

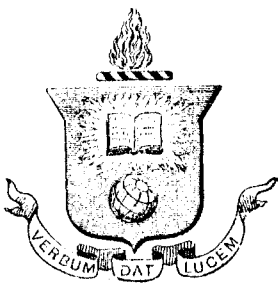
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THE STUDENT IN RELATION TO PHYSICAL
CULTURE.*

[I]T may perhaps by some be conceived that the words which I address to you to-night will be so foreign, not only to the subjects with which you are accustomed to deal, but also to the objects for which a literary society exists, that it must seem that I am having the courtesy of your listening extended to me rather in virtue of my special profession, viz. : that of an apostle of preventive medicine, than by reason of my speaking upon anything of a literary or academic character. When, however, I remember that by a careful study of history, one can find precedents for anything he may wish to illustrate or prove, I take courage ; for, if it be true that University studies and literary culture, since the revival of learning in the Universities of Europe, have borne the impress of that scholasticism, originating in and nurtured by cowed monks and their students in mediæval monasteries, which have even now as the sum of their curricula in some seats of learning, the humanities, philosophy and *belles lettres*, it is equally true that at a period in the world's history ere *eremos* had a derivative, meaning hermit, and when the people of all lands, engaged in their shepherd pursuits or their heroic exploits, worshipped Pan and his dryads or the mighty god of war, learning had already sprung into life, like

*Read before the Literary and Theological Society of Knox College.

Athene, full armed from the brow of Jove. Learning then had a meaning much more grand, comprehensive, and true, in keeping with the life of that people, whose groves, vales, and fountains, were instinct with life and beauty, and which were loved for the gifts they bore to the sons of men and revered as being the abodes of their tutelary deities, than it had in the days of St. Francis who taught that contempt for the physical was the measure of the odour of sanctity, and when flagellations, penances and vigils were "the stones which paved the way to heaven."

Enchanting is the story of the judgment of Zeus in the dispute between Poseidon and Athene over the christening of the city built by the mythical Erechtheus. Zeus speaking from his mighty throne said, "Listen to the will of Zeus. The City of Erechtheus shall bear the name of the god who shall bring forth out of the earth the best gift for the sons of men." And so the beautiful legend tells us that after Poseidon had smitten the rock whence issued the horse, his gift to the sons of men, Athene stooped slowly down and planted a little seed in the ground. She spake no word, but still gazed calmly on the Assembled Council. Presently they saw springing up a little germ, which grew up and threw out its buds and boughs and clustering branches of fruit.

Then before the Assembled Council of the gods she said. "My gift is better O Zeus! for the horse shall bring forth war and strife and anguish; but my olive tree is the sign of peace and plenty, of health and strength, and the pledge of happiness and freedom." So with one mighty voice the gods rent the air and said, "The gift of Athene is better. Let the City be called Athens."

And Athene pointing with her spear to the City of Erechtheus said, "Here shall be my home. Here shall my children grow up in happiness and freedom; and hither shall the sons of men come to learn law and order; and when the torch of freedom has gone out at Athens, its light shall be handed on to other lands, and men shall learn that my gift is still the best, and they shall say that reverence for law and the freedom of thought and deed has come to them from the City of Athene."

If then gentlemen, I can find in Athens, "The eye of Greece, mother of arts and eloquence" authority for any claims I may make for enlarging the scope of college education and culture along lines which, perhaps most of all in the theological colleges, have not

largely existed since the Middle Ages, I may at any-rate plead as my excuse that I am but walking in old paths, bordered with the amaranthine flowers of a culture which has been the envy of all ages that have succeeded it.

Assuming that all will agree with me that the Periclean Age of Greece is the most remarkable as regards the production of perfect types of men, physically and intellectually, that the world has ever seen, it becomes of some importance to us in discussing our subject to enquire into the habits of life of her people.

The heroic idea may be said to have been that which the conditions of the time necessarily caused to be the most dominant amongst the ancient Greeks. That culture, on its intellectual side should have so greatly developed in such an age is all the more remarkable when we remember that it grew up at a time when the nation was engaged in enterprises on all sides, appealing to those warlike tastes and martial ideas, which self-protection and earlier success in tribal wars had already cultivated. Manifestly therefore, since that culture was of the highest order, its development must have been amidst scenes appealing constantly to the idea of the heroic in action.

The orator or master might daily be seen in the Agora, in the Groves of Academe or the Areopagus followed by disciples, many or few; but in this outdoor life, with the climate of "Sea-girt Salamis," and groves, fountains, gardens, such as alone were possible in sub-tropical regions bathed by their seas where Aprodite rose at the dawn from their deeps, in cities adorned with sculptured marbles of gods and heroes, it is manifest that any scholar would have been subject to that peculiarly Athenian ridicule which greeted St. Paul in the Areopagus, had he not recognised the value of those athletic exercises and games, which it was the compulsory duty of every Athenian youth to cultivate, both for his personal protection and fame, the credit of his class, and the glory and defence of the father-land.

While then it is manifest that these games were taught and cultivated largely from the martial standpoint, it is abundantly plain that they, from the very nature of the conditions, as they have been stated, must have formed an important part of the life of, at any rate, every student. It may be said that while such were not practised from the standpoint alone of physical health,

and while it is quite true that they had not at that time the knowledge of physiology which marks the present day ; yet we have only to read the works of Hippocrates the Father of Medicine, to learn that the medicine of his day more than of any other period between then and now, was based upon the principles of hygiene as advocated to-day by the apostles of preventive medicine. Indeed the most famous of all his works, as set forth by Galen in "De *Æribus aquis et locis*," is really a very comprehensive and practical text-book on climatology. How different from the medical teachings of mediæval times ! Then we had in the very heart of the fifteenth century *Renaissance*, Bombastes Paracelsus, startling all Europe with a mysticism and spiritualism in medicine which casts into the shade the most successful of all his modern imitators. Such doctrines could have blossomed and flourished only in an age when the cloister and its surroundings was the ideal abode of learning, and when the practices of religious devotees had separated the holy life so completely from that of the soldier and the burgo-master, that starvation was a religious duty with him who would be most saintly ; and even that father of our Protestant creed, of which much good has been said, reduced himself to eating but one meal a day. Who would dare to say, had Calvin been a healthier, wholesomer man physically, but that something of the severity of teaching, which many think characterized his Institutes, would have been softened and mellowed by that, by a greater sympathy for human needs and weaknesses, into more of the likeness of those divine yet infinitely human teachings, of Him who especially from the physical standpoint, "Went about continually doing good."

Before me there rises a type of the student of whom I saw too many in my own college days, and the race of which I have some reason to suppose has not wholly disappeared. Let us outline his characteristics. Descended from good Old Country stock who settled years ago in, perchance, the County of Oxford or of Huron, he was brought up on the farm, and educated in some good public school, under the guidance of those religious teachings found only in the Presbyterian home and, encouraged by some good minister, whom sympathy for human needs has carried beyond the bounds of his study, he leaves the parental roof with a mother's blessing to teach some public school while preparing himself for the University and his ultimate profession, the ministry. Blessed with native vigor of

constitution, he undertakes the task of mentor to a younger race, while at the same time his duty, as his ambition, urges him to steady application after school hours to his studies. But more than this. Hedged in by something of that awful dignity which is supposed to belong to the master, he is averse to descending to the plane of common things, and where a few months before he may have been a leader at shinty or football, he now is limited to a dignified walk to and from school. Between the expenditure of nervous energy at his new duties, together with close study and the absence of a normal exercise of his body, he may be given from six months to a year when he will begin to show evidences of a paleness, a greyish-yellow complexion, an emaciation indicating imperfect nutrition, a nervousness of manner, and an irritability of disposition, all of which in whole or in part may be taken as a good evidence of fair progress having been made toward the state of a chronic dyspeptic. He started with the vigorous appetite of a growing youth. But the elimination of effete materials from the tissues has become so imperfect because of their insufficient oxidation and consumption through the development of body heat by exercise that he now appears at the end of the year bookish enough, sicklied o'er with what is sweetly described as "the pale cast of thought," but irritable and emaciated, not only indifferent, but averse to exercise, and makes one year's step onward in the career of the man who is in future years to imitate Christ by ministering to the bodies and souls of men.

So far, gentlemen, I think you will agree with me that the picture is not overdrawn. If this has been true regarding his first year as a teacher it will be more true of his second and subsequent years unless by some fortunate accident he is rescued by some good angel who induces him to become one in the village foot-ball or base-ball team, or obtains his reluctant assent to go hunting or fishing.

But our future teacher of men has reached the University. There he meets men from large schools and preparatory colleges, and may perhaps become for two months enthusiastic over foot-ball as a game; but my experience has been that the bookish men, the fags as we called them, those who from tastes and ambition studied most closely, were just the ones who lent themselves least to the follies of the foot-ball field, or the military company; while as men

advanced to the last year of their course the growing dignity which kept some from foot-ball left them in many cases stranded in the matter of physical education and training, on account of not having been taught the practice or the principles underlying physical exercises. Whether this state of affairs is improved upon as men proceed to their later studies, as in divinity classes, for instance, may best be decided by the experience of the students whom I am addressing; and how many maintain their interest or participate in any definite form of gymnastics after graduation, may perhaps be answered by some in the audience who have reached that advanced stage.

I do not think I shall be wrong in saying that probably not one in ten of such takes any exercise other than walking; and I am quite confident that the other nine would be very much improved by such exercises, in their general health and well-being, and in their ability to perform the daily tasks which their profession requires of them. I imagine that there is no one present who would care to dispute the statement just made; but I think it only courtesy to such to explain my reasons for believing that this is true.

Similes are somewhat perilous figures of speech for use in argument and were I to use the common comparison of man's body being like a machine, which if kept oiled will run well till the axle wears out, or like a watch, which being wound up runs steadily down, I would very inadequately illustrate the characteristics of man, physically considered. The essential error in such a comparison is due to the fact that man is a living organism, and that as such he has never reached a condition of permanency in the relations between the molecular elements which make up his frame, in any degree similar to the molecules which go to make the parts of a machine, for instance of iron. While it is true that the molecular tissue changes in later years are much less than in the growing boy, yet molecular change is the only condition which makes life possible. I shall risk an illustration by reference to the life of a living plant as being comparable to that of man. The plant growing from the vital germ in the seed appears above the soil, and at once begins its visible growth by molecular changes. By its roots it receives portions of food prepared for it in the soil, and these passing to the leaves, are there elaborated into tissue cell-elements under the influence of the sunlight and air. Thus the plant grows so long as

the conditions are favorable; but these may be altered. For instance, if the ground about the roots should become saturated with water the oxygen of the air is forced out of the interstices of the soil, and instead of properly elaborated food products, unwholesome compounds are now known to be taken up at times by the roots in the too abundant water absorbed. Such unwholesome foods are slowly and imperfectly assimilated, while the excessive water taken up passes to the leaves, and if there is in addition, an outer damp air, the engorged tissues holding imperfectly elaborated products, do not produce healthy cell-elements; growth is impeded and stunted and the plant has become liable to the many forms of parasitic fungoid diseases, simply because the inhalation and exhalation of water by the stomata of the leaves are impeded, and because there has not been enough of oxygen in the tissues of the plant to aid in the building up of starch cells and other compounds peculiar to it.

Elimination of products being defective, oxidization has been defective, and the tissues being engorged, the reception of new plant food from the soil and air has become relatively impossible.

In the main the illustration will apply to the physical system of man. So long as he breathes, oxygen is taken into the lungs, and oxidization of tissues takes place. This means the destruction of already existing tissue elements, which in health are excreted from the healthy body, as a total of products amounting to several pounds daily. But the oxygen inhaled does more. As in the plant it plays an important part by aiding the elaboration of new tissue elements from the digested food which has entered the blood current. Clearly, therefore, we have in man the body as a whole, and its environment, and the individual cell-elements which make up the whole, each having its environment in the constituents of the blood current, and of the lymphatic vessels, whose duty it is especially, to carry off effete materials. Hence we may define the life of a complex organism, either plant or animal, as "the sum of all those interactions which take place between the various cells constituting the organism, and their several environments." Pardon me for being technical only for a moment, as I think that if the idea of the life of a tissue cell be grasped, that of the organism as a whole will be easily understood. Imagine a single cell in muscle tissue, in a plant-leaf, or as the little microscopic Amoeba, an organism

and life complete in itself, but not more than the muscle or leaf-cell is complete in itself. Each like the more complex organism is subject to hypertrophy and degeneration, or over-growth and decay. Let us study the muscle-cell. Increased exercise leads to a larger supply of blood in a part, therefore in the cells of a muscle. Thus they become richer in food-stuffs from the blood, and in oxygen, and the cells therefore grow to their fullest limit. Now, let this food be excluded in whole or in part, either because the cell has not excreted its used up materials, or because the supply of food is insufficient. Degeneration of a cell will immediately thereafter begin and fatty elements will replace the exhausted protoplasm of the blood-cell.

This physiological statement sums up the reasons for physical exercise. The Greeks found reasons for such exercises by simply observing that the increased bulk, strength, and energy of the organ or limb was in relation to the amount of its employment, and for certain purposes they gave it employment accordingly. They must further have observed that these results applied more directly when the action was rapid and sustained. In this latter really consists true exercise. By rapid contraction and extension of a muscle, the flow of blood thereto may be directly observed, and proportionately thereto is the effete material borne away by the active lymphatics. Let us take a single illustration. The student or officeman sits down to write. He places his left arm forward on the table and bringing his right shoulder forward, proceeds to write or study. The great muscles of the shoulders are tensed, while the muscles on the anterior part of the arm and all the chest muscles are relaxed. His chest movements are shallow because the position cramps him, and because the amount of exercise of any arm muscle is limited to that of the wrist used in writing. The broad muscles of the shoulder become permanently lengthened and those of the chest contracted. By-and-by he resumes a standing position, as in walking. Rapid walking, by the necessity of the blood for oxygen to replace that used up by the various muscles being exercised, causes more frequent and deeper breathing, and to do this the chest walls must be expanded. To the chest muscles, in such a case as above, such work becomes a task, and we notice the man, who does not take regular exercise, soon becomes exhausted the larger shoulder muscles having become lengthened allow his

shoulders to droop, the large pectoral muscles through lack of proper use cannot expand the chest properly, and the student resumes his leaning attitude because it is easiest, and because he can resume his studies, having made an attempt to walk and failed. Many of you know the student I have described, though perhaps there may not be many such who do not take a daily walk.

