

THE
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AND
Presbyterian Magazine

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AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

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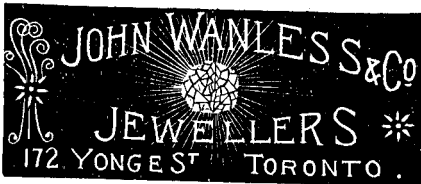
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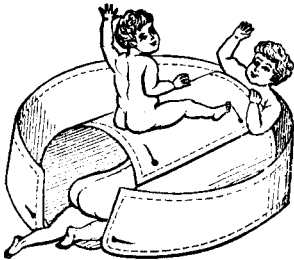
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TORONTO, DECEMBER, 1892.

THE COUNCIL OF THE ALLIANCE OF
THE REFORMED CHURCHES.

THE Fifth Council of the Alliance has met and passed into history. It is late, but perhaps not too late, to make reference to it: for the gathering was of more than transient importance. It may be permitted to an onlooker, who was present at several previous meetings, to state some impressions in reference to the recent council.

The occasion was one of deep interest. The alarm of cholera and the dread of quarantine may have lessened the number of members, but the attendance was large and representative. When the Alliance was formed in London, in 1875, twenty-two churches in Europe and America took part in the proceedings, and when the first council met in Edinburgh in July, 1877, there were some 48 or 49 churches represented at the meeting. Since that time many of the members of the Presbyterian family have joined the Alliance, and now it represents nearly all the more important Presbyterian or Reformed organizations. It is understood that there are, in all, some 91 distinct Presbyterian Churches, scattered over the world, of which 80 are connected with the Alliance. These bodies report 23,951 ministers, 120,933 elders, 4,092,995 communicants, and upwards of 3,000,000 of children under training in the Sabbath-school, while the adhering population is not less than 20,000,000. In the council at Toronto,

Europe, Asia, Africa, North and South America, Australia, and the islands of the Pacific were all represented. The strong churches of Scotland, Ireland, England, Wales, the United States, North and South, Canada, and Australia sent, of course, the larger contingents, while mingled among them were representatives, too few in number, of the ancient Reformed Churches of Europe, which have, under persecution, achieved such heroic deeds, and given so many of their sons and daughters to swell the noble army of the martyrs. With these were associated a goodly band of missionary laborers, representing the recent triumphs of the cross in the domain of heathenism. A gathering which brought together so many men of mark from all lands, and made us acquainted with our kindred in the faith throughout the world, could not fail to be an occasion of interest to all loyal Presbyterians. And the occasion was none the less noteworthy and interesting that the council was held in a city which stands where, one hundred years ago, bears and wolves held high carnival in the primeval forest.

The meetings were worthy of the occasion. The attention of the public was fully aroused, and the largest buildings were too small for the audiences which desired to hear the discussions. If after the opening services and the first day's proceedings there seemed a lull in the interest, it was of brief duration, and as the council advanced the public interest steadily grew, and, at the evening meetings, hundreds failed to find even standing room; and on two evenings, when the experiment was made of throwing open two churches at the same time, they were both crowded with deeply-interested audiences. The citizens of Toronto rose to the occasion, and extended a right hearty welcome to their honored guests. And if half the pleasant things said of Toronto and its people by visitors can be accepted, without too large a discount for the kindness which prompted them, the citizens must have succeeded reasonably well in making their guests comfortable and the meetings a success. Comparing the recent meeting with other councils of the Alliance which I have attended, I would say that, while each council was distinguished for some feature in which it excelled the rest, the Toronto council, to borrow an ecclesiastical phrase, "on a conjunct view of the whole," will not yield the palm to any of its predecessors.

Many distinguished men whose presence had enhanced the interest and shed lustre over previous councils were absent. Dr. Blaikie, in his opening address, made touching allusion to many of them who were not suffered to continue by reason of death. Others, perhaps equally distinguished, who were at one time expected, were unable, from various causes, to be present. But whether called to higher service, or detained by other causes, the absence of such men as Cairns, Donald Fraser, Bersier, Pressense, Howard Crosby, Pröchet, McCosh, Patton, Moses Hoge, Oswald Dykes, and Marshall Lang could not but leave a blank. They were missed, but it cannot be said that there was any falling off in the average ability of the papers, or in the vigor of the discussions. From the opening sermon to the closing addresses, a very high level was sustained. The range of questions discussed was wide, but it was quite evident that the members of the council were well abreast of the age, and able to discuss intelligently the important themes which they handled.

The prominence given to the aggressive work of the church, in its various departments, is only what should be expected from a body of men alive to the responsibilities of the Christian church. It is nevertheless a sign of the times in which we live that such topics came to the front, and excited the deepest interest. Half a century ago, home and foreign missions could not have drawn such audiences for successive days. The speakers, doubtless, were an attraction; but the subjects they handled had a special interest for the people. We must regard it as a token that the heart of the church is beginning to beat responsive to the heart of Christ when these topics could excite such sustained interest. Foreign missions justly held a prominent place in the council, and must have received an impulse from the discussions. Influential workers like Ellinwood, Lindsay, Somerville, Swanson Park, and Griffith Ellis made themselves felt. The foreign missionary force was represented by a large band of faithful laborers, some of them men of wide reputation and real power. Paton, from the New Hebrides; Laws, from Livingstonia; Dennis, from Beirut; Macdonald, from Calcutta; McKichan, from Bombay; Mateer, from Shantung; Wilson, from Neemuch; Underwood, from Korea, and others, were there to rehearse the triumphs of the Gospel, or cast on missionary problems the lights of experience.

Two of the largest Presbyterian churches in the city, crowded on the same evening, bore witness to the interest which the speakers and the subject evoked.

An interesting adjunct of the council was the meeting of the representatives of the Women's Foreign Missionary Societies, held during portions of two days. This was a new feature in connection with the meetings of the Alliance, first suggested at London in 1888, and carried out at Toronto, under the auspices of the Board of the Women's Foreign Missionary Society (W.D.). Many ladies who are identified with woman's work for woman in heathen lands have been in the habit of attending the council meetings along with their husbands or friends: and it was thought that these and any others who might be specially delegated by the societies to which they belonged might meet and exchange views with each other, and with their fellow-workers in the same cause where the council met, and thus an impulse be given to the work and good accomplished. This hope was amply fulfilled. The meetings, we understand, were a success, and were felt to be profitable and quickening. The Central Church, in which they were held, was crowded to its utmost capacity. Steps were taken to have such meetings made a permanent adjunct of the council of the Alliance. Of course, were such gatherings to continue many days, they might interfere somewhat with the public interest felt in the council itself; but held, as the women's meetings in this instance were, in the morning and afternoon of one day, and the morning of the next, they aroused, rather than dissipated, the attention of the public to the meetings of the council.

The question is frequently asked, What benefits accrue from the meetings of the Alliance to compensate for the loss of time and money which they involve? The query is not an unreasonable one. Life is short, and the means at the disposal of Christian men are limited. No council of the Alliance can assemble without making heavy drafts on the time and wealth which might be used for the Master's work. A meeting to which men are expected to gather from every portion of the habitable earth would require to serve important ends in order to vindicate the wisdom of its existence.

The council of the Alliance is not a court of final appeal for the churches connected with it. It has no authority to exercise

discipline, impose a creed, or even to conduct missionary work in concert. It discusses questions, matures public opinion, and makes recommendations of various kinds; but when these happen to bear on the special work of the separate churches, probably the fewer of these recommendations made the better. What ends, then, does it serve? It is designed and, we think, fitted to be a bond of union among all the churches of the Reformed or Presbyterian order. It is a palpable expression of the substantial unity in faith and government which links together the widely-scattered members of this ecclesiastical household. It is surely worth something to be brought into living touch with our kindred in the faith the world over. We are so taken up, and not without reason, with the claims of the field we are specially called to cultivate that we are not only in danger of overlooking the interests of the church catholic, but of forgetting the fact that we belong to the great sisterhood of the Reformed Churches, which have an empire on which the sun never sets. But not only does the council give visibility to the unity of the widely-scattered Reformed Churches, but it tends to bring them so closely into touch that the strong learns instinctively to help the weak. There are not a few Reformed Churches in Europe which can point to a heroic history of achievement and suffering for Christ which are now in great need of the sympathy and support of more favored brethren. Persecution has thinned their ranks, and restrictive legislation has rendered a vigorous church life almost impossible. A feeble remnant, in deep poverty, is often seen struggling to regain lost ground, and rekindle the lamps from which the light shone in past ages. And what more likely way is there to secure for them the sympathy and aid they need than to have them and their more prosperous brethren of other lands united in the visible bonds of this Alliance? Already the Alliance has yielded fruit of this kind, both in the case of the Waldensian and the Bohemian Churches. And there is no reason why, with mutual benefit to the strong and the weak, this work should not be extended. Such beneficence, wisely directed, blesses those who give and those who receive.

Where there is so much that is excellent, and the whole outcome has been so good, it may seem to savor of presumption to hint at evils to be shunned, or to suggest improvements to be made.

But, if there is need for such hints, they may be much more useful, though less grateful, than indiscriminate eulogy.

We would, then, venture to suggest that, as the Alliance is now fairly launched, and its work and scope well understood, somewhat less frequent meetings of the council might suffice. It seems to us, in view of the time and the expense required for such a gathering, a meeting once in five, or even ten, years might probably be enough for all practical ends.

The custom of changing the presiding officer from session to session of the council has obvious advantages in a body where so many churches are represented. It scatters the honors of the occasion more widely, and gives an opportunity of bringing forward men worthy of any mark of distinction put upon them. It is not, however, without serious drawbacks. The gentlemen selected did, no doubt, generally discharge their duties well; but we think that at the last council it was, on more than one occasion, apparent that the business committee had chosen the chairman without much knowledge of his special aptitude for the work entrusted to him. An unsuitable presiding officer is a serious evil in an ordinary church court, where there are other officers and prominent men who are looked to for aid to guide the ship in dangerous navigation. In a body of the peculiar composition of the council, where the members are constantly changing, and are only slightly known to each other, these rectifying influences are less available. If the present system is continued, special care would need to be taken to select men who can preside effectively, and are able to make themselves distinctly heard in a large audience-room.

It is admitted, on all hands, that the programme was too much crowded. There were too many papers read, and too little time left for the members to discuss them. This evil seems indeed to be chronic in the councils of the Alliance, and it should be recognized as due, largely, to the composition of the body. Where so many distinct organizations are represented, a laudable desire is felt to give each of them a place on the programme, and to give to the larger churches a fuller representation. The result is that so many papers are crowded in that they require nearly all the time which is not occupied in routine business. This evil was so fully recognized at the late council that a remedy

was, at the suggestion of the business committee, adopted. It was agreed that in future all papers for the council shall be printed and circulated among the members some time in advance, but not read in council. The entire time allotted to the subject is to be devoted to the discussion of the paper under a rigid time limit, the author of the paper being allowed ten minutes, I think, to reply.

It seems to me very questionable whether this is the best mode of escape from an acknowledged evil. The effect of this arrangement on the audience, who are expected to listen with comfort and edification to the discussion of a paper which they have neither seen nor heard, must be somewhat peculiar. It is rather doubtful, moreover, whether papers reaching members when they are in the bustle of leaving for the council, or, perhaps, after they have reached it, will be read with any great care. The suspicion may also be entertained that members will not greatly covet the honor of writing papers which they know will not be read in council, and only to a very limited extent anywhere else. We are inclined to think that a more satisfactory solution of the difficulty would have been to reduce the number of papers read to one each diet, and to reserve the entire time for open discussion, under a time limit. This would admit of three papers being read and discussed daily, and would give a sufficient variety without rendering a somewhat thorough discussion impossible. This arrangement could easily be modified for the evening meetings, should that be thought desirable.

It may also be suggested as worthy of very serious consideration whether the functions of the business committee itself should not be carefully revised. At present, it is largely a council within a council, and is practically, though not nominally, a self-perpetuating body. It has always been composed of wise men, who have used the great power entrusted to them for the best interests of the Alliance; but the functions it discharges are scarcely in accordance with the genius of the Reformed Churches. A committee to arrange the order in which business shall be taken up is one thing, and a committee which formulates findings which the council is practically forced to accept or reject without discussion is something very different. The former is regarded as necessary in all our synods and assemblies; the latter we only tolerate in special cases.

WM. MACLAREN.

SOME CHARACTERISTICS OF TENNYSON'S POETRY.

THE best poetry, expressing, as it does, in the best way the deepest and highest elements in human experience : a true poet, in the highest sense of the term, is a prophet.

