

THE
Knox College Monthly
AND
Presbyterian Magazine

PUBLISHED UNDER THE AUSPICES OF THE ALUMNI ASSOCIATION AND THE LITERARY
AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

EDITORS:

REV. J. A. TURNBULL, B.A., LL.B.
REV. PROFESSOR THOMSON, M.A., B.D.
REV. W. G. WALLACE, M.A., B.D.
REV. W. A. J. MARTIN, B.A.

R. G. MURISON, B.A.
G. A. WILSON, B.A.
JAS. H. BORLAND, B.A.
J. McNICOL, B.A.

CONTENTS

Each author is solely responsible for opinions expressed in articles appearing in THE MONTHLY.

GENERAL:	PAGE
The Westminster Assembly of Divines.....	Rev. G. B. Carr, M.A. 421
The "Calling" System.....	Rev. J. L. Murray, M.A. 438
What is Character?.....	Rev. A. Henderson, M.A. 447
The Prospector.....	G. A. Wilson, B.A. 453
LITERATURE.....	462
<i>Woman at Home—The Critical Review—Humanics—Sermon Bible—Parliament of Religions—Select Notes—Bible Studies—Bible Teacher's Guide—For the Sake o' the Siller—Samantha at the World's Fair—Patriotic Addresses—The Lord's Prayer.</i>	
OUR COLLEGE.....	473
OTHER COLLEGES.....	480

TORONTO:

PUBLISHED FOR THE EDITORIAL COMMITTEE BY

THE J. E. BRYANT COMPANY (LIMITED).

LIBRARY OF THE
UNIVERSITY OF TORONTO
100 KING ST. W. TORONTO, CANADA

GENTLEMANLY CLOTHING!

GENTLEMEN, if you appreciate being well dressed, and do not wish to spend all your income in the endeavor to do so, it will be to your interest to call and see what we are doing for you this season. We never had a better stock. We never were in a better position to PLEASE YOU. And our prices were never more reasonable. We make you a nice Scotch Tweed Suit for Eighteen Dollars; finish it up First-class in every particular, and on the shortest notice. The store is full of nice materials—**Overcoatings, Suitings, and Trim-mings.** We shall be pleased to have YOU VISIT US.

Maker of
Fine Clothing
to Order.....

JOSEPH J. FOLLETT,
181 Yonge Street,
TORONTO.

JAMES ALISON
Merchant - Tailor
264 YONGE ST.
TORONTO.

Fine Tailoring a Specialty.
A liberal discount to Students.

Ford's Art Gallery,

290 Queen St. W.

PICTURES AND FRAMES.

Discount to Students.

JAMES MILLING
ARTISTIC
BOOT & SHOE MANUFACTURER
and dealer in all kinds of
Boots and Shoes, Rubbers, etc.
Ordered work and repairing a specialty
Discount allowed on all Students'
purchases.
390 Spadina Ave., Toronto.

STUDENTS...

HAVE YOUR BAGGAGE HANDLED

BY

• **The Verral Transfer Co.** •

OFFICE—UNION DEPOT

TELEPHONE 969.

CURRY BROS.,

*Stationers, Printers,
Bookbinders.*

Students' supplies of all kinds at reasonable prices. We have everything you need, and expect you to come and see.

414 Spadina Avenue, TORONTO.

ACHESON & CALDER,
MERCHANT TAILORS,
458 Spadina Ave.,
TORONTO.

DR. G. H. COOK
Dentist.

HONOR GRADUATE OF R.C.D.S.

Cor. College Street and Spadina Avenue.
(Over Bank of Commerce.)

Residence: 75 Bellevue Ave.



FARMER BROS., PHOTOGRAPHERS,
92 Yonge St., Toronto.

BRANCH STUDIO:
8 and 10 King St. W., HAMILTON.

REDUCED RATE TO STUDENTS.

VANNEVAR & CO.,
BOOKSELLERS AND STATIONERS,
438 Yonge Street (opposite Carlton),
TORONTO.

Especial attention is directed to our very large stock of School, College, and Medical Books.

N.B.—Second-hand books bought, sold, and exchanged.

BILTON BROS.

TAILORS

AND

Gentlemen's - Furnishings,

103 KING ST. WEST,

TORONTO.

SPECIALTIES IN FURNISHINGS:

Welch, Margetson & Co.'s Scarfs and Shirts
Fownes Bros.' Gloves.

Allen, Solly & Co.'s Underwear

Shirts to Order.

STUDENTS IF YOU WISH
TO SHINE

—USE—

Pure Gold French Blacking

When you get married your wife will require

PURE GOLD FRENCH DRESSING.

Specially adapted for ladies' and children's fine boots and shoes.

Ask your grocer or shoe dealer for them.

Pure Gold Mfg. Co.

31 & 33 Front St. East.

WM. BAIN,

Baker - and - Confectioner,

Cor. Robert & Harbord Sts.

ICE CREAM, ETC., IN SEASON.

Cape Breton Illustrated

HISTORIC, PICTURESQUE,
and DESCRIPTIVE.

By **JOHN M. GOW.**

With 30 full-page Photo-engravings.

Cloth, 423 pages, 7 x 9 inches, - - - \$3 00
Full Morocco, gilt edges, 8 x 10 inches, - 5 00

This magnificent volume, richly illustrated with views of historic interest and picturesque beauty, and handsomely and durably bound, we have pressed through to be in time for the holiday needs.

It is a work that in every way, both as a historic record, and in its intelligent discussion of present-day themes, as well as by its well-conceived plan and popular style, should and will commend itself to every intelligent Canadian.

WILLIAM BRIGGS, Publisher
29-33 Richmond St. W., - TORONTO.

STUDENTS . . .

For Fine Work Try

PARK BROS.
328
Yonge Street. **PHOTOGRAPHERS.**

GO TO *Ranney's*

...FOR YOUR...

HAIR CUTTING
AND SHAVING. **439**
Spadina
Ave.

—THE—

Perth Dyeing and Cleaning Works
329 YONGE STREET.

Gentlemen's Clothing Cleaned, Dyed, and
Neatly Pressed.

All Kinds of Dyeing and Cleaning Done.

JUST READY!



THE PARLIAMENT OF RELIGIONS

AND

RELIGIOUS CONGRESSES

AT THE

COLUMBIAN EXPOSITION.

Complete in One Volume. Fully
Illustrated.



A Fascinating Story

Of the Most Wonderful Event the
Religious World has ever known.

Compiled from original manuscripts and steno-
graphic reports.

Thousands of years of religious history reviewed by one body, comprising the brightest and deepest religious thinkers from all parts of the earth; elucidating the religious beliefs of every known sect, and drawing the hearts of men nearer and nearer together.

This great work is illustrated with elegant full-page engravings, portraits of speakers, delegates, officers, and foreign representatives in native costume.

Complete in One Large Volume of about 1000 pages. Bound in Fine English cloth, \$2.50; full sheep, library style, \$4. Usual discount to ministers.

The Presbyterian Book Room,

53 King Street East, Toronto.

JAS. BAIN & SON.

PERSONAL .
..ATTENTION

Given to the details of business by members of our firm insures satisfaction to our customers. Manufacturing many articles that we sell on the premises enables us to offer exceptionally good values. If you have not tried us yet, become one of our numerous customers, and you will never regret it.

John Wanless & Co.

ESTABLISHED 1840

172 Yonge St., TORONTO.

Always Room at the Top.

A. W. ALLEN, GEN. MGR.

A. P. ALLEN, SUPT

ESTABLISHED 1886.

[TRADE MARK.]

SWISS STEAM LAUNDRY

Allen Manufacturing Co., Proprietors.

105 & 107 SIMCOE ST.

TELEPHONE 1260. TORONTO.

Keep pushing, 'tis wiser than sitting aside
And sighing, and watching, and waiting the tide;
In life's earnest battle they only prevail
Who daily march onward and never say fail.

HERBERT E. SIMPSON
PHOTOGRAPHER

143 College St., TORONTO

Successor to the late
NOTMAN & FRASER | STUDIO HOURS:
Copies of their negatives 9 TO 4

TELEPHONE 2857

R. J. HUNTER

Merchant Tailor
AND
Men's Furnisher

KING AND
CHURCH STS., TORONTO.

Special Rates to Students of Knox College.

JOHN KAY, SON & CO.

WHOLESALE AND RETAIL

CARPETS, OIL CLOTHS,
LINOLEUMS,
CURTAINS, DRAPERIES,
Etc., Etc.

34 King Street West, - TORONTO.

ESTABLISHED 1856.

Brown Bros.,

Stationers,
Bookbinders,
Account Book Makers, Etc.

64-68 KING STREET EAST
TORONTO.

ACCOUNT BOOKS:—Large stock on hand. Special Patterns made to order. Best material and workmanship.

STATIONERY:—Large stock of everything required. Paper, envelopes, and all office supplies.

BOOKBINDING:—In every style of the art. Unsurpassed for style, durability, and moderate charges. Special attention given to the binding of Bibles, Works of Art, Encyclopedias, Illustrated Papers, Magazines, Library Books Law Books, etc.

DIARIES,
POCKETBOOKS

BILL CASES,
WALLETS, Etc.

..DINEEN'S..

Cor. KING & YONGE Sts.

Nothing Kept Back—Everything Must Go. That is, every article of summer headgear in Dineen's stock. Of course the firm cannot expect ordinary prices to draw the buying public, so, during the clearing sale, all summer goods will be sold at prices that are bound to make them go. Everything will be cheap. All new styles, too, including straw hats, drab shells, light-weight summer felts, yachting caps, outing and camping hats and caps, and all the different summer styles of every kind. At the corner of King and Yonge streets.

W. & D. DINEEN

Cor. KING & YONGE STS.

KNOX LAUNDRY

421 Spadina Avenue.

Gents' WashingA Specialty

ALL HAND WORK

DISCOUNT TO COLLEGES.

W. LARTER,

Proprietor.

TELEPHONE 1562.

IMPORTANT - ANNOUNCEMENT*To Pastors and Students:*

MESSRS. T. & T. CLARK, of Edinburgh, well known as publishers of the best books in Standard Theology, have appointed us their agents for the Dominion of Canada.

We take this opportunity of announcing this fact to Presbyterian readers; and at all times carry a full line of Messrs. Clark's publications, including

INTERNATIONAL THEOLOGICAL LIBRARY

FOREIGN BIBLICAL LIBRARY

HANDBOOKS FOR BIBLE CLASSES

BIBLE CLASS PRIMERS, Etc.

Complete Catalogues post free on application. Special terms to Pastors and Students.

We will also receive subscriptions for *The Expository Times*, but at the reduced rate of \$1.50 per annum. Specimen copies post free. Faithfully,

FLEMING H. REVELL COMPANY

PROPRIETORS

Toronto Willard Tract Depository; Presbyterian News Company

140-142 YONGE STREET, TORONTO.

THE
KNOX COLLEGE MONTHLY
AND
PRESBYTERIAN MAGAZINE

All matter for publication, and all communications to the Editors, should be addressed to the
REV. J. A. TURNBULL, 316 Bathurst Street, Toronto.

All remittances, and all communications of a business nature, should be addressed to THE J. E.
BRYANT COMPANY (Limited), 58 Bay Street, Toronto.

TORONTO, DECEMBER, 1893.

THE WESTMINSTER ASSEMBLY OF DIVINES.*

ON Monday, August 7th, 1643, there was no small stir in Edinburgh and Leith. The Parliament of Scotland—the Estates, as they were called—and the General Assembly of the church had both been sitting for some days. There had been no lack of business, but all were waiting for something, and that something happened to-day. News had reached the capital from Leith that the ship from London, day by day anxiously looked for, had at length arrived. If we had been passing down Easter Road—Leith Walk was not yet in existence—by the unenclosed ripening cornfields, we should have been startled by the approach from Edinburgh of a lumbering coach, and an accompanying cavalcade. These were the Lords of the Estates, on their way to the quay at Leith, and the coach was for the commissioners from the Long Parliament of England and the Westminster Assembly, come to seek the help of Scotland. The cause of the Parliament had not been prospering. Recent Royalist victories made its members fear an utter defeat; they realized the terrible consequences to themselves and to their country; and in their distress their thoughts turned to their Scottish fellow-citizens, now enjoying a relief—which, however, they had good reason to believe, was only temporary—from the

* A Sabbath evening lecture, read as a paper before the Toronto Presbyterian Ministerial Association, Nov. 20th, 1893, and printed at its request.

tyranny of Charles and his counsellors. Their earnest application for assistance was seconded by the Assembly of Divines, which had been in session only a few weeks, and which appointed two of its own members to proceed to Scotland along with the four commissioners from the House of Commons.

The negotiations in Edinburgh issued in the politico-religious treaty called *The Solemn League and Covenant*, a copy of which is usually appended to authorized editions of the Confession of Faith. By this treaty each party gained what was uppermost with it. England procured the assistance of a Scotch army in its contest with the king, and Scotland obtained its desire that an effort should be made to secure uniformity of religion in the two countries—not necessarily Presbyterian uniformity, as is sometimes alleged, but, as it was expressed in the treaty, or League and Covenant itself, “according to the Word of God, and the example of the best Reformed churches.” A month later commissioners from Scotland took their place in the Westminster Assembly. This step was in accordance with a wish felt and expressed long before; it was not now thought of for the first time. Though the assembly had convened without the presence of Scottish divines, and the ordinance calling it makes no mention of them, and though it was only under the pressure of war necessities that united action had at last been brought about, uniformity of religion between England and Scotland had often been spoken of. When the project of an Assembly of Divines for the reformation of the Church of England was agitated in the Long Parliament during the three years before the design was accomplished, Scotland was usually included in the plan. It was referred to also in communications from the ministers of London to their brethren in Scotland. At the same time, on the part of the northern kingdom and church there was the conviction that danger to their religious liberties and to their religion could only be removed by the countries having, if not complete, at least much greater uniformity in church doctrine, worship, and government. Doubtless, it was the more clamant need of a further reformation in England that caused the overlooking at first of the original plan of the assembly—to have the presence of “grave, pious, learned, and judicious divines” from Scotland, as well as the assistance of some from foreign parts. Puritanism, struggling since the time of Elizabeth under the ever-increasing

oppression which culminated in the persecutions of Laud—Puritanism had now the upper hand, and it seized the opportunity of endeavoring to finish the work left half done by Henry VIII. at the Reformation.

On the 12th of June, 1643, the Lords and Commons of England, assembled in Parliament, passed an ordinance for "the calling of an assembly of learned and godly divines, and others, to be consulted with by the Parliament for the settling of the government and liturgy of the Church of England, and for vindicating and clearing the doctrine of the said church from false aspersions and interpretations." The ordinance also declares the resolution of Parliament that the present Episcopal Church government should be taken away, "as evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of the kingdom"; and that "such a government shall be settled in the church, as may be most agreeable to God's Holy Word, and most apt to procure and preserve the peace of the church at home, and nearer agreement with the Church of Scotland, and other Reformed churches abroad." The members named in the ordinance were chosen by Parliament—two being appointed for every county in England, for each of the universities, and for the Channel Islands, one for each county in Wales, and four for the city of London. Fourteen divines were added by the House of Lords, and thirty members of both Houses of Parliament were associated with the assembly. Notwithstanding the prohibition of the king, three weeks afterwards the assembly met at Westminster. After divine service in the abbey, a sermon being preached by the prolocutor or moderator, Dr. Twisse, the members adjourned to the gorgeous Henry VII. chapel, when it was found that sixty-nine had responded to the summons.