It is easy to see wherein lies the remedy for such a defective physical condition. It must be such exercise as will not violently but gradually allow the great muscles of the shoulders to contract, and this means that those of the chest must extend. These are fixed on the ribs at one end and on the humerus at the other, and if any one inspects he will at once see the work is done by these great muscles lifting up the chest walls; and that if the shoulders are bent forward the expansion is greatly less in amount. But if his chest wall is inactive the diaphragm which, while it helps to lift the chest and at the same time contracts on the liver, is likewise doing half duty, the liver is sluggish, and the heart enclosed in the same chest-wall and not receiving enough of freshly oxygenated blood does not maintain the firmness of its muscular walls, and so can but incompletely drive good blood to the distant parts.

Now I think a review of the few physiological laws and physical facts which we have touched upon will amply suffice to show what our physical needs are. Most of us perhaps are, and have been trading on the results of the fortunate accident of having been, allowed abundant physical exercise in childhood, and with a certain amount of attention might have kept what we have already obtained; but in not a few cases the needs are so urgent that I am almost impelled to at once outline a course which might be made of practical use. An English writer on physical exercises remarks that a youth seldom attains his full bodily powers before his twenty-third year. He is yet capable of receiving vast additions to his physical powers. Nothing, he says, will do this, however, especially for those parts of the organism prone to mis-use or non-use in the student—except gymnastics or systematized exercise suitable in nature, degree or duration for every part of the body requiring to be trained.

Mr. McLaren, late instructor at Oxford, states, regarding a number of non-commissioned officers who came to him as recruits to receive training as instructors of gymnastics for the army, that he

kept careful measurements of each and that "The muscular additions to the arms and shoulders, and the expansion of the chest were so great as to have absolutely a ludicrous and embarrassing result, for before the fourth month several of the men could not get into their uniforms, jackets and tunics without assistance, and when they got them on they could not get them to meet down the middle by a hand's breadth." "One of these men had gained five inches in actual girth of chest." Now who shall tell the value of these five inches of chest, five inches of additional space for the heart and lungs to work in?"

He advocates especially the graduated exercises from the army extension movements, through calisthenics, dumb-bell exercises with light bells and clubs, and afterwards leaping, running, etc.

Now, gentlemen, I have said sufficient to explain what physical exercise means, and some of the principles underlying its practice. But for us all it has most important bearings which for the most part are imperfectly apprehended by those who have not received special medical training. All of us are not alike; indeed no two persons have the same physical and mental constitution. The element of heredity is a factor of much greater importance than most people have any idea of. Some of you may have seen Mr. Francis Galton's "Men of Genius" or "Men of Science." In these he has given some remarkable instances of heredity in mental bias, or aptitude for certain studies, arts, etc.

All are aware too, that such tendencies may be developed or materially altered by the influences of environment and education. It will therefore not be strange if in matters of a so-called physical character, special hereditary qualities are noticed. Who does not know that in training race-horses it is a cardinal principle that the farther backward the line of racing-ancestors can be traced, the more confident is the trainer of developing great speed or endurance. Muscle and nerve tissue have both had permanent qualities given them which are indestructible, in the individual, though they may never be cultivated to any high degree of excellence owing to environment.

In man we have heredity equally marked, and its results for good or ill just as positive as in animals. The great difference is, that in the complexity of civilized human society, environment may so dominate that the individual may almost disappear in the class.

The point is one of the greatest possible importance, since, if it be true that if there have been brought into the world a large army of mental and physical defectives, it is just as true that we have a large number of physically well-bred members of society. Setting aside the moral aspects of this fact, it is well that we should know that, as has now been clearly demonstrated, by a careful and patient physical training, even idiots if taken young have had those physical qualities which mark them enormously improved and therewith their mental faculties have been greatly advanced. But we have other large classes as those of a scrofulous or tuberculous tendency. These tendencies can, it is most comforting to know, be largely destroyed in the individual if the physical cultivation and mental and moral environments are favorable from birth up. The process is a slow one, but you will remember what is said about the individual tissue-cell. It assimilates and eliminates. But on the other hand, it is equally true that degeneration of hereditary muscle and nerve tissue is just as possible, if environment be unfavorable, and normal physiological processes are not cultivated.

Who of us, that have known several generations of students, does not remember one, nay many, country lads who have come up to college, and who, if not gone to their long sleep, are living physical wrecks.

The causes are not far to seek ; most of us can now very well recognize them. One asks is it fair to the church or the community, is it right to his family, or to the individual himself, or is it his duty to nature, or to God who created him, that powers physical, mental, and spiritual should be dissipated under any system of college education, whether literary or theological ?

The system is wholly wrong which encourages or permits such waste of energy in acquiring knowledge as shall leave its possessor powerless for good at the moment the world has need of him. Why do lay revivalists, why do popular preachers claim the attention of the multitudes while the scholar is unheard ? It certainly is not for the thoughts expressed, or the superior expression of them. It is in large degree because of the physical energy and force which lies behind their preaching ; and disguise it as we like, it attracts us all.

Who are the heroes of our boyhood ? Who are the heroes of

the Iliad? Who the characters that we like in books? Women divinely tall, men physically strong.

Carlyle, himself a dyspeptic, has set forth for us in "Characteristics" philosophizings which I have often felt are not surpassed either in truth or eloquence in all his writings. He says: "The healthy know not of their health, but only the sick." "We may say, it holds no less in moral, intellectual, political, poetical, than in merely corporeal therapeutics; that, whenever, or in what shape soever, powers of the sort which can be named *vital* are at work, herein lies the test of their working right, or working wrong." And once more, "so long as the several elements of life all fitly adjusted can pour forth their movements like harmonious tuned strings, it is a melody and unison; Life from all its mysterious fountain flows out as in celestial music and diapason."

But gentlemen, I have said enough both to indicate that a larger culture than that which has existed since the mediæval *renaissance* is desirable in our colleges; I have pointed out that such existed amongst those ancient Greeks, who seem to have almost compassed human knowledge; and I have endeavored to explain the principles which should guide us in cultivating physical exercises and some of the physiological reasons upon which they are based. I have indicated the important element which heredity plays in the unity of being which makes life flow out as in celestial music and diapason, or which may doom its unfortunate victim forever to strive after the Tantalus Cup of Health, which he may never drink; and I have asserted, that to me it seems an offence that the human form which the Creator has moulded for His own glory, should not be held in trust for Him, and devoted to His honor by preserving its strength and energies in everything possible.

Would that I were an artist, gentlemen! and that I might draw in such fine lines so divine a form that you might say of the figure, so perfect the description, as Protogenes did of Apelles, when he saw the line on his panel, finer than that he could draw himself, "Apelles has been here." It would be so delicate in outline, yet so instinct with life and force, appealing so strongly to your sense of the ideal that you would sacrifice all else—as did the Cnidians, rather than lose the statue of Aprodite, carved by Praxiteles out of the purest and most brilliant marble—rather than lose all that physical, mental and spiritual beauty that would be personified in

my statue of the goodess of Health. But alas! I am not an artist; but if in my picture you can discern the faintest outlines of her form, then I can only say to you as Carlyle says of Goethe, *Colite talem virum*, "learn of him, imitate him, emulate him!"

THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime ;
Then looking in I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," he answered, then with twinkling eye,
"The anvil wears the hammers out, you know."

And so I thought the anvil of God's Word
For ages sceptic blows have beat upon,
Yet though the noise of falling blows was heard,
The anvil is unworn, the hammers gone.

—*The Current.*

DR. STALKER AT YALE.*

LAST spring it was my necessity and privilege to leave the city for ten days: necessity, as I needed change and rest; privilege, as I heard Dr. Stalker at Yale College. After flying visits to Toronto and New York, I found myself in the charming city of New Haven, wandering over the famous college green and sitting under its great old elms, whose sturdy simplicity revives memories of the noble Puritans who planted them, and convened councils, aye and, perchance, laid the foundations of Yale College, beneath their spreading branches. There is a touch of sacredness in the original charter that runs along so quaintly, granting liberty "unto certain undertakers for the founding suitably endowing and ordering a Collegiate School within his Majestic's Colony of Connecticut." This was back in 1701, when this Collegiate School opened at Saybrook. Fifteen years after it removed to New Haven, when the name Yale College was assumed, "in honor of the benefactions of Elihu Yale." It was only in 1887 it received the more imposing name of Yale University. Little did its founders—a noble band of ministers—dream of the great future of their Collegiate School. As we move about the many collèges and annexes—so finely equipped—and know that now over 1600 students are reaping the fruit of the foresight of these men, we get an impressive view of what small beginnings for God and man may mean as the centuries roll on. We would like to take you through these buildings—especially that architectural gem of brown stone—Osborn Hall—a gift to the Law Faculty—also the Peabody Museum, the Sheffield Scientific School, the library with its 150,000 volumes, but we are on our way to Divinity Hall.

This hall stands on a block by itself—in shape a letter E. At the center of the E is Marquand Chapel, where, at 3 p.m., Dr. Stalker delivered his lecture on Preaching on the Lyman Beecher Foundation. It is only half-past two, but already eager outsiders have secured their seats. It is not a large chapel; three hundred would fill it. The middle seats are "roped off" (literally) for the 150 divinity

*A paper read before the Montreal Protestant Ministerial Association.

students. The light is sufficiently dingy to make you dream of the past. As the hour approaches the students file in and get between the ropes. You scan their faces and forms. They are like other students—free, easy, human. But here and there a towering form suggests: football, *Cave Hav. et Princ. Palma non sine pulvere*. Here, too, are students from Wales, Russia, Turkey, China, Japan, and three or four stalwart fellows from West Africa, of glossy blackness that drew from an American by my side the quaint remark, "Solomon must have looked like these handsome fellows, for you know he said "I am black and comely." But see there's a fine face—Prof. Geo. P. Fisher, whose thorough and impartial historical writings are so readable, and there, Prof. Samuel Harris, a face and head that reveal the intellectual powers that gave us "The Philosophical Basis of Theism," and such works. And, here, the kindly, winning face of Dr. T. T. Munger, whose works are well known. But here comes Prof. Day, followed by the distinguished lecturer—the Rev. James Stalker, D.D., of Free St. Matthew's, Glasgow. A hymn is sung, and the Dr. steps forward and begins: "Gentlemen"—from that word, spoken with an accent that seems more Welsh than Scotch, our attention is his to the very end. Dr. Stalker has no striking personality. He is a small man of barely medium height, with a slight stoop; but, when once his keen eyes, beaming with animation beneath a massive intellectual brow, meet yours, you are not your own while he speaks. Of course the eloquence-tramp would be disappointed. You feel there is a man on fire, but there is no smoke, and only rarely do tongues of flame startle you as they shoot out through the windows of his soul. Yet Dr. Stalker has eloquence of the truest and best kind—so simple, so pure. Time and again, he flashed before us perfect gems of speech; but what struck us was the hurried, half-guilty way in which he did this, as if you heard the undertone: "Beg pardon, gentlemen, I didn't mean to be eloquent," and throughout, while there was a freedom of expression in delivery, there was also a correctness and purity that never left him, recalling Cicero's fine phrase: *Quaedam etiam negligentia est diligens*.

The plan of these nine lectures* is simplicity itself; and herein they have the charm of all that Dr. Stalker has written. Some critics have assailed his works, mistaking simplicity for

*The Preacher and his Models: The Yale Lectures on Preaching, 1891. By Rev. James Stalker, D.D. A. C. Armstrong, New York.

shallowness, and overlooking the dewy freshness with which he has touched themes, almost withered by rays of incessant reiteration. To write a fresh Life of Christ, or Paul, in these days of libraries of such lives, to touch as by a magic hand, the features of our Lord, in an *Imago Christi*, reveal a mind, fresh, strong and spiritual—an impression greatly deepened by these lectures. Their plan is this : after an introductory lecture, he takes Isaiah as his representative of Prophet-Preachers, and gives four lectures round about this model: The Preacher as a Man of God, The Preacher as a Patriot, The Preacher as a Man of the Word, The Preacher as a False Prophet. Then come four more lectures, centered around Paul as the representative Apostle-Preacher: The Preacher, as a Man, The Preacher as a Christian, The Preacher as an Apostle. The Preacher as a Thinker. An appendix has a sermon preached by Dr. Stalker at an ordination service, on 1 Tim. iv, 16, five years after he had been in the ministry—a casket of fine matter, showing a deftness of touch in expression, that is unexcelled in his later writings.

The opening lecture, that Dr. Stalker modestly calls a “ somewhat miscellaneous ” one, is remarkable for two things ; the admirable way in which he puts himself in touch with his hearers, and the grasp he shows of the theme in hand. First of all he shows these students themselves, as they lightly sport on the field of criticism, and unsparingly hits them ; but, see how he rounds off his arrow-points as, with fine humour, he says : “ Students are the chartered libertines of criticism. What a life professors would lead, if they only knew what is said about them every day of their lives ! I often think three-fourths of every faculty in the country would disappear some morning by a simultaneous act of self-abasement. Of course ministers do not escape ; ecclesiastics and the Church courts, are quite beyond redemption, and principalities and powers in general, are in the same condemnation.” But getting nearer still to his audience he adds : “ But do not suppose I am persuading you to give up criticism,”—a remark backed up by a thought that should ever float as a holy cloud over every preacher’s soul, in dealing with young earnest friends : “ The fresh open look of young eyes, on the condition of the world, is one of the principal regenerative forces of humanity.” Thus, like a model preacher, he clears the way for the presentation of his plan and theme.

