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RECENT ETHICS AND THEISM.

IT would be impossible within the limits of this essay to examine all the different theories and suggestions that have been given to the world recently, in the attempts of Science to solve, in her own strength, the Ethical problem. We shall see that failure comes to all of them from a common source. One name, however, challenges special attention. Herbert Spencer will be allowed by all to be the Coryphæus of the school which he represents. He has done what he could to furnish a basis for Ethics from his own standpoint. So important did he consider the attempt that, feeling his health fail, he hastened to give to the world his "Data of Ethics," lest death might strike the pen from his hand before he could put this cope stone upon his system of philosophy.

"My ultimate purpose," he says, "lying behind all proximate purposes, has been that of finding for the principles of right and wrong in conduct at large a scientific basis." His whole philosophy he considers subsidiary to this purpose. The "code of supernatural Ethics," according to his assumption, is vanishing,

and a code of "natural Ethics" can and must be found to fill the vacuum. This, with some little flourish of trumpets, he attempts to furnish.

Ethics is the science of conduct. Conduct is "the adjustment of acts to ends." "Conduct in its full acceptation must be taken as comprehending all adjustments of acts to ends from the simplest to the most complex, whatever their special natures and whether considered separately or in its totality." "Always, then, acts are called good or bad according as they are well or ill adjusted." The decision is always reached "by balancing of pleasures against pains." "Evolution becomes the highest possible, when the conduct simultaneously achieves the greatest totality of life in self and offspring and in fellow men." "Every pleasure increases vitality, every pain decreases vitality."

These quotations indicate the starting point and ground principles of the "Data of Ethics." The more carefully we read the book the more distinctly is the impression created in our minds that the conceptions of "good" and "evil," "right" and "wrong," are sadly maimed, in order that they may be fitted into the frame work of "adjustment of acts to ends," and that moral notions and facts are dealt with in a rather arbitrary fashion to bring them into line with his general doctrine of evolution. Spencer does not give adequate proof of his proposition, "every pleasure increases vitality, every pain decreases vitality, every pleasure raises the tide of life, every pain lowers the tide of life!" Without regard to variety of motives and circumstances, he metes out condemnation to those who violate or neglect the laws of health. This is all very excellent and acceptable teaching, but it does not establish his proposition concerning pleasure and pain. Moreover, it is neither fair nor becoming in him to ignore, as he does, the cases where pain is a stimulus and a benefit.

Mr. Spencer makes a deep impression on some minds by the pretentiousness of his phraseology. It is always well to ask for the simple, plain meaning of his terms. For example, let us consider the following summary statement:—"The truth, that the ideally moral man is one in whom the moving equilibrium is perfect, or approaches nearest to perfection, becomes, when translated into physiological language, the truth that he is one

in whom the functions of all kinds are duly fulfilled." This sentence reads as if it settled the whole matter; but when we ask what meaning we are to attach to the phrase, "moving equilibrium," how we are to estimate the word "duly," and how the idea of morality becomes attached to "functions of all kinds," we see that there is no little vagueness in the statement.

His inconsistencies and admissions are worthy of attention. He virtually gives away his theory. Take for example the following statements:—"Ethics has for its subject matter the form which universal conduct assumes during the last stage of its evolution." "The limit of evolution can be reached by conduct only in a permanently peaceful society." "This imperfectly evolved conduct introduces us by antithesis to conduct that is perfectly evolved." Let us note what is involved in these statements. In the first place, we note that a goal is contemplated even for evolutionary Ethics. We note, in the second place, the admission that the perfect conduct cannot be realized in a state of pain, and strife, and war. Its condition is a "permanently peaceful society." We naturally ask what has become of that wonder-working principle of evolution, "the struggle for existence." We note that it is not by continuous struggle and persistent development, but by *antithesis* that we pass from the imperfect to the perfect state.