It is fitting, therefore, before an Association like this, to have a paper of the kind you have asked me to prepare in connection with the interest turned towards the person and work of the Poet-Laureate on the occasion of his death. I purpose offering for our consideration some of the characteristic features of the poetry of the great Laureate who has just left the world enriched with treasures such as "all the wealth of Ormus or of Ind" could not bring it. Our limits forbid more than a very partial and general treatment of what the subject we have mentioned suggests. Tennyson was a man in intense sympathy with the ideas and movements of our time; he, having contemplated with profound and painstaking insight, enshrined in "words that breathe," the conclusions he reached concerning the most vital problems of human existence. He entertained a high ideal of his work, and with rare fidelity did he address himself to fulfil the task to which he was called by his endowments and opportunities. He has given men treasures which they will prize with growing appreciation as their "thoughts are widened with the process of the suns." Like all men of genius, he had at first to follow the path of duty marked out for him amid detraction, and even contempt. In the year 1830, when he was about twenty years of age, his first volume of poetry appeared. The author was greeted as a misty, vague, fantastic dreamer. His "Juvenilia" are still regarded by many in this light, who fail to trace in them the poet's growing mind and character, and who forget that youth cannot be expected to have the strength and consistency of mind and heart belonging to middle life, not to speak of the mellowness of spirit and the ripeness of intellect which can only come to old age. The objection taken to Tennyson's early poems as dreamy has an element of truth in it. Tennyson was born in a time of great religious and political fermentation. These ideas failed to find in the then channels of poetic expression a bed in

which to flow with life and energy. Those channels had become "dry, stale, and unprofitable." The minds of men were wearied with the conventional metaphors and images of the poetry of the previous century, as well as sick of the fiery passionateness of such writers as Byron. It was then that the Lake school arose, teaching men to look upon nature as a parable of things invisible and spiritual, and addressed itself to the work of interpreting this parable by striving to give a definite meaning to the phenomena of nature. In this school Tennyson received his poetic education. Instead, however, of importing images direct from nature, and through his poems setting these forth with the simplicity and directness of Wordsworth, he meditated upon the ideal significance of these, which he then wrought up as the materials of his poetic creations. His poetry is a poetic account of an artistic copy of nature. In early life, Tennyson gratifies in his work mainly his æsthetic nature. His early poems have, as we might expect, more of the artist than the man in them. This fact accounts for their peculiar imagery and diction, whilst their contents are what we might anticipate from a youth of twenty. His minor poems bear witness of his being an earnest student of the greatest poetry, and exhibit a marvellous appreciation of Shakespeare by one of his years. His earlier years, in short, were largely occupied in cultivating the technics of his art upon such themes as are naturally dear to youth. The transition period, when the artist was merging into the man destined to voice with rare power humanity's wrongs, and sins, and aspirations, can be traced in such poems as "The Palace of Art," where the soul has built for itself a house wherein to make merry, and henceforth dwell at ease. In vain is æsthetic gratification found to be "the chief end of man." The last stanza but one in this poem shows that gratification for the soul is to be found in the supremacy of the moral and spiritual over every other element in our nature, however high the place it may legitimately claim among the things that are of "good report." The third and fourth stanzas of the poem entitled, "On a Mourner," evidence the same humanizing transformation.

Tennyson's imagination is of the kind Wordsworth describes as "enthusiastic and meditative, as contradistinguished from human and dramatic imagination." It is said that the poet views

man as "a being of growth and development, not of self-determining energy." "His characters," it is said, "do not act, but grow." With qualification, this is true. The poet, however, when he views man thus in the flow of things, views him in relation to an ultimate and Divine end. In the language of theology, he speaks of man in this vein when he contemplates him teleologically, and more particularly as a part of a great whole "moving on to noble ends" than as an individual. His view of life, too, is optimistic. "There's a Divinity that shapes our ends." This conception of life he caught from his Cambridge environment. His works voice the liberalism of his university, which sees "a soul of good" even "in things evil." This feature of his poetry in early life stands out in "In Memoriam" in all the fullness and strength of a living and irresistible hope. One of the most important poems of 1842 is "The Two Voices," where we see his optimistic genius working itself out into a resting place for hope under, according to the principle of the Lake school, the guidance of the feelings against all clouds and obstacles that the intellect would present to bar the soul out from its true rest. Time, as a consequence of his optimism, plays an important part in Tennyson's teachings. In "Love and Duty" he bids us

"Wait, and Love himself will bring
The drooping flower of knowledge changed to fruit
Of Wisdom. Wait: my faith is large in Time,
And that which shapes it to some perfect end."

In "Locksley Hall" he tells us, although "science moves but slowly, slowly, creeping on from point to point,"

"Yet I don't not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

The same thought finds expression in "The Poet's Song." There were certain ideas held in common, although very differently applied, by the academic mind at Oxford and Cambridge.

The first of these ideas consisted in regarding nature in the light of a system of religious symbolism, half revealing and half concealing the Divine, in whom it had its being, and whose veil it is. As a consequence, nature, compared with the invisible, which it symbolized, was "an unsubstantial vapor," whilst "slow

but sure " progress is vouchsafed to everything strong and true in human life. In Oxford, these ideas were held in an exclusive and dogmatic spirit. In Cambridge, they were made to serve the feelings in a vague and liberalistic fashion.

The symbolical significance of nature is a marked feature of Tennyson's early poems. In " The Lotus-Eaters," this period of his poetic life finds its finest expression and culminating point. The unreality of the present in itself, and the reality of the unseen it suggests and represents, give tone and meaning to such poems as " The Two Voices," " The Holy Grail," and " In Memoriam." In " The Higher Pantheism " he asks: " Do we not live in dreams?" The great reality is the visioned soul more real than our hands and feet. His scepticism is not an end for which he lives, but a means whereby he sifts the chaff of all unreality from the precious grain of certain knowledge.

Tennyson, in accordance with these principles, condemned as unsparingly the unwisdom of asceticism as that of materialism. The unseen, the spiritual, makes the seen ours. All things are ours when the heart becomes wise, as the last stanza in the " Palace of Art," in connection with the whole poem, clearly shows. It is only a soul disciplined and guided by love that truly knows life's meaning and purpose, that rises

" To feel, altho' no tongue can prove
That every cloud that spreads above
And veileth love itself is love."

In " Locksley Hall ":

" Love took up the harp of life
And smote on all the chords with might ;
Smote the chord of self,
That trembling passed in music out of sight."

According to Tennyson, " with the heart man believeth so as to attain to righteousness " of thought and life. And the more the soul grows in volume and casts off its crudities and sins, the more will it become an abiding place for all true wisdom. The lines in the second " Locksley Hall," written fifty years after the first, show how man wins knowledge: how it finds an abiding place in our souls, as man has in this world, after all its geologic revolutions, found a dwelling place for himself; and how through fierce, tumultuous experiences the soul is brought into settled rest.

"Gone, the fires of youth, the follies, furies, curses, passionate tears ;
 Gone, like fires and floods and earthquakes of the planets' dawning years—
 Fires that shook me once, but now to silent ashes fallen away :
 Cold upon the dead volcano sleeps the gleam of dying day."

Time forbids our noticing more of the late Laureate's poems. We must content ourselves with pointing out great features marking his earlier works, and finding fuller and grander development in those of maturer years. This last statement, to my mind, has special application to the grandest of all his poems, and, of its kind, of all others I know. I refer to "In Memoriam." In 1833 Hallam, his friend, died. In 1850 "In Memoriam" appeared. Its perfection is such that the poet must have given himself to its production during these seventeen years. The intrinsic merits of the poem itself, and the comparison of it with some of the best poems of the author preceding it, seem to make more than probable this conclusion without any other evidence in support of it.

Tennyson was permitted to realize what few have done. His days were lengthened out, enabling him to give that completeness to the material and formal part of his works which invests them with a charm and power "no lapse of moons can canker." And then, beyond the limit of fourscore years, he passes away into that region where all, perceived in symbolism here, has become open vision. And his prayer expressed in "Crossing the Bar" tells how graciously in death was it answered :

"Sunset and evening star,
 And one clear call for me !
 And may there be no meaning of the bar
 When I put out to sea !
 But such a tide as moving seems asleep,
 Too full for sound or foam,
 When that which drew from out the boundless deep
 Turns again home,
 Twilight and evening bell,
 And after that the dark !
 And may there be no sadness of farewell
 When I embark :
 For tho' from out this bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crest the bar."

G. M. MILLIGAN.

JOHN GREENLEAF WHITTIER.

TENNYSON and Whittier are two birds of song whose notes of culture, grace, and beauty have charmed the whole Anglo-Saxon world. Neither could be called the poet of humanity. Tennyson was pre-eminently national—English in person and in manner: the greatest of English poets, the sceptred sovereign among all his compeers of the illustrious Victorian period. Whittier was distinctly American, the prophet of his own people, and sings the glories of New England landscape, or pours out his stirring and passionate utterances to lift up the suffering and oppressed, or redeem his country from some giant wrong. How different the lives of these great masters of song! Alfred Lord Tennyson, the college-bred man and Cambridge scholar, living a pure literary life, in a lordly home, a British peer, with the laureate wreath around his brow, honored and beloved of the nation, great in the sweep and breadth of his thought, absorbed with mighty themes, writing

"Of castle walls,
And snowy summits old in story,"

of kings and princesses and the movements of royalty, his characters like those which belong to Shakespeare's plays. John Greenleaf Whittier, born in a New England farmhouse, living a homely life, espousing the cause of the slave, persecuted and scorned, his noble thoughts afire in his bones, his stirring lyrics of freedom like trumpet-calls to action, and then, after the great struggle, winging out the pæans of victory, settling down in the modest home of Amesbury, and loving to the last the farm and the simple life of the fields and meadows. Yet both were truth-loving and sincere; both interpreters of nature in all her varied moods: both reverent and yearning to solve the deepest problems of life and destiny; both of ripe genius and broad, progressive studies: both singing songs that have been wafted to the ends of the earth: and both leaving behind them a trail of unfading light and glory to mark forever their pathway through this century.

What a contrast in their burial! England's poet laureate is

borne to Westminster, that the walls of the great abbey may enclose him in their tender and solemn gloom: and in the presence of the most distinguished men of the nation, amid the requiem songs of the cathedral choir and chanting of surpliced clergy, his body is laid side by side with the immortal Browning, equal to him in intellectual power, but far inferior in beauty of expression and pure artistic excellence.

The Quaker poet of America has no impressive funeral ceremony, yet the scene is one of tenderest pathos. Thousands are gathered to do him reverence, and the simple services are held in the open garden. On the casket rests a wreath of roses and carnations, the gift of a brother poet, Oliver Wendell Holmes. No one is called upon to speak, but each takes part, according to the Quaker custom, as the spirit moves them: and then his body is laid away in the Friends' cemetery beside his father and mother, his sisters and brother, whose portraits he has so exquisitely drawn in "Snow Bound," a poem which John Bright said "contains lines that have nothing superior to them in our language."

Whittier's poetic muse was first kindled when a lad of fourteen by a volume of Burns' poems, given him by his old schoolmaster. He says: "This was about the first poetry I had ever read, with the exception of the Bible, of which I had been a close student, and it had a lasting influence upon me." It kindled the fire of genius in his soul. He began to make rhymes, and imagined stories and adventures, and lived a sort of dual life in a world of fancy as well as in the world of plain matter-of-fact about him. His first poem appeared in the *Free Press*, William Lloyd Garrison's abolition paper. The lines had been sent by his sister, and he was surprised and overjoyed to see them in the "Poet's Corner." Says Goldwin Smith: "Little did the editor dream that he was opening the gate of fame to the poetic champion of what was to be his own great cause." Soon after Garrison came to the farmhouse to make the acquaintance of the young poet, whose sympathies at once became strongly enlisted for the oppressed slaves, and thenceforth all his powers were given "to freedom's great endeavor." Was there ever anything more tender or better calculated to arouse the nation to a sense of the crime and cruelty of slavery than the "Farewell of a Virginia Slave Mother to her Daughters, sold into Southern Bondage"?

Gone, gone—sold and gone,
 To the rice-swamp dank and lone.
 There no mother's eye is near them,
 There no mother's ear can hear them ;
 Never, when the torturing lash
 Seams their back with many a gash,
 Shall a mother's kindness bless them,
 Or a mother's arms caress them.
 Gone, gone—sold and gone,
 To the rice-swamp dank and lone,
 From Virginia's hills and waters—
 Woe is me, my stolen daughters !

What was the peculiar power of this singer? Let us notice a few characteristics of Whittier's poetry. First, he was pre-eminently a religious poet. We scarcely pay as much attention as we should to poetry, especially to great poetry. We forget that it is one of the best reflectors of the spirit of the age, and is always sure to catch that spirit. We have not to-day the defiant unbelief of Byron's "Cain," or Shelley's "Queen Mab," but we have the poetry of agnosticism and pessimism, the dark notes and wails of scepticism. Matthew Arnold, in denial of the resurrection of Jesus, sings :

Now he is dead, far hence he lies
 In the lone Syrian town,
 And on his grave with shining eyes
 The Syrian stars look down.

In his poem on "Dover Beach" he chants a requiem over lost faith, and tells of the hopelessness of the creed of negation, which

Hath really neither joy, nor love, nor light,
 Nor certitude, nor peace, nor help for pain.