He begins his subject proper in the chapter, The Preacher as a Man of God. Observing his aim to be an analysis of Isaiah's call, you are anxious. For after Elmslie's "The Making of a Prophet," and Smith's thrilling chapter on "Isaiah's call and consecration," you feel there is a boldness in the attempt. But when he opens up that call under the threefold vision of God, of Sin, and of Grace, you feel that a finely-balanced and spiritual mind is once more revealing new depths of inspiration in that great chapter. Here, too, we begin to meet those veins of suggestive thought, that crop out so alluringly throughout these Lectures: as, for example, the fine distinction drawn between the calls of Moses, Isaiah, and Jeremiah, in the foot-note on page 47; or, again, on page 217, where, after giving that catalogue of sufferings (in 2 Cor. xi) endured by St. Paul, he closes the paragraph with the quiet sentence so richly suggestive; "yet when he (Paul) wrote this, he was only midway in his career."

But the most timely lecture is "The Preacher as a Patriot." In a few massive paragraphs he throws open to our admiration, not only the accurate knowledge Isaiah had of the politics of Judah and Israel, but also of Egypt and Assyria, the two mightiest world-powers, that in his day continually strove to get a death-grip of each other, as it were over the shoulders of Israel and Judah. And still further, the great Prophet's acquaintance with the politics of the nations beyond, such as Damascus, Moab, Tyre. He forces upon us at every step, that if preachers are to be true patriots, they must familiarize themselves with the questions, social and political, that agitate their nation, and then, from a correct and full mind, speak forth prophet-like, their criticism, denunciation, and comfort.* This is most timely to us, for it is to be feared that too many of the sermons belched out of our pulpits, during our past and present sad political crises, have drawn their inspiration too largely from the editorials of party journals, instead of from proved facts held up before the white light of God's truth. May I give an experience at this point? In giving a course of sermons on Isaiah xxviii, two months ago, *unawares*, I came upon photographs of our national life. There were the tipsy rulers, the covenants with Death, the agreements with Hell, the bed too short, the coverlet too narrow; but, thank God too, the sifting, and the

*See page 65

residue of unstained integrity and true courage. If ever in our national history, calm, strong truth, needed to be preached by men of God, stripped of every vestige of partyism, (I speak as one who *was* the grittiest of Grits), it is to-day. Let us believe with Dr. Stalker, that we "have the power to train every man on whom our message lays hold, to live with the conviction that it is his duty, before he dies, to do something to make his own town more beautiful, his country happier, and the world better."

Another fresh and timely chapter is, "The Preacher as a False Prophet." Just now when there is a frenzy for neodoxy, when venerable documents are contemned because they are old, and the saintly dead are mercilessly flayed, when desperate efforts are made to be "taking" with the world, and every doubter is admiringly patted on the back—when the best part of the week is spent in evolving a catching subject to advertise for Sunday—it is time to pause, and see if the linaments of the false prophets, that ever followed in the wake of the true prophets of God, may not be seen in our very midst. These sleek, false teachers, who craved for popularity, and belittled the great messages of Isaiah, Jeremiah, and Ezekiel, are trenchantly exposed by Dr. Stalker. One reads with thankfulness his strong, and balanced sentences on page 136. "Far more dangerous are the subtler temptations—to truckle to the spirit of the age, to keep at all hazards on the side of the cultivated and clever, and to shun those truths, the utterance of which might expose the teacher to the charge of being antiquated and bigoted. Let a preacher always dwell on the sunny side of the truth, and conceal the shadows, let him enlarge continually on what is simple and human in Christianity, and pass lightly over what is mysterious and divine, let him, for example, dwell on the human side of Christ, but say nothing of his Deity, let him enforce Christ's example, but say nothing of His atonement, let him extol the better elements of human nature, but say nothing of its depravity, let him preach frequently on the glories of the next world, but never mention its terrors; and very probably he may be very popular and see his church crowded; but he will be a false prophet."

Passing on to the four last lectures, St. Paul is held up a model, as a man, as a christian, as an apostle, and as a thinker. In the portrait of Paul as a man, we hail with delight the exemplification

given of him as a man of tears and of burning love, in contrast to the too often exhibited picture of him as a cold system builder. The curtain is drawn aside, and his great heart of love for all men, and especially for his converts is seen. But there is also set forth what is seldom noticed—Paul's love for his fellow-workers and brethren. "He could hardly mention a fellow worker without breaking forth into a glowing panegyric," and this is the more remarkable when we remember that Paul was a man of strong convictions, each of which, however, bore "the blood streak of experience," and so made him sincerely tolerant of the convictions of others.

But now, we come to the last three lectures—the ones I was privileged to hear. I will be brief and give some of the thoughts that most impressed me. In speaking of Christ being all in all to Paul, here was a sentence that startled me: "He almost speaks as if in his flesh the Son of God had experienced a second incarnation." Yet when you read on, you feel the expression is not overdrawn. "St. Paul dares to say that he is filling up that which was lacking of Christ's sufferings for the sake of His body, the Church. He says that the heart of Christ is yearning after men in His heart; that the mind of Christ is scheming for the Kingdom of God in his brain; he even compares the marks of persecution on his body to the wounds of Christ," (p. 197). Here is surely something worth thinking about by certain modern teachers who one-sidedly draw their inspiration from St. John, almost setting aside the teachings of St. Paul, although as Dr. Stalker reminds us, "None of the Apostles, not even St. John, was more filled with the glow of personal attachment to Christ" than St. Paul.

We pass at once to the last lecture: *The Preacher as a Thinker*. When announced I felt disappointed. Was this a climax? Was it logical order? Yes, look back. The preacher as a man; then, as limited to his God-appointed sphere—the Apostle. But with what did he fill his Apostleship? Christ and thoughts about Christ—his and our eternal theme. Just a golden nugget or two from this rich mine. You listen with interest to the ringing sentences, that speak of Paul's puzzling audacity in sending such deep logical epistles to the Roman and Ephesian Churches—and expecting them to be understood too—when three-fourths of his readers were illiterate persons, and when he contrasts with this strong meat, and brings

beneath his quiet sarcasm, the modern popular sermon, "a compost of stories and practical remarks"—and shows up the hollowness of the growing cry for simplicity—"three-fourths of which arises from intellectual laziness," you experience a fine wholesome sensation.

Then come two characteristics of Paul's thinking in theology. First, his experience ever keeps pace with his doctrines, and sends pulsations of life into all he teaches; and, secondly, the perfect balance he keeps between his ethical teachings and his doctrines, as shown, for example, in urging such a plain virtue as truthfulness, he bases it on the doctrine of regeneration: "Lie not one to another—seeing ye have put off the old man with his deeds." With this truth ringing in our ears, pressed home by the experience of the great Chalmers, who tried for seven years to preach morality apart from gospel truth and failed—the course was completed.

I offer no criticism. I have too deeply profited to be so ungrateful. Besides, I heartily agree with the distinguished lecturer that "it is easier to criticise the greatest things superbly than to do even small things fairly well." A simple quiet prayer fitly closed these masterly lectures. Full of God's word, replete with choice quotations, aglow with experiences drawn from a successful ministry, throbbing with a deep spirituality, they honestly evoked the enthusiasm of all who heard them.

A shake of his hand, a look into his kindly face, a short talk, and I passed out into the college green. The sun was shining, a gentle shower was falling, the birds were singing, there was a splendor on the grass, even the old elms were refreshed; and so was my spirit. I strolled down to the sea shore and fell into a reverie on the work of the ministry, from which I awoke with the reflection—"To-morrow to Montreal, to my suburban charge, a better and stronger man. God bless Dr. Stalker!"

J. MACGILLIVRAY.

Montreal.

THOMAS CARLYLE.

The question, Can man still live in devoutness, yet without blindness or contraction ; in unconquerable steadfastness for the right, yet without tumultuous exasperation against the wrong; as an antique worthy, yet with the expansion and increased endowment of a modern? is no longer a question, but has become a certainty, and ocularly-visible fact.—*Carlyle*

NO more honourable and at the same time no more responsible task could be undertaken than the endeavour, for the benefit of young men, to state clearly the influence of the teachings of Thomas Carlyle—"Writer of books"—on the Christian faith, the hope and guarantee for the future guidance of humanity. The thinking young man, in this age of unrest, change and confusion, gradually drifting into seeming chaos, demands the loving sympathy of every earnest man who, if he can say anything or point to any feature or revelation in these latter days that will transform doubt into belief, indifference into active faith, and despair into buoyant hope will rejoice with an exceeding joy. For most assuredly, if the Church of Christ loses touch with the manly, strong and veracious intelligence of our time,—if young men, impatient of canting, time-worn phrases, whose real meaning and power have vanished, are compelled to turn wearily from the pulpit, saying, "You have no living, bracing message for us that will elevate and strengthen our moral nature"—it is sadly evident that the Church has merely "a name to live and is dead." But Blessed be His name! under the guidance of the Eternal God the Church can never die. She may, as was the fact in the Middle Ages and is to a large extent the fact now, be loaded and encumbered by a mass of putrescent, fetid, dead carcasses of human dogmas that have served their day and generation, and now only defile the spiritual atmosphere by their presence; but the true life with God is never absent, and ever and again the Almighty Guardian of the world raises up a strong, true, and earnest man to cleanse the sanctuary, to prick the windbags that usurp the sacred citadels of truth, to point the way which leads to the Fountain of Living Waters. Such an instrument of

Divine Providence was Thomas Carlyle. Although there is at present an undoubted reaction from his influence—and it is pathetically ludicrous to observe “the unbelieving divines” and journals, so-called religious, established to buttress altogether incredible accounts of the Christian faith, who quote his utterances with admiration, and yet refuse to give them logical application—yet we hope to show that there are elements in Carlyle’s teaching which foster a complete and profound belief in the essential truths of our religion and furnish a basis—a rock foundation of spiritual fact—on which the most highly intellectual man can stand and say, “I believe—*Christianus sum*—the life, hopes, and inspirations of Jesus Christ again live in me.” We cannot understand Carlyle unless we study and consider him as a veritable prophet, a seer and penetrator into the things unseen and eternal, one who possessed the divinely ordained faculty of spiritual vision, looking beneath the verbal and material formulas and symbols in which religion is inevitably enshrined into the vital and eternal reality which they represent. He was an actual and audible voice from the unseen eternity, and not (as most men are) a mere echo resounding, faintly and still more faintly, through the centuries the traditions of former ages. As much—though not, perhaps, with the same intensive, conscious purpose—as any Hebrew prophet he gazed upon the open secret of the world, listened to the “still small voice,” and reported with tremulous veracity what he saw and felt to his brother men. Nay, it is not too much to say that when we recover from the horrid dream of Materialism—the theory of a godless world—when men cease to imagine that Mammon can produce blessedness, and when the cry again rings through a frivolous society, “What shall we believe? Shew us the countenance of the living God,” it will be found that no such great man as Carlyle has lived since John the Baptist. The work of the two men was very similar—negative, destructive, explosive of sham and falsehood—a call to the world to repentance from its hollowness and insincerity. We have here no concern with our master’s unique literary faculty, but may remark that he has shown us what thinking really is—not a metaphysical jumble, “thinking about thinking” (as Goethe says), a confused jargon whereby feeble men gain a reputation for intellectual power, but the calm, assured utterance of the man who is on the rock of unchanging fact. He has vindicated history as the

voice of God, and traces the divine presence in the French Revolution as well as in the history of Israel; and, in such a book as *Sartor Resartus*, he has given to the world what can only be described as a Word—A Bible of the nineteenth century—containing germs of thought and flashes of inspiration that are destined to be the herald of a newer and grander conception of the Christian faith than has yet entered into the heart of man. Our John Baptist has come; he has piped and we have not danced, mourned and we have not lamented with him; “The Christ that is to be” shall come in due season. It would be well for our religious prosperity that men, instead of speaking so much about German thought and theology, in place of such a needless fuss about the sources of Holy Scripture, should study this colossal representative of Scottish spiritual thought and the light he casts on the real bearings of the Hebrew Bible on present-day life. Some serious gaps and defects in the full-orbed Christian life may be discovered; but, so far as he goes, Carlyle will be found to have wrought mightily—constructively and destructively—for the purification of, and the consequently more powerful belief in, the great Christian verities.