The surroundings of the assembly, and the manner of conducting its business during the years of its labors, have been so well described by Robert Baillie, one of the Scottish commissioners, in his famous letters, that I cannot do better than give you here his own quaint words: "The like of that assembly I did never see, and, as we hear say, the like was never in England, nor anywhere is shortly like to be. They did sit in Henry VII.'s chapel, but since the weather grew cold they did go to Jerusalem

Chamber, a fair room in the Abbey of Westminster. At the upmost end there is a chair set on one frame, a foot from the floor, for the Mr. Prolocutor, Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors (or vice-chairmen), Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the room, stands a table, at which sits the two scribes. The house is all well hung, and has a good fire, which is some dainties at London. Foranent the table, upon the prolocutor's right hand, there are three or four ranks of forms. On the lowest we five (that is, Scottish commissioners) do sit. Upon the other, at our backs, the members of Parliament deputed to the assembly. On the forms foranent us, on the prolocutor's left hand, and all round about to our seats, are four or five stages of forms, whereupon their divines sits as they please; albeit commonly they keep the same place..... We meet every day of the week but Saturday. We sit commonly from nine to one or two afternoon. The prolocutor, at the beginning and end, has a short prayer. Ordinarilie, there will be present above threescore of their divines. These are divided in three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee takes a portion, and in their afternoon meeting prepares matters for the assembly, sets down their mind in distinct propositions, backs their propositions with texts of scripture. After the prayer Mr. Byfield, the scribe, reads the proposition and scriptures, whereupon the assembly debates in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedly calls on his name whom they desire to hear first; on whom the loudest and maniest voices calls he speaks. No man speaks to any but to the prolocutor. They harangue long and very learnedly. They study the questions well beforehand, and prepare their speeches; but withall the men are exceeding prompt and well spoken. I do marvel at the very accurate and extemporal replies that many of them usually do make." Baillie goes on to explain their method of voting, and notes that "they follow the way of their parliament," which is the way of the House of Commons to our own day.

On the 14th of September three of the Scottish commis-

sioners arrived, and on the 25th a special service was held in St. Margaret's Church, on the north side of the abbey, when two addresses were given—one by Alexander Henderson, moderator of the Scottish Assembly, and their most prominent Scottish representative to the Assembly of Divines. Thereafter the Solemn League and Covenant was read, clause by clause, the members of the assembly, and two hundred and twenty-eight members of the House of Commons, lifting up their hands and swearing to be faithful to it. The other two Scottish commissioners arrived two months after this great day. And we may now give a more particular account of those who represented the northern church at this celebrated council. Most prominent, as already stated, was Alexander Henderson, held in universal honor and everlasting remembrance, minister of Greyfriars, Edinburgh; author of the Solemn League and Covenant; a master of affairs; acknowledged to have promoted largely the peace and success of the assembly; the greatest Scottish church leader after John Knox; and whose patriotism, piety, and purity of motive have never been called in question. He died in 1646, before the close of the assembly, "going home," as he said, "and as glad of it as a schoolboy returning to his father's house." The second Scottish commissioner was Samuel Rutherford, best known by his letters, then professor at St. Andrew's, whose intellectual acuteness was only equalled by his fervent piety. In a characteristic letter, written before starting for London, he said: "I am now called for to England; the government of the Lord's House in England and Ireland is to be handled. My heart beareth me witness, and the Lord who is greater knoweth, my faith was never prouder than to be a common rough country barrowman in Amroth; and that I could not look at the honor of being a mason to lay the foundations of many generations, and to build the waste places of Zion in another kingdom, or to have a hand or finger in that carved work in the cedar and almug trees in that new temple. I desire but to lend a shout, and to cry Grace, Grace, upon the building." But Baillie says: "Mr. Samuel, for the great parts God has given him, and special acquaintance with the question in hand, is very necessary to be here." And the assembly, on his return to Scotland, sent the following message to the Scottish General Assembly: "We cannot but restore Mr. Samuel Rutherford to you with ample testimony of his

learning, godliness, faithfulness, and diligence ; and we humbly pray the Father of spirits to increase the number of such burning and shining lights among you, and to return all the labor of love which you have shown to this afflicted church and kingdom a thousandfold into your bosoms." Samuel Rutherford survived the Restoration but a year, and barely escaped martyrdom. Summoned before the council, when at the point of death, " I have got a summons already," he answered, " before a Superior Judge, and I behove to answer it first." It was voted he should not die in the college (St. Andrew's); Lord Burleigh remarked : " You cannot vote him out of heaven." The commissioner third in order was Robert Baillie, Professor of Divinity at Glasgow, afterwards Principal, best known, however, like Rutherford, by his letters, though letters of a very different sort, to which we are chiefly indebted for our information about the assembly. " One of the pleasantest letter gossips that ever talked on paper," as one truly and well describes him. The youngest of the ministerial brethren from Scotland was George Gillespie, who was also the youngest member of the assembly, being only thirty years of age when he entered it. Baillie breaks into enthusiasm when writing of him : " Mr. George, however, I had a good opinion of his gifts, yet I profess he has much deceived me. Of a truth, there is no man whose parts in a public dispute I do so admire. He has studied so accurately all the points ever yet come to our assembly, he has gotten so ready, so assured, so solid, a way of public debating, that however there be in the assembly diverse very excellent men, yet, in my poor judgment, there is not one who speaks more rationally and to the point than that brave youth has done ever ; so that his absence would be prejudicial to our whole cause, and unpleasant to all here that wishes it well." In the light of this testimony, and of his published works, we may hold there is probably some truth in two at least of the interesting traditions regarding Gillespie's appearances among the divines, notwithstanding some critical difficulties felt by Dr. Mitchell, the latest and best historian of the Westminster Assembly. On arriving in London, it is said, Gillespie went straight to the assembly, and stood behind the crowd, while Goodwin was pleading the cause of Independency. Henderson noticed him, and pressed him to reply. In vain he tried to escape ; he was obliged to come forward in his travelling boots ;

and, deeply blushing, he commenced an hour and a half's successful speech. It is told that, on another occasion, the learned Selden, having made his great speech in favor of Erastianism, Gillespie, who had seemed busy taking notes, was requested to answer it. Selden was astonished at the answer, as others were filled with admiration: "This young man," he said, "by his single speech, has swept away the learning and labor of my life." An examination of Gillespie's notes, however, only showed the prayer in Latin, "Lord, give light!" and other like petitions. Gillespie died at thirty-five, in 1648, being at the time moderator of the Church of Scotland Assembly. The two lay commissioners—I am only referring to those ministers or lay commissioners who were present and took part in the proceedings of the assembly—were Johnston, of Warriston, and Lord Maitland. Johnston made one notable speech, at least, at Westminster. He was clerk of the Scottish General Assembly, and a most valuable Covenanting leader, suffering martyrdom soon after the Restoration. Maitland was very useful in London as a medium of communication with the House of Lords. He was at that time reckoned a "very gracious young man," but became the infamous persecutor of the Covenanters under the name of the Duke of Lauderdale. Though the Scottish ministerial commissioners were few among so many English members of assembly, yet as representing the Church of Scotland they occupied a place in all important business; and the letters of Baillie, the notes of Lightfoot and Gillespie, and minutes of the assembly, all show the frequent and large part they took in the various debates. This, indeed, has already appeared from what has been said of them individually, and we may judge that, apart from their special representative position, their pre-eminent gifts had also much to do with their share in the work of the assembly.

We have noticed that the assembly's work began, according to the terms of its appointment, with the revision of the thirty-nine articles of the Church of England. This and the discussion of the Solemn League and Covenant engaged them from its opening in July till October the 12th, at which date they were busy with the sixteenth article, when an order came from the Houses of Parliament to take up the subjects of Church Discipline and Government, and also of a Directory of Worship. On this part of their work they spent an amount of time and labor, in

striking contrast to the later and present neglect of the results of it. The cause of this was the presence of the Independents, who stoutly fought every inch of ground much after the manner of the Irish members in the British House of Commons. The Presbyterian element was strongest in the assembly, but the Independents had influential support in Parliament, including that of Cromwell himself. The prolongation of these debates was due also to the anxiety of the majority to satisfy those Independent brethren. At one stage the assembly came into collision with the Parliament which had called it together to obtain its advice. The Independents and Erastians joined hands, and Parliament insisted on having the final decision on matters of church discipline. The assembly protested; Parliament threatened proceedings for breach of privilege, but thought better of it, and contented itself with the clever stroke of giving the assembly some questions to answer about the divine right of Presbyterianism, the answers to which were put off, and ultimately not given at all. The other and more lasting work of the assembly—the preparation of the Confession, and the Larger and Shorter Catechisms—caused less debate, but more labor, and was not concluded till the autumn of 1647, by which time Henderson was dead, and Rutherford and Gillespie had returned home after their four years' absence. None of them have much to do with the drawing up of the Larger Catechism, and not to any extent, there is reason to believe, had they a hand in the Shorter Catechism—the product of the assembly with which we are most familiar. The Scottish commissioners gave an account of their proceedings at Westminster to their own assembly in August of the same year, when the various documents—Confession of Faith, Catechisms, Form of Church Government, and Directory for Worship—were received and approved by the Church of Scotland, being afterwards ratified by the Scottish Estates in Parliament. We have but to note here that the Westminster Assembly continued to meet once a week for the examination of ministerial candidates down to 1652, when, after an existence of nine years, it came to an end “without any formal dissolution,” vanishing with the Long Parliament that had brought it into being.

In attempting, now, to estimate the value of the assembly's work, there occurs, first of all, the consideration that its Confession of Faith forms the doctrinal standard of all the English-

speaking Presbyterian churches of the world. It is no small tribute to have its understanding of scripture accepted as substantially the true understanding of it by so many of their fellow-men, generation after generation—as honest, intelligent, and spiritual as could be found in a religious community of like size. Neither must it be forgotten that their work was accepted generally by the Independents and Baptists of their own day, as well as by Presbyterians. We need not, however, be astonished at this wide and long-continued acceptance of their work when we consider the character of the men producing it. That character, indeed, in respect of learning and theological ability, has been attacked—attacked, to take present-day examples, by Dr. Stoughton and by Principal Fairbairn (of Oxford). It is suggested that the really greatest divines of the day were absent from it. Where were Usher, Chillingworth, Jeremy Taylor, Cudworth, Hales of Eton, Bishop Hall? Why were they not invited? Why were inferior men chosen? It may be fairly answered, in regard to some of these, that their presence could not have been had because of their staunch adherence to the Royalist or church party. This was true of Usher, Chillingworth, Taylor, Hales, and Hall. In regard to Cudworth, it is enough to say that he was but a youth of twenty-six in 1643, and that his work, which gives him his position with us, was not published till thirty years after the assembly. Others whose names we miss were not then known as great divines. Were such an assembly to be called in our time, probably many of its most outstanding members would be out of view two centuries hence, as many of the leading Westminster divines are now; while some, still unknown, whose fame is yet in the future, would be well remembered. But there was no lack either of scholarship or intellectual power in the assembly itself. Even Dr. Stoughton is compelled to say: “The Westminster divines had learning—scriptural, patriotic, scholastical, and modern—enough and to spare, all solid, substantial, and ready for use.” The impartial Hallam speaks of the assembly as “perhaps equal in learning, good sense, and other merits, to any lower House of Convocation that ever made a figure in England.” And Richard Baxter, a contemporary of the divines, testifies of them in the following terms: “The divines there congregated were men of eminent learning, and godliness, and ministerial abilities, and fidelity;

and, being not worthy to be one of them myself, I may the more freely speak the truth which I know, even in the face of malice and envy, that so far as I am able to judge by the information of all history of that kind, and by any other evidence left us, the Christian world, since the days of the apostles, had never a synod of more excellent divines (taking one thing with another) than this synod and the synod of Dort." On this question, however, we may judge for ourselves; for, though only a few of their names are well remembered, such as Lightfoot, Selden, and Goodwin, the works of others still remain a witness to their fitness for their task—a witness abundantly confirmed by the notes and minutes of their debates. And, great as the men were, we must not suppose, as has been too commonly done, that the Confession of Faith was the result of their study, thought, and conference only at Westminster. The church, in such a case, might more lightly esteem it. But we know now that they brought to bear upon it not only scriptural, patriotic, and mediæval learning, but the doctrines of the Reformed churches, and their forms of sound words, gradually ripened since the Reformation. It has been shown that the Confession is largely founded upon the Irish Articles, supposed to be drawn up by Archbishop Usher. The divines entered upon their work after taking this solemn obligation: "I do seriously promise and vow, in the presence of Almighty God, that in this assembly whereof I am a member I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline but what may make most for God's glory, and the peace and good of this church." They also had days of fasting, humiliation, and prayer for guidance, which, in their number, put every modern church to shame. And when we read the record of their discussions, we see how well their "promise and vow" was kept, and how abundantly their prayers were answered. Their wisdom, and their desire to meet one another, are manifest in such utterances as these: "That it may be a truth, I think he gives reason for it; but why should we put it in a Confession of Faith?" "Let us not put a disputed or scholastical thing in a Confession of Faith." "I desire that nothing may be put in one way or another." Thus many particulars of doctrine were omitted. Thus even Presbyterianism was declared to be lawful and warrantable rather than absolutely imperative. There was full liberty of speech,

and dissents and reasons were forwarded to Parliament. One cannot but discern at least an earnest effort to act up to the old motto: "In things essential, unity; in things non-essential, liberty; in all things, charity."

Still, the questions may be asked: Is it well to maintain the Confession of Faith in its present influential position, however admirable it may be as a historical document? Does it sufficiently represent the present state of theological knowledge of scripture interpretation of the living faith of the church? The "Autocrat of the Breakfast Table" somewhere puts the same question, thus: "I don't see why I must be condemned to eat the fish salted by my ancestors two hundred years ago; I believe there are still some fresh fish to be had in the sea." The fallacy here lies, as usual, in the figure. May we not justly retort: Shall we put aside cod, herring, or salmon, because they were eaten by our fathers, and insist on having some new variety of fish food? The old doctrines need not lack freshness; if they are true, and satisfy and nourish our souls, that they were also our ancestors' spiritual nutriment makes them none the less welcome, while we shall be glad to taste also a new kind of fish—that is, of course, if it is wholesome as well as new, and, of course, also, a finer specimen of the old. The distaste for the Shorter Catechism by a Scotchman often accompanies his distaste for the oatmeal porridge on which he was brought up, and may be akin to the lusting of the mixed multitude after something else than "this manna." We need not wonder that to some men still the Westminster divines are what they were jestingly called by one of their enemies in their own day—"An Assembly of Dryvines." But we may also reply to our genial friend's argument by its like. Dr. Wendell Holmes is a physician, a medical professor; medical science is always advancing, but there are some medical commonplaces, even in his own department of anatomy, that have been medical commonplaces a good deal longer than two hundred years, and these he does not propose to cast away because they are old. Harvey was living at the time of the assembly, but his successors still value and act upon his discovery of the circulation of the blood. There are other "salted fish" of science. Newton was born the year before the assembly; but his laws of motion are not yet out of date. While thus challenging the comparison, we may be satis-

fied with the position that we have come to some agreement as to the meaning of scripture—that the great outlines of our creed are beyond controversy; while we welcome every advance that may be made in theological knowledge by a better acquaintance with the original languages of scripture, and with Bible lands, or by a better comparison and study of scriptural teachings.