Again, let us notice his admissions when he passes from theory into the region of practical life. In spite of all his reasonings and accumulation of facts, "Physical," "Biological," "Psychological," "Sociological," etc., we find the man, who started out to give us a substitute for Revelation and supernatural Ethics, compelled in reality to fall back on these for a practically working morality. No one can doubt Mr. Spencer's intense desire to accomplish his task, and no one will lay to his charge either lack of ability or lack of industry. His admissions indicate simply the weakness of his cause. The following sentences should be pondered:—"The guidance yielded by the primary principle reached is of little service unless supplemented by the guidance of secondary principles." "Throughout a large part of conduct guidance by such comparisons (of pleasures and pains) is to be entirely set aside and replaced by other guidance." If we understand this language aright it amounts to a virtual

confession of failure. After a good deal of assumption, and arbitrary dealing with facts we have a principle reached which, when reached, is confessed to be of little service unless you bring to its aid other principles, such as conscience, we presume. We have presented to us a principle which is to be the supreme guide of human conduct, yet throughout a large part of human conduct must be practically laid aside and other principles substituted. An ethical theory like this stands self-condemned.

The ethical nature of man refuses to fit itself into an evolution of non-ethical elements. However much we may allow to the evolution of molecules, something *new* emerges on the scene when consciousness appears, and, however much we may allow to be accomplished by evolution when given the elements of pleasure and pain, something *new* emerges when free will and conscience appear. It is very clever to say that, "experiences of utility, organized and consolidated during all past generations of the human race, have been producing nervous modifications, which by continued transmission and accumulation have become in us certain faculties of moral intuition, certain emotions responding to right and wrong conduct which have no apparent basis in the individual experience of utility"; but all this does not account for "*oughtness*," for the fact that the sense of right is felt to be essentially different from the desire of pleasure, and from the perception of adjustment of means to ends. In the mere feelings of pleasure and pain, in nervous modifications, there is not the least kind of right and wrong and evolution fails to show how these ideas can be accounted for. Hence, we find a desire on the part of some writers of the evolutionary school to strike the word *ought* from their vocabulary; whilst others speak of conscience and obligation in such a way that they cease to represent the feelings and conceptions of the consciousness of the human race. Obligation is simply the necessity of using means to attain ends. Most pertinent is the question of Dr. Martineau in regard to this mode of procedure:—"You say that when you undress the *moral intuition*, and lay aside fold after fold of its disguise, you find nothing at last but naked pleasure and utility: then how is it that no foresight with largest command of psychologic clothes would enable you to invert the experiment and dress up these nudities in the august form of duty?"

Mr. Spencer even considers that "the sense of duty is transitory and will diminish as fast as moralisation increases." He calls this "a startling conclusion"; and it certainly is. But we ask, does a right action cease to be right because it is done willingly? Has "ought" lost its significance for me because what I ought to do I do gladly? The pleasurable and the moral may run parallel to one another, but "I ought" is not merged into "I would like"; and the sense of duty will not cease even in the perfect nature.

One feels that the "Data of Ethics" (and the criticism applies to all hedonistic evolutionary writers) is vague and unethical in tone; that it fails to give a reasonable account of the great fundamental facts of moral consciousness, the sense of duty and responsibility, the authority of conscience before which the whole personality is felt to bow. No amount of hereditary nervous modifications, no calculations of pleasures and pains can account for the authority of conscience as exhibited in the whole race of man from its earliest history.

Herbert Spencer may think the old "supernatural Ethics" to be effete and vanishing. We fail to see, in his arguments, any grounds for such a conclusion. For us this old supernatural Ethic stands clear and firm-based, ineradicable in the psychology of the race, and is not likely to be superseded by a theory which manifests its weakness in virtually abandoning its basal principles, which acknowledge its inadequacy in practical life, which provides no motives that control any save the prudent philosopher; no standard save an everchanging and complicated calculation that opens the door to all uncertainty and casuistry; no moral authority save a social organism of which many scarcely think at all: a theory which however many interesting facts may be marshalled to its support can yet furnish no satisfactory *cause* for morality.

Although the ground has practically been covered in the preceding arguments, it will be in the interest of our subject to devote a little attention to those who have dealt with morality chiefly from a physiological standpoint: the school represented by Bain, Huxley, Tyndall, Maudsley, etc. The physiologist's theory is sometimes stated baldly, sometimes with various qualifications and adornments; but stripped of what does not belong

to it, it is simply this:—mental states are but movements in the brain; thoughts, emotions, volitions are the necessary outcome of physiological process; conscience and morality are the result of nervous impressions and their combinations. We are frankly told that the human mind is but a “function of matter in certain combinations”; that the “brain secretes thought as the liver secretes bile”; that men are “conscious automata”; and that, in short, man, mind and all, is ultimately reduced to carbonic acid, water and ammonia.