And Thomson, in the "City of Dreadful Night," makes one of its inhabitants say :

The world rolls round forever like a mill,
 It grinds out death and life, and good and ill ;
 It has no purpose, heart, or mind, or will.

In Whittier we have no such sad and depressing strains; the Christian element is pronounced and clear. He was himself a good man, an example of individual purity, and has given elevation to the poetic character. He had very lofty views of life, and held no pessimistic notions. He not only had a strong religious

nature, but a personal experience which dissipated all doubt. His hope and trust were strong, and he had that full assurance of faith which gives reality to things unseen. The religious element is prominent in Tennyson, but it is of a more general feeling. Take his incomparable "In Memoriam," the greatest lyric poem in any language, and his profound submission to the will of God, his larger faith and hope, his belief in the ultimate redemption of all God's creatures, are thus expressed :

O yet we trust that somehow Good
Will be the final goal of Ill,

and so forth : and, again :

We have but faith ; we cannot know ;
For knowledge is of things we see ;
And yet we trust it comes from Thee
A beam in darkness ; let it grow.

How different the clear, undoubting faith of the Quaker poet, which finds expression in these well-known lines from the "Eternal Goodness":

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove ;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent sea
I wait the muffled oar ;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air ;
I only know I cannot drift
Beyond His love and care.

Or these from "The Last Walk in Autumn":

And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold.

Will still, as He hath done, incline
 His gracious care to me and mine,
 Grant what we ask aright, from wrong debar,
 And, as the earth grows dark,
 Make brighter every star.

Or these lines from "Snow Bound":

Alas, for him who never sees
 The stars shine through his Cypress trees !
 Who hopeless lays his dead away,
 Nor looks to see the breaking day
 Across the mournful marbles play ;
 Who hath not learned in hours of faith
 The truth, to flesh and sense unknown,
 That Life is ever Lord and Death,
 And Love can never lose its own.

His poems are all noble Christian poems. His faith is clear, strong, and pervading, and no better companion for the young can be found than this great teacher ; and no better antidote for the depressing pessimism and stark unbelief of our times than his clear, ringing stanzas.

Second: Another characteristic is his brotherliness. He recognizes not only the fatherhood of God, but the brotherhood of man. He was a tribune of the people, and his mission was to break down the barriers which separate the rich from the poor, the capitalist from the laborer, the cultured from the unrefined. Take his "songs of labor"—"The Shipbuilders," "The Shoemakers," "The Drovers," "The Fishermen," "The Corn Song"—and they all express the dignity and worth of toil, and were written that

Happy from them the toiler bent
 Above his forge or plow may gain
 A manlier spirit of content,
 And feel that life is wisest spent
 Where the strong working hand
 Makes strong the working brain ;

and show that toil is

A blessing now, a curse no more,
 Since He whose name we breathe with awe
 The coarse mechanic-vesture wore.
 A poor man toiling with the poor :
 In labor, as in prayer, fulfilling
 The same law.

His burning zeal for the cause of the slave evoked those "Voices of Freedom" that echoed through the land. He ever sought to set before his fellow-citizens high ideals, and inspire them to worthy actions. It was with the chief motive of helping to right the wrong that he expended his whole poetic fire and genius. He was himself the very impersonation of conscience, and in the great crisis, when the national conscience needed to be pricked, he was the inspired prophet of the abolition movement. While he had the spirit of the aggressive moral reformer, yet the traditions of his faith kept him from the stern arbitrament of war. The weapons of his warfare were not carnal—

We grasp the weapons He has given :
The light and truth and love of heaven.

Yet his poems were those of a natural fighter, and not of the non-resistant. They gave stimulus and inspiration to the soldier, and when the battles of the Union were over, and he heard

The bells of cheer
Ring peace and freedom in,

he poured forth his "Laus Deo":

It is done !
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel,
How the great guns peal on peal
Fling the joy from town to town !

Ring, O bells !
Every stroke exulting tells
Of the burial hour of crime.
Loud and long, that all may hear,
Ring for every listening ear
Of Eternity and Time.

Ring and swing,
Bells of joy ! On morning's wing
Send the song of praise abroad.
With a sound of broken chains,
Tell the nations that He reigns,
Who alone is Lord and God.

His anti-slavery songs, and his poems on human rights and the interests of his fellows, have been of the greatest moral value

to mankind. He will forever be known as the brother of man, the champion of free thought and deed.

Third: Another characteristic of Whittier is his intimacy with nature. He has not the artistic perfection of Tennyson, nor the deep and impassioned love of the hills and lakes possessed by Wordsworth, the bard of Grasmere, whom Poesy took to her heart and held him as her own. But he was a thorough artist in his happier moments. He was able to follow nature to her secret springs, and saw the "light that never was on land or sea." His poem "Among the Hills" is full of sincerity, simplicity, freshness, and strength. Humor is absent; he has not the gift of satire; but he has health, joy, inspiration, and divine hope. He possessed a nature enriched by true affection, and his "Home Ballads" are very tender. Many of his poems are subjective and introspective. He touched the popular heart; he was a seer and prophet who saw sacred visions and dreamed holy dreams; he was master of the art of minstrelsy, which is "a profound application of ideas to life, under the conditions of poetic beauty and poetic truth." While his poetry can scarcely become classic in the highest sense, yet it will be a continuous benediction, and a source of delight and inspiration to thousands. In his own words to "An Artist of the Beautiful," we say:

Teacher, thy lesson was not given in vain.
 Beauty is goodness, ugliness is sin;
 Art's place is sacred; nothing foul therein
 May crawl or tread with bestial feet profane.
 If rightly choosing is the painter's test,
 Thy choice, O Master, ever was the best.

H. JOHNSTON.

Toronto.

THE OXFORD SUMMER SCHOOL OF THEOLOGY.

IT was a great privilege to attend this school, but it was a greater privilege to attend it at Oxford. Every stone of the old city is historic. At every street corner you talk again with Tom Brown; on the college green you sport with England's great; in every cloister memories of the past crowd upon you; in Christ's College, the gorgeous trappings of Wolsey; in Magdalen, the silent tramp of Addison along his "walk"; in Lincoln, the prayers of the "Holy Club." And all this historic life was made the more vivid by the courtesies of the masters of the various colleges, who kindly invited us to visit them, facilitating our tours of observation by first receiving us cordially in their halls, and giving us historical sketches of the colleges. Balliol took the lead in these felicitous courtesies, and few will forget her genial master, Prof. Jowett, *princeps facilis* of Platonic scholars, nearing, if not past, his eightieth year, yet hale and hearty. His chaste and simple address was enlivened by touches of fine humor: in particular when he recalled how Archbishop Tait, on entering Balliol, was given to the especial care of Cardinal Manning, and his hit at Southey's poetry in the quiet observation, "He was an excellent writer of prose." This was the college of Wycliffe, of Adam Smith, of Sir William Hamilton, of Dean Stanley, of Matthew Arnold.

Our private touring was also very fruitful. Some dozen of us, one afternoon, had the good fortune to accept an invitation from the venerable vicar of St. Mary the Virgin. Under his guidance, we were led through the chancel in which Ridley, Latimer, and Cranmer were tried and condemned, and saw the groove in a stone pillar where rested the platform on which Cranmer stood the day he heard the edict of his death read from the pulpit opposite. And yet, strange to say, in this very church Cardinal Newman began his ministry and his High Church career. It was our joy to enter the room of the "Holy Club," fragrant with the prayerful memories of Wesley, Whitefield, and their saintly compeers. The room is now bare and faded, but it is brightened by heaven's own light, and unconsciously the head is bowed as

the eye of faith yet sees the ladder of communion with the angels of God ascending and descending upon it.

It is well known whose was the happy thought that gave us this Summer School of Theology. It belongs to the genial and scholarly Dr. Fairbairn, the Principal of Mansfield College. The school lasts for only ten days, July 18th to July 28th. During most of that time we had five lectures a day, some given in the chapel of Mansfield College, and some in Balliol Hall. Here is the roll of honored lecturers: Principals Fairbairn, Cave, and Edwards, Canon Driver, Prof. Massie, and Drs. Dods, Bruce, Sanday, Brown, and Briggs. As students, we numbered about three hundred and fifty, from many parts. Messrs. Tait, of Quebec; Jordan, late of Montreal; and Saer, of St. John, N.B., were from Canada; some dozen came from the United States; England, Scotland, Ireland, and especially Wales, strongly mustered; while Holland, Norway, and Switzerland each sent a representative. As denominations, the Congregationalists, as might be expected, headed the list, one hundred and fifty-two strong; Presbyterians, eighty-five; Methodists, fifty-six; Baptists, thirty-six; Episcopalians, four; Quaker, one; Unitarian, one; and "yet only one disciple of Christ among the whole."

I confess to some diffidence in essaying to give a fair view of the work of the school, chiefly because the lecturers were given such a limited time to develop their theme that they were compelled to pack their thoughts so closely that one might very easily misunderstand their true position. For instance, reflect on the severity of the task of giving a view of the teaching of Jesus or the theology of Paul in six lectures. With all these disadvantages, therefore, fully in mind, we will aim to indicate some of the views set forth.

Dr. Francis Brown, of New York, gave three lectures on "The Historical Writings of the Old Testament," the first on *their structure*, the second on *their value as history*, and the third on *the supernatural* in them. In dealing with their structure, he began with Ezra and Nehemiah, and ended with the Hexateuch. This order already revealed his position; but in discussing their value as history, his standpoint became more evident. Take a single instance: the well-known difference between the statement of I. Kings and II. Chronicles, concerning the "high places"

in the reigns of Asa and Jehosaphat. In I. Kings it is said that these kings did *not* take away the high places, while in II. Chronicles it is said that they did. A real difficulty, let us admit. But how did Dr. Brown explain it? By the chronicler living in such an ecclesiastical time that he was unable to conceive of a perfect king who would not take away the high places. And in this bold conjecture he is followed by (or he follows) Robertson Smith in his recent edition of "The Old Testament in the Jewish Church." And yet it is plain that this case should not have been taken as an illustration of a "flat contradiction" between the writer of I. Kings and the second chronicler, inasmuch as the real difficulty lies in the opposite statements of the chronicler, who says in one place that these kings did take away the high places, and in another that they did not take them away—a fact that Robertson Smith limpingly approaches in an obscure footnote on p. 142. If a position is strong, why should it need such clumsy barricading? After this, you will not wonder that our minds were in a state of tension as the lecturer approached, in his last lecture, the supernatural in the historical books. But this he easily settled by summing up the whole under *manifestations* of the supernatural. They were perfectly harmless. Here are some of them: The discipline of the chosen people; the divine power of the doctrines. Just one minor point. Is it not too late in the day to sling out with the dash of an original discovery the statement that, according to the Hebrew text, Saul began to reign when only a year old? It is enough to drive one, in exceeding weariness, to ask, When shall we be delivered from bare rehearsals of the conjectures of Wellhausen and Robertson Smith?

And now as to Dr. Briggs' contribution. He was limited to one lecture: "Works of the Imagination in the Old Testament." There is an unhappy something in Dr. Briggs' manner that, in spite of you, erects the bristles of your intellect. A Scotch member of the school has said that the whole lecture reminded one of an attempt to reap corn with an axe. He held strongly to the canonicity of all the poetical books, and gave some fine sentences on the inspiration of the Song of Songs, holding that it was literature of the purest stamp—according as he read it—and that was as a love poem, showing how the Shulamite maid, against terrible odds, revealed the divine strength of love. But

a "creepy" feeling came over you as he proceeded to give away so lightly the historicity of Ruth, Esther, and Jonah, claiming that they were historical fictions used by the writers (he reasons plausibly), as our Lord used the parable, for the setting forth of truth. We pass no opinion on the view; but it seemed so utterly inadequate to give away the historicity of Ruth on the simple ground of the unlikelihood of its quiet, pastoral events occurring in the stormy period of the Judges, as if the land had not rest repeatedly for long seasons, and as if history revealed not, time and again, such sweet scenes buried right in the heart of war and violence.

"An Exegetical Study of Hosea," under Canon Driver's lead, gave us three fine hours with this prophet. On the provisional programme Dr. Driver was down for "The Prophetical Books of the Old Testament." It was a sore disappointment that this original intention fell through. It would have given proper scope to his critical insight and rare scholarship; for in this prophecy no crucial Old Testament questions came within his range. After an analysis of the contents, he unfolded the meaning of the prophet verse by verse, making, as one might suppose, the Hebrew tenses tell all they knew. But it was the personality of the scholar that drew us. We saw a spare man, with a massive brow half hidden under wavy brown hair, rush nervously to his desk, plunge his face into the manuscript as if to hide his blushes, and sling out his thoughts in short, choppy, almost metrical lines, so characteristic of his "Introduction." It was evident that he wore the toga of a true scholar—humility. He never wrote "The Hebrew Tenses," nor the "Introduction." His modest ignorance of his own books was delightful. The standing applause we gave him at the close of his last lecture was too much for him. He rushed into his room to escape it.