To defend this position it must be admitted—and this paper will be useless unless the admission is made with great frankness, freedom, and even joyous satisfaction—that Carlyle’s attitude towards Christianity is a complete revulsion, a thorough revolution, from the attitude of previous influential thinkers on the Christian religion. That statement necessitates a brief review of the current of Christian thought during the past eighteen centuries. Christ, then, was born, lived, spoke, and died, leaving certain deep, divine germs of spiritual truth to grow and vindicate their divinity in this sinful world. Now, there is an evil, malignant power in this universe whose work is to thwart the benevolent designs of Deity. That is one of the truths—practically abandoned by this generation as superstitious—which Carlyle has sounded in our ears, the belief in a devil. “Truly,” says he, “a thinking man is the worst enemy the Prince of Darkness can have; every time such an one announces himself there runs a shudder through the nether empire, and new emissaries are trained with new tactics to, if possible, entrap him and hoodwink and handcuff him.” Well, church history can be best defined as the efforts of Satan to blind men to the simplicity and beauty of the truth as it is in Jesus. His diabolic efforts con-

tinued from century to century until, in Romanism, the divine precepts of Jesus Christ were transformed into the grossest and most defiling superstition that ever shackled the progress of mankind. Then the Reformation came—the convulsive cry and protest, of the human soul against spiritual tyranny—which, however, it should always be remembered was only the *assertion and not the complete application* of the sacred principle of individual liberty. It is unreasonable to expect that the Reformers, after the sleep of ages, could at once grasp full and rounded truth. Luther and Knox were only men, and we cannot be thirled for all time to what they thought or did; and they would be the last to ask us to do so. Accordingly, the change of Christian view, the revulsion and revolution in such minds as Carlyle, may be thus described. The successors of the Reformers found it necessary, in order to guide the faltering footsteps of the young Protestant Church, to substitute the authority of the Hebrew Scriptures for the authority of the Pope, and it was gradually ordained that man, to be a Christian, must distrust his reason—the voice and inspiration of God—and find the divine oracles only in the dim and distant centuries of the past. The Bible, according to the theology of the past, as a revelation duly ratified by miracle, is our only source of information regarding God. It is against this position—the wearing of Hebrew “old clothes,” the spiritual garments that suited the Jewish nation—that Carlyle utters his constant wail and protest. He is unquestionably right. This hearsay and importation of divinity has paralysed the Reformed Church as a living medium of the mind of God which every church ought to be. We are in greater spiritual poverty than the Church of Rome, which has a make-believe if not a real channel for the heavenly oracles; and until we listen to Carlyle’s lamentation over the extinction of all present light from above and the old spiritual highways being spoken of only as a past dream and memory, until we act on his teaching and Paul’s, that every man may become a temple of the living God, the Church and her clergy will continue to occupy “a position of ignominy and degradation.” He does not despise the Bible. On the contrary, like every deep and devout mind, he feels its sounding and interpretative power. “It is infinite in meaning as the divine mind it emblems, wherein he is wise that can read here a line and there a line;” and his estimate of the Book of Job “as the first, oldest

statement of the never-ending problem—man's destiny and God's ways with him here on earth" proves that he more profoundly felt and perhaps perused more frequently its inspirations than some of its blatant idolaters. But then (and this is the point of departure) "Britain has a history as divine as that of any Judah." Lay that sentence to heart and we comprehend the Carlylean revolution in spiritual thought. The Bible and its heroes are inspired, but they do not exhaust divine inspiration. Nay more, only as each individual man receives the inspiration of the Almighty that gives men understanding can the Bible become to him an inspired book. A thing or fact is not true because it is in the Bible: it is in the Bible because it is true. Holy Scripture is a help—a most powerful help—to the soul seeking after God, and not a tyrant to fetter its activities. To act on the opposite principle, to ask men to believe "damnable incredibilities," in the vain hope that the reason will be satisfied afterwards undermines our moral nature, weakens present religious impulse, transforms religion into a pithless machinery of words, and has produced that chasm between belief and action which is the threatening peril of the land. The maxim of Anselm—*Credo ut intelligam*—I believe in order to understand, is an inversion of Christ's precept to do God's will that we may understand His doctrine; at all events, that has been its application. A Book revelation may be a useful, acceptable, and most valuable, perhaps even indispensable guide, but can never be a substitute for that individual consciousness of God which is the rock on which the Christian Church is built—which consciousness may exist without acceptance of the particular literary framework in which the Hebrew mind expressed its sense of the supernatural in nature and in man.

Such, in brief outline, is the far-reaching change in religious thought in which Carlyle led the van; and it may be well, before we give the particular application of this reform, to scan some of the moral qualities of *the man* which fitted him to be the precursor of the newer and purer epoch of Christianity. Like all geniuses, he was to a certain extent unconscious of his mission; and it is ours to note the God-given moral qualities whose faithful application produced results so beneficent, and which shall yet contribute to the salvation of mankind at this crisis in history.

There are presently at work three tendencies hostile to pure Christianity, against each of which the character of Carlyle, as reflected in his writings, places a prodigious resistance—*Materialism, Romanism, and the separation of religion from work and duty.* He was of an intensely religious mould in every fibre of his being, and may well be described with Spinoza as a "God-intoxicated man." Everything—nature, man, and history—was surveyed as a symbol of the spiritual; all are garments of the unseen and unnameable God. In this respect it would be difficult to over-estimate the powerful influence he has exercised by the ridicule and scorn he has cast on that foolish tendency of modern science to interpret the laws of matter apart from an indwelling mind. "The older I grow," he says, "and I now stand on the brink of eternity, the more comes back to me the sentence of the Catechism, and the deeper and fuller it becomes—'Man's chief end is to glorify God and to enjoy Him forever.' No gospel of dirt can ever set that aside." And yet Carlyle is sometimes classed with the enemies of Christianity! Let us rather tender our meed of gratitude to his memory as the most powerful foe of that Materialism which, whether clothed in poetry, science, or quasi-philosophical speculations, is the death of vital religion. Again his intense, and uncompromising *veracity* in the widest sense of the term, made him an equally dangerous opponent of Romanism, which, especially in modern guise, tricks its victims into the most appalling paltering with the truth—all for the sake of faith! "What is incredible to thee thou shalt not, at thy soul's peril, attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth, by the Eternal Maker, no!" There speaks the genuine apostle of Him who combated the father of lies, proclaimed himself "the truth," and assigned special blessing to purity and sincerity of heart. Finally, he invested daily work and duty with an infinitely sacred import. "Produce! produce! were it but the pitifullest infinitesimal fraction of a product, produce it in God's name." Sublimier sight I know not than a peasant saint, toiling outwardly for the lowest and inwardly for the highest of man's wants, the splendour of heaven shining from the humblest depths of earth." Is not that a splendid moral tonic to a generation such as ours, which makes the attempt to serve both God and Mammon, and when, both by

employers and employed, it is practically denied that work is worship or that religion has any concern with economic law?

Passing from the general to the particular, we proceed to consider briefly *the positive Christian elements in his teaching*. In a beautiful incident of his life, when he stood outside the door of his father's house and listened to the family devotions, many of his small-minded and twittering critics have professed to see a parable of his attitude to Christianity—standing aloof and outside. Yes, outside the Christianity of his time and the churches, but not aloof from the deepest and most central truths of our faith. What if it be the fact that in Carlyle's teaching the fundamentals—the true fundamentals—of the Christian faith are beautifully and powerfully expounded, and that he has penetrated further into its inner shrine than our deepest theologians! We could undertake to prove that, not in the language of the creeds, not even in the language of the Bible, but in actual thought and spiritual reality, such world-wide truths found most clearly in Scripture, as sin, regeneration, repentance, self-sacrifice, the purpose of sorrow, prayer, and immortality, are woven into the warp of his thought, and are the more powerful since they do not come from a professional theologian. There is no reason why we should think and speak forever in the language of St. Paul. There is potent reason, that we may avoid the blighting influence of cant, why we should not. Let us get hold of the spiritual thing or reality and the verbal vesture or formula is of little importance. Take as an instance the following passage: "It is with man's soul as it is with nature—the beginning of creation is light. Till the eye has vision the whole members are in bonds. Divine moment, when over the tempest-tossed soul, as over the wild, weltering chaos, it is spoken, Let there be light! Ever is it miraculous and God-announcing." Could any clearer and more satisfactory statement be made of Christ's central and necessary truth of the new birth? Yet Christian ministers dare to doubt this man's soundness in the faith. It is they who are "sound" and wind, and not he who has found the rock of faith. The fact is that we have been too long accustomed to associate religion with words and when, in our study of Carlyle, we do not find the precise language of the Bible, we are shocked and angry that its sublimities can be reborn from a human brain in the first century. We unconsciously resent the fact that God is teach-

ing men now as well as then. The same demonstration could have been made regarding the other spiritual facts of Christianity ; and if Carlyle, in his rugged and original delineation of the deepest spiritual truth, had done no other work than to rebuke men for their denial "that the Christian religion could have any deeper foundation than books, or that it could possibly be written on the purest nature of man, to which all books are but the light whereby the divine light was to be read"—for this vindication of the Pauline position of the "law written on the tablets of our consciences," he has earned our enduring gratitude and homage.

It had been interesting to have dealt on his behalf in prayer—the touchstone of true religion—and his conviction that "prayer is a native and deepest impulse of the soul," and that "no prayer, no religion or at least only a dumb and lamed one"; but we consider now *the reforming elements of his teaching*. His views on inspiration, his revolt against the God-dishonouring conception that the breathings of Diety were confined to one Book or one nation have been already indicated, and they constitute the chief element in his life-work. He has summoned men to believe that the miraculous is everywhere, that the divine breathings are not fettered and limited, but can be felt at all times by all men, that in every nation they that fear God are accepted with Him, and that Mohammedanism, along with the other great world-faiths, is not "the great lie" of the popular imagination, but part and parcel of the divine education of the world of which Christ is the focal concentration. In brief, he has roused men to the conviction that in matters of faith, if anywhere they must be absolutely true to themselves, as they are answerable, and that a man's religion consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of as discerned facts." In such language Carlyle is one of the benefactors and saviours of the world. Again, the function of religious reform was nobly discharged by his trumpet-blast and demand for applied Christianity, in his wailing over the condition of his toiling fellow-men, the disgraceful neglect of that mutual responsibility without which society would dissolve, and by his attacks against the anti-Christian principle of *laissez-faire*, or every man for himself and the devil take the weakest. If the conscience of this country is moved by social questions and "slumming" has become a fashionable recreation, the impelling

force has been such splendid utterance as this: "Call ye that a society where man, isolated, turns against his neighbour, clutches what he can get, and cries 'Mine'!" But the fearful evils against which he protested in stern and strenuous tones can never be remedied until another of his reforming ideas finds practical admission by the Church—the *reality and the essence of human nature*. Does it come into this world from God or the devil? That is the root of all our social wrong. Brotherhood, social sympathy and the rights of man are impossible of realization so long as society is cleft into two classes—those who are forsaken and those who are specially favoured by God. Until we revert to the opinion of the early Church as expressed by Chrysostom "that the true shekinah or divine presence is man," and confess that by no possibility have mankind ever entirely lost communion with God, social salvation is a dream. Augustinianism has been the ruin of the Christian Church. Its logical outcome has been and is—Romanism; for unless man has inherently deep down beneath the coatings of sin, the embers of the divine life, he must get it from some external source—to wit, the apostolic inheritors, and distributors of grace. Right needful then "and healthy are the words of Carlyle. "The essence of our being is a breath of heaven." "This life of ours is it not a vesture of that Unnamed?" "There is but one temple in the universe," quoting Novalis, and that is the body of man. We touch heaven when we lay our hand on a human body." "What is man? A garment of flesh entextured in the loom of heaven." Thank God for such language! It has saved and shall continue to save many who would have been driven to scepticism and remained the children of the devil which they had been told they were. They conduct us back to the moral atmosphere of Christ and His apostles, and tell us that conversion consists in no hocus-pocus of sacramental or verbal magic, but simply by God's help giving scope to our diviner and better being. They contain the germ of unimaginable progress in future religion and civilization.

We have no heart to enter into the undoubted *defects* in Carlyle's teaching. The chief of these is his undue reverence for great men. Of course, there is an element of priceless truth in his hero-worship. But it is a heathen and not a Christian idea that the human race lives in the few—a conception of the world which

contains the most offensive elements of hyper-Calvinism. Carlyle forgets that the world does not know its greatest men, and has failed to grasp the idea of humanity as the social embodiment and incarnation of God—the idea on which, religiously conceived and applied, hinges the future of the world. He has not, on this point reached the high level of Paul—that “we being many are one body in Christ and every one members one of another.”

With that indication of imperfection we leave him with mingled gratitude, reverence, and admiration for his colossal powers. In studying at Carlyle's feet we are in contact with one of the master-minds of the world—one of the most brilliant in the constellation of genius shining light on a dark and puzzling world—a strong fascinating and beneficent personality. Let our young men read him line upon line, portion by portion—let them mark, learn, and inwardly digest, and their faith will be quickened and retained. The writer of this paper can never express his obligation to him, and well remembers the effect of the first and last glimpse of his earnest, shaggy countenance and the deep, sad eyes. *Vidi tantum Virgilium*. We have seen Carlyle in the flesh. Not merely what he said to the Edinburgh students in 1866, but the sincere ring of his voice and manifest sincerity had a memorable influence in arousing thought and the quest for truth. Never to be forgotten are the Annandale tones and accent when he recited these lines of Goethe to the ingenuous youth :

The future hides in it
Gladness and sorrow ;
We press still thorow ;
Naught that abides in it
Daunting us—Onward !

And solemn before us,
Veiled, the dark portal,
Goal of all mortal.
Stars silent rest o'er us—
Graves under us, silent.

Here eyes do regard you
In eternity's stillness ;
Here is all fulness,
Ye brave, to reward you,
Work and despair not.

—Andrew Douglas.

Canadian Presbyterian Mission Fields.

NINTH PAPER.

HOME MISSIONS IN THE PROVINCE OF QUEBEC.*

THIS is a very large subject, for it resolves itself into the history of Presbyterianism in a country as large as France. It is not perhaps, invested with the romance that belongs to missions on the Western Prairies, where Presbyterianism being more nearly allied to the genius of the early settlers struck its roots into the virgin soil, so to speak, almost in advance of settlement, attained full growth in a single generation, and has more than kept pace with the rapid increase of population. Presbyterianism in the Province of Quebec has from the first been represented by a small fraction of the total population, and its numerical strength is no greater to-day than it was sixty years ago, if indeed it is as great. It has had an incessant struggle against overshadowing odds; but the struggle has been a gallant one, exceedingly interesting, and the results as satisfactory as could reasonably be expected in the circumstances.