Bearing in mind that the problem to be solved is the meaning of man’s moral nature; that the facts to be explained are the facts of his moral consciousness, the sense of the *ought* and *ought not*, the feelings of guilt and shame, of duty and responsibility, and that these facts and feelings must be explained in such a manner that their reality will not vanish in the process of explanation, we ask can the physiological theory accomplish this task? The series of moral facts is so different from a physiological series that we feel constrained to answer at once in the negative. How is it possible to produce the authoritative conscience from mere physiological process? When the physiologist attempts to do this we find him invariably making unwarrantable assumptions to help him over the difficulty. When he appears to have accomplished his task it will be found, as has been pithily observed, that “he has not been careful to exclude the unnoticed germs of morality from other sources, but has worked all the time in an atmosphere charged with moral influences.” Consciously or unconsciously, writers of this school are in the habit of incorporating into their reasonings what does not belong to them,—moral intuitions which we hold to be the possession of man from a higher source and which, of right, belong to the theory of morals which they are seeking to overthrow.

What place can moral intuitions and volitions have in a system that seeks to explain everything by physiological and mechanical process? If man be but part of an unbroken series of cause and effect; if his thoughts, feelings and volitions are determined simply like occurrences in the physical world, like the rising of a water jet or falling of a stone, where is there room for “conscience,” “responsibility,” “right,” “duty” as these

terms are felt and understood? The theory honestly and logically carried out has no place for these.

Further, it is clear that the doctrine of physiological fatalism if consistently carried out would loosen all bonds of society and government. The men who maintain the doctrine may be excellent members of society and law-abiding citizens. That they are so is not due to the logical outcome of their theory, but to the fact that the Moral Governor of the world has laid the foundations of truth and righteousness deeper than their opinions. This doctrine can promise no security to social life. In the last analysis it becomes simply the doctrine that might makes right. Professor Tyndall's statement of it amounts to this. He says to the "robber" and "ravisher" who would break down the barriers of social life, "you offend because you cannot help offending to the public detriment; we punish you because we cannot help punishing you for the public good." "We entertain no malice or hatred against you, but, simply, with a view to our own safety and purification, we are determined that you and such as you shall not enjoy liberty in our midst." It is quite clear that if the robbers and ravishers were in the majority they might retaliate using with equal right the same language. There can be no question of praise or blame. Which side may be called virtuous is determined by the might of the majority. As Dr. Denslow coarsely observes, "it is simply the law of the top dog." Right, wrong, praise, blame, are words that can have no place in such a theory.

If the logical outcome of a theory be disastrous to society or conflict with the permanent feelings of the race we have surely good reason to suspect its premises. All theories of morals should be prepared to stand the test of their practical issues. Let us take an illustration. Here is an old man, a pauper, paralyzed, smitten with an incurable disease. What shall be done with him? Let him be cared for tenderly and lovingly is the reply of Christian Ethics and the better prompting of human nature. Hospitals and Homes are built for this purpose. But take any of the systems of Ethics whose principles we have sought to delineate and what can they say? One would tell us that what ought to be done cannot be definitely known until the relation between the individual and the tribal conscience is

settled. (Professor Clifford.) Another, weighing pleasure and pain, might suggest that the old man be taken out of the way as quickly, quietly and painlessly as possible. (Hedonist.) Another would reply that his action would be determined by molecular movement. If that led to killing the man very well. There could be no blame in this. (Physiological fatalist.)

This is pressing the respective theories to their logical consequences. Some writers have indeed deprecated this argument from consequences. Let truth be truth and let consequences take care of themselves, is their cry. But logical consequences are a valid test of the soundness of a theory. A reasoner, who starts a theory logically fraught with ruinous consequences and yet would save himself by ignoring these consequences, is like a driver, who, putting on a full head of steam, starts his engine towards a dangerous embankment and then leaps off for safety whilst the train goes crashing to its destruction.

These theorists often feel much aggrieved when you press upon them the logical outcome of their doctrines; and they will speak of the sacred instincts and feelings of the human heart. But here we must firmly challenge their right, and insist that they abide by the consequences of their own premises. We must not allow them to fall back on those of intuitional Ethics. In this way we may force them to confess the leanness and inadequacy of their theories as explanations of the facts of man's moral nature. The moral nature of man with its feelings, longings, and convictions cannot be brought within the limits of any theory that refuses to transcend the natural and the temporal. Conscience and the sense of responsibility point to God and immortality and demand them.