Prof. A. B. Bruce on "The Christian Origins" was a fascinating study that grew in interest day by day. Dr. Bruce is ranked high as an apologist. His bold, fair fighting with rationalists, especially concerning Jesus as the Messiah, was one of the best-fought battles witnessed at Oxford. Nor could anything surpass the steady and triumphant way he dealt with the various rationalistic theories of the resurrection. He simply pitted the advocates of the various theories against one another, and at the

end you felt the Midianites had not slaughtered one another more effectively. He first presented on the field of battle Reimarus, clad in his "theft" theory of the resurrection, and drew up against him Schleiermacher in his "swoon" theory. Reimarus soon fell, leaving the field to Schleiermacher, who was faced and speedily worsted by Renan and Strauss in their "vision" theory, and they in turn were met by Keim in his "telegram" theory, and he was faced by the evangelists. After the smoke rolled away, you saw the upright figures of the four evangelists, while all around them were the wrecks of the rationalistic armors, and you left the hall a more certain, because a more intelligent, believer in the physical resurrection of our Lord.

Another exceedingly able contention was with Martineau's view that a self-conscious Messiah is no Messiah, because incompatible with true humility. He pushed out, also, a stout shoulder against the undue weight given to-day to personal experience and the church's consciousness as evidences of the reality of Christianity, insisting strongly on keeping to the rock foundation, the history of Christ as given in the Gospels. This seemed timely in an age whose frenzy appears to be to tear to pieces ancient historical documents, especially those that bear a taint of Christianity. But I must stop, for I feel that I am only showing bits of the bark of what was beyond question six strong pillars the truth.

"The Teaching of Jesus" was the theme of Dr. Marcus Dods. This is his favorite field, every acre of which you feel he has traversed over and over again. His easy, graceful style, his quiet manner, his keen insight, his open-mindedness, united with a charming personality, made him the ideal teacher of such a theme. It is of his closing lecture I would speak. It was on "The Last Things," and, as from the printed syllabus we saw he was to deal with eternal punishment, we were all alert. In the preceding lectures, he had carried us along under the growing conviction that here was a man hampered by no creed or preconceived notions—simply a sincere seeker of what Jesus really taught. We felt, therefore, that whatever views he presented of this awful theme was reached by an unfettered mind. He began with evident feeling as he spoke of the momentous subject we were to investigate, and proceeded to critically examine every

passage that could throw the faintest light on the problem. The crucial word, *aion*, he sifted in the New Testament and in standard Greek authors, and reached the conclusion that if we are to let words speak for themselves *aion* means forever and ever. Then came a rapid demolition of the strained exegesis of Dr. Cox's of the classical passage on the fire and worm of Gehenna, followed by the calmest scattering, leaf by leaf, of Farrar's "Eternal Hope." When, at the close, he held up the dogma of the eternal punishment of the wicked, and pressed home the necessity of preaching such truth to our age, honey-combed with spurious views of right and sentimentalism, the school was deeply impressed, and many of us went away searching ourselves to discover whether we have not been cowardly keeping this doctrine in the background to the detriment of true righteousness. We speak, and speak properly, of doctrines fundamental and doctrines that are not; but this has been borne in upon us, that it depends in no small degree on the age whether a doctrine is fundamental or not. *If the age needs it, then it is fundamental.* Consequently, if this test is correct, in this present age, the doctrine of the eternal punishment of sin is fundamental, and ought to be preached far more than it is.

Dr. Sanday developed in a masterly way "The Theology of St. Paul." He divided it into four stages: (1) The Pharisaic, or Anti-Christian; (2) Transition from Judaism to Christianity; (3) Early Stage of Christian Development; (4) Later Stage of Christian Teaching. Like Driver, Sanday displayed an embarrassing timidity in delivering his first lecture. He moved his head about, and jerked out his words in a way that made listening a discomfort. But this soon wore away, or perhaps one should rather say that he showed himself such a master of his theme that we soon forgot his mannerisms. Several attractive qualities of his mind revealed themselves in these lectures. For example, his cautiousness, his accuracy of thought, and, in every line he gave us, his fine reverence. His integrity of mind was also apparent in dealing with disputed questions. Now he enlivened the Presbyterians by claiming the identity of presbyter and bishop in the New Testament; then the Baptists had their turn in a sentence that *appeared* to affirm that the classical passage, "Buried with him in baptism," taught immersion.

I am sorry that I can tell little about Dr. Fairbairn and his great theme, "The Place of Christ in Modern Theology." A cold from a London fog had laid hold of me, and kept me indoors at night; and so, as the doctor's lectures were given in the evening, I heard but two of them. However, it may be stated that his publishers have announced his book on this theme. Dr. Fairbairn was the only lecturer who spoke without his manuscript. He had not even a scrap of paper before him. Yet it was wonderful how he led us through the mazes of past theological discussions, and reasoned out point after point with tremendous fire and energy. He wielded a free lance that probed the weak spots in the creeds of all our churches.

Space fails to write of Massie on "New Testament Criticism"; Edwards on his favorite book—the Hebrews; Cave on his huge theme, "The Spiritual World in the Light of Philosophical Doctrine of Common Sense: or, the Basis of every Theology"; or of the sermons of Porton and Edwards.

The school, on the whole, was a splendid success. It brought together men of many minds, and expanded their circles of thought. Instead of emphasizing points of agreement, it rather accentuated the supreme importance of seeking the truth of God that is one, and makes us one. It stimulated study, presenting to us problems that are forced upon the church, and with which the church must grapple: and, lastly, it made very clear that two of the prime essentials to every investigator of Holy Scripture are reverence and spirituality.

J. MACGILLIVRAY.

Montreal.

THE night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—*F. W. Bourdillon.*

MISSION WORK IN EAST KOOTENAY.

EAST KOOTENAY is probably one of the most beautiful and picturesque districts in the Province of British Columbia. It includes the valley of the Columbia River, southward from the town of Golden, on the Canadian Pacific Railway, as far as Canal Flat: and the Kootenay valley, a continuation of the same, from thence to the United States boundary line; making, in all, a distance of two hundred and twenty-five miles.

The Columbia has its source in a group of lakes at the base of the Selkirk Mountains, and flows northward in a zigzag course, wending its way through shady groves, and through meadows of rich tall grass. Occasionally it expands into a beautiful lake, where great numbers of wild duck and geese while away the sunny hours unmolested. The Kootenay, on the other hand, has its source in the mountains, and, at first, is a bold, impetuous stream, dashing over the rocks with great fury, and lashing itself into foam: but, later on, it deepens, and assumes the peaceful, winding character of the Columbia. It passes the source of the latter river and partly interlocks with it at Canal Flat, and then flows southward one hundred miles, when it takes a northwesterly direction, and unites with the Columbia in its return southward, thus forming an immense insular district of about twenty-five thousand square miles.

The valley, which is from fifteen to twenty miles in width, has a park-like appearance throughout its entire length. It is thinly wooded with fir and pine, and is covered with rich grass, supplying abundant food for the numerous herds of horses and cattle that roam at leisure through the wood, or along the mountain side.

On the east, the Rocky Mountains rise, with imposing grandeur, to a height of several thousand feet. Their bases are covered with dense forests of fir and pine, while far above their massive, craggy, limestone crests, often enveloped in clouds, present a scene of indescribable grandeur and sublimity. In many places tower-like peaks leave the clouds behind, and shoot perpendicularly hundreds of feet into the open sky. Their snowclad summits

sparkle in rich brilliancy, especially in the declining rays of the setting sun, and stand out in strong contrast with the deep green foliage of the valley.

On the west, the Selkirks are quite as high, but do not rise so abruptly, and are wooded almost to their highest summits. Their foot hills are the home of the mountain wolf, the coyote and deer, the black, brown, and cinnamon bear, and smaller game in abundance; while, at a greater altitude, mountain sheep and goats are very plentiful, and almost baffle the most skilful hunter in pursuit, so agile are they in leaping from crag to crag. The grizzly bear also lives at a comparatively high altitude, but sometimes is found in the valley. He is a worthy foe of the boldest and bravest hunter, and clings to life with the utmost tenacity. When wounded, he attacks his antagonist with intense fury, and is despatched only with a bullet from a heavy rifle, levelled with precise aim. The Indian, though a fearless hunter, will rarely, when alone, battle with a grizzly; occasionally, when a party attacks him, some one is either wounded or killed.

In some places, huge canyons or gulches form openings through the mountains, disclosing in the distance immense glaciers of ice and snow, which sometimes form a solid mass of several hundred feet in depth, with an extent of several square miles. These glaciers, by their melting snow and ice, constitute the source of large mountain streams which, in the hot season of the year, become greatly swollen, and rush down through the canyons with deafening roar, sweeping in their course gravel, stones, rocks, and logs, and piling them all up in the valley beneath. Often acres of land are rendered unfit for pasture or cultivation in this way. These streams supply water for the ranchers' stock, and also serve for irrigation purposes, as there is very little rainfall in the valley during the summer months.

The chief industries of the district are ranching, mining, and lumbering, the latter only to a limited extent. Most of the ranchers own more than a hundred head of cattle and horses. The cattle always find a good market, but the horses vary in price, from fifteen to fifty dollars, according to inferior or superior quality.

There are a few fairly good frame houses in the settlement, but the majority are built of logs. Many have, for roofing, poles,

placed closely together in the form of rafters, over which are laid cedar boughs, and the whole is then covered with clay to a depth of six or eight inches: this forms a warm and comfortable roofing, and is quite proof against the heaviest rainstorms. Most of these shacks have no partitions, and very often none is needed. The articles of furniture consist of a few homemade chairs or stools, a table, an old stove, and a bedstead made of hewn poles. Fir boughs, covered with a blanket, usually serve as a mattress. Upon this rude couch the lonely old rancher, with his faithful rifle, a six-shooter close at hand, and frequently several cats—his sole living companions—sleeps as happy as a king. Nothing disturbs his peaceful rest, except, perchance, the cry of a coyote, the yelp of a fox, or the midnight arrival of some stranger that may be travelling up or down the valley, and who is always welcomed, and hospitably received.

With regard to missionary work, it may be said that it is, in some respects, different from that in the outlying districts of Ontario, owing chiefly to the habits and manner of life of the inhabitants, and the peculiarities of the country. The work among the prospectors is worthy first of special attention. These are a class of men who travel the mountains year after year, in search of gold or silver mines. They descend to the valley only when forced down from want of "grub-stakes" (provisions), extreme cold, or great depth of snow upon the mountains. They supply themselves with a rifle, to secure wild game: a pick, to search for ore; a blanket, to serve as a bed: a small sack of flour, some beans and bacon, some sugar and tea, and thus equipped begin their journey. When they find a suitable place far up the mountain-side they camp, sometimes for several weeks. From this temporary encampment as a centre of action, they set out and travel the mountains day after day, usually returning every night, but always taking with them rifle and blanket, lest they should be surprised by a grizzly, or overtaken by night. In the latter case, they wrap themselves in their blanket, stretch themselves upon a ledge of rock, or upon a bank, and sleep soundly until morning, even in an atmosphere considerably below the freezing point. There is some danger, however, in such cases of their being overtaken by a snow-slide, which sweeps down the mountains with great speed, prodigious force, and a roar like thunder, carrying

loose rocks, trees, and logs with it like so much straw, and leaving an open track behind. Occasionally, the poor prospector is swept down, and crushed to death; but commonly he is able to escape by running out of the way when he hears it coming.

Prospectors are a very fearless class of men, and will endure the greatest hardships, and imperil their lives in scaling cliffs where an ordinary man would shudder to venture. They are the pioneers of the west, and by their life of sacrifice have brought incalculable wealth to our land. It is they who open up the mineral wealth of our country by inducing capitalists to develop the mines which they discover. Out of Wild Horse Placèr mine alone has been taken about eight million dollars in gold, and this mine was discovered by an old fellow who is no longer able to prospect, but who is obliged to work with his shovel and pick as a day-laborer to gain a scanty living. Most of them have been through all the Western States, British Columbia, and Alaska. Sometimes they have realized considerable wealth by the sale of mining claims: yet they live a hard life, and often fill an unknown and unlamented tomb.

They have tasted little of the "milk of human kindness," and know little or nothing of the refining influences of domestic life and Christian society. Nobody cares for them, and they care for nobody; thus many of them have soured on themselves and on all humanity. They can see nothing beautiful in the world, nothing grand in nature. God, if recognized at all, is to them a stern judge, who metes out punishment; as a loving Father, he is not discerned. The love of Jesus is unknown to them, the Friend of sinners is misunderstood by them, and Christians are represented to be as selfish and unsympathetic as the worldlings with whom they come in contact. And so they try to lighten the burden of life by denying entirely the existence of a Supreme Being, and the necessity of recognizing the demands of Christianity.