Such progress has gradually brought about more or less modification of the Westminster Standards, or of the church's form of adherence to them. First, in order of time and in general adoption, have been the recognition and refusal of its doctrine of intolerance. The volume of Dr. Marshall, of Compar Angus, with the plain title, *The Principles of the Westminster Standards Persecuting*, has effectually and forever disposed of all attempts to explain away these famous passages:

“God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also.

“And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.

“And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions and practices as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate.

“The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of

the kingdom of heaven ; yet he hath authority, and it is his duty, to take order that unity and peace be preserved in his church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God fully settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

There can be no doubt that the assembly shared the persecuting principles and practices of their age ; even the Independents were not prepared to tolerate the Unitarians, and certain others. The celebrated sentence beginning, "God alone is Lord of the conscience," sounds very good, as long as we take it by itself ; but our interpretation was not theirs who wrote it. We must read on. In this matter the American, that is, the United States, churches have always been in advance of all others. In 1729, the adoption of the Westminster Standards by the original synod was qualified with regard to the persecuting clauses, and when the present constitution of the churches was adopted in 1781 the clauses were omitted altogether. The United Presbyterian Church was the first in Scotland to take a step in the direction of relieving the churches from the Confessional doctrine of persecution. Though John Brown, of Haddington, published a volume against toleration, yet a few years later there began in the Secession Church the agitation whose ripened fruits the United Presbyterian Church now enjoys in its rejection of the Confessional statements, and the maintenance of religious equality. The Free Church dealt with the difficulty, in 1846, "by disclaiming intolerant or persecuting principles," but, unfortunately, went on to say that she did "not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favoring intolerance or persecution." Even the able help of Principal Cunningham fails to convince us that the Free Church interpretation is a fair one. Almost all our Presbyterian churches now expressly qualify their acceptance of the Confession with reference to its teaching on liberty of conscience, such qualification being introduced into the Basis of Union when the various branches of the Presbyterian Church have been united in Canada, from the first union in Nova Scotia, in 1817, to the last, in 1875. A

second modification was made on the Westminster Standards by the United Presbyterian (Scotland) Declaratory Act of 1878, which, qualifying by addition some articles of the Confession, and allowing liberty as to matters "not entering into the substance of the faith," enabled all of the office-bearers of that church to accept the Confession of Faith with a freer conscience than, till the Free Church similar act was passed thirteen years later, could be had in any other Presbyterian church in Scotland. Other Presbyterian churches have taken advantage of Dr. Charles Hodge's interpretation of the formulæ of acceptance of the "doctrine" or "system of doctrine" in the Confession as signifying much more than acceptance of the substance of its doctrine, but less than every particular proposition.

I will now endeavor shortly to touch on several false conceptions of the Westminster Standards, as gathered from charges against them, or from difficulties expressed with reference to them. Dr. Houghton says: "This Calvinism is narrow and severe." If this means, in comparison with the Calvinism of some other churches, we may reply that it is certainly not narrower nor more severe than the Calvinism of the thirty-nine articles of the Church of England, with which church in this matter Presbyterian churches are so often unfavorably compared. But the fact is that the assembly was carefully moderate in its statements of Calvinistic doctrine. Further we shall find it difficult to go, until we can modify also the language of scripture. We still feel that the difficulties presented by the Confession on this high doctrine are the difficulties of scripture. We feel, moreover, that the difficulties of scripture are parallel to difficulties in creation and providence; that if we reject the Confessional statements, we must proceed to reject even theism; that there is for us no half-way house. Other difficulties in the Confession have been met by the Declaratory Acts, such as its statements about the inability of man to save himself by the light of nature, about the six days in which God is said to have made all things out of nothing, and about elect infants. Grateful as many have been for the relief given by the acts referred to, it seems to me they were not so necessary as was imagined at the time. Further knowledge of the writings of the assembly divines, of their discussions on those subjects, and of what had been written upon them previously, reveal that they were quite aware of the interpretations we have been said to force upon them, and that they

intelligently and deliberately chose their expressions. With regard to the first of these, we have the latitude allowed by what they say of the church—that “out of it there is no *ordinary* possibilities of salvation.” With regard to the understanding of the word “day,” the theory of an age-long day is no mere modern escape from a difficulty raised by geology: from Philo, in the first century, down to the period of the assembly, many held the expression in Genesis could not mean a literal or natural day. And with regard to elect infants, we have the interesting and suggestive fact that in the first draft of the proposition the phrase presented was the “elect *of* infants.” Such a phrase would necessarily have led to the inference that some infants were non-elect. The rejection of the one phrase, and the choice of the other, evidently declares the faith of the divines that only the elect are saved, saying nothing as to all children dying in infancy being God’s chosen ones, though that doctrine had been held a hundred years previously.

Dean Stanley’s last literary work was an article published after his death on the Westminster Confession. His warm praise of it is both general and particular, and his objections to its statements are limited to three: its declarations on spiritual independence, on the marriage of a deceased wife’s sister, and as to the Pope being the man of sin.

I may be allowed, before closing, to give one or two statements of the Confession illustrative of its excellence. The first I shall quote comes into prominence in connection with the Robertson Smith case. The felicity of expression in the whole passage—which Professor Candlish has proved can be traced to George Gillespie—has often been marked:

“We may be moved and induced by the testimony of the church to an high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man’s salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.”

A second statement I give as bearing upon a question always turning up. I venture to think that all the churches will yet perceive its wisdom as well as its accord with scripture teaching, and will have courage to act upon it :

“Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.”

Last of all, let me direct your attention to the clear, full, and happy statement of the doctrine of the communion of saints. How very different from our modern reduction of the word to friendly intercourse, through confounding it with communing!

“All saints that are united to Jesus Christ, their head, by His Spirit, and by faith, have fellowship with Him in His graces, sufferings, resurrection, and glory. And being united to one another in love, they have communion in each other’s gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

“Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended to all those who in every place call upon the name of the Lord Jesus.

“This communion which the saints have with Christ doth not make them in any wise partakers of the substance of His Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another as saints take away or infringe the title on property which each man hath in his goods and possessions.”

I frankly acknowledge the excessive length of the Confession, its want of proportion, the undue prominence given to some truths of scripture, the exclusive presentation of its leading doctrines upon the point of view of God’s sovereignty, and under what is called the federal form—the form of a covenant. But to one who takes scripture as his rule of faith the defects of the book, as a whole, are in its omissions, supplied by the Declaratory Acts,

and not in its errors. These omissions are due doubtless to the churches of the time forgetting, in the midst of home necessities, the great outside world, and their relation to that world. Hence the strange and lamentable absence from its proof texts of Luther's "Little Bible," John iii. 16, and the insufficient gospel call—the only one in the standards—contained in the answer of the Shorter Catechism: "To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ," etc. Thus each minister is left to discover elsewhere, or for himself, his own method of stating the gospel consistently with the doctrines of sovereign grace—either by the fullness, sufficiency, and freeness of the salvation offered directly and sincerely by the ever-present, living, loving Saviour, or by the great gospel texts ignored by the Westminster divines. From these omissions have sprung divisions of the church before this neglected side of the truth obtained a proper place in their creed and their teaching. The rise of the secession of the United Presbyterian Church of Scotland, to a great extent, was due to the parent church condemning the "Morrow" doctrine, as it was called. The same omissions occasioned the separation of the late Dr. Morrison and his followers a century later from the Secession Church itself, while on this side of the Atlantic they originated the Cumberland Presbyterians.

The Confession itself acknowledges that church councils "may err and may have erred," but it appears to me few, if any, have erred less than the Westminster Assembly of Divines. On the other hand, we believe, and have acted on the belief, that "the Lord has yet more truth to break forth out of His holy Word." At the same time we have not yet been furnished with better standards; nor, while conceding the excellence of the Declaratory Acts, and especially of the new Articles of Faith of the Presbyterian Church of England, is there the appearance of better. Meanwhile, I cannot but think that any who study the great monument of the divines thoughtfully, candidly, devoutly, comparing it with scripture, and regarding it in the light of its history, will own with the Queen of Sheba, as I have felt constrained to own: "It was a true report which I heard of thy wisdom; howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one-half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard."

G. B. CARR.

THE "CALLING" SYSTEM.

SINCE the days of the apostles, the appointment of pastors over congregations has been a difficult and delicate matter. From the precepts and examples of the New Testament, we can glean but a few general principles for our guidance. It is left largely to the sanctified common sense of the church to adopt some system within the limits of the prescribed principles whose details would be adjustable to the varying needs of any special age or environment. . The first office-bearers in the New Testament church were the twelve apostles. They were directly chosen and ordained by Christ Himself, and their appointment was altogether independent of the judgment and action of the church. They possessed six qualifications, not one of which is possessed by any "pretended successor of the apostles" since their day. All the other office-bearers in the church in apostolic times and since had to be selected and installed by the church according to some adopted system. In every case one of these systems had to be adopted: direct appointment by the church courts, selection by the church members, or some combination of these two. The Greek and Romish churches have all along kept the appointment of pastors in the hands of the hierarchy. Priests are appointed over parishes by the bishop without consulting the wishes of parishioners. In the Protestant churches various systems prevail. Under Episcopalian government, the appointment of pastors is theoretically in the hands of the bishop. Practically, however, the power is not exercised independently of the voice of the people of the parish. In Protestant Episcopal churches there is more or less consideration given to the wishes of parishioners in the appointment of their pastors. The arbitrary use of the appointing power by the bishop would soon produce friction and disturbance among liberty-loving Protestants. In the Methodist churches, pastors are appointed by the conference through its Stationing Committee. Yet, while theoretically the appointment is in the hands of the church court, the selection by the popular voice is not ignored. Strong congregations in town and cities issue calls ("invitations") to the

ministers of their choice, "subject to the approval of conference." In a word, appointment by the church court and selection by the people mutually modify each other and combine in the Episcopalian and Methodist churches. In the Presbyterian, Congregational, and Baptist churches, the selection of a pastor is relegated to the popular vote; the church courts only ratifying and giving effect to the popular wish by the induction of the minister called.

Now, of the three systems mentioned, are we sure that the Presbyterian Church has adopted the best? Is there anything in the Presbyterian polity which necessitates the continuance of the ultra-democratic system which consigns the selection of a pastor purely to the popular vote? Would any principle of Presbyterianism or of scripture be violated by our modifying and welding the appointment by the church authorities and the selection by the vote of the membership? Surely not. It is done in the Methodist and Episcopal churches, with happy results. Nay, more; it is done in our own church in the case of ordained and unordained missionaries in the home field, and the results are satisfactory. The "calling" system, pure and simple, is open to very grave objections, and it is not to be wondered at that there is widespread dissatisfaction with it and a clamorous demand for a change.

Before recommending a scheme which might be workable, some objections to our present system may be pointed out.

I. The scriptures do not commend the system. There is no elaborate system of church polity laid down in the New Testament. No office-bearers (except the apostles) were appointed in the New Testament church till the necessity for them arose. When it became necessary to appoint persons "to serve tables" the apostles said: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The objector replies: "Yes, the elective principle to which you object was divinely enunciated in the case of the first office-bearers appointed in the Christian church." Quite true. But it is not the elective principle that is objected to. It is the incompetency of the persons who are asked to elect certain office-bearers. The election should be made by those who are competent to elect; *i.e.*, by those who are in a position to know the qualifications of those from whom the selection is to be made. That is what the apostles

enjoined, according to the passage quoted. The "brethren" in question were in a position to know the men among them who "were of good report," etc., and they were therefore competent to exercise the franchise in that election. But suppose the church in Colosse, or in Philippi, instead of "looking out from among themselves" men qualified "to serve tables," desired a pastor "from among" the preachers scattered over Europe and Asia, whose qualifications they were not in a position to know, would the selection be left to the people? Would the apostles authorize them to issue a call by a majority vote to Barnabas, Timothy, Silas, or some other preacher, whom they had never seen except on one Sabbath in the synagogue? The members of a congregation are competent "to look out from among themselves" men for the eldership, because they do know the men "among them" who are qualified. The presbytery or synod would not be competent to select elders in that congregation, because they do not know those possessed of the proper qualifications. On the other hand, the presbytery or synod should be competent to look out "from among themselves" a pastor for that congregation; for they do know, or ought to know, the minister specially fitted for special pastorates. The elective principle enunciated in Acts vi. is adhered to only when the selection is made by those who are competent on account of their knowledge of the persons from whom the selection is to be made.

II. Reason and common sense do not commend the calling system. It cannot be reasonably expected that church members who see and hear one Sabbath only a stranger of whose record they know nothing should be in a position to judge of his fitness or unfitness for the pastorate among them. The qualifications of a good minister are not all summed up in his being a clever speaker. They can know little or nothing of a man's spirituality, his studious habits, his social habits, his sympathy and efficiency in the chamber of sickness, his magnetism among the young, his tact as moderator of session, and supervisor and controller of the various organizations connected with the church. Yet on the strength of the stranger's pulpit appearance on one Sabbath they venture to call him. Is it fair, is it kind, is it the presbyterial oversight which we promise our people, to leave vacant congregations to shift for themselves, and to grope their way, almost in total darkness, to find their spiritual teacher through the vulgar, haphazard, hit-or-miss system of "calling"?

III. Our people do not commend the system. The common apology for it is that our independent, liberty-loving people would not surrender what they claim as their rights. Having enjoyed the full, unqualified franchise for many generations, it is supposed they would not submit to its curtailment. Such is not the case. In the appointment of ordained and unordained missionaries they do submit to it without protest, and are relatively more prosperous than congregations in possession of the full franchise. Almost every minister in the land who has been moderator of the session of a vacant congregation can report the dissatisfaction with our system which they heard expressed by the best people in the vacancy. The pious and sensible know the loss which a congregation sustains by a protracted vacancy. They know the utter incompetency of the people to judge a minister's qualifications from his pulpit appearance on one Sabbath. They know how demoralized the average hearers become through their sitting in the sanctuary as judges and critics, rather than as worshippers, for a long period of months or even years. Our best people would rejoice in the adoption by our church of some method by which vacancies could be more expeditiously and intelligently filled, and by which the solemn responsibility connected with choosing a pastor would be shared by the church authorities competent to assume them.

IV. Our ministers do not commend the system. Nineteen out of every twenty ministers one speaks to on the subject are loud in their complaints against it. It is humiliating to the ministry of our church to read the ever-recurring advertisement: "Any minister desirous of a hearing in——can apply to the Rev. ——." A minister is conscious of a lowering of the dignity of his office and of his own self-respect when he sits down to write "for a hearing" in a vacant pulpit. "A hearing!" Detestable phrase! If refined and sensitive, he knows that he cannot do himself justice where he is to be regarded by his hearers as on exhibition in a preaching match. He knows that his hearers are not competent to vote on his merits on the strength of his one day's preaching. He shrinks from the degradation of being voted on and rejected after virtually offering himself in his application to be heard. Then the man who is selected from the many dozens heard feels some qualms of conscience on his induction day in saying "No" in reply to the question, "Have you

directly or indirectly used any undue means to procure this call ?” He knows that he at least asked for “a hearing.” Yet the church cannot blame him, since there is no other system provided by the church by which ministers and vacant congregations are brought face to face. It is well known that there are many ministers in our church (and they are not the least worthy) who are too sensitive to “ask for a hearing,” and who scruple to let it be known by tongue or pen that they desire a change. Another thing is clear. Ministers are cheapened in the eyes of our people when it is known that sixty, eighty, or a hundred of them apply for a hearing in a desirable vacancy in a town or city. It is not to be wondered at that the false impression is prevalent that a minister’s services are for sale to the highest bidder. Our calling system fosters that opinion, and ministerial influence is weakened thereby. It is unjust to our ministers to subject them to all these needless humiliations.