Christian Ethics, with its God of love and pity, with its eternal blessed compensating life beyond the grave, comes to the human heart with its instincts, longings, aspirations, hopes and fears with an adequacy and power to which all other theories are as moonshine and sheer helplessness.

When the human heart aches its pain is not eased by a talk upon "maladjustment of environment." When the cry of the mourner goes up to Heaven he is not comforted by a learned disquisition upon "brain secretions" and "nervous modifications made permanent." When conscience propounds her startling

questions the agony and gloom cannot be dispelled by a treatise, however masterly, upon the laws of heredity. The law of man's being is not adapted to a merely earthly destiny. The law of his moral nature easily transcends the narrow dimensions of a merely earthly prudence. The "oughtness" of his nature and the feelings of responsibility cannot be made to fit into a mere earth limit. The great facts of man's moral nature are outside any theory that has less for its basis than God, immortality and freedom. All such theories ignore fundamental data of consciousness, contradict the aggregate convictions of mankind, fail to give to morals a rational foundation, and logically involve consequences ruinous to society.

There is significance in the confession of Dr. James Martineau in the preface to his "Types of Ethical Theory." He tells us how he began in the school of Mill but unconsciously educated himself out of the school into which he supposed he was educating others." He tells how "the irresistible pleading of the moral consciousness" first drove him to rebel against the limits of the merely scientific conception; how the terms of the vocabulary of the character "responsibility," "merit," "duty," insisted upon being heard; how, after years of study he was led to the firm conclusion that "moral existence is not constituted by organism simple or complex, or by instincts lodged in it to do its work, but by the presence of a self-conscious, free and reflecting subject to whom both organism and instincts are objective facts," and that morality demands "the inward assurance of free will and of a Divine authority of right." This confession is interesting not only from a personal point of view as showing the process of the author's educational development; but as exhibiting the stubbornness of the great ethical facts of man's nature in refusing to be interpreted from any purely naturalistic standpoint.

We close our review. We have tried to be fair and dispassionate in estimating the various ethical doctrines to which attention has been directed. A full examination of each was not possible, within our limits, but we believe sufficient has been said to show that writers such as Spencer, Clifford, Leslie, Stephens, Huxley, Bain, etc., have failed to furnish, from their standpoints, a rational basis for morals, or to explain the out-

standing phenomena of moral consciousness. They have not failed through lack of ability or intensity of industry and earnestness; but because their task was impossible. We turn from their complicated labors to the simple basis of Theism and the moral teachings of Christ in the Gospels and all becomes simple, luminous and grand with the simplicity and grandeur of truth.

Ottawa.

W. D. ARMSTRONG.

SALT LAKE CITY.

WE climbed to the summit of Ensign Peak, on which years ago Brigham Young hoisted his flag and claimed the valley for his sect. The mountains would form a complete circle, if it were not for a comparatively narrow gap towards the north. Through the gap you sight the Salt Lake, with its singularly buoyant water, and its shore white with brine, and its mountain-island suggesting the superb pleasure of a cruise. But excepting that opening you look around on a girdle of hills, some of which tower above the snowline; and a noble sight it is when, far below their tops, the clouds cross, their whiteness and outline all the distincter because of the purple background, and making the hillsides seem as if artillery were firing and causing clumps of smoke.

And what a valley, about 1,300 feet below, as level as a floor, stretching out and forming an ample area for a mighty city! As you look down, the herds on the plain have shrunk to the size of field mice, and even the express train crawls along the curved track like a worm.

And what a city, lying directly beneath the Peak, with a few of the residences running up the mountain slope a little! Population, about 30,000. There is a canyon to the south of the Peak, and down it rushes a creek of crystal clearness, which is divided and utilized for watering the city; down one or two streets even three streams flow, one at each side and one in the centre, and three rows of trees to shade and ornament; down other streets two streams flow, while a few streets enjoy only one course. By

law the water is kept pure and fresh, and everywhere you see the domestics coming out with buckets and drawing from the stream that runs past their doors. The water supply system is therefore almost perfect. And one happy consequence is that there can scarcely be imagined a city more thickly wooded. From the height it almost appears like a large grove with roofs scattered through it.