Originally a French Colony, Quebec has long been one of the most renowned strong-holds of the Roman Catholic hierarchy. The watch-word of its ecclesiastical and political leaders from the first was "Lower Canada for the French Canadians!" It is the same still. The national feeling is very pronounced, and the avowed policy of the representatives of the French element is by all available means to discourage English settlement and to rid itself of

*SOURCES OF INFORMATION:—*Dr. Gregg's History of the Presbyterian Church in Canada, 1885.* *Croil's "Historical Statistical Report, 1867,"* and "Story of the Kirk in the Maritime Provinces, 1875." CLERKS OF PRESBYTERIES;—Rev. J. R. Macleod, *Quebec*; Rev. James Patterson, *Montreal*; Rev. Joseph White, *Ottawa*; COLLEGES;—Principal Caven, *Toronto*; Principal MacVicar, *Montreal*; Dr. Proudfoot, *London*; Dr. Geo. Bell, *Kingston*; Dr. Patterson, *Nova Scotia*; Professor Bryce, *Winnipeg*, and A. T. Love, *Quebec*. LOCAL DATA;—Rev. J. A. Maclean, *New Richmond*; Rev. Thomas Fenwick, *Metis*; Rev. George Coull, *St. Sylvester and Leeds*; Rev. Hugh Lamont D.D., *Compton*; Rev. Daniel Paterson, *St. Andrews*; Rev. James Fraser, *Chatham*; Mr. John Murray, *New Glasgow*; Rev. C. A. Doudiet, *Buckingham*, and Rev. C. A. Tanner, *Levis*.

every form of Protestantism. It is not surprising, therefore, that Presbyterianism is less visible in this than in the other Provinces of the Dominion. On the contrary, it is rather remarkable that it has so considerable a following. The population of Quebec Province in 1881 was 1,359,027, of whom 50,287 were Presbyterians.

In 1763, when Canada was ceded to the British, what is now the Province of Quebec was the only portion of the country from Gaspè to the Rocky Mountains that was inhabited by white people. At that time there were not more than a few hundred Protestants, all told. Among these there was a sprinkling of Huguenots, the descendants of Protestant colonists brought from France at different times and under different leaders. The first of these seem to have been brought out by M. de Chauvin (or Calvin), a distinguished officer of Henry of Navarre, who came to Canada in 1599 and attempted to form a colony at Tadousac, for the purpose of engaging in the fur trade. These people were guaranteed the free exercise of their Calvinistic religion, on condition that they made no attempts to proselytize the Roman Catholic settlers. M. Chauvin's enterprise, as might have been expected, proved a failure, and although other settlements of Huguenots were effected, chiefly in Nova Scotia, those who came to the St. Lawrence were soon lost sight of. At a later period, De Monts, the Governor of "L'Acadie,"—which extended from Virginia to the Hudson's Bay—endeavoured to establish a Huguenot Colony at Quebec. That also was a failure, but it is said, to the honour of the Huguenots, that at that time the Quebec merchants contracted so strong a liking for Huguenot clerks and managers, the Catholic Bishop complained that "these clerks were so well spoken of, many could not believe they were heretics!"

At the beginning of this century there was not a single Presbyterian Congregation outside the cities of Montreal and Quebec. At that time a considerable number of Scotch and Irish Presbyterians had settled in this Province, but they were scattered in little groups, here and there, and cut off from all communication with each other] by the want of roads. As time went on, the Province became a vast Mission Field, the Presbyterians depending for their supply of ordinances chiefly on the "Old Country": at the same time, too much] credit cannot be given to the few settled ministers. Every minister in those days was an active and

enthusiastic missionary; and as we read of the difficulties and hardships encountered by these pioneers of Presbyterianism, and contrast with them the experiences of the present day missionary in Canada, we cannot but conclude that to the latter 'the lines have fallen in pleasant places.'

Many years necessarily elapsed before any church courts were erected higher than the Kirk-session. The earliest Presbytery, so-called, of which any record remains was a meeting consisting of two ministers and one elder, who met at Montreal on the 17th of September, 1803, for the ordination of Mr. Somerville as pastor of St. Gabriel Street Church. The Rev. John Bethune, of Williamston, Glengarry, and the Rev. Alexander Spark, of Quebec, were the ministers; the Elder was Mr. Duncan Fisher, of Montreal. In 1818 there was constituted "the Missionary Presbytery of the Canadas," composed chiefly of Ministers of the Associate Reformed Synod in Scotland—commonly called the "Burgher Secession"—whose jurisdiction included Lower Canada. In course of time this came to be known as the Synod of the United Presbyterian Church in Canada, and it may be said, in passing, that to this body Presbyterianism in the province of Quebec was indebted during the earlier years of its history for some of its most honoured and useful ministers.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland was organized at Kingston on the 7th of June, 1831, when four Presbyteries were erected, namely—Quebec, Glengarry, Bathurst, and York. That of Quebec included the whole of Lower Canada, and consisted of six ministers, Dr. Harkness, and Rev. John Clugston, of Quebec; Revs. James Somerville, Henry Esson, Edward Black, and Alexander Mathieson, of Montreal. At that time the Scottish and Irish Churches began to send out a few more ministers to Canada. The Glasgow Colonial Society, the Associate Synod of Scotland, and the Synod of Ulster each contributed its quota. But the time at length came when it was evident that Canada should no longer depend upon this precarious supply of ministers, and that for two reasons, (1.) the large increase of population by immigration, (2) the course of events in Scotland which culminated in the so-called "Disruption" of 1843. That notable event not only taxed the ability of the home Churches to the uttermost, to supply their own vacant

charges, but it drew from Canada a considerable number of ministers, who had come here as missionaries. The necessity was thus laid on the Presbyterians of Canada to take steps for educating a native ministry. Queen's College was accordingly opened at Kingston, Ont., in 1842; the United Presbyterian Theological Institute at London, Ont., in 1844; Knox College, Toronto, the same year, and Morrin College, Quebec, in 1862. Earlier than any of these, however, was the Pictou Academy, N.S., which commenced in 1824 and had prepared a number of young men for license before the Halifax Presbyterian College was instituted. To complete the list, the Manitoba College, a missionary necessity of the time, was added in 1861. The advantages of these colleges and the success which has attended them, will be appreciated when it is stated that up to date, they have given us no less than 1223 ministers!* The practice of employing theological students as missionaries during the summer months and before their curriculum is completed is, doubtless, attended by some disadvantages, nevertheless it is undeniable that to its student missionaries and catechists, more than to any other agency, the Presbyterian Church in Canada is indebted for laying the foundation of a very large number of its congregations. Had we space at command it would be exceedingly interesting to sketch the *modus operandi*, and to trace from its commencement the gradual development of the typical mission station until it becomes a full-blown self-supporting congregation. The young student who receives his first appointment to some remote settlement, the name of which he has probably never heard before, sets out on his appointed task with fear and trembling, speculating what kind of a reception he will receive at the hands of strangers in a strange place, where there is neither church nor manse. They meet perhaps, in a small log school house, or it may be in a barn or a freight shed; the lad receives a cordial welcome from the older people, who, though not strangers to the "joyful sound," have been long deprived of "ordinances" and are eager to hear him; the youngsters are drawn to him by his artless, winning manner, and before the summer is over, a miniature congregation has been formed, and there is a talk of building a church!

*The numbers who have graduated in Theology at these Colleges are as follows: From Queen's College, 250; Knox College, 490; Halifax College, 232; London U. P. College, 25; Presbyterian College, Montreal, 169; Manitoba College, 32; Morrin College, Quebec, 25.

But it is time to illustrate the growth of Presbyterianism in Quebec, with a few details kindly placed at our disposal by fathers and brethren in different localities. Instead of taking them up in chronological order, our purpose will be better served by a brief continuous survey from East to West.

To begin with the Gaspè district, that large peninsula that juts out into the Gulph of St. Lawrence, extending from Rimouski and Metapedia, to Gaspè Basin. It comprises three large counties, has an area of 11,800 square miles, and a coast line of 400 miles. It is the "Highlands of Quebec," intersected by numerous rivers famous for trout and salmon. The Shickshock Mountains, Mount Murray, Mount Logan, and other mountains are the highest in the eastern part of the Dominion, some of them reaching an altitude of nearly 4,000 feet. The whole coast line is fringed with settlements, those on the St. Lawrence side, being entirely French, and Roman Catholic, while those on the Bay of Chaleurs contain a mixed population. It is with the latter we have to do at present.

The settlements at New Richmond, New Carlisle, Port Daniel, Escuminac, and other points on the Bay are largely Presbyterian. The earliest information I have respecting them, is contained in a letter by the Rev. E. Lapelletrie, a French missionary of the Kirk in Canada, who was sent to this part of the country on a tour of inspection in 1847. His report was printed in the *Presbyterian* for 1849: in it he states that the first Protestant settlers in New Richmond were U. E. Loyalists who came from the United States at the close of the Revolutionary War, and that having no settled minister among them, they soon fell into the ways of their Acadian neighbours, and many of their children grew up Roman Catholics. A few, however, remained true to the Church of their fathers, and their numbers had so increased by immigration, that at the time of Mr. Lapelletrie's visit, "there was as fine a rural congregation as can be found in North America for numbers, intelligence, unity, wealth and liberality. They have built a splendid Church," he says, "and offer a stipend of £100 a year!" Mr. Maclean, the present minister* supplements that account by stating that in 1817 several families of sturdy Argyleshire men joined the settlement, and that about that time they built their first church. Among the earliest of the missionaries sent to them was a Mr. Pidgeon,

*Mr. Maclean has since demitted his charge.

whose son is now an elder in New Richmond. Mr. Pidgeon confined his labours chiefly to New Carlisle. There was also a settlement of some fifty Protestant families from Jersey and Guernsey, engaged in the fishing business at Paspebiac. From 1831 to 1835 they had three different missionaries, Messrs. Fraser, Blaikie, and McCabe. From that time till 1839, when Rev. John M. Brooke came to them from Scotland, they were visited frequently by Rev. George Macdonnell, of Bathurst, father of the minister of St. Andrew's Church, Toronto; and Rev. James Stevens of Campbellton, N.B. Dr. Brooke commenced building the present church, which was not completed, however, until 1865. Meanwhile Dr. Brooke was translated to Fredericton, and New Richmond was vacant for eight years. The successive ministers were Rev. John Davidson in 1851, Rev. John Wells in 1861, Rev. Peter Lindsay in 1879, and Rev. J. A. Maclean in 1889, who says that there are few congregations in Canada with a better record than his. "It began with three families, in 1812, and before 1888 it had fully 225, embracing the whole protestant population of the district." This, with the adjoining congregations and mission stations, is a good return for the many years of Home Mission work in the county of Bonaventure which, owing to geographical position, is under the jurisdiction of the Presbytery of Miramichi, N.B.

Crossing over to the St. Lawrence, we find another interesting mission field at Metis, where Rev. T. Fenwick was stationed as missionary from 1861 to 1884, and to whom I am indebted for the information following. Metis is a Seigniorie in the county of Rimouski. The first Scotch settlers, few in number, were brought out by Mr. McNider, the Seignior, in 1820. Mr. Sim, of Metis, is now the only survivor of that band. From 1826 until the time of Mr. Fenwick's appointment, Metis was visited by a number of ministers, among whom were Bishop Mountain, Mr. Knight, and Mr. Clugston, of Quebec. A Mr. Macintosh collected some money and had the first log church erected. Rev. James Paul, a Queen's College student, served the mission for one or two summers. Dr. Cairns was stationed there for two years, and Rev. William McAlister, formerly of Sarnia, held the fort for eight years. Rev. W. Rintoul of Montreal, set out to visit Metis in 1851, but was taken ill *en route*; he died at Trois Pistoles, and was buried at Rivière de Loup. Rev. Donald Fraser, of Montreal, (afterwards of

London, England, and recently deceased,) went down about that time and ordained elders. Before Mr. Fenwick left, a handsome new brick church was erected at Metis, and a wooden edifice at Little Metis four miles distant. Since Mr. Fenwick's resignation several missionaries have remained for brief terms. Metis is still a mission station, counting some 45 families, and a mission station it is likely to remain. Nevertheless, it is as a light shining in a dark place, and the missionary's services are highly appreciated. It is the one and only Presbyterian mission on the South shore of the St. Lawrence below Quebec, from which it is distant two hundred miles, and it could not exist but for the annual grant it receives from the Home Mission Committee.

Now let us cross the St. Lawrence to the mouth of the far-famed river Saguenay. We have already mentioned the abortive attempts to found a colony of Huguenots at Tadousac. For many years this was a principal trading station of the Hudson's Bay Co. It is now a favourite watering-place. The only ecclesiastical relic of interest in the place is the ruins of a small Jesuit Chapel, supposed to be one of the earliest places of worship in Lower Canada. Presbyterian missionaries have now and again looked in at Tadousac and have even endeavoured to make a "cause," but anon have passed by on the other side. Ascending this majestic river for a hundred miles, the traveller is astonished by the wierd grandeur of the scenery and the almost total absence of animal life. Scarcely so much as a bird is seen to hover over its dark waters. It is a region of oppressive silence. Only at one point, in a deeply indented bay—"Ha-Ha! Bay,"—is there the semblance of a village, and there a few Scotch and Irish are to be found, attracted thither by the extensive lumber operations carried on in the neighbourhood. Mr. Lapelletrie ministered to some forty protestant families there in 1847, and baptized a child, whose father said it was ten years since he had seen or heard a Protestant minister! At Chicoutimi, the head of navigation, a cathedral town of considerable size has grown up, but though we had a small church there years ago, and a settled minister for a short time, in the person of Mr. Cotè, the demand for missionary services has never been very great, and the supply has been correspondingly limited. Last summer it had the services of Mr. John Ulrich Tanner, son

of the Rev. Charles A. Tanner of Levis. It is now under the charge of Rev. J. D. Fergusson, formerly of Windsor Mills, Que.

