number, appear these words, "Very little mission work is done along the road (the C. P. Ry.) between Calgary and Vancouver, among the hundreds of men who find employment as snow-shovellers, trackmen, etc. Our Church does none. Should we overlook this important and very difficult work?" The work is not overlooked. Four missionaries labored between Calgary and Revelstoke during last summer, three until the close of the year, and two all winter. Arrangements have been made to send two missionaries this spring to aid those there now. West of Revelstoke two missionaries were employed all summer and one during the winter. Further, from the inception of railway building east and west of Winnipeg our Church labored incessantly among railroad men. It is a pity Mr. Goforth did not inquire before he wrote. One cannot learn everything about mission work looking out at the car window.

*Winnipeg.*

JAMES ROBERTSON.

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*To the Editor of Knox College Monthly:*

Would you allow me, through THE MONTHLY, to call attention to the system adopted by the Home Mission Committee in appointing student missionaries to H. M. fields for the summer. Several years ago, if I mistake not, the rule was adopted that no literary or university student should be chosen until all theological students had been appointed. This year, for some reason, this rule was set aside and men in the first year were chosen in preference to men in the graduating class, because they were known to the presbytery representatives. The result is that several advanced students are left without appointments while many juniors have work for six months. This is felt by many to be unjust. It is an open question whether or not inexperienced men in the junior classes should be appointed to any field for six months. But certainly they should not be given preference over senior students who

have done good service already for the Church. I did not seek favors at the hands of the Committee, but, like many others, would like to see justice done to all deserving men. And I know of cases in which this was not done.

Yours etc.,

J. A. M.

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### Editorial.

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#### THE NEW SCRIPTURE READINGS.

A NEW edition of the somewhat famous "Scripture Readings for High and Public Schools" has been issued by the Education Department of Ontario, in response, as the Department declares, to a "public demand" for a second edition. Apart altogether from the miserable party squabble which arose over the original book of Readings, we are sincerely at one with the Department in the opinion that "It was desirable before issuing such (second) edition, to subject the Selections to careful revision." It is an as yet unsolved puzzle how the Minister of Education, who is certainly not lacking in either the will or the ability to produce a suitable book of Scripture readings, or his most excellent Committee of representatives from the Churches, allowed the first volume to pass through their hands in such an extremely imperfect condition. It is to the credit of the Minister and his Committee that they have now put forth a volume with which, if such a volume is needed at all, it would be hard for the most unfriendly critic to find fault. Most important passages have been added, especially from the Epistles. There is no mutilation. The verses are now numbered as in the Bible, and the book, chapter and verse given. A table of contents, being a complete list of all the passages, is prefixed. These new features render the Readings recognizable as from Scripture, and make it possible for the teacher, while using the Selections, to have his scholars read from their Bibles with him. We can scarcely see, indeed, what use there ever was of anything more than the Table of Contents. The book, costing probably seventy-five cents, will never come to be used by the scholars, so long as the whole Bible can be procured, as now, for fifteen cents. Why may not the teacher read from a whole Bible as well as his pupils? Were the Table of Contents printed on the back of the school register it would answer all the purposes, without extra expense either to the Department or the scholars.

The changes made in the regulations last April, in part a re-arrangement of former regulations and in part new, provide larger room for the Bible and for its use. Trustees are no longer required to place a copy of the authorized Readings in each department of the schools, but the daily portions of Scripture "may be taken from the Book of Selections adopted by the Department for that purpose, or from the Bible, as the trustees, by resolution, may direct." While schools still "shall be opened with the Lord's Prayer and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department," in addition, "trustees may also order the reading of the Bible or the authorized Scripture Selections by both pupils and teachers at the opening and closing of the school." It is also "recommended that verses from the daily Scripture lesson be written on the blackboard and committed to memory by the pupils, and that on every suitable occasion, the authority of the Bible be invoked for the regulation of their conduct, and its precepts cited as the safest guide for life and duty."

The way is now clear for a very substantial amount of instruction in Scripture. It will be at the door of the Christian people of Ontario if the full allowance of Scripture reading is not ordered by trustees, or if the teachers are not of the stamp to make the Readings a source of profit to the pupils. Religious instruction by the ministers of the various Churches has all along been permitted and indeed encouraged by the Department. The systematic use of the Scriptures in the schools from day to day affords an excellent basis for a weekly lesson by the ministers. It has been found practicable in several places to unite the ministers of the various denominations in a common plan, whereby each in succession teaches all the pupils in the school. Effective work is being done through such co-operation. We see no reason why the method should not be very widely employed. We are looking for the day when not only systematic reading of the Bible "without comment or explanation," as now, will prevail in the schools, but systematic instruction as well, and by the regular teachers. It will help forward to this, not hinder, if by individual action or by co-operation, the ministers take advantage of the provisions of the law, and give the people practical demonstration of the advantages of Bible teaching in the schools.