V. To the foregoing objections to the calling system, it may be added that results do not commend it. According to the census of 1891, our church did not make more progress in the decade than any other church in the Dominion, except in Manitoba and the Northwest Territories, and in the mission fields of Ontario. But it will be remembered that the calling system was but partially in operation in these regions. Missionaries, ordained and unordained, were appointed by the Home Mission Committee, and “Bishops” Robertson and Findlay, who knew the fields and the men best suited for them. The fields were better supplied than if the selection of laborers had been left to the choice of the people. In many cases the people do know something of certain laborers, and they express their choice, and it is respected as far as practicable. That is just the combination of popular selection and ecclesiastical direction and authority which is contended for in this paper. There is no reason why the Methodist or any other church should be more thriving than ours if we only had a more rational method of creating and filling vacancies. The clergy of our church are by far the ablest, the best educated, and the most efficient in Canada ; and, *cæteris paribus*, they can more than hold their own when laboring in city, town, or country, with the clergy of other denominations. But the disorganization and leakage of strength resulting from long vacancies of one or two years, and the yet more serious leakage at the closing stages of

many pastorates, force our church to take second place in relative progress (according to the Dominion census), when we should take first place.

Now, what is the remedy? It must be found in some scheme by which the popular selection shall be modified by, and combined with, the authority of ecclesiastical appointment. It should be a recognized fact that the church courts have authority to appoint a pastor over a parish as well as to appoint a home or foreign missionary to his field of labor. The part of our church's work in which we have the least friction and the least waste of resources and the best results is where the appointing power is moderately exercised. The power should not be arbitrarily exercised, in total disregard of the wishes of the laborer or the people among whom he is to labor. Nor is it. There should be at least as much consideration for the popular wish as is given by the Episcopal and Methodist churches, whose people are not as high in average intelligence as ours. Every minister should understand that he is the servant of the church and not of a congregation, and that he is "subject to the powers that be." Every congregation should understand that it is as truly a ward of the church as a mission station is, and that the church has a right to a voice in the selection of its pastor, as well as to his translation to another field when deemed expedient.

In suggesting a scheme by which the popular voice and ecclesiastical authority might combine in the selection of a pastor, it is not to be forgotten that there is a general aversion in our church to episcopacy as such, and also to the itinerant system and the fixed time limit to pastorates in the Methodist Church. Yet the Presbyterian and Methodist systems of settling and translating pastors might be amalgamated into a better system than either.

Let us suppose in connection with each synod of our church a committee corresponding in a measure to the Stationing Committee of the Methodist Church, and also in a measure to our own Home Mission Committee. This committee would be composed of representatives from all the presbyteries within the synodical bounds. Such representatives would be minutely acquainted with the condition and requirements of all the congregations in their respective presbyteries, and also with the qualifications and success of their co-presbyters. The whole

committee would thus be in possession of the names of vacant charges and of ministers without charge, and would know the requirements of the one and the qualifications of the other. They would also know the settled charges where a change would be desirable, since every minister and congregation would have access to the committee through the presbyterial representatives. The annual meeting of the committee would be held, say, at synod time, when all the translations for the year would be decided on—except such as might become necessary during the year on account of deaths or other unforeseen events. At synod time any minister would be liable to translation; and yet none would be necessarily translated, as there would be no fixed time limit to pastorates any more than we have at present. Where a minister and congregation worked harmoniously together, and God's work was prospering, and a dissolution of the pastoral tie was not desired by either, the pastorate might continue undisturbed during the minister's lifetime. But where a minister desired a change, and could give valid reasons therefor, his case would be taken into consideration. On the other hand, where a congregation desired a change, and could furnish valid reasons for their desire, the committee would be no less ready to consider their case. Such a committee, composed of picked men from all the presbyteries, would have the whole working of the church within the synodical bounds under their eye. They would, of course, act conservatively, and would be slow to heed the clamors of ambitious or conceited men who like to stump vacancies with a few flash sermons—"Royal Georges"—in their pockets; and they would be equally slow to heed the complaints of a few malcontents in a congregation who are never at peace but when they are at war. Besides, the decisions of such committee would have to be ratified by the synod. Facilities for the transference of ministers from one synod to another could be easily arranged.

No doubt numerous objections will be raised against such a scheme, and, indeed, can be raised against any scheme that might be proposed. No scheme is perfect, and no perfect scheme would work jarlessly among imperfect men. It may be said that such a scheme as that suggested would not be workable. It is workable in our home mission field at the present time. Some would say that it would involve more work than any committee could perform. The work of our Home Mission

Committee, or of the Stationing Committee of the Methodist Church, is more than this scheme contemplates. Some would offer the objection that it would encroach on the rights of presbyteries. If so, we are already guilty of such encroachment in our exercising the right of appointment in our home mission fields within the bounds of presbyteries. Helping a congregation in the selection of a pastor is a duty which presbyteries do not attempt to perform; and there would be no encroachment on their rights should the synod, through its committee, give the help so much needed. But the weightiest objection to the scheme would be its seeming interference with the rights of congregations in exercising the franchise. This objection is more seeming than real. Congregational rights would be conserved, and the elective principle would be respected by one of two ways. Either the committee might submit a list of, say, half a dozen names to a congregation, vacant, or about to be vacant, from which the congregation should make a choice. These they might hear, if desired. This is often done by bishops of the English Church before making an appointment to a parish. Or, the congregation might send a list of ministers' names to the committee, out of which the committee, in its wisdom, would select a pastor as desired. In all cases there would be correspondence between the committee and congregations with a view to an agreement in the selection and appointment of pastors.

But if it is well to look at the objections to the change proposed, it is well to look at the advantages which it would secure. It would prevent long vacancies. No congregation would be left without a pastor more than a few weeks. "Candidating" and unseemly preaching tournaments, lasting in many vacancies for a year or two, would cease, and "asking for a hearing" would be a thing of the past. Again, it would stop the unchristian "starving out" process to which many congregations resort in order to get rid of their minister. It is a painful fact that there are scores of pastoral relations in our church which should have been dissolved years ago. "The cause is going down there," presbyters say. Yes, and the presbytery passively looks on, and allows it to "go down." They have not the heart to sever the pastoral tie, and turn a minister and his family adrift without employment, or means of support. By the scheme suggested, whenever a minister's usefulness would be impaired in the field,

he would simply be transferred to another. Again, the system suggested would teach ministers and congregations to have more respect for ecclesiastical authority. A minister could not leave his congregation whenever he pleased by simply securing a majority of votes in some vacancy to which he might aspire. Those more competent to judge his fitness for that particular vacancy would have to be heard from, and the welfare of his present charge would have to be considered. Congregations could not turn their telescopes toward any pulpit star in the land and make a private arrangement with him, expecting, of course, after the little prescribed drudgery of red-tapeism, of which they are impatient enough, that presbyteries will ratify their arrangements, regardless of the injuries inflicted on his present charge. The wail is heard all over our church, "We are drifting into Congregationalism!" Very true; and our calling system is hurrying us thitherward. Another evil which would be materially checked by adopting the system suggested is the disrespect for aged ministers, and "the cry for young men." Many congregations shrink from calling men whose heads are gray, however efficient they may be, lest they should be left on their hands when incapacitated by age. The danger apprehended would be lessened by the translation of ministers from time to time to congregations for which they are adapted. We do not find the Episcopalian and Methodist churches committing the mistake of appointing a young man fresh from college to town or large city churches. It is not in these churches we find a premium on youth and inexperience, and disrespect for veterans in the Lord's service. It is just in the churches in which the calling system prevails that these evils are most seriously felt. And the cause is not far to seek.

It is to be hoped that in the combined wisdom of the General Assembly some system similar to the one suggested may be matured, or some other means may be devised for the combination of ecclesiastical direction and authority with the popular choice in securing pastors for congregations. The subject is worthy of most serious consideration, for the evils arising from our present system are beyond question. It is not worthy of our church simply to acknowledge the existence of the evils, and supinely submit to them as inevitable.

J. L. MURRAY.

Kincardine, Ont.

WHAT IS CHARACTER ?

AS character and reputation are, in not a few instances, mistaken for each other, in order to avoid misconception, let us, at the outset, endeavor clearly to distinguish the one from the other. Character is what we really are; reputation is what men say of us, or what they think us to be. Character has reference to inward qualities and possessions; reputation to outward opinion and appearance.

Character and reputation may often agree, but they do not always, nor necessarily. We have all heard the statement, now almost a proverb, "A man may smile, and smile, and be a villain," and too often, in actual life, its truthfulness has been illustrated and verified. And one of the greatest poets of all time, one who was gifted with deepest insight into human nature, human life, and human character, and also with keenest and most accurate perception of human motives and human conduct, has compared a certain kind of man to "a villain with a smiling cheek, a goodly apple rotten at the core." So that it may be possible to have a good reputation and yet the character be really bad; a man may put on a plausible appearance of goodness which deceives his fellow-men, and thus they are led to speak well of him; when, if his true and real character were known, they would render a totally different verdict, and give utterance to the very opposite opinion.

Our fellow-men do not always judge us fairly or justly; the opinion which they entertain respecting us is not, in every case and in all particulars, precisely graduated according to our merits or demerits. They may give us credit for more than we deserve; they may speak too highly of us; and, I suppose, in that case we are not as likely to find fault with their expressed judgment of us, for we all like to stand well in the estimation of others; and it is equally true, and perhaps just as common, and even more common in actual occurrence, that they may not give us credit for all the goodness we possess; they may have false conceptions and erroneous impressions regarding us, and may even give utterance to and circulate misleading and untruthful statements concerning us; and thus our reputation may suffer unjustly, and,

while our character is good in every respect, the opinions which others have of us may not be in keeping with that character.

Now, I have no doubt that we are all more or less affected by what people say of us; we are apt to ask ourselves the question in reference to any act or course of conduct, "What will people think, or what will people say?" And, so far as the outward forms and decencies and conventionalities of polite society are concerned, no fault can be found with this; but when it comes to a matter of moral principle, a matter of right and wrong, a matter in which any one of the eternal verities, justice, righteousness, or holiness is involved, then we are not to consult current opinion as our guide; that opinion may or may not be right, and often in the history of the past it has been wrong. In such matters we are not to decide our action or our course of conduct by what people may think, or what they may say of us, or even by what treatment they may give us; but keeping a pure conscience—a conscience readily responsive to the holy requirements of God's perfect law; a conscience tender, sensitive, and easily impressed—we are to appeal to the high and supreme tribunal of heaven, and ask: "Lord, what wilt thou have me to do?" Under such conditions and circumstances we are to challenge the opinions of men in the most emphatic and unequivocal terms, and unhesitatingly say to them, as Peter and John did to the rulers, and elders, and scribes: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Hear the sad lamentation of Wolsey at the end of a career spent in pleasing man, and learn the invaluable precious lesson which it teaches: "O Cromwell, Cromwell! had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies!" And how transient may be the esteem or good opinion of our fellow-men! The multitude yesterday desired to crown Jesus king, and shout, "Hosanna, Hosanna!" and to-day they cast Him out as evil, heap shame and disgrace upon Him, and cry: "Away with Him! away with Him! Crucify Him! crucify Him!" Surely, then, we require some higher, more consistent, and more stable standard by which to form our conduct, by which to regulate our life, than the fluctuating views and opinions, and the changeful passions and prejudices of men!

Reputation may be a mere bubble: it often is, and nothing

more—"a moment seen, then gone forever"—but character is solid as the granite rock, abiding as the everlasting hills; nay, permanent as eternity itself, and shall determine whether that eternity shall be one of weal or woe to each individual. Have we, through the Spirit of God, built up a holy character here? then we shall have holy companions, and a holy place in which to live forever; but has the character which we have formed been a sinful one? then there is nothing for us but the blackness of darkness forever; for while we may get away from our reputation, we can never escape from our character, or, in other words, from ourselves.

We do not usually apply the term *character* to the body or to the mind. We are accustomed to speak of the moral and spiritual character of persons rather than of their physical or mental character. We speak of the physical constitution, of the power of the body, of its strength or of its weakness, its illness or its health; and we speak of mental calibre and texture, mental talents, faculties, endowments, and attainments; but we employ the term *character* more particularly to denote the moral, the religious, the spiritual elements in man, the condition of these elements, and the use made of them.

Character, then, is not what men say of us, or think of us, or the reputation that we have among our fellows; but it is what God thinks of us, what God sees us to be, what God, who looks upon the inmost recesses of our hearts, and sees our motives, our thoughts, our desires, as well as our words and actions, knows us to be. Now, this being accepted as the truth, and having regard solely to the moral, religious, and spiritual elements in man's nature, and the condition and exercise of these, we easily reach the distinction of good and bad; all characters must, in God's estimation, be either the one or the other.

The important question then presents itself for our consideration: "How are we to obtain a good character?" I take it for granted that every one of us heartily assents to the statement, and willingly accepts the position, that a good character is a most desirable thing; nay, that it is *the* most desirable possession that we can possibly have in this life, inasmuch as it secures to us the approbation of conscience, the approbation of God, the smile of God, the blessing of God, which alone maketh rich, and therewith He addeth no sorrow, and after the changeful scenes of

time have passed away, and life's fitful fever here is over, secures us an entrance into eternal glory.

In order to have a good character, then, as we have just defined it, we must have a good heart, and that means a pure heart, a heart cleansed in the peace-speaking blood of Jesus. "Blessed are the pure in heart, for they shall see God"—shall see Him not merely in the eternal home of the blessed, but here, and now, upon earth; shall see Him by faith in the person of Jesus Christ, who is "the brightness of the Father's glory, and the express image of his person," and thus, "with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The fountain must first be made pure, or the streams will not be pure; so the first step towards the establishment of a good character, and an indispensable prerequisite to such establishment, is a heart renewed by the Spirit of God. The evil beasts of pride, and malice, and envy, and lust, and uncharitableness must be driven out, and the heart, and, indeed, the whole nature, become a temple of the Holy Ghost.

What would you think of a man who purposed spending thousands of dollars in building a house, and yet took no care to have the foundation laid on solid ground, or on an immovable rock, but who built upon an insecure foundation, or on the shifting sand? Would you not say that he lacked common sense; that he was very imprudent and foolish to expose his house to danger and wreck, and even to complete ruin, and thus run the risk of losing all the money which he had expended on it by building in such a place? Well, let me say that the house which we are building day by day, or, in other words, the character which we are forming, is immeasurably more valuable to us than all the costly temples and palaces this earth ever saw; more precious than all the gems that ever sparkled in all the crowns of royalty, than all the riches of Solomon and Croesus, than all the diamonds of Golconda, all the treasures of India, all the mines of Peru, all the gold of Australia and California, and shall, eventually, be as enduring as eternity itself. How important, then, that we should begin to build upon the right foundation, and that we should begin to build at once! And how can we get this good heart? Only in one way; by asking for it, praying for it, and Christ Himself has promised that if we do this we shall have it.