The City of Quebec is, of course, the cradle of Prebyterianism in Lower Canada. The Rev. George Henry, a military chaplain at the time of the conquest, was the first Presbyterian minister. His stated ministry commenced in 1765. He died there, June 30th 1795. For some years Mr. Henry had for his colleague, Rev. Alex. Spark, who succeeded him. The next minister was Dr. James Harkness, of Sanquhar, Scotland, who died in 1835. Rev. Dr. John Cook, also a native of Sanquhar, was ordained to the pastorate of St. Andrew's Church, by the Presbytery of Dumbarton, Scotland, in 1835, and commenced his ministry in Quebec early in 1836. After a brilliant career as a preacher and Professor of Theology during the long period of forty-seven years, Dr. Cook retired from active service in 1883, and was succeeded in St. Andrew's Church by the present incumbent, Rev. A. T. Love. A second congregation was formed in Quebec in the year 1800, originally "Independent" in its constitution, it became connected with the Church of Scotland in 1829, under the Rev. John Clugston. He resigned in 1844, returned to Scotland, and joined the Free Church. The congregation, then named Chalmer's Church, also seceded and retained possession of the church property. Dr. W. B. Clark, Rev. Peter Wright, Dr. Mathews, and Rev. Donald Tait, have been the successive ministers in that congregation. The division that occurred in Scotland in 1843 had its counterpart here in 1844, and as a consequence the Free Church standard was raised in many parishes of Quebec, and as most of the congregations in the rural districts had always had enough ado to support one minister, it came to be pretty much a question of "the survival of the fittest." It goes without saying that the immediate result of this was a good deal of heart-burning among the people, of unseemly rivalry in some places, and a call for much self-denial on the part of many very poor ministers; but now that the breach has been healed, we can say, "It was all for the best."—"He doeth all things well."

It is not necessary to trace minutely the history of the missions and congregations that were formed in the vicinity of Quebec. When the conditions of one are stated, it may then be said, *Ex uno disce omnes*. Take Valcartier for example, a small settlement, eighteen

miles north of Quebec. It would be appropriately called "Sleepy Hollow." It is beautiful for situation. Sixty years ago a few hardy Scotchmen from Roxboroughshire were induced to pass beyond the lines of French settlement, to carve out homes for themselves here, at the foot of the Laurentian Hills. French Roman Catholics in front of them, French Roman Catholics to the east of them, French Catholics to the west of them, the everlasting hills to the north of them, the little colony was in a manner shut out from the world. For six years they toiled and moiled without ever scarcely seeing the face of a minister of the Gospel, save when one of the city ministers paid them a flying visit. In 1833 the Rev. David Brown, from Sanquhar, was sent to them and remained four years. Rev. James Geggie was inducted in 1841, but left them in 1844. The Rev. David Shanks succeeded in 1847 and remained with them till his death in 1871. Since that time Valcartier has remained a mission station, embracing only about twenty-three families who are assisted by the Home Mission committee to about one-half of the cost of such supply as the Presbytery is able to give them. And so this little handful of Presbyterians struggle for an existence, ecclesiastically, and many others in similar circumstances struggle, who would perish in the attempt but for the aid and encouragement they receive *ab extra*. There were seven mission stations in this Presbytery last year, assisted to the extent of \$1,143.38. and no less than twelve congregations received from the Augmentation Fund \$2,450. Outside of Quebec, there are only *four* self-sustaining congregations in the whole Presbytery, viz: Inverness, Leeds, Richmond, and Sherbrooke.

Inverness is one of the oldest of the outlying congregations in the Presbytery. It was first peopled by a colony of Highlanders sent out by the Duke of Hamilton from the Island of Arran. These were joined from time to time by families from the North of Ireland. Rev. Alexander Buchan, afterwards of Stirling, Ont., seems to have been the first settled minister, in 1842. He did not, however, remain long, and was followed by Rev. Simon C. Fraser, a missionary of the Greenock Auxiliary Society; but he "went out" in 1844 and, most of the people joining the Free Church at that time, only about sixteen families retained their allegiance to the Kirk. Of course they were not able to support a minister; yet they had

the audacity to call one in the person of the Rev. Alexander Forbes, of Dalhousie, N.B., who lent a too willing ear to their entreaties, was inducted in 1859, and for a number of years shared the poverty of the remnant until the Union of 1875 put an end to unwarrantable privations in this and a good many other localities that deserved the name of "Starvation Camp." The re-distribution of charges at the time of the Union makes it somewhat difficult to follow up the Apostolic succession in this part of the country, the following additional names, however, may be mentioned of ministers who did good service for longer or shorter periods in this neighborhood : Revs. D. Maccauley, John McMorine, John Fraser, John Crombie, James McConechy, William Scott, James Hanran, and Messrs. Stewart and Swinton, missionaries. The present incumbents are the Rev. James Sutherland, at Inverness, and Rev. George Coull, at St. Sylvester and Leeds. (Mr. Coull, who was one of the best Hebrew scholars in Canada, was last fall appointed professor of Oriental languages in Morrin College, Quebec, in room of the late Dr. Weir. He died on the 3rd of February last.)

THE EASTERN TOWNSHIPS comprise a large tract of country between Quebec and Montreal, on the south side of the St. Lawrence, including the following counties : Arthabaska, Beauve, Brome, Compton, Drummond, Megantic, Missisquoi, Richmond, Shefford, Sherbrooke, Stanstead, and Wolfe. The Roman Catholics claim an absolute majority in eight of these counties. In nearly all the country charges the Protestants are losing ground, owing to the exodus of the people. Speaking generally, Presbyterianism is numerically as strong as any of the other Protestant churches, which is not saying a great deal, however, for it. Until the year 1791 the Townships were an unbroken wilderness. The original settlers were a mixture of Scotch, English, Irish, and Americans.

Dr. Lamont, of Marsden, has published an interesting pamphlet containing a history of the Highland settlements in the county of Compton. From it we learn that the first batch of emigrants there consisted of eight families from the Island of Lewis, who settled in Compton county in 1838. The country being then an unbroken forest, the new-comers endured many hardships; but they had plenty of back-bone, and to their credit be it said, from the first they did not forget the assembling of themselves together for the worship of God, their devotions being led by a pious layman, John

Mackay, from the parish of Barvas. In 1844, the Rev. D. Gordon was sent to them from the Church of Scotland, and at a later date, Rev. John Mackenzie, now of Roxborough. The small band of eight has increased to 450 families, grouped into five congregations. The ministers of three of these preach in Gaelic, the other two are vacant, but are ready to call ministers as soon as such can be found gifted with the "language of Paradise." None else need apply! They are all, in Dr. Lamont's estimation, model congregations, "pre-eminent over all others in their love to, and extensive knowledge of the word of God, their reverence for the Lord's Day and His worship, and their respect for those placed over them in spiritual or temporal matters."

We now come to the "bounds" of the large and influential Presbytery of Montreal. It has upwards of forty congregations, besides mission stations. Fifteen of the congregations are in the city of Montreal, fourteen are on the south side of the river, in the counties of Huntingdon, Chateaugay, Beauharnois, and Napierville, the remainder are situated north of the Ottawa river. It would be interesting, had we space and time, to rehearse the oft-repeated story of the genesis of Presbyterianism in Montreal, how the earliest Presbyterian congregation was permitted to worship in the old Recollet chapel while the St. Gabriel Street church was a-building; but it is pleasant to remember that the Presbyterians and Roman Catholics of that time (1791-92) lived on the best of terms, in proof of which it is recorded that the Sacrament of the Lord's Supper was observed by the Presbyterians, in accordance with the usages of the Church of Scotland, in the above named Catholic church, in September, 1791, and that the Recollet Fathers, while politely refusing any pecuniary remuneration from the "Society of Presbyterians," as they called them, for the use of their sacred edifice, were induced to accept of a present in acknowledgement of their good offices, consisting of two hogsheads of Spanish wine and a box of candles! The fourteen Southern congregations are nearly all strong, self-supporting charges—so strong, they talk of applying to the Assembly to be erected into a separate Presbytery. Georgetown is probably the oldest congregation in that district, the settlement in the township dating from 1824. The first clergyman settled there was Rev. Mr. McWattie, a "dissenter," whose services are said to have been somewhat irregular. Dr. Mathieson,

Dr. Black, Mr. Esson, and other city ministers made frequent visits to this part of the country and were largely instrumental in the building up and strengthening of these congregations which in course of time secured the services of some very able ministers, such as Dr. Muir, of Georgetown; Montgomery Walker, of Huntingdon; John Merlin, of Hemmingford; Archibald Milligan, of Russeltown; Thomas McPherson—afterwards of Lancaster—Duncan Moody, of Dundee; James Anderson, of Ormstown; and Walter Roach, of Beauharnois. The late Hon. Edward Ellice, Seigneur of the county of Beauharnois, was always a good friend of the Church, and, by giving sites and liberal contributions in cash, did much to advance its interests. The church at Beauharnois was built by him some sixty years ago. On the north shore, Presbyterianism has been less aggressive. With the exception of Chatham and Grenville, St. Andrew's and Lachute, the congregations are all weak and aid-receiving. For the most part, they are the offsprings of "dissent" having been planted originally by ministers connected with churches of the Scottish Secession. Excellent men they were. The Rev. Archibald Henderson, a native of Doune, Stirlingshire, and a minister of the Associate Synod, or "Burgher" Church, was sent out by the British Government in 1818 to look after the spiritual wants of the Scottish settlers in the County of Argenteuil. He had a salary of £100 from the Government as long as he lived, and he lived long—having attained the great age of ninety-three at the time of his death, in 1877. Mr. Henderson made St. Andrew's his home, but extended his labours over a wide area and became the Father of Presbyterianism in all that region. Next to him, the late Dr. Mair, a minister of the Church of Scotland, was settled at Chatham, on the Ottawa, in 1833. He used to describe his parish as being "achteen miles in front, and as far back as I can win." Through the united labours of their ministers, aided by visits from the late Rev. William Taylor and Dr. Wilkes of Montreal, congregations were established at Lachute, St. Therese, St. Eustache, New Glasgow, and other points. Among the early missionary ministers I find the names of Revs. David Shanks, and David Evans, of St. Therese and St. Eustache; Thomas Henry, who gave his name to Henry's Church, Lachute; David Black of St. Therese, who, as well as Mr. Henry, had belonged originally to the auld Kirk and left a good name behind him.

The remaining congregations and stations in the Province of Quebec lie within the widespread bounds of the Presbytery of Ottawa, extending from Buckingham, on the River aux Lievres, seventeen miles below Ottawa, to Fort Coulonge in the county of Pontiac, some eighty-five miles above the capital of the Dominion; and in a northerly direction to the Desert, a settlement on the Gatineau river, about a hundred miles from the Ottawa. In this district there are ten Presbyterian congregations, six mission stations, and three French mission stations. The original Presbyterian settlers came chiefly from the Lowlands of Scotland and from the North of Ireland. Hence it is not so imperative here as in Compton, for instance, that the missionary should be skilled in the Gaelic language, though, here and there, a few children of the mist are met with, to whom the poems of Ossian are almost as precious as their Bibles. And among the Hibernians there are those whose proud boast it is that they have seen and heard if they have not "sat under," the renowned Dr. Henry Cooke of Belfast. The late Dr. Lachlan Taylor, the irrepressible Methodist evangelist, has described this Upper Ottawa region as "the most wretched and hopeless country inhabited by civilized men" on which he ever gazed; and the people, as belonging to a class among whom "even Methodists cannot hope to make trophies." Without venturing to express so strong an opinion, the writer, whose experimental knowledge of Canadian farming entitles him to *have* an opinion on this subject, and who is somewhat familiar with the lay of the land, is impressed with the belief that it is not the most highly favoured part of Canada for agricultural purposes. The soil is generally sandy and poor. The people, as a class, are not over-burdened with worldly gear, though many of them enjoy a modest competence. There are a few rich men among them—the "Lumber Kings" as they are called, who have amassed large fortunes in the great Canadian industry which has from the earliest times been a chief source of public revenue. These lords of the forest have all along been distinguished by their respect for religion and their liberal contributions in aid of the missions of our Church, and of other Churches also, such men as Hon. George Bryson, of Coulonge; the late James Maclaren, of Buckingham (brother of Professor Maclaren of Toronto); Mr. McLachlan, of Arnprior; Allan Gilmour, of Ottawa; and others whose names have escaped my memory.

A large proportion of the inhabitants are French Catholics, and as has been remarked of other parts of the Province, their relative numbers are increasing ; mission work here is consequently both difficult and expensive. The history of the older congregations has been characterized by frequent changes. The pastorates have been exceptionally brief. Buckingham, for example, has had eight different ministers since 1844, when Dr. George Bell, now of Kingston, was inducted as its first pastor, and during that time it has so often been vacant for years together, the average term of ministerial service has scarcely exceeded the limits of Methodist itinerancy. The reason for this is not far to seek, the work has been especially onerous, and the remuneration very small. A well-informed writer referring to the work of some of the ministers and missionaries in the Ottawa valley, quarter of a century ago, says,—“ I cannot refrain from bearing testimony to the indomitable zeal and the cheerfulness with which these ministers seem to face difficulties and discouragements which most men, now-a-days, would deem insurmountable.” There is no harm in naming a few of those men, even at the risk of appearing invidious, when so many others are perhaps equally entitled to praise. The name of the Rev. John Lindsay, settled at Lichfield in 1854, is still a household word in many a family in that district ; The Rev. John Corbett, of Wakefield ; Rev. Hugh Mogue, of Aylwin ; Rev. Hugh J. Borthwick, of Chelsea ; Rev. Joseph Gandier, of Coulonge ; Rev. William Hamilton, one of the first missionaries to the Desert—Revs. Andrew Melville, Joseph Evans, and Duncan McDonald, those men, all of them, may well be called missionary heroes. Nor would it be right in this connection to omit mentioning the names of some of the Ottawa city ministers who frequently visited the country districts, and whose services were invaluable in keeping the people together, and inspiring hope and confidence in the minds of many who were ready to despair of ever seeing a teacher settled among them. The Rev. Alexander McKid, afterwards of Goderich, Dr. Alexander Spence, Rev. D. M. Gordon, and especially our worthy moderator of the General Assembly, Dr. Wardrope, of Guelph ; formerly of Knox Church, Ottawa ; and the Rev. Joseph White, until recently minister of Erskine Church, and clerk of the Presbytery of Ottawa.