During the summer it was a delight to search for these poor fellows, and tell to them the "old story of the cross." Sometimes I would meet them in the valley: other times on the mountains. They always made me heartily welcome at their camps, and gave me the best of their cheer, which usually consisted of a dish of fried beans and bacon, a piece of scon, and a cup of stong tea or coffee. This I relished as a delicacy, after a hard struggle up the

mountains. Before introducing religious topics, it was necessary to gain their confidence, and to assure them that my aim was to do them good. With many, it would be a direct insult to urge religious questions at the outset; so in order to dissipate any prejudice towards myself or the cause I represented, I would engage them at first in a friendly conversation about the mines, or their experiences in prospecting, etc. Then as evening grew on, and we gathered around the camp fire, I would take my autoharp and play and sing several selections. This always succeeded in winning their approbation. Then I would sing a few hymns, as familiar as possible, in order that they might join me, and frequently they did. Next, I would read a carefully-selected portion of Scripture, full of Gospel truth. Then, evading an argument, I would appeal directly to their consciences through the intellect, declaring that Christ had made perfect atonement for all who would believe and trust Him for salvation, urging upon them the necessity of such belief, with repentance, that they might be delivered from the power of the wicked one, and from the condemnation of the law. I spoke to them of God's great love in sending His Son to save them from their sins, and how they misunderstood Jesus when they regarded Him as other than a loving, faithful friend, able and willing to save, even to the uttermost.

Several gave evidence, at least, of their appreciation of the Word, and have told me that, in future, they intended doing better. One old man who had the reputation of being a thorough atheist came to me before leaving the field, gave me a hearty handshake, and, forcing into my hand a five-dollar bill, told me he hoped God would bless me, and wished me every success in my work.

These fellows have many hardships to endure, but few real pleasures to enjoy. They are shut out from the influences of good society, and the comforts of a happy home; they do not know what it is to receive sympathy in sickness or sorrow, or the kindly greetings of Christian friends. Their home is on the mountains, where their whole lives are sacrificed for the welfare of their country; they have penetrated the haunts of the grizzly bear, and have frequently been forced into a contest for life with this king of the mountains; they have subjected themselves to the cold mountain blasts, and have often plodded for weary days through snow and sleet, with garments tattered, in their rugged, toilsome

journey as they clambered from crag to crag. They have frequently felt the pangs of hunger, sometimes living for days on wild berries, and, I have been told, even on lichens and the moss of trees. Surely, then, it is a blessed work to tell them the way of salvation, to point them to the sympathetic Jesus, the Light of the world, in whom alone can true peace and happiness be found.

Speaking now of the work in the valley proper, it may be said that the field includes the entire valley, from Golden southward one hundred and seventy-five miles, as far as the village of Fort Steele. Windermere and the Chinese village, Wild Horse, are intermediate points. At all of these places services were conducted as frequently as possible. There were also in the valley six camps, at each of which from fifteen to twenty men were engaged at lumbering, mining, etc. There are about thirty ranchers, only five of whom are married men.

There are many difficulties and hardships connected with the work. Among these, I might mention the great distance between points, which necessitates travelling nearly all the time, if the work is to be at all satisfactorily done. Usually, a stopping place could be reached at night, where food and lodging might be obtained; but occasionally it would be necessary to stay at some deserted camp in the woods, or in a hay or straw stack by the way. In such cases the horse is turned loose to graze, and hunger relieved with wild berries, if they can be found. On one or two occasions I have eaten, with avidity, wild pea-vines and rosebuds, and thought they were excellent. Another difficulty is the high cost of living. This was felt very much when first on the field. Fifty cents for a meal and the same for a bed is the regular charge at all the general stopping places throughout the valley, and at the beginning "the preacher" was no exception to the rule. At the outset the collections were small, and, having spent nearly all my money in purchasing a horse, your missionary had his faith severely tested several times, not knowing from what source his daily bread was to come. However, it is gratifying to say that there was always sufficient means to pay my way, except on one occasion, when it was necessary to ask a week's credit for a day's board. Later on, as acquaintance was formed, many became my friends, and few could be forced to take pay for their kindness.

Referring now to the religious condition of the people, it must

be admitted that it is very low. Omitting the town of Golden, probably there are in the valley two hundred white men and fifteen white women, only five of whom are professing Christians. About five out of six of the men are professed atheists, and the majority of those who admit the existence of God deny that He will punish sin in the future world. Some manifest a violent spirit of antichrist, and will openly curse the name of Jesus, and try to identify the most sacred things with the most immoral and profane. Others are so spiritually-blinded and conscience-hardened as to fail in most cases to distinguish between right and wrong, and will contend that evil is as necessary as good in the ordinary course of things.

The Sabbath is not regarded or kept as a holy day throughout the valley, but is the chief business day for the stores and hotels. Many continue their ordinary work the same as on other days. A few, however, do keep it as a holiday, or a kind of repair day, on which to do washing and mending of clothes, shopping, blacksmithing, etc. Others congregate at the hotel to gamble and drink most of the day, until they lose their money, or become quite drunken.

The moral condition is no better than we can expect where men reject belief in a moral governor. The fruits of atheism and agnosticism are quite apparent. With many vice is no sin, and virtue no grace. All sense of manliness seems to be lost. Impure habits have so deadened the conscience, and developed baser passions, that they not only regard virtue unnecessary to happiness, but even consider immorality indispensable, and openly and unblushingly boast of their deeds of impurity. The Indian race has to suffer, and this is one main cause of their so rapidly becoming extinct. Gambling is thought to be rather an accomplishment than otherwise. It is quite a usual practice for those traveling the valley to carry bottles of whiskey with them. I have seen numbers of empty ones along the way, and on one occasion made the remarkable discovery of a full one labelled "Irish whiskey." There was no particular desire on my part to cultivate a closer intimacy with its contents, as in many instances at the hotels I had to courteously refuse being treated, a practice which is the highest token of esteem and friendship among the men. "Honesty is the worst policy," "Get all the money you can, as

quick as ever you can, in any way that you can," seem to be the mottoes of many.

As to their literary condition, some are very well read after a fashion. There are few that have not a fair education, and I have met only four or five that could neither read nor write. The kind of literature read by the majority, however, is not all that can be desired. The newspaper is among the best. Few, indeed, have Bibles in their homes. The sensational novel is by far the most common class of reading matter. Much of this literature is of a very low moral tone, calculated to rouse baser passions, and promote immorality. Nearly every man has a few in his possession, and, if not, he can easily find some one who is very willing to supply him. Professed followers of Ingersoll are there, and are quite anxious to have their views disseminated. They bring in atheistic literature, chiefly the works of Ingersoll and Thomas Paine, which are usually read with interest.

A short account of my mission work among these people may now be of interest. I travelled up and down the valley, usually on horseback, and the round trip of three hundred and fifty miles was made monthly. Services were held in hotels, camps, tents, private houses, and occasionally in the open air—anywhere and any time an opportunity presented itself. A kind and respectful hearing was always given, except in one or two instances, to which reference will be made later. My first noteworthy experience was immediately upon my arrival at the field. Sailing up the Columbia, the steamer anchored for the night near a camp, at which were about twenty men. As soon as we landed the men boarded the boat in search of whiskey, but were unable to find any, as the captain had taken precautions to conceal it securely from them. They soon learned that there was "a preacher" on board, and forthwith undertook to have some sport with him. A preacher, to these men, belongs to a class of beings quite unnecessary; and if they can succeed in entrapping, bluffing, or frightening him, they have gained a point. The more pious and sanctimonious an air he assumes, the better they relish the sport. The oaths, which had previously been quite frequent, now became decidedly so. Some, walking directly in front of me, would use the vilest blasphemy, and then watch the effect it was having on my personal appearance. I pretended to pay no attention whatever, and occasionally asked

questions of an irrelevant nature. At last, one of their boldest came and requested me to preach for them that evening, stating that they had not heard preaching for a long time, and that he guessed a little would do them no harm. Thanking him for his invitation, I said, "Certainly; I shall be pleased to do so," and requested him to appoint the time and place of meeting. He replied that they would all be ready at eight o'clock at their camp-fire on the shore, a short distance from the bank of the river.

Meanwhile the swearing grew worse, and ejaculations and slurs were hurled at Christianity from all quarters. One would say to the other, "Are you going to preaching to-night, pard?" to be responded to by an oath, and, "Yes; we are going to have some good fun," etc.

I asked God to give me grace and strength to act aright, and that these men might learn that true courage does not manifest itself in rude, unmanly actions; and, moreover, that Christianity, in seeking not her own, but the welfare of others, is far from being cowardly.

It was a lovely evening. The moon had just risen over the mountains, embellishing their snowy peaks in silvery sheen, and shedding her mellow light upon the dark foliage beneath, which cast its deep shades upon the peaceful river. Everything in nature assumed an appearance of exquisite beauty and solemn grandeur which seemed to speak to me of the wonderful love and infinite power of Him whose name was being blasphemed all around me. Surely, thought I,

"Every prospect pleases, and only man is vile."

At the time appointed, I armed myself with Bible, hymn book, and autoharp, and started for the camp, followed by the men, whooping, yelling, and swearing in a rather wild manner. Some cursed their more dilatory comrades to "come on," declaring they were going to have some music and fun at any rate. When I reached the camp-fire one of them rolled up a log as a seat for me, while the rest either sat on logs, or stood around. The swearing continued still, and it seemed as though the task of stopping it would be difficult. However, I said, "Gentlemen, may I sing you a song?" to which they replied with cheers of approbation. Then I sang several well-selected pieces, the last of

which was entitled, "Home of my boyhood." This piece was adapted to recall memories of childhood and awaken in their breasts nobler and manlier sentiments, and had the wonderful effect of settling their ruder passions, and kindling a kindlier feeling toward me. Profanity ceased entirely; so I asked if I might sing them a hymn, to which they all gave their assent. I sang several old, familiar hymns, "Rock of Ages," "Jesus, Lover of My Soul," and others. First one joined me, and then another, and soon men who a short time before were blaspheming God's name were singing His praise. I was then prepared to speak and they ready to hear, and I never had better attention nor ever enjoyed a service more than with those men that evening on the bank of the Columbia River. Several came to me afterward and requested me to stay with them a couple of days; but, thanking them kindly, said I would meet them again shortly. It was indeed pleasant to see that the Gospel was still the power of God unto salvation: and that it was perfectly adapted to every phase and condition of humanity, even to these reckless, unrestrained westerners. They illustrated the poet's words when he sings:

" Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore ;
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more."

The merchant at Windermere one Saturday evening managed to secure an assembly, and undertook to prove that the Old Testament was a myth, and that the New was the work of an imposter, etc. He met with some opposition, however: but the event created such an interest in Christianity that on the following Sunday our meeting in the hotel was crowded, and we had a splendid service. So opposition often brings success.

My experience upon first visiting Fort Steele may be worthy of mention. Service was conducted in the billiard room of the hotel, the only available place in the village. On this occasion the room was filled. All the men from the bar-room, and others from about the village, were present. Prominent among them was a rather suspicious-looking individual dressed in cowboy's clothes, wearing around his waist a belt full of cartridges, a revolver, and a large dirk-knife. It was afterwards learned that he had committed a crime in the Eastern States, and had fled to

the west for refuge. Beside him sat another notorious character, a professed skeptic, a terror to the villagers. Things went smoothly until in the midst of singing the first hymn, when No. 1 gave several great whoops, indicating thus his approbation for the music. He stated that for fifteen years he had not heard such singing, nor had he been in church for that length of time. We managed to get him quieted soon, and continued our service. About the middle of my discourse, having had occasion to refer to Paul's defence before Agrippa, No. 2 was no longer able to contain himself. Looking rather grim and agitated, he said, "Paul, no doubt, was a good man; but I t-a-k-e n-o s-t-o-c-k i-n P-a-u-l." He also went on to say that the Bible was false, and that he did not believe a word that was being said. We requested him to sit down and allow a fair hearing, promising after service to answer any questions he might ask as best we could. He replied that he thought he had a right to have a little say in the matter. Our service was then continued to the end, but not without some interruptions from these fellows alternately. We were never afterwards molested, and this little opposition probably did no harm. There was seldom any difficulty in securing an audience, if men were about. They would leave their gambling and come in to service almost any time. Most of them are very fond of music, and were pleased to hear me sing, and play upon the harp. We had hymn books distributed in most of the camps, and on Sunday morning, after they had done their washing and mending of clothes for the week, we would sing sometimes for an hour or so, and then have our service. They were usually very kind, and contributed liberally.