But, besides a good heart, there must be good conduct in order to the formation and establishment of a good character. The change must, indeed, be made in the heart, the heart must be made pure; but, then, that change must also be apparent in the conduct. The daily actions of the life are essential elements in a good character, and good conduct in daily life demands the exercise of humility, faith, watchfulness, courage, and hope.

Humility, to know and feel our own weakness, and to acknowledge every man, however poor and ignorant, degraded and despised, as a brother; to recognize, and commend, and imitate what is good, and pure, and gentle, and unselfish, as readily and earnestly when seen beneath the homespun clothing of the day laborer, beneath the "hodden gray," as when seen under the costliest silks and ermine; and to show by our relations to both high and low, our associations with them, and our treatment of them, that it is purity of life, unselfishness of purpose, nobility of aim, and honorable perseverance that we prize, and that we fully believe and unreservedly accept the statement of the poet:

"The rank is but the guinea's stamp,
The man's the gold for a' that."

And faith is needed—faith in the eternal principles of truth, goodness, righteousness, and holiness, and their final victory over falsehood, evil, wickedness, and impurity, because emanating and deriving all their strength and vitality from the omnipotent Jehovah, and being constantly sustained by His almighty power; faith to believe that the everlasting pillars which support the throne of God shall themselves tremble and fall before any one of these principles shall be ultimately overthrown or destroyed; faith to believe, with unquestioning confidence, that the promised power of the Holy Spirit is fully adequate to all our need, and can cope successfully with all the evil that is in us and around us, and shall, in the final issue, bring us off conquerors, and more than conquerors, through Him who hath loved us and given Himself for us.

Watchfulness, too, is needed—watchfulness against the foes which attack us so insidiously, lest we be led into sin and evil, and speak and act unadvisedly; watchfulness against the provocations to evil of every kind that our fellow-men may give us; watchfulness against the uprisings of sin in our own natures, that our good character may not be defaced or marred, its symmetry broken, or its beauty despoiled or bedimmed.

And courage is needed—courage to gird up our loins every day for the conflict which we wage against wrong, and evil, and sin; courage to quit us like men, and be strong; and as the British ships at the battle of the Nile, by the command of the invincible Nelson, were placed each one alongside one of the French ships, there to conquer or to die, courage so to come into close quarters, and grapple firmly in a life and death struggle with the enemy; courage to suffer for righteousness' sake, knowing that through thus suffering our spiritual strength is increased, remembering the words:

“ Oh, faint not in a world like this,
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer, and be strong.”

Hope, too, is needed—hope, like a guiding star, with sweet and constant radiance inviting and luring us onward and upward, and cheering us by the thought that

“ We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet ”;

that as we have, after many a stumble and many a fall, climbed some distance up the steep hill, so we shall reach the top at last and breathe the pure, free air of heaven; and that when the shortcomings and imperfections of this life are over, when the clouds and mists of earth have melted into the effulgent brightness of eternal day, we shall be like Jesus, “ for we shall see him as he is.” This is the glorious consummation and reward of the good character, while the opposite one leads down to the abode of everlasting darkness and horror, and finds its fitting companionship among the damned.

Let us, then, heartily accept and earnestly cultivate the principles and conduct enjoined in the lines:

“ Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the Great Master's steps be thine.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.”

ANDREW HENDERSON.

THE PROSPECTOR.

WHAT the early settler was to Ontario, the prospector is to the Rocky Mountains, in British Columbia. They are identical both in aim and result; the chief object of each being, first, to provide a more comfortable home for himself, where, after obtaining a goodly share of the things of this world, he may spend the remaining years of his life, if not in luxury, at least in comfort, and bequeath at death his possessions to posterity. The ultimate result in each case is the discovery of great natural wealth, and the building up of the country's natural resources, transforming her from a wilderness into a rich and powerful nation.

This has been accomplished in Ontario and the older provinces in the Dominion; it is daily being accomplished in British Columbia. We have seen the forest give way to the woodman's axe, and over the vast and fertile plains, whose only civilization was that of the uncultured Indian, there has arisen the home of the settler. Because of the perseverance of the early settler, the fortitude and bravery with which every hardship was met, there is bequeathed to the present generation a land of splendid agricultural resources, of civilization, and of political and religious liberty, of which every Canadian, worthy the name, feels proud; but in the shaping of this greatness he has had little to do.

Canada is rich in agricultural resources; she is also rich in mineral wealth. To the former much attention has been given in all her history, while to the latter only within the last quarter of a century has any attention been paid to the great mineral wealth of our far west; and, perhaps, to the vast majority of Canadians, even yet, the story of her gold, her silver, her copper, her lead and iron, is but a Utopian dream. The discovery of this wealth is the work of the prospector. Whatever of greatness Canada achieves from her mineral productions, she will always owe a deep debt of gratitude to the prospector who has sacrificed the comforts of home, civilization, and religious influences.

By the outside world very little is known of the prospector.

The nature and sphere of his work compel him to work alone. If he is married, he must leave behind him his family as he goes forth to dig into the bowels of the earth for hidden treasures. It is needless to say that he does not ride in an electric car to his place of labor, nor yet on the back of a broncho, but his transportation is accomplished by means of the facilities with which nature has endowed him. Only as he is shod with a pair of heavy boots bearing a sole varying from one-half to an inch in thickness, and studded with iron nails, is he able to climb up the rugged and slippery sides of the mountains. In his march he passes no boarding houses or hotels to invite him with their accommodation; but the mossy rock on which he lies, wrapped in his blanket, forms his only couch, and the firmament of heaven his only roof, through which the stars shine upon him in that clear atmosphere. His food he carries with him, and, of necessity, he must dispense with luxuries, providing himself with only those kinds which will give the greatest amount of nourishment, and at the same time occupy the least bulk. These are found to be *beans* and *bacon*. He secures a sufficient quantity of these to last him for weeks at a time, packs them upon his back, and starts out. Nor is his tobacco pouch empty, whereby he soothes himself in his lonely hours. One or two pickaxes, with which to dig among the rocks, form his instruments of work. Thus provided he goes forth to seek his fortune in unearthing hidden wealth. As he picks over the mountain side, it is with as great care as though every rock were a golden nugget. Often, a small gray column of smoke rising from the mountain side marks the spot where, amid the solitude and grandeur of that scenery, the prospector is having his midday meal. At night, as twilight deepens, the red glare of the fagot still higher in the mountain marks the advance made and the resting place for the night. On his return, a few pieces of rock, in which may be seen, more or less distinctly, traces of gold and silver, is the only reward of his month of labor; but, perhaps, away up in one of those mountain recesses, a post or blazed tree marks the spot where the prospector has worked, and "staked his claim," waiting to be further developed.

As there are points of resemblance between the early agricultural settlers and the modern prospector, there are also resemblances between the modern pioneer missionary and the pros-

pectors among whom he works. If the church is to keep pace with the development of the country, the missionary must do pioneer work. He cannot wait until a town is large enough to produce a self-supporting congregation. If he does wait, he will not meet with much encouragement. The seeds of evil will have taken firm root; nay, the tree will be fully grown, and bearing all manner of evil fruits. But if he goes where the settlement is still in its infancy, and casts in his lot with them, then he will always and everywhere receive a ready response.

Like the prospector, the missionary goes forth alone, often single-handed, for he may receive no seconder in the form of Christian friendship. He may be required to walk many weary miles over rough and rugged mountains, that he may quarry out of those rough, but honest, hearts priceless gems that shall adorn with splendor and shine forever in the diadem of our Lord and Saviour Jesus Christ.

It was the privilege of the writer to engage during the past summer in some of this pioneer missionary work. A brief description of one of the journeys thus made will serve to set before the reader some idea of the nature of the work our missionaries are doing all along the line. Being stationed for a time at a town called Revelstoke, situated on the Columbia River, where it is crossed by the C.P.R., my orders were to visit any outside point—convenient of access—where an assembly might be gathered.

A contract had been let to build a railway from Nakusp, on the Arrow Lakes, into the heart of the famous Slocan country, to terminate at New Denver, a distance of some twenty-one miles. The work of construction was to be commenced at once, and to be completed at the earliest possible date. Owing to the depression of silver which existed in the United States, and which extended also within our own borders, the majority of the working mines had been closed, and great numbers of men were thus thrown out of employment. The building of the railway was a sufficient inducement to draw a large number of men to the place seeking work. The boats plying on the Columbia between Revelstoke and New Port, the latter point being connected by rail with Spokane, were carrying almost daily many passengers of all sorts and conditions, and belonging to all trades and occupations, and landing them at Nakusp.

Hearing many reports regarding the great influx, and also seeing that a large traffic was going on, I determined to visit the place and do some missionary prospecting. In accordance with this resolution, I boarded the steamboat "Columbia" one Monday morning at half-past four, and a few minutes later, the boat being loosed from her moorings, and with her bow pointing down the stream, we were sailing rapidly with the current, bound for Nakusp. The Columbia River is not very wide, but at that season of the year quite deep, and the current very swift. It is impossible to accurately describe the picturesqueness of that scene, as we stood wrapped in cloaks at that early hour in the cool gray morning. The river was dotted with wooded islands, around which we sailed, now on this side, now on that, according to the depth of the channel. The banks along the shores, to the base of the mountain, a distance ranging from perhaps three to five miles, were covered with massive forests, and the ground beneath the trees was covered with large bright-green foliage plants, and many varieties of flowers. As we cast our eyes upward along the mountain side, we saw that the flowers had disappeared and that the trees were becoming smaller and more stunted, until no signs of growth were seen, as the vegetation limit was reached, where only the brown, bare, and ragged rock was distinctly visible. This, too, became hidden from our view as our eyes finally rested upon the mountain peaks, ever clad in their snow-white apparel, which seemed to speak of peace.

At that early hour no sign of the sun was visible, but we had not long to wait; suddenly a ray of sunshine flashed upon the highest summit, causing the snow and ice to sparkle with dazzling brightness, and to send back a reflection of brilliancy as from a casket of purest gems. Then the lower peaks were sighted, and, joining together, they seemed to unite in one joyous song of praise unto Him who

"Setteth fast the mountains."

Then, as we sailed past one of those majestic peaks, and suddenly shot round a bend in the river, the full-orbed sun rose distinctly before us, and flooded the deck with his soft rays of heat and sunshine. At the sight one felt constrained to murmur:

"The heavens declare the glory of God,
And the firmament showeth his handiwork."

Man's praises alone seemed inadequate; the heart seared and calloused by sin, seemed unsusceptible to the love of God manifested unto us in nature. At eight o'clock we left behind us the river and entered the Upper Arrow Lake, and after sailing for three hours over its pellucid and tranquil waters we sighted Nakusp.

The situation of Nakusp is an ideal one. The lake here takes a turn before entering the narrows, and, making a slight indenture, forms a pretty little bay. The land recedes from the shore with a gradual slope, though at places the rise is quite precipitous. Thus there is afforded from every part of the town a beautiful view of the lake. What one could see of the place from the boat was anything but attractive. After the timber had been cut off, fire had burned over the site, leaving the blackened stumps still standing. Half a dozen large frame buildings, which were used either as stores or as hotels, together with almost an innumerable number of tents pitched among the stumps, comprised the town. As we neared the wharf a large number of men were seen coming from all directions, who apparently had nothing else to do than to size up the fresh arrivals.

Being a stranger in the district, I had made some inquiries about the place before starting, and had learned that the proprietor of one of the hotels was a Presbyterian. My first act after landing was to seek him out, introduce myself, and secure, if possible, hotel accommodation. He informed me that his house was rather overcrowded, but he would provide the best for me that, under the circumstances, he possibly could. At dinner I talked over with the family the prospect of holding service, both in regard to time and place. They expressed themselves as delighted that a missionary had come, as only one religious meeting had ever been held in the town. As I could not return home until Wednesday, I determined to hold service on Tuesday night, so that ample time would be given to make it thoroughly known. The afternoon was spent in posting up notices of the meeting and visiting some of the people. Everywhere I was well received; this the more remarkable on account of the large number who were engaged in the liquor traffic. During the afternoon I received a courteous invitation to a dance to be held that evening at the hotel where I was staying. To refuse would necessitate my looking for new quarters—an exceedingly dis-

ficult task—so my answer was “non-committal.” On returning to my hotel about nine p.m., I found the guests all assembled, and the fiddlers stationed in their positions. My arrival delayed proceedings a little, until the hostess had personally given me an introduction to all the guests. To me this was simply invaluable, and this personal acquaintance was, perhaps, one of the things which contributed to the success of the service on the following evening.

On being shown to my room, I understood something of the difficulties of providing for my accommodation. Passing through the hallway and sitting-room, before reaching my own, I was obliged to pass over eight men, who could find no better accommodation than the floor, wrapped in the indispensable “blanket.” Nor was the state of things much better on reaching my room. The bed had, indeed, been reserved for me, but on the floor were stretched three weary mortals, who slept, and profoundly snored. My room being directly above that occupied by the dancers, and the building being of frame, and loosely put together, it is needless to say sleep was out of the question. My fellow-sleepers in the house, apparently, did not enjoy it any more than I did, if the adjectives uttered from every room were any criteria.

The following day was spent in becoming acquainted with as many men as possible, and providing seats and lights for an empty store which was kindly put at my disposal for the evening. Lumber was scarce, but a vessel arriving during the day with a cargo of lumber that difficulty was removed. To transfer it to the store was the next difficulty. In this matter I consulted my host, who invited me outside, where quite a number of men were loafing in front of the bar. After explaining the object of my meeting to them, he asked for volunteers to pack a sufficient number of boards to the store. One of them answered, in rather a dogged fashion, “I’ll pack one board”; then, turning to me, said, “Will you pack one yourself?” I replied my willingness, whereupon he related the following story: When I was at home, in Ontario, with my father, who was one of those pious class-meeting Methodists, we were hoeing corn one day when a Methodist preacher came along and wanted a dollar from each of us for a church organ. My father gave him a dollar, but I said to him: “I’ll tell what I’ll do; can you hoe?” “Yes,” he replied.

"Then," said I, "if you hoe two rows of corn I'll give you a dollar." The preacher at once took off his coat, hoed the required number, and received the dollar. Then, for my benefit, he added: "If you won't pack any yourself, I don't either!" I again protested my willingness, and to prove it led the way, asking him to join. He was followed by others, and in a short time we had a sufficient number in the store. The next thing to do was to get blocks upon which to lay the boards. This was even a more serious difficulty to solve than the board problem. However, I noticed some empty beer barrels, about the required height, piled a short distance away, so I suggested we bring them. This was apparently more than they were able to comprehend, and when one ventured to make a remark the reply "that the evil spirit had gone out" restored confidence, and the barrels were brought. A small organ, loaned for the occasion, and the gathering together an impromptu choir, augured well for the success of the meeting.

During the day, I entered into conversation with a young man who said that his native place was one of our leading western towns in Ontario, where his Christian mother and sisters still live. He found too many churches in Ontario, he said, and so sixteen years ago had comewest. The bleared eyes and the dissipated look evidenced the truth of his statement. I suggested that as he had been so long without church services he might find it convenient and profitable to attend the one that evening. He promised faithfully he would, but when the hour of service came he had forgotten his promise, and was with those "who tarry long at the wine."