The chief objects that strike the eye from the Peak are the celebrated Temples. The new one, begun in 1858, has risen to the sixth window, and is built of white granite, but will not be domed and completed for a score of years yet; the reason for the delay arising from the fact that not a stone is shaped or laid upon the structure until it is paid for—a virtue which some churches might imitate. The old one is for present worship, with its roof resembling in shape and color a mudturtle's shell, and supported by massy columnar pillars; and between the pillars and walls is a broad verandah; and within the walls is the renowned auditorium, perhaps unrivalled in the world in certain respects.

The party went to the afternoon service in the Temple, and a perceptive worshipper, who kept one eye on the preacher and the other on his surroundings, could not but note some of the peculiar excellencies of the edifice. There are over a dozen egresses along the walls, and in case of a fire or a panic of any sort the Temple could be emptied in four minutes. The seating capacity is about 12,000. The main floor gradually rises to the back wall, and a gallery runs around the wall until at the north end it slopes easily into a choir place, siding and fronting the great organ. In front of the organ are several musical instruments to assist the service of song; and in front of these, the three rows of well-cushioned seats for the apostles. They appear like terraced pulpits, one beyond and above the other. The service was very solemn, and the throng very devout and orderly, and rebuking the flippant and sensational exercises in many Christian churches. The organ voluntaries were in keeping with the sanctity of the occasion. There did not appear the slightest tendency to convert the service into a concert. In fact, the tone of the worship was almost patriarchal and, so far, unique. Then what of the discourses? Of the apostles two were selected to

be speakers, and both spoke with deliberate force. Their voices, though not loud, were articulate; and owing to the perfect acoustics of the auditorium, every syllable, and even every intonation, reached the most distant pews. Both spoke the Gospel in its leading and evangelical issues, and both were exceedingly unctuous and pungent in their allusions to the glaring inconsistencies of professors; and the simple people did not seem to smart under the thrashing. Whether it was because the apostles borrowed from their own characters and imagined vices the people were not chargeable with, or whether it was because, as a rule, congregations rather relish the sort of preachers who can drive home at their errors; or whether it was because, as a rule, each man glances off at his neighbor the arrows aimed at himself. Whatever the reason, the audience sat good natured under the surgical operation. Rarely have we heard abler or directer sermons. Theologically there was one serious fault. They quoted from a recent revelation to their founder, Joseph Smith, their prophet, their seer; but they distinctly stated that they endorsed the Bible in its integrity as an expression of the mind of God, and that the utterances of Joseph Smith were in complete accord with those of David and Paul. Fundamentally, their idea is that the Church fell away from the purity of the Apostolic Church exactly as in days farther back the Jews relapsed from their faith; and as God sent prophets to recall the Jews to their religion, so God sent Joseph Smith to pilot back the modern Church to the early moorings. Therefore, since he voiced God's mind as Elijah or Isaiah did, he stands on their level of inspiration and authority, and their separate statements therefore must harmonize. The whole affair is a day dream; but the people are sincere, and perhaps Smith was sincere, because he was a sort of enthusiast.

Their political eccentricities grew out of their conviction that Joseph Smith's mission was to gather the elect out of the world. Therefore they sought isolation in order to escape contamination. And therefore the choice—which proves Young's sagacity—of a valley in the Rockies, closed in so perfectly, where they could settle and build up their society. But isolation is neither possible nor desirable on a crowding continent. Foreigners moved in. These are Gentiles of course, whom the Mormons disparage.

Then followed the downfall of their theocratic government. The States determined to abolish the union of Church and State, and the appointment of public officials is in civic hands. Still the Mormons cling tenaciously to the union of Church and State. A community in which the people are so educated as to direct the civic mechanism as God wills is excellent: it is a theocracy. But a nominal theocracy, where a class officiates for God in managing a State and assumes the authority of God, is out of the question; it is a mouldy system. And this is one radical error of Mormonism.