## Here and Away.

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H. R. FRASER goes to British Columbia, A. J. McLeod to Banff, and J. J. Elliott to Spanish River Mills, Algoma, under the Home Mission Committee.

JUST as this number goes to press the announcement is made of a bequest to Knox College of a block of city property from the estate of the late Mr. Samuel Bowman, Toronto. The value of the property is not known definitely as yet, but is at least \$10,000, and may be twice that sum.

REV. R. Y. THOMSON will leave for Vancouver, B.C., in a few weeks, where he intends remaining until College reopens in October. The students all hope that his lectures may extend throughout the entire session next year. No lectures are more popular and few could be more helpful than those on Old Testament Introduction.

PRESS of matter this month necessitates the holding over of interesting articles already in type. May number will contain several important articles, among others one by Rev. Dr. Kellogg on ministerial education, which should be studied by every student, present and prospective, and every minister responsible for the examination and recommendation of students.

THE Annual Supper was "a brilliant success" again this year. Everything was of the best. The students were present nearly to a man; and the favored graduates were representative. A full report is crowded out, but if old students will read the reports of other years, changing the names of speakers, and adding a little to the good-fellowship, they will have a faithful account of this year's Supper.

THE closing of Presbyterian College, Montreal, for session 1887-88, took place on the 4th inst. The graduating class numbers twelve, probably the largest yet. The degree of Doctor of Divinity was conferred, by examination, on Rev. G. E. Ackerman, B.D., Buffalo, N.Y., and *causa honoris* on Rev. James Robertson, Superintendent of North-West Missions; Rev. R. H. Warden, Montreal, and Rev. James Watson, M.A., Huntingdon, P.Q.

THE Bloor St. congregation, after worshipping for nearly a year in Convocation Hall, have taken possession of their new church. The farewell meeting was held in the College last week. A. J. McLeod, who has had charge of the Bible Class, was presented by the members of the class with a set of Alford's Greek Testament. The new congregation starts out with every prospect of success. Knox College has been graduating a large class of ministers every year for forty-three years; this is the first time she has graduated a full-fledged congregation.

THE attention of students is called to the announcements for 1888-89. (1) *The Smith Scholarship* will be awarded for the best essay on "The Love of God as manifested in the Teachings and Miracles of Jesus;" the essay to be handed in by 31st Oct.; competition open to 2nd and 3rd years. (2) *The Brydon Prize* for best examination at the close of the session on the Doctrine of Particular Redemption. (3) *The Janet Fenwick Prize* for best essay on Missions; essay to be handed in before 31st October. There should be strong competition. The preparation of a good essay on one of these subjects, during the summer months, would be exceedingly helpful to a student.

THE graduating class have given good evidence of their interest in missions. Eight of the twelve, at least, will enter the work either in the Home Mission field or abroad. One prominent member of the H. M. Committee wondered if it was because these gentlemen could not get calls that they offered themselves for the mission field. No, thanks, you never got a better class of men from any college, well furnished and likely to succeed. Prominent vacancies have applied for them already; but they prefer serving the Church and Master in places to which only young men can go. During the coming summer they will form a line from the valley of the Ottawa to the mouth of the Fraser.

JOSEPH COOK, the world-famed Boston lecturer, philosopher, scientist, apologist, etc., favored Toronto recently. His audience was unusually large, as lecture audiences go, and above the average in intelligence. Mr. Cook's prelude,—that was a little lecture before the big lecture,—on Municipal Government was eloquent, after Cook's style of eloquence, but betrayed ignorance, on the part of the lecturer, of Canadian municipal politics. The subject of the lecture proper was "Wendell Phillips, John B. Gough, Henry Ward Beecher." There were in fact three little lectures, one on each of the famous trio, joined together by no unifying principle, punctuated after each by a significant shake of the orator's head which indicated that one scene was passed and another was to follow. These brilliant panegyrics were evidently intended to be pronounced "over the ashes of the illustrious dead" and, no doubt, on such occasion "crystal tears" rained in due measure. But some people, old-fogyish perhaps, could not see why a Toronto audience, at this date, should be transported from "open grave" to "open grave" to witness Mr. Joseph Cook enjoying his "luxury of woe" and hear him repeat the eulogies out of which the printing press has already squeezed the life-blood. Warmed-over sorrow may do for cultured Boston but not for common-sense Toronto. Of course there were brilliant passages in these lecturettes. The analysis of Beecher's theological position was regarded as very able, although any clever man acquainted with the facts might have done it as well. But surely Mr. Cook might have spared the worn out remark that if Beecher had died earlier he would have lived longer. Here and Away would not presume to criticise the lecture. That were unpardonable. A large number of intelligent people, however, think it was a failure. We have heard Cook many times and always enjoyed his flight across "the vast azure," even when we saw the rhetorician's balloon. This last lecture, however, was fitted to press home the question, often asked in an undertone, Is Joseph Cook a philosopher? Or is he a sophist?