Among the ranchers the work was carried on chiefly in a conversational way, as it was impossible for them, in most cases, to attend places of regular service. Some of them were extremely hard to approach on the subject of religion, and had it not been for the assistance of the harp a hearing could not have been secured. The French, once Roman Catholics, but now atheists, were among the hardest to reach. They treated the missionary very kindly until he intimated religion, and then they would move away, or take their hats and walk outside. Others would say they had heard enough of religion, and did not want any more of it; sometimes bursting out with terrible invectives against Chris-

tianity, charging it with the most atrocious crimes and basest immoralities. Many, however, were glad to hear the Word, and received the missionary very kindly. One old man in particular was very kind, and grew quite attached to the hymn, "Christ receiveth sinful men." He would sing it to himself through the day, and requested that the words be written for him before my leaving the field.

The missionary, during the whole time, felt the great lack of Christian sympathy. There were so many evil influences in operation that it was only through God's strength that he was able to combat them. The inconsistencies of the professing Christians in the valley were continually referred to by unbelievers, who delighted to heap contumelies on the cause of Christ. Reluctantly, yet frequently, I had to listen to foul, immoral language, and hear the name of my Master stigmatized and blasphemed. Yet I feel myself amply repaid for anything I was able to do, or worthy to suffer, for the welfare of my fellow-men. May the time be not far distant when, even in the East Kootenay, evil shall release its iron grasp, and righteousness be established; when these men shall dwell together in purity, unity, peace, and love.

A. E. HANNAHSON.

Knox College.

WE count the broken lyres that rest
 Where the sweet waiting singers slumber,
 But o'er their silent sister's breast
 The wild flowers who will stoop to number?
 A few can touch the magic string,
 And noisy fame is proud to win them;
 Alas! for those that never sing,
 And die with all their music in them!

—Oliver Wendell Holmes.

THE FOUR WEARY HOURS.

A PASSING reference in a short paragraph in the November issue suggests a matter which, in the interests of college and church, demands attention. The matter referred to is the weariness connected with lectures. That lectures ought not to be a burden, all will agree. If they are, something must be wrong. It does not, however, follow that the fault is in the lecturer or his matter. That there is something very fatiguing connected, in some way, with lectures in Knox College needs no further proof than the fact that it has long been found so by the students, an intelligent, peace-loving class of men, who are by no means chronic grumblers. For years it has been an open secret among students that bitter has been the wailing (though kept within the college walls) in regard to lectures. I purpose, therefore, to examine into the cause of this—to try to find some remedy, and suggest some advantages which would flow from its application.

Turning attention to the cause, there readily occur several possible reasons why lectures may be found burdensome. Possibly they are prosy and uninteresting. They may be so regarded by a few students who, despising learning, look upon lectures as an ordeal through which they must pass before they can receive the imprimatur of the church. In behalf of these nothing can be said. They would look upon even the silver-tongued Apollos as prosy if he were a college professor. It is safe to say that students worthy the name do not find the lectures uninteresting, but rather regard them with highest admiration. Most emphatically, the difficulty is not to be found here. Again, the burden may result from their being crowded too closely together. This would seem to be the feeling of the one who wrote the paragraph alluded to. If this were the only difficulty, an easy remedy could be found in placing some in the afternoon. This, however, does not appear to be the cause. Besides, there are advantages to professors, and especially to students, in having the lectures in consecutive hours. An intervening hour is of little use for study. There might be some advantage in having all in the afternoon, and thus leave the fresh morning hours for study; but this would not

remove the difficulty in question. Further, the cause may lie in the number. Eighteen or twenty lectures a week are certainly the greatest number that can be wisely required. In connection with a reduction in number, momentous questions arise. Is the work overtaken with the present number more than is sufficient to turn out efficient men? If not, can any way be devised by which the present amount of ground can be covered in fewer lectures? It is admitted that the present staff is insufficient. Unless, then, the work of the present staff can be done in fewer lectures, what is to be done for the overburdened students if the staff is, as it ought to be, increased? Perhaps the burden does lie partly in the number; but as far as this is true, it would disappear if the changes which will be suggested were introduced.

These are some of the reasons which suggest themselves: but to whatever extent any of them hold, it is only to a very limited degree. The writer is confident that the root of the whole difficulty is, first, in the fact that the furniture of the class-rooms is uncomfortable. Any one will admit that four hours of discomfort incurred from this cause cannot but make mortals weary. I venture to say that the public schools of the country are far better in this respect. Surely students in theology have a right to expect as good treatment as the children in the common school! If any one is inclined to laugh at this reason, let him recall some time when he has, for one hour in the week, sat in some uncomfortable church, and let him say whether an eloquent preacher was able to keep him from being weary. This difficulty could be easily overcome by a moderate outlay. Let me suggest to some wealthy Presbyterian who may read this that he can confer a lasting blessing on the students, and immortalize his name, by improving Knox in this respect. This is one root of the difficulty, but not the chief one. I am convinced that the chief cause is to be found in the constant dictating and writing of notes. This may also seem a small matter, but it has more to answer for than at first sight appears. It is certainly what is usually complained of. It is also true that at least one of the reasons given by all the many who have of late gone to Princeton is that the taking of notes in Knox makes the work slavish. The evils connected with this method are many. Sitting on a by no means comfortable chair, stooped over a table, writing for three hours each day, is

sufficient to make any man round-shouldered and hollow-chested, with the accompanying evils. It is slavish work, fitted to quench the most ardent spirit of inquiry, and unfits one for proper study during the remainder of the day. Above all, it is a great waste of time. I am putting it moderately when I say that more than one-half the time of lectures is taken up with the mechanical writing of notes. Let us reckon the value of this time. There are, say, twenty weeks of lectures each session. One lecturer furnishes a syllabus of his lectures, which will leave about fifteen lectures per week in which notes are dictated, making in all 300 hours for the session. Allowing half of this time to be taken up with the writing of notes, which is below, rather than above, the average, and you have 150 hours devoted to writing notes. Suppose 70 students, and you have equal to the time of one man thus occupied 10,500 hours: and now suppose eight hours for a day's work in writing (few men could stand that number), and you have 1312 days. Allow that a man could work 300 days during the year, and you have four years, or the time of four men for one year. Suppose this time worth \$600 per year (and surely the time of students, many of whom are university graduates, is worth more), and you have \$2,400 worth of time and energy consumed in this way during a single session. In this age of labor-saving appliances and keen competition, no business man unnecessarily wastes time and energy. Are not both as important in college interests as in ordinary business?

The question then arises, how can this evil be remedied? It is certainly desirable that accurate and systematic notes be had in some way of these valuable lectures. But it is not necessary that these notes should be dictated and written in the class-room every year. There is nothing to prevent a syllabus of each course being printed. It would cost but a fraction of the value of the time and energy expended under the present method. If the funds of the college will not bear the burden, the students themselves would willingly bear their share. Many advantages would necessarily follow from such a change, and others might be made to follow. Students would graduate with better health, than which nothing is more important. Much time would be gained, which is also very important. It is universally admitted that the time at present is insufficient. It has been suggested to lengthen

the session to eight months, or to add another year to the course—one or both of which changes those most interested would like to see. Now, the change which I have suggested would give more time for discussion in the class. More real teaching could be done, which is very necessary, as well as other work which would render the training more efficient. Besides, what is also very important, more interest would be taken in the work. No matter how interesting any work is in itself, yet if some very tiresome incidental is connected therewith interest will decrease. The drudgery of note writing cannot but diminish, and in many cases prove fatal to theological study. Now, it is not only necessary to have men possessing adequate knowledge, but in this age of extreme sensational evangelism, with its contempt of intellectual acumen, and indolent reliance on the Holy Spirit, on the one hand, and, on the other hand, the intellectual and critical activity without any reliance on the Holy Spirit, it is necessary to have men who have both an abundant measure of that Spirit, and also the most ardent interest in and appreciation of the living questions of the day. Every means ought, therefore, to be taken to foster inquiry, and anything that tends to diminish interest therein is a serious evil. In this connection, as one means of stimulating interest, I desire to suggest the introduction of the seminary method, which is becoming more and more appreciated in educational institutions. This method is peculiarly adapted to present-day questions. Under the guidance of an experienced professor, it could do much to stimulate interest in, and train how to investigate those very important matters. Part of the time gained by the change suggested might be well spent in this way.

Now, I do not say that a printed syllabus would render the acquirement of theological knowledge easy. There is no royal road to learning. He who inscribes "Excelsior" on his banner, and determines to climb the rugged Alpine steps of the theological sciences, need not expect to be borne on "flowery beds of ease." He must expect weary days, and nights of earnest, patient toil, and only thus can he make his way up inch by inch. All the more need, then, that all possible time and energy be conserved. All the more need that the way, at best rocky and steep, be made as easy as possible by laying aside every unnecessary weight. Much more might have been said did space permit, but

enough has been said to call attention to this matter, which I earnestly hope, in the interests of theological training, may be speedily remedied. So far as this article is concerned, no one is blamed. What is complained of is something which has existed long, but has outlived its usefulness. Doubtless, it was once the only possible method, and in the days of its prime did good service ; but, like the ox-cart of earlier days, it is out of place in this electric age. It is a bequest of the past which ought to be reformed in the present.

P. J. PETTINGER.

Toronto.

GRACE AND STRENGTH.

Manoah's son, in his blind rage malign,
 Tumbling the temple down upon his foes,
 Did no such feat as yonder delicate vine
 That day by day untired holds up a rose.

—*Thomas Bailey Aldrich.*

'Tis a little thing
 To give a cup of water ; yet its draught
 Of cool refreshment, drained by fevered lips,
 May give a shock of pleasure to the frame
 More exquisite than when nectarean juice
 Renews the life of joy in happiest hours.

—*T. N. Talfourd.*

THE INTERCOLLEGIATE MISSIONARY ALLIANCE.

THE eighth annual convention of the Canadian Intercollegiate Missionary Alliance was held in the town of Woodstock, November 10th to 13th. There were over fifty delegates present from the various colleges of Canada. Most of the sessions were held in the chapel of the Baptist College, which is well suited for the purpose, accommodating one hundred and fifty or two hundred persons.

The convention was opened on Thursday evening, November 10th, when the delegates were welcomed to the college and the town. A large gathering of the wisdom and beauty of Woodstock assembled in the chapel of the college for that purpose. Addresses were given by Principal Bates, on behalf of the college; Chancellor Rand, on behalf of McMaster University; and by Rev. W. A. McKay, B.A., on behalf of the Christian people of the town. Responses to these addresses were given on behalf of the delegates by W. R. McIntosh, B.A., of Knox College, Toronto, and J. G. Strong, Diocesan College, Montreal. After the delegates had been fully assured in words that they were welcome, and the people satisfied that it was great pleasure for the delegates to be present, an adjournment was made to the dining-hall of the college. Here, while coffee was sipped and cakes nibbled, the delegates became acquainted with one another, and with the good people of the town. This was one of the pleasure-spots in the convention. Friday and Saturday were labor days for the delegates. Business was transacted, papers read and discussed, bearing upon various aspects of the great work of missions.

How the Alliance could be made more beneficial in accomplishing the great end of its existence was discussed, when some valuable hints were thrown out, both for the guidance of the committee in the arrangement of the programme for ensuing years, and also for the various societies in the intervals between the meetings of the Alliance. The committee is to strive to have the papers assigned before the end of the college terms in the spring, so that more time may be given for preparation.

The fundamental basis of missions as resting on Scripture was introduced by a paper, and discussed. The total ruin and depravity of man, and the gracious scheme of redemption offered in Christ Jesus, are the scriptural bases for missionary effort. The progress of missionary effort during the past century, and reports from particular fields of labor, were strengthening to the faith in the Gospel as a power to move all peoples. God is seen working, not merely here and there upon the hearts of individuals, bringing them to a knowledge of Himself, but upon nations, so directing them by His providential dealings as to bring them more under the influence of the message of peace. Truly, God is in history, working out His sovereign will.

The wonderful fields of opportunities opening up for women in foreign lands, among her benighted sisters there, were shown. Into the great Zenanas women alone can enter, and so the Gospel of the good news must come to those benighted ones through the instrumentality of women.

The claims of the Canadian Colleges' Mission, which was formed last spring, were ably advocated by Dr. Harley Smith, of Toronto. This mission was formed by the union of the University Y.M.C.A.'s mission with that of the Medical School. This mission is at present supporting Dr. Hardie as medical missionary in Korea. On motion, the mission was recognized by the Alliance, and heartily commended to the support of all undenominational colleges of Canada.

D. R. Drummond, M.A., of Queen's, Kingston, dropped a miniature bomb into the convention by his paper on individual duty to heathen evangelization. It seemed to rouse the latent energies of the convention, and called forth some good discussion. He depreciated all external stimulus, as pledges, etc., for promoting enthusiasm and zeal in the great work of missions; but the life of Christ should be so manifest in us that, like a fire in the bones, it would drive us forth to work wheresoever we are needed.

The Friday evening meeting was held in the First Baptist Church, when addresses were given on the vast needs of the heathen world by Mr. F. Keller, travelling agent for the Volunteer movement, and on the trials and rewards of missionary toil by Mr. Perry, B.A., of Wycliffe.