The hour at which the service was announced to commence was eight o'clock. A few minutes to eight I went over to the store, and found from fifteen to twenty people gathered. The choir being assembled, I concluded to open the meeting at once, with the hope that the music would induce many of those to come inside who were about the hotels, apparently determined not to be taken in. The music had its desired effect, for scarcely had we finished singing one or two of those old familiar hymns before all the seats provided were filled with occupants, while many reclined on the floor in the rear, in order to escape notice if possible. Between eighty and ninety persons, with weather-beaten faces, had come in either to join in the worship of God

or to sneer and scoff. It was not a fashionable audience; the greater number, not possessing a second suit of clothes, came just as they had quit their work. Little wonder, then, that they chose to sit in the darkest corner of the room. To me it plainly revealed the fact that, in spite of their surroundings, self-respect had not vanished, and behind their rough exterior lay a heart tender and susceptible to gospel influences, as they thought of their former days, when, in the Sabbath-school or in the public sanctuary of God, they had gladly gathered to sing those familiar hymns, and to study the Word of God.

The singing of those hymns, which all had learned in childhood, such as "Jesus, lover of my soul," "What a friend we have in Jesus!" and "Yield not to temptation," the reading of the twelfth of Exodus and the first chapter of John's Gospel, and a prayer asking God's blessing upon the meeting, prepared the way to enable me to speak a few words based on those beautiful words of John, "Behold, the Lamb of God, which taketh away the sin of the world," wherein Christ, as the great sacrifice for sin, was set forth. A more appreciative and attentive audience I never addressed. Another hymn, the collection, which met with a liberal response—a response which would put to shame many an Ontario congregation—and a closing prayer, brought the meeting to a close. Who shall say this simple gospel service was in vain?

Shortly after my return to the hotel, the young man who had promised to attend the services came staggering into the room where I was sitting, and while endeavoring to maintain his equilibrium with the aid of a chair, his bleared eyes half closed in stupor, and with hesitating speech, asked if he was too late for the preaching. On being told he was, he began in the most apologetic way to speak of his forgetfulness. Again asking if the preaching was over, and being replied to in the affirmative, and also reminded of his broken promise, he replied in the most childish fashion, "Can't you give us a little preaching now?" After telling him there was a time and place for everything, I left him, and retired to my room, only to hear him being forcibly ejected, and in an informal manner ushered into the street. The next morning at seven o'clock I was on board the "Columbia," bound for my starting point, Revelstoke.

And now, what was the result of my missionary prospecting? I found a town comprising three private dwelling houses, three

general stores, about 300 men lying idle about the streets, and probably a greater number at work along the line of construction, five hotels doing a thriving business, day and night, Saturday and Sunday, and five houses of ill-fame. Of the six families who were permanently living there, five were Presbyterian, and the sixth Roman Catholic.

Three statements call for special consideration. This district is in our own Dominion ; its population is made up, for the most part, of those who have gone from our very midst, and to these, our brothers, the church has denied the means of grace. But while the church has been neglectful of her duty, Satan, the great enemy of the human race, has not been idle, but present in every possible form of vice, working the destruction of human souls. The essential elements of the town are Presbyterian, and these people greatly desire that a Presbyterian missionary should work and labor among them ; yet, in the face of all these considerations, our church, through the lack of money and of men, has no missionary laboring among them.

G. A. WILSON.

Knox College.

SHUN delays, they breed remorse ;
 Take thy time while time is lent thee ;
 Creeping snails have weakest force,
 Fly their faults lest thou repent thee.
 Good is good when soonest wrought,
 Lingered labors come to nought.

Tender twigs are bent with ease,
 Aged trees do break with bending ;
 Young desires make little prease,
 Growth doth make them past amending.
 Happy man, that soon doth knock
 Babel's babes against the rock.

—*Southern.*

LITERATURE.

THE first number of the *Woman at Home* is before us. To say that it is Annie S. Swan's magazine is to declare its character. A high moral tone pervades it; taste is shown in paper and letter-press. It is most fully and beautifully illustrated; is bright and cheerful; and is just the very thing the wearied women in our homes require at the close of the day to cheer and invigorate them.

THE *Critical Review*, edited by Dr. Salmond and published by T. & T. Clark, has just completed its third year. As the name indicates, this *Review* is devoted entirely to a critical examination of the more important theological and philosophical works as they appear. In these days, when the words of the wise man, "Of making many books there is no end," may be underlined, there is no pocket so full, no brain so strong, no year so long, that it can stand the strain of an ever-flowing stream of literature from pen and press. A magazine, then, which gives us the leading ideas of the more important works renders valuable service. This all will freely accord to this *Review*.

HUMANICS is the brand new title of a book by John Staples White (Funk & Wagnalls Co.). It is evidently the result of years of thought devoted to various subjects of universal and perpetual interest. These thoughts he presents in sententious form; and whilst there may be many with which all will not agree, the book contains many germs which, dropped into the fertile soil of the mind, will develop and ripen into addresses.

THE eleventh volume of *The Sermon Bible*, Colossians-James, has just appeared. Judged by the names of those whose sermons have been laid under contribution to furnish these outlines, the reader may expect to find in this volume suggestive hints, true models, faithful exposition and presentation of the truth, and fervency of spirit; all of which will instruct, stimulate, and guide, provided it does not find its way into the hand of some one who makes it a crutch on which to lean his whole weight.

VARIOUS opinions were entertained and expressed as to the advisability of holding a World's Parliament of Religions; and since such has become an accomplished fact, various estimates have been made of the results likely to flow therefrom. One speaks of it as the greatest œcumenical council that has ever been held. Some declare it to be the greatest exhi-

bition of the brotherhood of man this world has ever witnessed. Others fear that this fraternizing with the representatives of other religions on a common platform and on an equality of footing will produce false impressions, which will result injuriously to the Christian religion, and confirm in their beliefs those who worship at other altars. And missionaries are protesting against addresses made by the exponents of these false religions, and composed in great part of the best things culled from their sacred books, being regarded as giving a true presentation of the character of these books and of the religion which is lived every day before their eyes.

Those who were not privileged to attend these meetings throughout will have an opportunity of judging for themselves when the addresses delivered appear in print. Two of these are already before us in neat booklet form, published by the Fleming H. Revell Co. One is *The Message of Christianity to Other Religions*, by Rev. J. S. Dennis, D.D. The other is *The Invincible Gospel*, by G. E. Pentecost, D.D. Both contain clear and honest presentation of the great Christian verities. They hold aloft the banner of the cross, refusing to lower it one iota in compliment to those who hold very different views. The latter more especially is remarkably candid and fearlessly outspoken, taking occasion frequently to point out some marked contrast between the Christian religion and all other religions. Whilst there is Christian courtesy and an entire absence of intolerance, *no compromise* is written in large letters between the lines; and necessarily so, for Christianity as the only true religion can admit no rival to share with her in the service or in the honor.

Had all the addresses been of the same character there would have been little likelihood that the worshippers of false gods would have gone away satisfied that their religion is at least worthy of being compared with the Christian religion. As they listened to these addresses which exalt the Christ as the peerless one, unapproached by any of their founders and sages, they must have received deep and abiding impressions.

SELECT NOTES: A COMMENTARY ON THE INTERNATIONAL LESSONS FOR 1894. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 352.

BIBLE STUDIES. THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1894. By Geo. F. Pentecost, D.D. New York and Chicago: Fleming H. Revell Co. Toronto: Willard Tract Depository. Pp. 415.

Among the benefits that have accrued from an International series of Sabbath-school lessons not least is this, that it has rendered possible and led to the production of a large number of lesson helps.

These will help, or hinder, according to the use made of them. If

they are made to substitute independent research and thought, or in any way to weaken the consciousness of our need of light from heaven upon the sacred page, or our sense of dependence upon the Holy Spirit, they will hinder. If, however, they are made what they are intended to be, they will come to us as welcome friends, when we have done our very best, and exhausted all our energies and resources, to correct, or confirm, or add to, or prompt.

Among these helps, both of the above have won for themselves a high place, and have held it for several years, until we would be disappointed did they fail to appear at the accustomed time.

Peloubet is critical and eclectic, the best thoughts from many writers being given. The pictorial illustrations constitute a feature of much value; a great truth being condensed into and expressed by some simple picture.

Pentecost, on the other hand, is more in the form of a discourse on the passage methodically arranged, and carefully, and at considerable length, developed.

Both are conservative, giving at times the views of the Higher Criticism, but stating in unambiguous terms their opinions in opposition thereto. Both are practical, have a high standard, and are loyal to the truth which they are seeking to expound and apply.

Our advice to every teacher would be—procure both, and make diligent and judicious use of them. If you cannot secure both, then you must choose for yourself, as we would not attempt to hold the balance between two works of such unquestioned merit; more especially since the best book for one is not always the best book for all.

BIBLE TEACHER'S GUIDE. *By James A. Worden, D.D. 2 vols., paper.*

Since the time that Robert Raikes gathered and instructed neglected children, thus laying the foundation of our modern Sabbath-school, constant progress has been made up to the present day, until it has come to be regarded as one of the most important departments of the church's work.

Teachers are consequently aiming at greater and better things than have ever yet been achieved. Conventions are being held and largely attended, institutes are being organized, lesson helps and papers devoted entirely to Sabbath-school work are being multiplied, and on all hands teachers are heard expressing their desire for greater proficiency.

The aim of this book is to help teachers to secure that which they are so earnestly seeking. In the introductory chapter the author, who speaks with many years of experience at his back, advocates "a brief institute each week in every Sabbath-school," and offers what he calls "a basis of the new movement."

He then proceeds to the consideration of subjects which are of vital importance, and in which teachers require light and help. In order to indicate the practical character of these subjects, it will be sufficient to name some of them. What the Sabbath-school is in itself, in its relation to the church and to the home, are subjects so frequently discussed at conventions that their importance is manifest, and are made here the foundation of the studies that are to follow. The duties and qualifications of officers and teachers; their training; study of the lesson; preparation of the lesson; and study of the scholar, are so conspicuously important, and lie at the very root of all successful teaching, that they are given throughout several chapters a very full and careful examination. The art of questioning being one of the most valuable accomplishments, and at the same time one of the most difficult to acquire, is given special consideration.

All that is said on these subjects is so carefully arranged and so pithily expressed that, although necessarily brief, the treatment is very full, and in many cases exhaustive.

A perusal of the book will lead to a more thorough study of the subjects with which it deals, and will prompt to put into use its many excellent common-sense suggestions, greatly enriching the teacher's experience, and making him more and more "a workman that needeth not to be ashamed, handling aright the word of truth."

FOR THE SAKE O' THE SILLER. *By Maggie Swan. Toronto: William Briggs. Pp. 256.*

This is a Scotch story, told evidently for the purpose of illustrating the scriptural statement: "The love of money is a root of all kinds of evil: which some, reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows."

The heroine is one of those beautiful characters upon whose head storm after storm breaks, extorting the cry: "All thy waves and thy billows have gone over me." Her father and mother died when she was very young. Her grandfather, whose kindly roof for some years sheltered her childhood, has been called to follow. Her uncle and aunt, who now take charge of her, are the very epitome of all that is mean. They are most penurious, making a prisoner of every penny they can, by any possibility, lay their hands upon. They view everything from a monetary standpoint, and value persons and things according to the amount of work they are able to do. They are blind to her pale and wearied looks, and deaf to her sighs and plaintive tones. They are most scrupulous in their attendance on the means of grace, and pride themselves on their standing in the kirk. But the Bible is a neglected book in the home, and the

throne of grace is an unfrequented place. They can, without any compunction of conscience, water the milk preparatory to its being taken to their customers, and can render a young life most unhappy. Her aunt is one of those whose every wish is expressed in the form of a command, and with whom scolding has become a habit. Thus they spend their lives, "scrapin' and scaatin' money a 'ear, stervin' baith body an' soul for the sake o' the siller."

In her sorrow there are very few to whom she can go for sympathy. Her pastor is well described in these words: "He's a rale obleegin' crater, though he's unco cauld an' fushionless."

The title is very expressive, and is the keynote to the whole story; for she keeps close to her text. Their bodies are neglected, worn out, rendered prematurely old, and brought to an untimely end; natures are rendered hard and unfeeling; consciences are seared and sold; the rights of others are trampled upon; plans are laid; deception is engaged in; death is found amid the raging billows; hearts are well-nigh broken; and "all for the sake o' the siller."

The plot is not a deep one. All is perfectly natural and lifelike. There is no tax on the reader's credulity, and no extensive play is given to the imagination.

The authoress bids fair to become a worthy literary companion to her highly talented and deservedly popular sister.

SAMANTHA AT THE WORLD'S FAIR. *By Josiah Allen's Wife. New York and Toronto: Funk & Wagnalls. Pp. 694.*

Under the *nom de plume* of Josiah Allen's Wife, Marietta Holley has for many years been well and favorably known. Her works have supplied many hours of pleasant recreation, and have started many trains of thought along moral lines. For whilst she writes in a colloquial style, which is characteristically hers, but of which she can scarcely claim to have a monopoly, and in a most humorous strain, she does so for the purpose of presenting and impressing on the mind her views on the various moral questions of the day.

She is one of those women who notice everything, are reminded thereby of something else, and go off moralizing at every turn, and in doing so feel it to be their duty to bring in all attendant circumstances closely or remotely connected. She says: "Hain't it curious how tellin' over a thing will bring back all the circumstances a-surroundin' of it round—bring 'em all up fresh to you."

Because of this peculiarity she does not make very rapid progress. In fact, so frequently does she go off "a-eppisodin'," resolving "to resoom and go on," only to turn aside again, almost immediately, that, although

it is still spring, the reader begins to fear that the gates of the World's Fair will have closed before she gets there.

But these digressions, which characterize all her writings, constitute their strongest feature. She does not write for the purpose of relating an interesting and fascinating story; but tells the story for the sake of the opportunities it affords for discussing moral questions.

She frequently embraces the opportunity to give utterance to her strongly-pronounced views on women's rights. She would throw wide open every door for them to enter in and share with man the rights, duties, and responsibilities of life.

As is well known, she is an ardent advocate of the total suppression of the liquor traffic. From time to time some incident brings this topic before her mind, and she expatiates upon it in a most intelligent and fearless manner, making statements which may well arrest attention, and compel the mind to ponder carefully the bearing of the question on the well-being of the race. Speaking of the preparations being made for the great fair, she says: "Before she got a stun laid for a foundation to rest the World's Fair on, before she got a stick laid for Christopher to plant his feet on, she began to buy up hull streets of housen to rig up for saloons, to make men drunk as fools, to make murderers and assassins of 'em"; "The idee of a civilized city, after eighteen hundred years of Christianity—the idee of their doin' sunthin' that if savage Africans or Inguns wuz a-doin' the world would ring with it, and missionaries would start for 'em on the run, or by the carload. There is a awful fuss made about a cannibal eatin' a man now and then, makin' a good plain stew of him, or a roast, and that is the end of it; they eat up his flesh. But they don't make no pretensions to fry up his soul; they leave that free and pure, and it goes right up to heaven. But here in our Christian land, in city and country, this great man-eatin' trade costs the country over a billion dollars a year, and devours one hundred and twenty thousand men each year, and destroys the soul and mind first, before it touches the body. And the government, this great beneficent government that looks down with pity on uncivilized races—the government of the United States sells and rents this man-eater and soul-destroyer at so much a year."