One other feature of mission work in the Ottawa valley must

be mentioned, the voluntary and gratuitous services rendered by earnest and faithful laymen. Though my information on this point is somewhat limited, the statement may be hazarded that in no other part of the Church has the eldership been more worthily represented. Among those who exercised a most wholesome influence in the community, says Mr. White in one of his letters was Mr. William King, of Bristol. He was a Christian gentleman, a good classical scholar, and a very encyclopædia of general information. He was for long years an elder in the Bristol church, kept the post-office, had a grist mill, and was a most upright and honourable man. In the the absence of the pastor, or when the congregation was vacant, he kept the church open, read a sermon, or held prayer-meeting. Every person looked up to Mr. King. Mr. David Maclaren, Professor Maclaren's father, a member of the congregation of Wakefield and Masham, though not an elder, was also a man of excellent attainments, resembling Mr. King in many ways, and took a deep interest in the welfare of the congregation, He was Scotch, and so was his worthy wife—both I believe from Glasgow. In the East Templeton congregation, Mr. John McLaurin, another intelligent Scotchman, has always taken a lively interest in the cause of our Church there, and helped it both by his influence and his purse.

I must not conclude this imperfect survey of Home Missions, in Quebec without at least a passing reference to a very interesting feature of the work, the *Mission to the Lumbermen*. It has been carried on for many years with excellent results. Upwards of five thousand men spend the winter in the woods, hundreds of miles away from the amenities of home and ordinances. To follow these men into the recesses of the forest, and to address to them occasional words of counsel and comfort is the object of this mission. The work is done by volunteers, often by some of the ordained ministers leaving their own charges for six weeks or two months at a time and penetrating the woods hundreds of miles for the purpose of preaching to the rough "Shantymen" words of Life, and supplying them with Christian Literature. Two hundred and fifty camps and depots were thus visited last winter on the Ottawa and its tributaries. One minister, Rev. D. L. McKechnie, travelled a thousand miles through the woods, and over frozen lakes, visiting thirty-three shanties, twelve lumbering depots, three Hudson Bay

posts, one mine, and sixteen stopping places, and delivered in all sixty addresses. The majority of the workmen are Roman Catholics, but that makes no difference to the zealous missionary; he has one message for all—"Whosoever shall call upon the name of the Lord shall be saved." It is a message that appeals with equal force to the heart of the Highlander and Lowlander, of the Frenchman and the Irishman, of the Roman Catholic and the Protestant; it is listened to in every case with becoming respect; and the annual visits of the missionary become "the event of the season" in the distant Lumber Camp—looked forward to all the more expectantly, because, like angel's visits, they are "few and far between."

JAMES CROIL.

Montreal.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.*

TENTH PAPER.

THE Woman's Foreign Missionary Society was organized in 1875 by the Foreign Mission Committee of the General Assembly for the especial purpose of helping it in one department of its work, viz.: the evangelization of women and children in heathen lands.

Its beginning was simple. Two members of the F. M. Committee, Professor Maclaren (then the Convener), and the late Rev. Dr. Topp, called a meeting of Presbyterian ladies in Knox Church, Toronto, and explained to them their object in doing so, which was, to have a Women's Society in our Church similar to those so successfully carried on in the American Church. At this first meeting a committee was appointed to draw up a Constitution, and to nominate a standing committee or Board. The same gentlemen formed part of this committee, which was otherwise composed of ladies, and by their advice, the constitution was drawn up largely on the model of the Philadelphia one, with modifications to suit our circumstances and tastes. One or two ladies from other places, happening to be in the city, were present at the first meeting, but the large majority were from congregations in Toronto, and the Board was composed of representatives from all these congregations. Societies of a similar character were formed about the same time in Kingston and in Hamilton, with slightly different constitutions, but these have both joined the General Society as Presbyterial Auxiliaries.

The idea of the constitution is that there should be in every congregation an auxiliary or branch (or when circumstances permit, one for women, one for girls, and one for children), that all the auxiliaries in a Presbytery shall form a Presbyterial Society, which shall meet, by attendance of delegates, once or twice a year for conference, and whose officers shall endeavour to form auxiliaries within the Presbytery where none exist. Every woman who pays \$1

*Parts of the following sketch are to be found in an article in the Presbyterian Year Book for 1890, and also in a leaflet published by W.F.M.S., and entitled "Our Plan of Work." As these papers were both prepared by the present writer, their contents have been freely used in attempting to set before the readers of the MONTHLY an account of the work of the W.F.M.S. from its inception to the existing stage of its development.

annually, either to the General Treasurer, or through an auxiliary, is a member of the General Society, which meets only once a year, in the month of April. These annual meetings have been held in Hamilton, Peterboro', London, Ottawa, Guelph and Kingston; and more frequently in Toronto, as the most convenient centre.

The affairs of the General Society are managed by a Board of thirty-six ladies resident in Toronto, and to these are added the Presidents of all auxiliaries (the name "auxiliary" of course includes "Mission Bands"), through the country. The Board met, at first, once a month. In a short time it was found necessary that the Executive Committee should meet regularly between the monthly meetings. In a few years the Executive meeting was required every week, for a whole forenoon, and last year it was decided that the Board might meet weekly, as it now does. Members of Auxiliary Societies, being introduced by a member of the Board, have a standing invitation to attend Board meetings, and many, especially from the country, who avail themselves occasionally of this invitation, find not only that they can be interested, but that helpful information is secured, which it is difficult to obtain in any other way. Hearing the details of business discussed leads to a better understanding of the "why" and "wherefore" than it is sometimes possible to convey by pen and ink. At these meetings devotional exercises occupy a prominent part. There are letters, by the dozen, from branches at home (numbering now over 700), and from missionaries abroad, from sister societies, and from the F. M. Committee. Items in the correspondence call for earnest thought, and often animated discussion. There are questions regarding finance, regarding publications, regarding supplies. There are suggestions towards the improvement of the machinery, or the quickening of the interest of the society. There is sufficient business to cause a member of the Board to smile when asked, "What can you find to do at your Board meetings?" The question is never asked by one who has been present.* Since the organization of Presbyterian Societies, which has gradually become more complete, the labour of

*Meetings of Auxiliaries and Mission Bands vary in their character. Some are largely of a devotional nature, with the reading of missionary news; in others there is the addition of papers prepared by the members, on various phases of mission work; in others the members put each other, or are put by the president, through a regular course of instruction on the subjects that occasion the existence of their society, while in many cases handiwork is engaged in more or less directly for the benefit of the missions. One cannot but feel that intellectually, as well as spiritually, the women of the church have been drawn out by the W.F.M.S.

organizing branches has been divided, and not a few of the Presidents of Presbyterian Societies have been indefatigable and successful in their efforts to have the W. F. M. S. represented in every congregation within the bounds. But in the earlier years, most of this labour fell upon members of the Board residing in Toronto, and to one or two of these ladies who were specially suited to that work, and who were gifted with the power of stirring up enthusiasm, the society owes very much, as it does also to others, whose capacity for business, soundness of judgment, and punctual attention to details can only be properly estimated by those who have had the privilege of working with them. Many honoured names are missing from the roll of those who formed the first Board of Management. Mrs. Burns, Mrs. King, Mrs. Macmurchy and others have "gone before." Others are feeling, to a greater or less extent, that the time for activity here is well nigh spent, but we rejoice in the fact that many of the original leaders in the framing of the society are still in office, and efficiently transacting business which grows heavier every year.

The society is simply an auxiliary to the Foreign Mission Committee, and is, through it, under the control of the General Assembly. Its aim is to assist the Committee in an organized way, by disseminating information, eliciting interest, and drawing forth the prayers and gifts of the women of the church in behalf of the work of the Committee among heathen women and children. We are relieved of the responsibility of deciding on the qualifications of missionaries, of determining where and when missionaries should be sent, of settling, at great distance of time and place, knotty points that show themselves in the management of the fields, and of conducting official correspondence for the Church. The Committee gives us, each year, an estimate of the work it is called upon to undertake in our department during the next twelve months, and we engage, if possible, to raise the needful means. The Committee has always encouraged us to suggest or to request the helping of certain objects that specially interest us, and while they have usually acceded to our requests, we have been satisfied that, in our freedom from the responsibility attached to the power to rule, a burden has been withheld which we might not have been able to bear. Some members do desire that the society should be more independent, should select its own objects, and spend its own funds without

reference to a committee of *men!* But has not one of the secondary causes for our success been that we have been spared the friction that might have arisen had it been our duty to take votes on the choice of a missionary, or on the approval or disapproval of some action in the foreign field, and that our force has been concentrated on the more limited sphere allotted to us?

So much for organization—now as to work. We were thankful when at the close of the first year of our society's existence we had \$1,000 to present to the F. M. Committee as part payment of the salaries of the two lady missionaries already sent out by our Church. The second year we raised \$2,000; the third, \$3,000, and so on at a regular ratio, till the eighth year, when we made a leap to \$10,000; next to \$18,000; next to \$25,000, etc., etc. Last year there was raised about \$35,000. We have been able, not only to pay for all the work undertaken by the Committee among women and children, but to request them to undertake, at our expense, what they might otherwise have hesitated to do. While we have sought to show some interest in all the fields where our Church is working, the Missions to Central India and to the Indians of our own North-West have had the largest share in our contributions and probably in our thoughts, inasmuch as most of the female missionaries have been sent thither. There did not seem to be any opening for Canadian ladies in our mission to *Formosa*. Dr. Mackay, in 1882, requested us to send to him \$3,000, to build a Girls' School. This was done in the following year, and in several branches money was raised, over and above what was given to the Treasurer, to assist in erecting the chapels which Dr. Mackay was projecting. Each year since, a small provision has been made in the estimates for the Girls' School, and for native Bible women. Dr. and Mrs. Mackay had awakened much enthusiasm during their visit to Canada in 1881, and had it been desired, missionaries would gladly have been sent to *Formosa* as to India or Honan.

A visit from Dr. and Mrs. Morton, in 1882, roused an interest in *Trinidad*, which has been kept up by visits from Mr. Grant, Miss Blackadder, and others, as well as by the correspondence kindly carried on by these friends. The presence amongst us, of Mr. and Mrs. Robertson, of Erromanga, the brave man and woman who dared to settle *alone* on that blood-stained island after the murder

of the Gordons, and of Mr. and Mrs. Annand from Aneityum where Dr. Geddie had planted the first foreign missionary banner of the Canadian Church, made some of us feel, perhaps more than anything else, what missions to the heathen really mean, and brought the distant *New Hebrides* with their pagan or Christianized inhabitants close to our hearts. To each of these missions, our society has contributed a few hundred dollars annually for some years. But it is with India, China, and the North-West Indians, as under the management of the Western Division of the F. M. Committee that our society has chiefly to do.

As already mentioned in your columns, so early as 1874 two ladies, Miss Rodger and Miss Fairweather, were sent to India by the Canadian Church to work at first under the supervision of the American Mission Board. When our own mission was established in *Central India* in 1877, these ladies were transferred thither. In the same year Miss Macgregor and Miss Forrester, now Mrs. Fraser Campbell, were sent out. Miss Ross followed in a few years. In 1884 our pioneer female *medical* missionary, Miss Beatty, was gladly welcomed by those already in the field. She, in turn, longed for the coming of a coadjutor, who, in the person of Miss Oliver, joined her in 1886. Miss McKay, also a medical missionary, sent out in 1888, soon after her arrival in India was married to one of the mission staff, Dr. Buchanan. Miss Scott and Miss Sinclair, Miss Jamieson and Miss Harris, Miss Fraser and Miss McKellar, Miss O'Hara and Miss McWilliams complete the list of ladies designated to India; Miss Fraser, Miss McKellar and Miss O'Hara being also medical women. Miss Fairweather has not been connected with our mission since 1880. Miss Macgregor came home in 1887. Miss Scott was obliged to return after a short sojourn in the East. Miss Rodger, after seventeen years' good work, has retired. The others named are still in the field. Great solicitude is at present felt by the Board, and by her family on account of the health of Miss Harris, who, in the budding promise of valuable assistance to the mission, has been laid aside by serious illness.* To Miss Harris had been committed the care of the Boarding School temporarily existing at Neemuch, and since her illness, Miss Sinclair has been appointed to the charge. The long wished for Boarding School build-

* Since the above was written our young missionary has entered into rest, deeply regretted.

ing is now finished at Indore, and the children have been brought thither from Neemuch. The other missionaries are placed in the various mission stations in Central India where the Church has male missionaries residing. Miss Beatty is at present in Canada on furlough. Her health has given serious anxiety to herself and to the society, but we are glad to believe that a well earned rest will fully restore her to strength and vigour. The society has erected, at Indore, bungalows for our missionaries at a cost of \$4,400, the Boarding School building, which is now complete, costing over \$4,000, and the Hospital, on account of which \$4,250 has already been paid; which last was opened on Dominion Day of last year with great gladness of heart. One of our medical women wrote to us some years ago that "if Canadian women saw the misery of Hindoo women in sickness, they would share their last dollar to help them." Miss Beatty and Miss Oliver felt the need so imperative that they improvised a temporary arrangement where they could attend to six or eight patients at a time, but this only allowed them to see what could be done with fuller facilities. Efforts to heal the body open doors for offering "The Healer" to souls, and the doors opened by the medical women are entered by the Zenana visitor and Bible reader. This hospital and Zenana work, and the teaching of schools for different classes, constitute the main employment of our missionaries. Besides those already named, and directly employed by the Committee, the wives of the missionaries do what they can of active work, and we are indebted to them for interesting and stimulating letters. Mrs. Fraser Campbell and Mrs. Wilkie addressed many of our auxiliaries when at home with their husbands, and Mrs. Wilson, whom we hope soon to see, has been one of our most valued correspondents.