The convention sermon was preached on Sunday afternoon by Rev. E. W. Dodson, B.A., pastor of the First Baptist Church. A large congregation assembled, and an excellent discourse was delivered. The preacher based his remarks on II. Kings v. 1-5, laying great stress on individual effort. Love for the work should drive us forth, and though only one soul was perishing we should be willing to brave the danger in order to rescue that one from eternal death.

The farewell meeting was held on Sunday night in the Central Methodist Church, when short addresses were given by many of the delegates, showing the work their various societies were striving to do; also giving impressions of the convention. After these, the benediction was pronounced, and the Alliance meeting was over for another year.

Well, it was a success—a grand success. No wild enthusiasm, born of the moment, and expiring in the effort of deliverance; but a calmness and clearness of discussion, as of men who feel they have a mighty problem to solve, and who strive to do so with an earnestness born of a deep conviction, and a living faith in the Word of God Almighty.

The convention will be held in Toronto next year.

J. W.

CEASE, railer, cease! unthinking man,
Is every virtue found in thee?
How plain another's faults we scan,
Our own how faintly do we see!

As one who roves o'er marshy ground
When evening fogs the scene obscure,
Sees vapor hang on all things round,
And falsely deems his station pure!

—Tennyson.

LITERATURE.

DRIVER'S *Introduction to the Old Testament* has already reached a fourth edition.

A NEW edition of George Eliot's translation of Strauss' *Life of Christ* is to be published shortly in London, for which Prof. Pfeleiderer has written an introduction.

SIR JOHN LUBBOCK's new book, *The Beauties of Nature*, is announced by Messrs. Macmillan & Co. It is to contain numerous illustrations and full-page plates, and is said to surpass his last popular work, *The Pleasures of Life*.

AN interesting discovery has been made by the Rev. John Gwyn, D.D., of Dublin, of a new *Syriac Version of the Apocalypse*, which, as he writes to the *Academy*, he promises to give shortly in a line-for-line reprint of the original.

THE second of the series of religious works known as the *International Theological Library* has made its appearance. It is called *Christian Ethics*, and is written by Dr. Newman Smyth, of Andover. The third has just now been announced, and is a work on *Apologetics*, by Dr. Bruce.

THE Funk & Wagnalls Company announce as nearly ready, *English Compound Words and Phrases*, by F. Horace Teall. Its main feature is a list of nearly 40,000 terms, originally made for guidance in the preparation of the Standard Dictionary, now rapidly progressing. The work is spoken of in terms of praise by many prominent educators and authors.

IN the October number of the *Critical Review*, there are some important books noted. The new edition of Prof. Robertson Smith's work, *The Old Testament in the Jewish Church*, is reviewed by Prof. George A. Smith. *Christian Ethics* is examined by Prof. A. B. Bruce. A number of new works by German theologians are criticized. Herbert Spencer's *Principles of Ethics* receives good notice by Prof. Iverach, of Aberdeen. On the whole, the present number of that quarterly is very interesting.

THE CRITICAL AND EXPOSITORY BIBLE CYCLOPÆDIA.

By Rev. A. R. Fausset, D.D., Canon of York. London: Hodder & Stoughton. Toronto: Willard Tract Depository. Pp. 753. Price, \$2.

Even in this age of cheap books, the issue of a quarto work, fairly well bound, at the price of this one, is somewhat of a phenomenon, as is also the compression of an entire Bible cyclopædia into a single volume. The author has had in view the needs of those who have not leisure or opportunity for more extended research. The treatment of the different subjects, however, while concise, is not fragmentary; nor are these more restricted in number and character than is usual in Bible dictionaries. In fact, the range is more extensive, many doctrinal and experimental subjects being included.

The work seeks to incorporate the results of modern research in the explanation of the contents of the written Word. Special prominence is given to the discoveries of the various exploration societies in the East. The fruits of modern criticism, which the author also claims to put here within the reach of every Bible student, have not caused his own feet to swerve from the old paths. The Pentateuch throughout, not only originated with Moses, but was the work of his own hand; the law book brought to Josiah, eight centuries later, being the identical copy Moses had written. The theory that it contains pieces from Elohist and Jehovist writers is "too monstrous to be seriously entertained." Job was written, not indeed by Moses, but by the patriarch himself. Moses afterwards added prologue and epilogue, and canonized the book. The books of Isaiah, Daniel, and Zechariah are each the product of one author. Even facts urged in objection to these views are converted into arguments in their favor. Thus the position of Daniel in the Hagiographa, and not among the prophets, as one would expect, shows it was not an interpolation of later times, but deliberately placed there by Ezra. The fact that Samuel, in his public life, restored neither sanctuary nor priesthood is usually regarded as evidence that he recognized the unacceptable character of outward regularity so long as the hearts of the people were alienated from God, and so made it his one purpose to bring them back to God. The author, however, finds that Samuel brought all the ordinances of church and state into conformity with the Pentateuch.

The value of the work is increased by an index of the Scripture passages referred to throughout the book, with references to the articles which illustrate them.

THE RESULTANT GREEK TESTAMENT.

*By Dr. Weymouth. New York and Toronto: Funk and Wagnalls.
Pp. 644. Price, \$3.00*

The original autographs of the apostolic writings being no longer, so far as is known, in existence, the sources of the text of the New Testament are these three: Manuscript Copies, Ancient Versions, and Patristic Quotations. And when we are told that of manuscripts alone there are no fewer than seventeen hundred, and that these three sources exhibit one hundred and fifty thousand various readings, such a thing as a Resultant Greek Testament seems like a far-away dream. However, during the last few decades, many devout Christian men have been industriously employed in the collection and collation of these sources, and have given to us the results of their labors in the editions of the New Testament which severally bear their names.

Among those whose names must ever be held in grateful remembrance for their painstaking labors, which have resulted in our having a text of the New Testament of which we can confidently affirm that, for all practical purposes, it is a reproduction of the original autographs, we would mention Lachmann, Tregelles, Tischendorf, Westcott, Hort, and Stephens.

Dr. Weymouth's aim has been to form a Resultant Greek Testament which would "exhibit in a compact and intelligible form the latest results of textual criticism." He does not claim to be the first to undertake this work. Dr. Scrivener published an edition, the text of which was Robert Stephen's third edition, with the various readings of Lachmann, Tregelles, and Tischendorf at the bottom of the page. The same plan was followed in the Cambridge Greek Testament for Schools and Colleges, the basis of the text being those of Tischendorf and Tregelles.

The ten texts on which the Resultant text is based are Lachmann's larger edition, Tregelles' edition, Alford's Greek Testament, the Bale edition, Westcott and Hort's Greek Testament, the Greek readings adopted by the New Testament revisers, so far as these can be ascertained; Bishop Lightfoot's edition of certain of Paul's epistles, Bishop Elicott's edition of Paul's pastoral epistles, and Dr. Bernhard Weiss' text of Matthew's Gospel; and, for the sake of comparison, the various readings of several other editions find a place in the footnotes.

"The text exhibited on the basis of these authorities is that in which (roughly speaking) the majority of them agree." At the bottom of the page all the readings which vary from this text are given, and by means of abbreviations, few and simple, all the peculiarities or special

features of these editions are shown; *e.g.*, marginal readings, alternate readings, brackets, etc.

So thoroughly has this work been done that you can, by a glance at any verse in the text and at the footnote, see that verse as it is in all these editions as completely as if you had them all spread out before you. In fact, we have to confess to an uneasy feeling in our mind, as we examined page after page, that, by the complete absorption of these editions, injustice had been done to those who had expended so much time and labor on their production. We were, therefore, greatly relieved to find, in the closing paragraph of the preface, Dr. Weymouth acknowledging, with most cordial thanks, permission given him to use one and all of these editions.

THE GOSPEL OF A RISEN SAVIOUR.

By Rev. R. McCheyne Edgar, M.A. Edinburgh: T. & T. Clark. Pp. 376. Price, 7s. 6d.

The point around which the opponents of Christianity have concentrated their forces, and against which they have directed their most violent and persistent attacks, is the resurrection of Jesus Christ. This is the very citadel of Christianity, whose overthrow, or capitulation on any terms, would be the deathblow of the Christian religion.

We welcome *The Gospel of a Risen Saviour* by the Moderator of the Irish General Assembly, Rev. R. McCheyne Edgar. As to the title of the book, the author says: "In my opinion, a risen Saviour, and no mere fact or doctrine regarding Him, constitutes the complete Gospel: nothing short of a Saviour risen from the dead can embody and convey God's glad tidings to men." With this view of the Gospel we fully agree, and would accordingly most humbly venture the suggestion that the title would be greatly improved by the substitution of *the* for *a*—"The Gospel of the Risen Saviour." This would bring it into harmony with the Bible, which always represents the uniqueness of Jesus Christ: "I am the good Shepherd," "I am the true vine," "I am the way, the truth, and the life." Whilst perhaps it might be urged that He is spoken of as *a* risen Saviour until His claim is proved, it must be borne in mind that it is the title of the whole book, the latter part of which is built on the fact proved in the former part. The Gospel proceeds from the resurrection of Christ as an historical fact, and, to our mind, *the* means much more than *a*—"The Gospel of the Risen Saviour."

In the introduction, the importance of the subject is shown. The historical, physiological, and psychological arguments for the immortality of the soul are carefully weighed, and the conclusion reached: "We have the

utmost need of some surer word of prophecy than nature gives to us. Take the arguments at their very best, and all they render probable is existence beyond death, which may be a great way on this side of immortality." This one possible demonstration of immortality, this surer word of prophecy, he finds in the resurrection of Christ from the dead. The importance of the subject is further shown in the first chapter. Christianity is distinguished from every other religion, and from every other system of philosophy, by the way in which it is bound up with the person of its founder. Christ claims to be the Truth, and this claim is sustained by His character. In His life, we find "complete expression" wedded with "perfect action." Such a life could not be accidental, but must be deliberate and designed. Christ deliberately stakes His claim upon His resurrection. The test is an original one, and it is conclusive. A Saviour who can suffer death, and then triumph over it, needs no further credentials.

In the following chapter, the resurrection of Christ is shown to be prophecy's real focus.

Having thus shown the paramount importance of the resurrection of Christ from its bearing on the immortality of the soul, on the claim of Christ to be the Truth, and as being the true terminus of Old Testament prophecy, he next proceeds to prove the resurrection of Christ to be historical fact. The first witness to take the stand is the Apostle Paul, as he was the first, so far as can be judged, who attempted a Christian literature. He testifies of the risen Saviour, as seen by him on the road to Damascus, and continues his evidence in the four undisputed epistles, I. and II. Corinthians, Galatians, and Romans, as also in the other epistles attributed to him, and regarding whose authenticity the author has no doubt: "In all these documents there is absolute unanimity." From this survey of these epistles, it is made evident that "the Pauline Gospel was pre-eminently that of a risen Saviour."

The next witnesses produced are Peter, James, and Jude, who corroborate the evidence already given. Then follow the evangelists, in whose accounts of the resurrection discrepancies are found which, instead of weakening their evidence, make it stronger, as manifesting the absence of collusion. Whilst admitting these discrepancies, the author believes that the various accounts are not absolutely incapable of being harmonized one with another, and at this point he gives us "a fresh account of the resurrection based on a patient study of the documents."

The next witness to the resurrection is the Lord's day. It lies athwart every man's path. It has risen throughout Christendom into the dignity of a publicly recognized institution, the change of day being effected by Jews, who were so jealous of their sacred customs. It is kept by multitudes as a

religious festival, the purpose of the public assemblies being social worship, and the object of this worship the risen Saviour. As a memorial of Christ down through the ages, this is an important witness. Another witness is the Lord's Supper, instituted in commemoration of His death. "His eye beheld the victory in anticipation, and the institution demonstrates His confidence about the results."

The next thing done is to look with searching eye into the faces of the witnesses, with a view to determine their trustworthiness, as their opponents state objections, such as that the witnesses were all Christ's friends, that they were prejudiced in His favor, that they were not experts, etc. A chapter devoted to the criticism and confutation of the opposing evidence furnished by the supposed impossibility of miracles follows. This, in turn, is followed by a chapter of rebuttal evidence, proving that the statements made as to lack of experience are untrue; as in the demonstration of the Spirit at Pentecost; in the glorifying of Christ: in the experience of Christians generally, but more especially in that of martyrs; in the centering of the thought of the early church on the risen Christ, neglected in the dark ages, but receiving increased attention when the brighter day of the Reformation dawned, there is given to the Christian church an experience which cannot be gainsayed, and is the most reliable of witnesses.