Again, speaking of Columbus' deep convictions that there is a new land across the ocean, of the coldness and indifference in some quarters and of positive opposition in others, and of the difficulties through which he had to press his way, she says: "But Isabella came to his aid, and gave him her cordial sympathy, and also her ear-rings," etc. "Nowadays we are sot down before as great conundrums as Columbus wuz. The old world groans under old abuses, and wrongs and injustices. The old paths are dusty and worn with the feet of them who have marked its rocks and

chokin' sands with their bleedin' feet, as they toiled on over 'em bearin' their crosses. Fur off, fresh and fair, lays the new land of our ideal. The realm of peace and justice to all, of temperance and sanity, and love and joy." Then after a most beautiful description of this new land, "some of whose green boughs from its high palms have been washed out on the swellin' waves," and "the melodious swash of the waves on whose green banks" we hear, she asks: "Shall we set down on the shores of our old world and give up the hope and glory of the new? Shall we listen to the jeers and sneers of them that tell us that there hain't any such country as that we look for—that it is impossible, that it is against all the laws of nater—that it don't exist, and never can, only in our crazed brains?" Then she answers: "No; we will man the boat, though the waves dash high, and the skies are dark—we will man and woman the lifeboat—side by side will the two great forces stand, the motherhood and the fatherhood, love and justice, the hope and strength of humanity shall stand at the hellum." "If Columbus had paid heed to these things we might not have been discovered to this day."

Not equally satisfactory is her treatment of the Sabbath-opening question. She deals with this in the form of a discussion carried on by a number of the members of a congregation as they sit around awaiting the coming of the minister. The conclusion to which she comes at the end of the discussion is: "As I couldn't seem to come to any clear decision myself, a-disputin' jest with my own self, I didn't spoze so many different minds would become simultaneous and agreed."

She has a perfect right to entertain her own views, and to express them in her own book; to have positive convictions on the one side or on the other, or to be undecided, as she professes to be. But she has no right to present the question by means of a discussion which is so manifestly unfair; the arguments in favor of opening being advanced with all the strength they can possibly command, whilst, on the other hand, those offered in opposition are mere caricatures of the genuine arguments, reminding us of some of the newspaper letter-writing of to-day. Again, the way in which statements are made by some of the disputants concerning the Bible, the Sabbath, and the commandments, and feebly replied to or left entirely unanswered or unrefuted, is not calculated to strengthen the faith of the young into whose hands this book will find its way, and to whom in other respects we would unhesitatingly recommend it as a book which deals in a most trenchant and practical manner with evils which too often pass current in society as things indifferent, or even as virtues.

Those who visited the great fair, and walked the broad, smooth streets of the White City, will enjoy many of her descriptions and allusions, and will share many of her sentiments—*e. g.*, when she describes so graphically

the Court of Honor—although we think she made a mistake in not waiting to describe it when the day was gone and the evening was hastening into the night ; when electricity flashed forth its brilliancy from hundreds of points, or shed its soft light from myriads of trembling wires ; when search-lights cast their broad, luminous bands athwart the court, bringing into noonday splendor every object on which they fell ; when fountains threw up their spray in ever-changing colors and combinations that almost intoxicated the eye ; when brilliantly illuminated boats and gondolas glided over the glassy surface of the water ; and when the musical strains of languages as discordant as those that were heard around the tower of Babel floated in the air as if from far-away lands—all these combined to produce such an impression that dreams from fairyland came stealing into the mind as you stood entranced, unable to find words to express the emotions of the soul.

Throughout the work there are a few phrases and expressions which could very well have been omitted without detracting from the worth of the book, or lowering the readers' appreciation of it.

We can assure Josiah Allen that *they* have done well by Chicago, and that this work will be as popular as the one *they* "wrote on the other big Fair in Filadelfy, which wuz thought as much on and wuz as popular for family readin' as ever a president's message wuz" ; and would take this opportunity to thank him for prompting his wife to write.

The illustrations are remarkably good, and frequently contain a whole story in themselves ; and the general get-up of the book reflects great credit on the publishers.

PATRIOTIC ADDRESSES AND ARBOR DAY EXERCISES. *By George W. Ross, LL.D., Minister of Education, Ontario. Toronto: Warwick Bros. & Rutter. Pp. 374.*

The aim of this book is to assist in the cultivation of a patriotic spirit among the young. In this respect we have much to learn from our neighbors. The history of their country has been written repeatedly, and is now being presented in a form calculated to attract the attention of the young, stamp itself indelibly on their minds, and inspire them to loyal, self-forgetful deeds. Biographies are being written of their great men who have risen from the most lowly stations in life to the most exalted positions in the gift of their fellow-men. You do not require to wait until the fourth of July to hear patriotic speeches. True, there are in these many things which we would desire to eliminate before we imitate. But is it not the duty of all educators, whilst avoiding the hurtful, to inspire in his pupils a love for his native or adopted land ?

The "Talk with Teachers" is most valuable, and contains some excel-

lent hints respecting the teaching of certain parts of history. "A national holiday, while the occasion for recreation and pleasure-seeking, should be used by the teachers for impressing upon the minds of his pupils such facts and circumstances as would foster a national spirit." To this end he advises that teachers spend half an hour every afternoon for two or three weeks before the Queen's Birthday in familiar conversation on the most important events of Her Majesty's reign; the same plan to be followed during the weeks preceding Dominion Day in teaching the history of our country.

This has but to be mentioned to be recognized as valuable. It would create an interest which would render the work pleasant and the results abiding, and would evoke that peculiar enthusiasm which is given solely to those things with which we feel ourselves to be associated.

The recitations which make up the greater part of the book are, in the main, selections made from speeches by men prominent in church or state. They have all a true, patriotic ring. They are not composed of inflated sentences to be utilized in empty declamation which quickly satiates; but of truth compressed into small compass, and sent forth all aglow to fire with zeal the minds of the young.

The hints and suggestions as to tree planting are valuable, and will prove helpful to others besides the children, and on other occasions as well as on Arbor Day.

Whilst it is not a text-book, nor the work which it marks out compulsory, a greater mistake might be made than to give it a place among text-books, and the subjects with which it deals a very prominent place among the prescribed subjects.

THE LORD'S PRAYER. *By Archdeacon Farrar, D.D. London: Isbister & Co. Toronto: Methodist Book Room. Pp. 296.*

This is a volume of eighteen sermons preached by Archdeacon Farrar in Westminster Abbey. The exhortation of Christ, "After this manner, pray ye," supplies the text for an introductory sermon on prayer. Then follow sermons on address, petitions, and ascription, one to each, with these exceptions: "As we forgive our debtors" is considered by itself; "Deliver us from all evil" is the basis of four discourses; and the concluding "Amen" is the text for two sermons.

Notwithstanding his deprecatory statement in the preface, "They make no pretensions to depth, originality, or literary finish," it will be conceded that all these abound throughout these sermons. They are written in that style which we have come to associate with the name of Farrar—exuberance of figure, smoothly gliding sentences, and wealth of

imagery. All these are employed to garnish the truth, and present in tasty form common-sense ideas.

As he proceeds, the conviction grows and deepens that you are listening to one who knows whereof he speaks ; who has not only studied the Lord's Prayer, but has learned to know the hearts of men, and then unfolds the truth contained in the one and applies it to the other, rendering more precious this "pearl of prayers" to the devout soul.

He is an uncompromising foe of all mere formalism, against which he directs many a poignant remark. "The religionism of many often degenerates till it is half-arrogant usurpation and half-paltry externalism ; the religion of Christ is humility and love."

He wields the sword of the Spirit most skilfully, and, attacking sin, lays it bare to the very bone.

He exalts the genuine above the spurious. "Religion is neither petty ceremonialism nor an ecclesiastical system, but a good heart and a good life."

Whether we may always agree with him or not, we must admit that he never minces matters, obscures or veils the truth, nor hesitates to bring it home to the soul. He seeks to distinguish between "the flickering shadows of disputed minutiaë and the catholic verities of the eternal faith."

"He who makes the eternal church depend on mere outward forms he who bases its high claims on some improbable theory which may be a pure fiction ; he who confounds religion with the shibboleths of sects or of parties, or the usurpation of priests, builds upon the baseless and shifting sands." The reference here is too patent to be mistaken, and all will admire the penetrating gaze which passes through the superficial down into the hidden depths, and will praise that broad, catholic spirit which sees in every one who loves and trusts in the Lord a member of the one great household of faith.

As is well known, he has no special love or admiration for many of the systems which have been prepared with great care : "The witness of the church is not to the doctrines and commandments of men, elaborated amid the corruption of the third and fourth centuries, and perpetuated through the dark days of oppression, robbery, and fraud." Then he exhorts : "Sweep away from your religion as much as you will the infinite cobwebs which ambition and the ignorance of men have spun for centuries over the whole surface of the faith."

We would commend to the careful consideration of those who in these days sneer at Puritanism, and, in the name of liberty, drag through the mire and dirt the honored names of those who long ago fought for themselves and their children the battle of liberty, and have bequeathed to us

fields made fertile with their blood, what he says concerning them : " In the orgies of the Restoration, in the Circean sty of the court of Charles II., on the polluted stage of the eighteenth century, Puritans and their followers of the great evangelical revival were held up by actors stained with every vice to audiences degraded with all uncleanness as sour and canting hypocrites. Puritanism was nobly austere in the dignity of a manhood which loved righteousness and hated shams. But was it sour ? Well, I, for one, would rather enjoy one hour of Milton's rapture, or of the fervent hymns of the Covenanters, hunted into the wild sea caves, than whole years of the laughter of fools, which could not hide the retribution of the sated and the shame of the unclean. The Puritans, at least, knew how to pray."

Priestcraft, sacerdotalism and ceremonialism, fantasies and shams, mawkish sentimentalism and external paraphernalia, he brings frequently under the lash, and could have found no more fitting conclusion for this series of sermons, so spiritual, fervid, and intensely interesting from commencement to close, than these words : " Mere formal prayers—prayers said for you, but unfelt within you ; prayers read to you, but not offered by you ; worship at which you are present, but in which you take no part—are utterly unavailing. You might just as well patent a machine to do it for you, as the Tartars do."

NOR fortune's slave is Man ; our state
Enjoins, while firm resolves await
On wishes just and wise,
That strenuous action follow both,
And life be one perpetual growth
Of heavenward enterprise.

—Wordsworth.

BE not our proude in thy prosperitie,
For as it cummis, sa will it pass away ;
The tyme to compt is schort, thou may weill se,
For of grene gress sone cummis wallourt hay.
Labour in treuth, quhilk suith is of thy fay ;
Traist maist in God, for He best gyde the can,
And for ilk inche He will the quyte anc span.

—James I. of Scotland.

OUR COLLEGE.

A. J. MANN, B.A., has been appointed leader of psalmody in the dining hall.

J. A. MUSTARD, B.A., is to represent Knox at the Victoria conversation, Dec. 12th.

SEVERAL of the students have been laid aside from work for a time, having received a visit from our old acquaintance—grip.

DR. PROUDFOOT was unable to meet with his classes for a week, being confined to the house by a severe attack of bronchitis.

THE Rev. Dr. and Mrs. MacLaren entertained the graduating class at their home on St. George street. A very pleasant evening was spent.

THROUGH the kindness of the faculty, the day after Thanksgiving was a holiday, giving those who desired it the opportunity of keeping Thanksgiving at home or with friends.

THE student body has been mightily stirred up lately over the old bone of contention—private appointments. It is hard for us to see why this should have to be discussed at all, considering the plain and oft-repeated instructions of our principal.

TWO of our students have had to give up their studies by severe illness. Semple (Tor., '94) had to have a dangerous operation performed, but is now out of danger. Abbott (Tor., '96) was confined to the hospital for over a month, and has now gone home to recuperate.

DURING the meetings of the Alliance we had staying with us Messrs. MacPherson, M.A., Rollins, and Currie, Queen's; Hamilton, B.A., and Brown, Congregational; and Mahaffy, B.A., Presbyterian, Montreal. We enjoyed the stay of these gentlemen very much, and hope we may have another visit from some of them.

SOME kind friends of Mr. Borland in Sarnia sent him a box of good things for Thanksgiving. On the eve before that festival, the boys in the college gathered in room seven, and we had as pleasant a set-up as has been in Knox for some time. The speeches, jokes, and singing were all good, and the eatables all that could be desired.

THE minister of Bloor Street Church, the Rev. W. G. Wallace, B.D., has been presented by his congregation with a fine pulpit gown, cassock, and set of bands. We congratulate Mr. Wallace on receiving this valuable token of respect from his people, and we congratulate the congregation on their return to the good old way and seemly custom. We hope many congregations will follow the good example of Bloor Street Church.

AT the last meeting of the Literary Society, it was finally decided to have an "At Home" next term. It will be held on the evening of Feb. 9th. It will thus form a fitting close to the jubilee celebration to be held in Knox from Feb. 3rd to 9th. The Presbyterian College, Montreal, sent an invitation to our society, asking us to send two men down to their college to meet in public debate two of their men. It was decided to accept the invitation, and Messrs. Cooper, B.A., and Wilson, B.A., were appointed to represent Knox at Montreal.

DR. PROUDFOOT'S lectures are bearing fruit. We understand some of the graduates of '93 decided to prevent, if they could, having their ordination completed by a social (*i.e.*, in common parlance, a bun-feed). We are glad of this, and hope the class of '94 will take the same stand. In connection with ordination, the presbytery might go into retreat for meditation upon the Word, and for prayer, between the sederunts for examination and for ordination. This would carry out the recommendation of the Confession, and be beneficial to the presbytery.

THE Intercollegiate Missionary Alliance met in Toronto this year. A very enjoyable and profitable convention was held, and addresses delivered. Wm. Cooper, B.A., one of our representatives, read a paper on "Educational Work in India," which stirred up the liveliest discussion of the whole convention. Mr. Cooper was strongly supported by his brother Presbyterians, especially by R. W. Ross, M.A. There was one or two examples of schoolboy eloquence, but, on the whole, the meetings were strong, and instructive, and doubtless helped to stir up missionary interest among the students.

THE forty-ninth annual report of the Missionary Society has been issued. In its general appearance and get-up it is one of the most pleasing we have seen, and we congratulate the publication committee on their work. We are pleased to see that the objectionable and un-Presbyterian phrase, "Joined the church on profession of faith," has disappeared, and the better one, "Received into full communion on profession," etc., adopted. Altogether, the report, in language and arrangement, is an improvement. From it we gather the following statistics: Number of fields, 29; stations,

99 ; Sabbath-schools, 63 ; Presbyterian families, 635 ; communicants, 865 —of which 131 were added this year ; total contributions from fields, \$4,118.45 ; total cost of fields, \$6,333.52 ; cost to society, \$2,215.07. The society looks to its friends to make up this amount.

WE have to record with sorrow the death of one of our undergraduates, D. A. Burgess, M.A. Mr. Burgess, on the completion of his second year in the spring of 1892, went out to the Northwest to take charge of a field, but took hemorrhage of the lungs and had to return to Toronto. He never recovered, but lingered for over a year before death claimed him as its prey. On the 16th of November he quietly breathed his last. That evening a funeral service was held, conducted by Principal Caven and Prof. Thomson. He was buried at Norwood ; A. J. Mann, B.A., and J. A. Borland, B.A., attending the funeral as the representatives of the students. Mr. Burgess was a brilliant student, taking honors in mathematics and physics, and political science, graduating B.A. in these in Toronto University in 1890. In 1892 he proceeded to the degree of M.A. He was also active in all matters pertaining to student life, taking great interest in the Literary Society.