So little advance has yet been possible in the *Honan* Mission that in the women's department there is little to record. Our first missionary, Miss Sutherland, became the wife of Dr. Corbett, of the Shantung Mission. Miss Graham was obliged to return home on account of her health. Miss McIntosh, with the missionaries' wives, has been spending her strength on the study of the language, waiting the opportunity for active work.

In 1883 Hugh Mackay wrote to us, from Round Lake, of the destitution of *the Indians*, and asked were there not "some faded or worn garments that could be spared" to save from perishing by

cold these children of the prairie—the natives of the soil. This led to the undertaking, which for some years occupied much of the time and thought of the Board, and drew forth a remarkable amount of liberality and of cheerfully given labour throughout the society. Tons of useful clothing *with the charges paid* were dispatched to the care of the missionaries, for the immediate relief of those who had become impoverished by the opening up of the country and by the failure of their staple support in the buffalo. This charity is still carried on, and along with the supply of boxes of prizes, presents, etc., for the children attending the schools in *all* our Mission Fields, forms the necessity for a sub-committee of the Board known as the supply committee, but, by the advice of our missionaries, provision of clothing is now chiefly made for those attending school, or given in return for work, the aim being, to help the Indian to help himself rather than to pauperize him.

The Boarding School at Round Lake was built by funds raised by the society. The means for building other schools has also been drawn, largely or wholly, from our funds, as was also the proportion of salary of teachers, matrons, etc., borne by the Church; but it was a conversation with Hugh Mackay at our Board meeting which first inspired us with a vivid idea of what was needed and of what we ought to attempt. It is unnecessary in this article to describe the missions to the Indians—that has been previously done. We simply refer to the share in them of the W. F. M. S. Miss Walker, who has lately been transferred from the school at Portage la Prairie to be matron of the New Government Industrial School at Regina under care of Mr. McLeod; Miss McLaren, matron of the Birtle School; Miss Rose, when she was in charge of the school on Piapot's Reserve; and the wives of several of the missionaries, as well as the missionaries themselves, have kept up a regular correspondence with us. Miss McLaren has recently been joined by our latest missionary, Mrs. Leckey, and Miss Walker's post at Portage la Prairie has been filled by Miss Fraser and Miss Huston.

One department of our work has not been mentioned—that of *publications*. In our first years, our Home Secretary used to copy the letters from our one or two missionaries, and send them to the few Auxiliaries then existing. This soon became too much of a tax even on a willing pen, and an arrangement was made to

print one letter a month. Presently two and three letters at a time were issued—then came the necessity for some medium of communication between the Board and Auxiliaries regarding the progress of the work, and so, in course of time, grew our "Letter Leaflet," of which the monthly issue is now 9000. At the same time a call was heard for suitable reading matter for Auxiliary meetings, and leave was obtained to republish some leaflets belonging to other societies. Still further, need was felt for tracts on certain topics, or explanatory of details in our work, and the Board have from time to time made the effort to supply these wants. Hence our publications, too, require the time of a Secretary devoted to themselves. Besides supplying a large amount of free literature, scattering some leaflets wherever it is thought they may help the cause, the Publication department has by the sale of others, proved a source of income to the Society.

Such is the result, in external facts, of the little meeting held in the lecture room of Knox Church, Toronto, some seventeen years ago. What has been the amount of real good is not for us to judge. That is known only to the Searcher of hearts, and the Day will reveal it. But this much we may say, that blessing has been received. We believe that life's burden has been lightened and that souls have been saved among the heathen through the instrumentality of this work, and we know that to the Church at home has come stimulus in spirituality and in Christian effort. Other good work has been helped and not hindered by the larger amount of knowledge obtained and interest taken in Foreign Missions. And individually those who have helped in this "Christian Endeavour" have realized in larger or less measure according to the purity of their motives and the consecration of their own lives, that it is indeed "more blessed to give than to receive."

The Woman's Foreign Missionary Society is still in its teens. May we not hope for statelier and comelier proportions, as it passes on to its majority and enters on a more matured life. The work before it is almost illimitable. God bless and prosper it in its aim along with kindred agencies to hasten the realization of the words which it has chosen as its motto, "The World for Christ."

E. L. MACDONNELL.

THE EDITOR'S BOOK SHELF.

Frequently during the past month has a fine new book on the Evidences been taken down from the Shelf. It is *The Apology of the Christian Religion*,* by Dr. James McGregor, of Oamaru, New Zealand. Dr. McGregor was at one time Professor of Systematic Theology in the New College, Edinburgh, and has written several hand-books in the Clark's series. His published works give evidence of stores of knowledge, vigorous dialectic power and considerable originality in statement. The present volume is by far his greatest undertaking, both as to subject and method of discussion, and intelligent readers interested in Apologetics will not be disappointed.

The author does not treat of the whole apologetic argument, but limits himself to the external evidences of Christianity; and these he wisely treats in a historical way. He does not load his argument with philosophical discussions of the "previous question," the being and nature of God, the nature and possibility of miracles, etc. His concern is with the obvious facts of Christianity, such as cannot be disbelieved, unless we reject all historical evidence whatever.

Starting, then, with the historically known facts about Christianity, we have, in Book I, a full and informing account of "The Religion at work in the Second Century"; *outwardly* overcoming the world, enduring patiently fiercest persecution from pagan magistracy, Jewish superstition, and opposition of worldly philosophy; and *inwardly* effecting a new creation in the hearts and lives of its professors, producing faith, hope, love, and a moral character such as furnish a very strong presumption that the Religion must be divine. Dr. McGregor's statement of the recreating power of faith in Jesus Christ is very striking and impressive.

In Book II, the author discusses "The External Evidences of the Religion," including under this title the Person of Christ, the Resurrection, and the Old Testament religion as preparatory to and prophetic of Christianity. Under each of these sub-divisions many subjects of capital importance are discussed with much power and clearness. The section on Mosaism is good and the chapter on the Resurrection excellent.

One might find fault with the order of discussion in Book II. Indeed

*The Apology of the Christian Religion. By Rev. James McGregor, D.D. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. Pp. 544.

the one fault, if fault be found, is the difficulty of getting the right focus, of grasping the connection and relations of the various parts. And this difficulty is increased by the "excursions" and "notes" which would be better in an appendix than embodied in the text. The book is strong, confident in tone, luminous, and suggestive; but it is more effective in its parts than as a whole. It is not likely to convince unbelievers, its tone being too dogmatic and at times contemptuous.

Standing on the Shelf, along with Stalker's Lectures on Preaching are three volumes of sermons, and the passage from theory to practice, from the class-room to the Church, is made easy. One of these preachers has crossed the Book Shelf before, and the music of his speech has not yet died away. The great Dr. Alexander Maclaren, of Manchester, is accorded a first place among living preachers, not by the critics alone but by the common consent of the Church. All that is needful is to mention the name of his latest volume, *The God of the Amen, and other Sermons*,* and to say that the author's right hand has not forgotten its cunning. The range of subjects is very wide, and the method and style characteristic of all of Dr. Maclaren's work. One does not need to accept Dr. Maclaren's divisions and arrangement in all the sermons in this volume. Indeed it is a relief to stumble on one or two specimens of homiletical failure, one or two sermons irredeemably commonplace. This is fine, glorious, full of hope for the baffled and beaten. Dr. Maclaren has soared so high and sang so clearly up yonder in the spotless blue, that the average preacher, creeping along on a broken wing, has been filled with despair. But to see him barely out of reach, with ruffled feathers and unmistakable dust-spots, is distinctly hopeful. Of course there are sermons in this volume unsurpassed by any; but to some preachers the one or two of the other sort are more encouraging.

Elsewhere in this number the Rev. John Macgillivray tells readers of the MONTHLY about Dr. Stalker's visit to Yale and his lectures on *The Preacher and his Models*.† It is late, but the Shelf cannot resist the temptation to say a word about the published volume; which we have read from cover to cover and dipped into again and again. He has a poor chance who comes after the king; and Dr. Stalker knew that a royal line of preachers had been at Yale before him. Beecher had been there, and Hall, and Taylor, and Dale. Keen-eyed gleaners had harvested in the homi-

*The God of the Amen, and Other Sermons. By Alexander Maclaren, D.D., Toronto: Willard Tract Depository, 1891.

†The Preacher and His Models. The Yale Lectures on Preaching, 1891. By the Rev. James Stalker, M.A., D.D. London: Hodder & Stoughton. Toronto: Willard Tract Depository.

letical field, and it was not to be expected that a late comer would gather many heavy-headed sheaves. But Dr. Stalker comes bringing a full shock, and every head is filled with plump and golden grain. We cannot let the book go without saying that the gentleman who presented each member of the class of '92 in Knox College with a copy of "The Preacher and his Models," has done something that should tell on the preaching power of one generation of Canadian ministers. For, the young preacher who has this book in his library and does not read it, or, reading, is not stimulated and helped, is a hopeless case, and had better return at once to his proper place in dumb obscurity.

A new name is that of Rev. Charles Moinet, of Kensington, London, but the volume of sermons published last year, *The Great Alternative and Other Sermons*,* will give the author a place high up on the roll of preachers. We remember meeting Mr. Moinet in Edinburgh. He came up from London as commissioner from the Presbytery to press the call from Regent Square to John McNeill. His presence was so manly, his speech so orderly, his style so clear and his tone so soundly evangelical that the desire to know him was very natural, and it was no surprise to learn that, while still a young man, he was held in high respect not only by Presbyterians, but by all English Evangelicals with whom he came in contact. He has met with good success in his Kensington ministry and is a source of strength to the now sadly weakened London Presbyterianism.

The volume before us contains eighteen such sermons as might be expected from such a man. The texts selected are profound, going down deep into Christian truth. In his chosen text the preacher finds a principle or truth or duty, not secondary or trivial, but first and fundamental, not always on the surface of the passage but surely at the core, giving individuality and life to the text. This principle he formulates and applies, this truth he expounds and illustrates, or this duty he explains and enforces. It is sometimes a positive pleasure to follow the sermon through, so regular and orderly is its movement. The preacher never tears a passion to tatters or loses himself in *non sequitur* argument, or forgets the definite object in view. The thought is always good and strong, the language forceful and distinctive, and the tone true to the ring of evangelical faith.

**The Great Alternative and Other Sermons.* By the Rev. Charles Moinet, M.A. London: Hodder & Stoughton. Toronto: Upper Canada Tract Society.

COLLEGE NOTES.

The Literary and Theological Society has ended a successful year. The meetings have been well attended, the interest continued, and in some respects there has been a marked improvement over past years. Mr. Davidson made an efficient president, and was loyally supported. The Society is well manned for the coming year: President, H. R. Horne, B.A.; Vice-President, Jas. Wilson, B.A.; Rec. Sec., Geo. A. Wilson, B.A.; Cor. Sec., J. A. Mustard, B.A.; Critic, J. R. Sinclair, B.A.; Treas., Jas. Borland; Sec. of Com., A. L. Budge; Curator, W. J. West; Councillors, Thos. Menzies, Peter Sinclair, J. R. Wilson. The election for the Presidency was exciting, but the smoke of battle has blown past.

The officers of the Students' Missionary Society for 1892-3, are: President, W. R. McIntosh, B.A.; 1st Vice-President, J. F. Scott; 2nd Vice-President, D. Carswell; Rec. Sec., W. Cooper, B.A.; Cor. Sec., J. G. McKechnie, B.A.; Treas., R. G. Murison; Sec. of Com., L. McLean; Councillors, S. Whaley, A. S. Ross, J. Cranston, T. A. Bell, J. Crockard. The Church is becoming better acquainted with the splendid missionary work done summer by summer by this Society; the Home Mission Committee has probably no more valuable adjunct. This year D. M. Martin goes to stand side by side with Rogers in his pioneer work in Nelson, B.C.; G. Wilson, McKechnie, Mustard, and Muldrew will fill North-West fields; while a score or more of earnest fellows are scattered over Ontario, holding up the standard of Christ, whose they are, and whom they serve. The bright past gives promise of a still brighter future.

The Glee Club is still an institution of the College, and is already looking forward to next year's work. Mr. Spear is followed in the Presidency by Mr. Hannahson. The Club which this year consisted of about fifteen or twenty voices, sang in a number of the Churches on special occasions, besides contributing a large part towards the pleasure and interest of College gatherings. Mr. W. H. Grant, as leader, and Mr. Abbot as organist, have filled their posts well.

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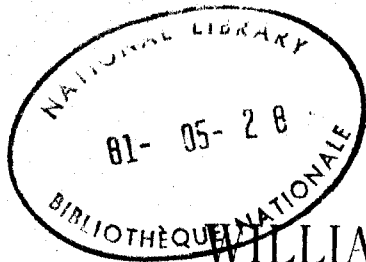
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