The chapter, "Christ among the Critics," reveals an intimate acquaintance with the literature upon the subject, both pro and con. Out of this opposition, which is in many cases most violent, God has evolved good. The very power of Strauss' attack produced a healthy historical reaction. The resurrection of Christ was seen to be the vital fact from his desperate attempt to prove it to be unhistorical. This chapter practically closes the discussion of the question *as to fact*, and the remainder of the book is devoted to the doctrines proved, the lessons taught, the results flowing therefrom, and the truths taught thereby. Space will only permit that we barely mention these. In the light from the *Risen Saviour*, we study (a chapter being devoted to each) "The Gospel regarding God," "The Gospel regarding Man," "The Risen Saviour as the Reconciler—as Master Moralist," "The Gospel regarding the Body," and "The Risen Christ as a Quickening Spirit, and as Shedding Light on the Last Things."

The author has done his work well. Even if he had not told us in the preface, "The subject discussed has occupied the attention of the author for a number of years," we would have suspected as much. He has manifested a most extended knowledge of his subject, as it is treated in the Bible, in the writings of Christians, and in the works of those who oppose Christianity; and he has made a most skilful use of these materials in establishing the resurrection of Christ as an historical reality, and in declaring in the light of that fact the Gospel.

OUR COLLEGE.

MR PETER McNABB, of the class of '92, spent a few days with us before his induction to the pastoral charge of the Kilsyth congregation on Nov. 15th. Those who are acquainted with the circumstances of Mr. McNabb's settlement speak most hopefully of the future. Mr. McKittrick, a classmate of Mr. McNabb's, took part in the ordination service.

SINCE our last issue of THE MONTHLY, we have been called to mourn the demise of one of our most successful ministers. It seems but yesterday that Mr. Needham left our halls to enter on the work of the ministry, and now the Master, whose we are and whom we serve, has called him home. We mourn our loss, but rejoice in his gain. A more extended notice will appear next month.

We are glad to see Rev. A. Manson, of Valetta, with us for a few days, looking hale and hearty. Few of the graduates of Knox take a deeper interest in her welfare than Mr. Manson, and consequently few are welcomed more heartily than he. Rev. D. M. Buchanan, of Georgetown, also gave us a passing call, to remind us, no doubt, that he is as loyal to his *alma mater* and as deeply interested in her as ever. Both report the work to be prospering with them.

KNOX is always proud of those who bring her honor. This time our attention is turned to Mr. R. G. Murison, to whom the Governor-General's gold medal for general proficiency in the third year in Arts at Toronto University has just been awarded. We could say a good deal about Mr. Murison's taking the full first year in Theology along with his Arts work, and standing high in his examinations here; but knowing his modesty, we refrain. We heartily congratulate Mr. Murison on his success.

EVERY one should read Mr. Hannahson's article on mission work in the Kootenay district. It deals with a part of our Dominion little known by our people, and describes a type of mission work exceedingly difficult of prosecution. The distances are so great, the accommodation so poor, and the means of travel so meagre, that really satisfactory work cannot be done. Yet it devolves upon us to make provision for these people now spiritually destitute, and Mr. Hannahson has demonstrated that much can be done by the right man in reaching them. Now that attention has been called to this field, we hope to see a deeper interest in its welfare manifested by our people.

ELOCUTION.

Our students are actively moving in the matter of elocutionary instruction. For some time past two of our number have been taking private lessons, and of late some twelve or fifteen others have formed a class, and secured a teacher for one hour three days in the week. Others have expressed themselves as anxious to become members of the class; but it is thought that the best results will be obtained by limiting the number in the class, so it is quite probable that another may be formed in the near future. Professor Mounteer, of the Toronto College of Expression, is the teacher in each case of private and class instruction, and thus far is giving good satisfaction. He seems to be a thorough master of his art, and pursues a method which, to every thoughtful person, must appear to be the only rational method of teaching elocution. The result of his instruction will no doubt be good. We only wish that more of the students would be benefited thereby.

THE "AT HOME."

The date of the "At Home" has been definitely fixed for the evening of December 9th. The energy displayed by the students in preparing for it has far exceeded our greatest expectations, and the encouragement we have received from our Principal and the Chairman of the Board has been very gratifying indeed. The building will be suitably and tastefully decorated, and every arrangement made for the entertainment of our guests. In Convocation Hall a programme of music and readings will be given, while in other parts of the building such attractions as lime-light views and microscopic views, together with orchestra music, etc., will help to make the evening pass pleasantly. Regarding the music, it is sufficient to say that it is in charge of Mr. A. M. Gorrie, the director of the Glee Club. The first part of the programme will begin punctually at eight o'clock. Lime-light views will be exhibited all evening; but at the close of the first part of the programme, Mr. W. Mortimer Clarke, Q.C., the ever-ready friend of the college, has kindly offered to explain a number of his splendid views of Egypt, Palestine, and the East. The plan of work is now quite definitely settled, and it only remains to carry out the details, and to see that the invitations are properly distributed.

THE LITERARY AND THEOLOGICAL SOCIETY.

The chief topic of business before the Literary Society at its last two meetings was the question of the "At Home." At the meeting of Nov. 1st, the matter first came before the society in a motion to the effect that the society should take in hand all arrangements regarding the giving of an "At Home." A lively discussion followed, in which a good many

took part; a pleasing feature of the evening being the frank and open manner in which the different speakers expressed themselves, and the fine spirit which was manifested. On the question being put to the meeting, a good majority declared in favor of the undertaking, and the executive committee was accordingly entrusted with all the arrangements.

The question of the wearing of gowns at the public meetings of the society, left over from last meeting, came up for consideration. The committee appointed to confer with the professors on the matter reported favorably to the movement, and with very little discussion it was decided that gowns should be worn; so that henceforth all taking part in the programme of our public meetings will appear in gowns, and hoods, when entitled to wear them. Already we have received from different quarters expressions in commendation of this step.

At the meeting on the 16th details in connection with the "At Home" occupied a good deal of time, but time profitably spent; and those who were there are in possession of a number of facts in connection with the "At Home" which they will find most helpful. The resignation of the first Vice-President, handed in at last meeting, was considered; but, on motion, was laid over till next meeting. A motion to the effect that some action be taken in the matter of securing more instruction in elocution was also, owing to the evening being well advanced, left over for consideration. Considerable interest was manifested, and when it does come up it will no doubt attract a good deal of attention. The first meeting in December has been set apart for discussing amendments to the constitution, and, as a number of notices of changes have been given, a lively meeting may be expected that night.

THE MISSIONARY SOCIETY.

The meetings of this society continue to be well attended, and the interest keeps up to a good degree. At the first meeting in November, reports were heard from Baden and New Dundee, Providence Bay, Arizona, and Kootenay, the missionaries in the respective fields being Messrs. Cockburn, Craw, Mustard, and Hannahson. In connection with the Baden field, an interesting question arose as to whether money given to a missionary as a present by a field which had not discharged all its indebtedness to the society should count on the salary of the missionary or not. After a careful and lengthy discussion, it was decided that the rule of the Home Mission Committee should be strictly adhered to, and that no present could be received by any student from a field which had not discharged all its liabilities, but that such must count as salary. By taking such a position, the society is placing itself on safe ground.

Arrangements were made for the first public meeting on the evening

of the 25th. Rev. C. W. Gordon, B.A., late of Banff, is to deliver an address, and papers are to be read by Messrs. W. R. McIntosh and J. H. Courtenay. Mr. Hamilton Cassels will preside.

At the last meeting Messrs. Skene, Reid, and Burnett presented very satisfactory reports from their respective fields, viz., Kent Bridge, Colchester, and Chisholm. Interesting reports were also given by the delegates to the recent convention of the Intercollegiate Missionary Alliance at Woodstock.

The annual reports referred to in last issue are out, and show the work of the society to be steadily growing. This year 29 fields were occupied. These include 90 stations, 626 Presbyterian families, and 899 members, of whom 145 were added this year. The total cost of the fields is \$5,880.61, of which \$1,719.82 is left for the society to pay. Last year 24 fields were occupied, comprising 72 stations, 536 families, and 741 members: so the increase is quite satisfactory. The extended work has, of course, increased the expenditure, and \$1800 or more will yet be required to put the society on a good financial basis for next year's work. The liberality of congregations and friends will no doubt, as in the past, make up this amount.

THE SATURDAY CONFERENCES.

Three more conferences have been held this term, at the first of which the students took the lead in the discussion, the subject being "How to make the most of six months in the mission field." This is a subject on which the senior students should speak with considerable authority, for all have the experience of the past few years fresh in memory, and consequently should be able to give those in the lower years many valuable hints regarding methods to follow in mission work, and mistakes to avoid. And yet the conference of the 29th ult. was not a success. Many good things were said, but so were also many things which were not good, which did not touch the question at issue, and which tended rather to give a superficial, and therefore mistaken, view of the way to proceed in mission work. There was apparently no effort on the part of the speakers to develop the subject in hand logically, and so the good things which were said fell with little weight, and made but little impression. This was not because the students could not prepare the subject properly, but simply because they did not, and thus what might have been a valuable conference was spoiled. We protest that it is unfair on the part of the students to treat the conferences in this way. This year we asked the professors to change the Saturday meetings somewhat by relieving us of the responsibility of leading the discussion at all the conferences, in order that we might the more easily make adequate preparation for those in which we

were asked to lead. They readily complied with our request, and have arranged for a number of lectures on excellent subjects. They have asked us to take charge of only one meeting this term, and that one we failed to provide for properly. Neither by our attendance, nor by our manner of dealing with the subject for discussion, did we do ourselves credit. If the conferences in which we lead are to be made helpful, it cannot be without preparation on the part of those entering into the discussion. So long as men go there without any plan of development agreed upon, and trust for thoughts to remarks dropped by some who may chance to speak, so long will our conferences be of little account. But if a number of students will meet together, and, talking over the subject in hand, arrange the order of taking it up, and select the ones who are to speak, we will then have conferences which no one will miss, because it will be unprofitable to miss them. We trust the students will take this matter energetically in hand. For them these conferences exist. Why should they not, by their presence, and by their attention and help, make them all they are intended to be?

The other two meetings were taken up with addresses by two of our professors, Dr. Gregg giving a short sketch of the life of Dr. Duff, and Professor Thomson treating us to some class-room reminiscences of Dr. John Ker, of Edinburgh. To give any idea of the contents of these lectures would be beyond our space here. Suffice it to say that both were enjoyed very much by the students, and were found very suggestive and helpful. It is hoped we will have more of such addresses throughout the session.

OTHER COLLEGES.

THROUGH a mistake somewhere, the first contingent of our exchanges failed to reach us until this issue was ready for the press. We regret this late arrival, but better late than never. We give a hearty welcome to these journals of our sister colleges, and trust in our next number to give a more extended notice of them.

MR. MAJOR, the new professor of Political Science in Toronto University, has commenced work in his department with large classes. The students are well satisfied, and the impression among them is that he will ably fill the position lately vacated by Prof. Ashley. Mr. Major is a Glasgow man, and comes to us well recommended as an author and a teacher.

THE chief event at the opening of the Arts classes in Edinburgh University was the appearance for the first time of lady students at the different freshmen classes. Their reception was slightly boisterous, yet cordial and hearty; and the new situation was accepted in good humor, and thoroughly good taste. A rather interesting time was spent in Prof. Tait's lecture-room, previous to his entrance. The ladies took up the front seats, and gave an elegant display of millinery. A jocular fellow started the chorus, "Clementine," and the class-room was soon ringing with "O my darling!" Then another party began, "There is a tavern in the town," when the professor entered, and, taking in the situation, humorously remarked that, if they were going to raise such a dust, he would have to dampen the floor. The joke was productive of good order.

The young men were especially merry as Prof. Seth sketched to the mixed class the romantic episode in the early life of Spinoza. It is thought, however, that in a short time the two elements will accommodate themselves to one another, and that the presence of lady students will have an influence in restraining much of the boisterous conduct in the lecture-room. The real cause of these disturbances is the necessity of attendance at lectures as a condition of graduation. This being so, many students come simply because it is obligatory; they come to hear and not to learn. What influence the new advent will have at this point may or may not be far to see.

Those who know something of co-education will consider it a vain hope, as it has not changed student life in the least in any of the colleges. But it is true that the making of attendance at lectures optional has done much to weed out the disorder that must exist in large class-rooms where a few indifferent students are assembled. This is not only pleasing to students, who consider that they can spend their time more profitably than in the class-room, but it is pleasing to the professor to know that he has no prisoners before him who feel the chains of compulsion, but the rather a body of students anxious to hear what he has to say.

It is indeed pleasing to know that this great institution has been capable of adapting itself to the demands of the age, and has opened its lecture-rooms to ladies.

The words of the poet are surely appropriate:

"O lift your natures up,
Embrace our aims: work out your freedom, girls.
Knowledge is no more a fountain sealed:
Drink deep, until the habits of the slave,
The sin of emptiness, gossip, and spite,
And slander, die. Better not be at all
Than not be noble."

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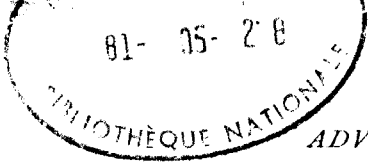
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