At the last Saturday conference, Dr. Gregg gave us an address, his subject being "My First Year in Canada." He gave us many interesting reminiscences of that time. He came to this country in 1846, coming directly from college, being sent as a missionary by the Colonial Committee of the Free Church. They wanted him to agree to stay five years. He would not agree to stay more than three, but, once in Canada, he remained. He arrived in Montreal and preached on the Sunday, exhausting his stock of sermons, one being a college exercise, the other an essay and presbyterial discourse in one. These two sermons rendered him excellent service in those days. He was sent to Kingston Presbytery. In Kingston he received much kindness from Dr. Williamson, minister of the Church of Scotland there. He was settled in Belleville, having all the surrounding country for a parish. In the summer it was pleasant traveling around, but in the winter the opposite. He strongly believed in catechizing, and at one place jokingly remarked he would not marry any unless they knew the catechism. The next time he visited that place he was told all the young women were busy memorizing that book. In that year there was no foreign missionary of the churches in Canada. Dr. Geddie was designated late in 1846. In the Church of Scotland in Canada there were fifty-four ministers, of whom only Dr. Williamson remains. In the Free Church there were forty-six, of whom five remain—Rev. Drs. Reid, Smellie, Wardrope, Messrs. Alexander and Graham. In the U.P. Church there were twenty-four ministers, none of whom remain.

In the different colleges there were very few professors. In Knox, Dr. Esson was the only stated professor, and he was in Literature ; in Queen's the only stated professor was Dr. Williamson ; and in the U.P. Hall Rev. Wm. Proudfoot had full charge, doing most of the work himself, teaching Latin, Greek, Philosophy, and Theology, besides being minister of a parish.

THE football season is over ; the final matches have all been played, and the championship of the Dominion settled. In the Intercollegiate series Knox stands champion, with her glory untarnished. The success with which she began the series has continued throughout. And now, as winter has spread her snowy mantle over the arena, and the horns (which have done so nobly) laid away, we can take a retrospective view of the whole. We call to mind that in five games her opponents endeavored to wrest from her her laurels. We have had occasion to speak of two in our last issue. The third game was with Wycliffe, when the result favored Knox 3 to 0. Various speculations were offered as to the result of the next match, when Knox was to face her conqueror of last year—the School of Practical Science. Wise men shook their heads ; but still in every eye could be seen a strong glimmer of hope. Nor was their confidence misplaced ; the score of last year was reversed, and stands 1 to 0, in favor of Knox. But one more match to be played, and the championship would be settled. This time it was with the winner of '94 vs. '97 match. '94 defaulted, and on Friday, December 1st, '97 and Knox lined up on 'Varsity campus. The stormy weather of the previous days had interrupted practice, consequently the team could not be expected to be in such good condition as formerly. This, together with the fact that the ground was covered with snow, prevented accurate and continued play. But the sanguine hopes of the supporters were again rewarded, and the fears of the timid shaken in this her last game. The first goal was scored against Knox, but the score, 2 to 1, allows no doubt to remain as to which team was superior. In five games eleven goals were scored, while only one was scored against.

This is surely a matter for congratulation, and we were not surprised when from the tables at tea there came the invitation to attend the first annual banquet in honor of our team. Those who had the matter in charge spared no pains to make it a success. At ten o'clock the bell rang, and the students *en masse* proceeded to the dining hall, and took their seats at the tables, tastefully decorated and artistically arranged in the shape of a T. G. A. Wilson, B.A., president of the club, presided, ably seconded by A. L. Budge, B.A., vice-president. On the right and left of the president sat the victorious team, in whose honor we were assembled. At his immediate right sat Capt. Dickie, and on his immedi-

ate left G. B. Wilson, the secretary-treasurer. After the inner man had been regaled by the sumptuous repast provided, proceedings took a livelier turn, and speeches were in order. The opening chorus was "The Maple Leaf," which was as loyally sung as husky throats would allow. The orthodox "chairman's address" was next in order, when the president thanked the club for the honor done him in placing him in the position of president. The history of the football game was sketched, its origin being found among the Greeks. A flute solo, which was given by Mr. A. H. Abbott, evoked a hearty encore. The first toast to be proposed was "The Ladies," which fell to the lot of Mr. C. T. Tough, and responded to by E. A. Henry, B.A. The speeches displayed the good judgment of the committee in the selection made. To Mr. P. F. Sinclair fell the lot of proposing the toast, "College Life," responded to by Messrs. Mustard, B.A., and Mitchell, B.A. We judge that college life is pleasant to these gentlemen. Mr. Fred. Barron now gave an instrumental solo, it being heartily received. Mr. S. Whaley, B.A., in a characteristic speech, introduced "College Sports," and Messrs. Mann, B.A., Budge, B.A., and Breckenridge ('Varsity), B.A., spoke of the advantage to a student to be derived by an active interest being taken in the sports of the college. Our thoughts were now turned to lighter themes by the songs of K. D. McMillan, whose characteristic expression made his songs very effective. Enthusiastic cheers greeted Mr. Inkster, who rose to propose the toast of the evening, "Our Football Club." The praise bestowed was well merited. Modest speeches on behalf of the teams were given by Capt. Dickie, and Messrs. Johnston and McIntosh. Then Mr. Roxborough elicited from the audience a hearty applause on his rendition of a song entitled "Rosalie." The last speech of the evening was that of Mr. G. B. Wilson, who gave some interesting facts relating to the club. This year there are seventy members, and the balance sheet shows the financial condition to be sound. After singing "Auld Lang Syne," the meeting dispersed. Every one present voted it the most enjoyable. We are proud of the team, and it is fit that their names go on record. Here they are. Goal, W. B. Findlay; backs, J. A. Cranston and J. Reid; half-backs, R. W. Dickie (captain), A. J. Mann, and A. Mitchell; forwards, P. F. Sinclair, McIntosh, W. Johnston, T. McCulloch, and F. D. Roxborough.

COLLEGE NOTES.

At the Saturday conference on the 11th of November, we had the pleasure of hearing an address from the Right Rev. Principal McVicar on the "Advantages of an Arts Course."

A good course in Arts is helpful in preparing a man for the ministry for it brings a man into contact with good men. Knowing and having to

do with the professors is good, but especially helpful is the intercourse with fellow-students—the future lawyers, doctors, merchants, M.P.'s. of the country. By rubbing against these a man learns patience, learns to give and take, and to recognize that others have minds and ideas of their own.

A good Arts course is advantageous because of the knowledge and culture that it gives. Some get their degrees now without any Greek, which is bad for the ministry. Every man should have a reasonable knowledge of Latin, Greek, and Hebrew, which will enable him the better to handle the Word, and also aid him in his English. Mathematics give skill and accuracy in argumentation. Natural sciences train a man in analysis and observation, which are very needful in the ministry. Many men are very short-sighted mentally, physically, morally, and spiritually. Psychology, logic, and ethics, the study of the human mind and its laws, the study of the duty of man, are needful. Many object now to the word duty, but it is one of the finest and grandest in the language, demanding what ought to be. The relations of man to man, nation to nation, etc., come into the pulpit teachings. Christianity is and has the only perfect ethical system. The English language is too much neglected, and a little French and German will be helpful to every minister. Culture and knowledge are to be distinguished; there are many dungeons of learning who are boors. Ministers are always judged by the ladies, and their liking will often be determined by the degree of manly culture shown.

A good Arts course is profitable for the mental and moral power which it gives. It gives moral power; for if the faculty is what it should be, morals will not be neglected. There is a conscious power in education, in knowing that we understand the matter or subject. Some, in the time of their trials with grammar, are tempted to say, "I'm not going to preach Greek and Hebrew; I'm going to preach the gospel." That is a grand object, but the gospel is written in Hebrew and Greek, and he is a poor teacher who cannot read his text-book. In studying the sciences one is sometimes ready to throw them aside in disgust or despair, exclaiming, "Man is not saved by botany, but by the gospel of Christ." True, but a good gospel is often neutralized by ignorance displayed on these subjects. Many take a deep interest in these subjects; and unless a minister has at least some knowledge of them, they will get credit for knowing nothing at all. Many students feel like saying, "What is the use of logic? Preaching is spoiled by too much reasoning." A sermon, to take hold of people, to be enjoyed and understood, must possess unity, progress, and completion, and must be logical and rhetorical. Much pulpit eloquence of the day could be defined in the words of an old elder in Guelph, who thus characterized the production of a stranger who took the service one Sabbath: "It was naething but a braw blether o' words, an' what-nots, and whurлие-whas,

and things they ca' eemages." The power of constructing a sermon comes from logic. Not only does a good education give a man the power of putting his matter into good form, but it supplies the matter, or trains a man to acquire it. Ministers must have something new to give their people ; must study to present the truth in some new way. The feelings of many congregations might be voiced in the words of Duncan the deacon, who complained of his minister thus : " He aye tak's a new text, and aye begins differently, but he aye gives the same auld sermon."

A good Arts course gives a minister some special qualifications for his work. (1) He learns the true method of investigation, viz., the inductive method. Many err because they take the wrong method. A minister should endeavor to make a complete induction. This will involve a great deal of labor ; more, perhaps, than a minister can always give. (2) He gains logical and rhetorical skill, and also ethical knowledge. (3) He becomes skilful in the use of his own language. A minister is, above all, a speaking man ; preaching is his great work. Dr. Hall calls preaching dignified conversation. It is so, but conversation is a fine art, in which very few are proficient. Preaching is dignified conversation, and must never sink to mere twaddle.

A hearty vote of thanks was tendered the speaker for his pleasing and profitable address.

SYNE sweirnes, at the second bidding,
 Come lyk a sow out of a midding,
 Full slepy wes his grunyie,
 Mony sweir bumbard belly huddroun,
 Mony slute daw, and slepy duddroun,
 Him servit aye with sounyie.
 He drew thame furth intill a chenye,
 And Belliall with a brydill renye
 Ever lascht thame on the lunyie ;
 In dans thay war so slaw of feit
 Thay gaif thame in the fyre a heit,
 And made thame puicker of counyie.
 --Dunbar, "*Dans of the Seven Deidly Synnis.*"

OTHER COLLEGES.

THE U. P. Presbytery, of Edinburgh, has prohibited the use of notes by students when delivering their discourses before the presbytery.

THE total number of matriculations at Cambridge University at the beginning of this term was 855. Of these Trinity had 181; Pembroke, 63; St. John's, 61, Trinity Hall, 60; Clare, 57; Caius, 56; and Emmanuel, 50.

THIS is an age of research. There is a scheme on foot in the University of Oxford to provide a "research degree." It is proposed that the degree of B.A. may be conferred, without examination, on students who have resided for a certain period, and who have satisfied a board of faculty that the special work of research they have conducted has been such as to entitle them to a degree.

THE library of Cornell University consists of nearly 40,000 volumes. Included in this are three special collections : (1) The Moake law library of 13,000 volumes of all courts in the English language ; (2) the Zanicke collection, also of about 13,000 volumes, which is especially rich in German literature and philosophy ; and (3) the Dante collection of 1,650 volumes.

THE University of St. Andrew's is to confer the degree of LL.D. on the Rev. Albert Loewy. This is said to be the first occasion on which an honorary degree has been given to a Jewish clergyman by a British university. There have been previous to this only three Jews who have received honorary degrees, and these were all laymen.

THAT thee is sent receyve in buxumnesse,
The wasteling of this world asketh a fal ;
Heer is no hoom, heer is but wyldernesse.
Forth pilgrime, forth ! forth best, out of thy stal !
Look up on hye, and thanke God of al :
Weyve thy lust, and let his gost thee lede,
And trouthe shal thee delyver, but is no drede.

—*Chaucer.*

ADVERTISEMENTS.

A. E. KENNEDY

'PHONE 2862

D. G. DOUGLAS

KENNEDY & DOUGLAS

MERCHANT TAILORS

389 Queen Street West

DISCOUNT TO STUDENTS.

TORONTO.

Geo. Harcourt & Son,

MERCHANT TAILORS *AND* ROBE MAKERS

COLLEGE GOWNS AND CAPS.
FIRST-CLASS TAILORING
AT REASONABLE PRICES.

57 King Street West, Toronto.

BINDING

NEATLY DONE

AT

REASONABLE PRICES

THE J. E. BRYANT COMPANY, LTD.,
58 Bay Street, TORONTO.

HAVE YOU EVER PUT YOUR FOOT
into it? Into what? Into

OLIVANT'S \$2.25 BOOTS

Sold to Students at \$2.00

Repairs done at Reduced Rates to Students.

R. M. OLIVANT
442 Spadina Avenue.

TORONTO SCHOOL OF LANGUAGES.

Room 27, ARCADE,
COR. YONGE and GERRARD Sts.

MODERNS, CLASSICS, ORIENTALS.

Students coached in all branches for Uni-
versity Examinations. Send for calendar.

CHARLES T. PAUL, *Principal.*

J. ROWLEY & CO.

Watchmakers
AND
.. Jewellers ..

STUDENT TRADE A SPECIALTY.
LIBERAL DISCOUNT.

CORNER OF
SPADINA AVENUE and OXFORD STREET,
TORONTO.

HOOVER & CO.,
Druggists,

444 SPADINA AVENUE
AND
43 KING STREET WEST.

Ten per cent. discount to students.

Students'

Outdoor

Exercises

We furnish all kinds of supplies. As-
sortment large. Goods choice. Prices
reasonable.

THE J. P. DAVIES CO. LTD.
81 YONGE STREET, TORONTO.

Recent Publications.

- 1. **The Divine Unity of Scripture.**
By the late Adolph Saphir, D.D. \$2 00
- 2. **Clews to Holy Writ; a Scheme of Bible Study.** By M. L. G. Petrie, B.A. 1 25
- 3. **The Cambridge Companion to the Bible.** 1 25
- 4. **The Doctrine of the Prophets.** By A. F. Kirkpatrick, D.D. 2 00
- 5. **The Mission of the Church.** By Charles Gore, M.A. 1 00
- 6. **Fellowship with Christ, and other Discourses.** By R. W. Dale, LL.D. 2 00
- 7. **Bunyan Characters.** By Alexander Whyte, D.D. 75
- 8. **Sweet First-fruits, translated from the Arabic.** By Sir. Wm. Muir. 75
- 9. **The Preaching of the Old Testament to the Age.** By Geo. Adams Smith, M.A. 35
- 10. **The Old Evangelicalism and the New.** By R. W. Dale, LL.D. 35

FOR SALE BY

JOHN YOUNG,

UPPER - CANADA - TRACT - SOCIETY,
102 Yonge Street, Toronto.

STRONG AND PROSPEROUS.

**THE SUN
LIFE ASSURANCE COMPANY
OF CANADA.**

Head Office, - Montreal.

T. B. MACAULAY, Secretary and Actuary.
R. MACAULAY, President.

Toronto Office, 33 Adelaide Street East.

**TORONTO
COLLEGE OF
EXPRESSION**

Most advanced methods.
All exercises taken from the
mind side.

Address—PRINCIPAL MOUNTEER,
The Forum, Toronto.

A HANDSOME CHRISTMAS GIFT

SAMANTHA AT THE WORLD'S FAIR

BY
JOSIAH ALLEN'S WIFE.

Over 100 Illustrations by C. De Grimm.

700 Pages, Large 8vo. Price, by Mail or Agent,
Cloth, \$2.50; Half Russia, \$4.00.

AGENTS WANTED.



HE GOT RIGHT BY ME.

FUNK & WAGNALLS CO., Publishers,
11 Richmond Street West, **TORONTO.**