They are also slightly greedy by way of wives. One is not enough. It is stated, however, on rather respectable authority, that a large portion of the Mormons are monogamists in practice, and some of them even in belief. Polygamy is illegal. But it is one thing to decree a law, another thing to enforce it. The Mormons are notoriously clannish. And if one man has a couple of wives his neighbor will not divulge it. Disclosures of these secrets come, perhaps, mostly through the sensitive relatives of a wife, who are stung by her fancied wrongs, and then the story slips out and the law arrests him. But even when he is charged with it, he may conscientiously lie, because the court is Gentile: and a lie is not a lie when it is to a Gentile any more than it would be if to a beast. Can a man lie to a calf? Ordinary moral distinctions do not hold between Mormon and Gentile. A Mormon may overreach a Gentile, and brag about his trick and hope for heaven. A Mormon may even murder a Gentile, and his plea is that the Hebrews of old exterminated the heathens. Therefore the difficulty of stamping out polygamy, which has so many subterfuges. But the curse of the law lies upon it.

There is another peculiarity. Since it was their dream to live isolated, shut out from other peoples, and since that dream has been cruelly disappointed, because of the constant influx of foreigners, and all their baleful influences, therefore the Mormons have adopted a cautious policy to preserve separation as far as possible. To effect this they have sprinkled meeting-houses through the city in parishes; and over a meeting-house, or a district, there is a staff of officers, whose business it is to keep a vigilant lookout, to see that their people do not affiliate with the foreigners, to prohibit intercourse as far as possible. This is the

parochial system with the additional element of exclusiveness. The people of a parish gather together for worship in their meeting-house often ; but on the Sunday afternoon the central Temple is thrown open, and at that service all the Mormons from all the parishes meet, and this general rally at the venerated Temple serves to flame their sectarian enthusiasm.

There are many rumors as to the sly and treacherous conduct of the Mormons, which are scarcely capable of proof, and yet scarcely capable of disbelief to a person who has burrowed down into the system and scheming of Mormonism. A visitor gets the impression that the upper classes of Mormons are like those of Catholics, narrowly educated, and quite wealthy and quite cunning ; but the great mass of the Mormons, as of Catholics, are rather poor, and thoroughly sincere, but ignorant. They have schools ; but only those knowledges are allowed which run into Mormonism. A broad and fearless education is therefore our cure for both corrupting religions. Educate the people, and every system that winces under the strong light of truth will totter. But when the middle and lower classes of Mormons are careless as to what knowledge they acquire, and when the upper and priestly classes are wide awake lest any new conceptions drizzle down among the people, and are snarling at the more progressive educators, what is to be expected? The State, therefore, must interfere, and interfere with a firmness that cannot be questioned or dodged. Mormonism must be swept away ; or Mormons must migrate to some Pacific island where they can coddle together, and resist all intrusion of liberalized sentiments.

And what part has the Gospel to play in this crusade? Is it not crippled when the Mormons disdain other Churches as inferior believers? Christians evangelize Mormons! Mormons convert Christians rather. They would laugh away the farce that they are on an equality with the heathens, or that they have a defective or grotesque religion. Theirs is recent and perfect ; ours is undeveloped. Therefore they pray that we may rise to their light and liberty.

San Francisco, Cal.

J. C. SMITH.

THE UNPUBLISHED CORRESPONDENCE OF THE COLONIAL SOCIETY.

THE correspondence of the Glasgow Colonial Society, as intimated in the November number of THE MONTHLY, was collected by the untiring Secretary, the late Dr. Burns, and, bound in seven large quarto volumes, presented to the Knox College Library. These letters are arranged chronologically, and cover a period of twenty years, from 1821 until the close of the Society's career in 1841.

The first volume of the correspondence, from which the following excerpts are taken, contains the letters of the first eight years, 1821 to 1828, and relates almost wholly to the settlement of the Lower Provinces. These earlier letters, although valuable in their way, would not prove so interesting to readers of THE MONTHLY as those belonging to the period between 1830 and 1840, which deal with social, political, educational and ecclesiastical matters in Ontario and Quebec. These we reserve for subsequent issues, and give this month a few from the first volume.

One of the earliest letters in the collection was written to Rev. Dr. McGill, of Glasgow University, by a prominent Secession minister in Miramichi, the Rev. James Thomson, grandfather of Rev. Dr. McCurdy, of Toronto University. Reference is made to certain proposals looking toward union in the Lower Provinces. The descriptions of the ministers asked for are quite interesting. Besides being pious and intelligent they must be "genteel." According to Mr. Thomson's letter young men were not in such great demand as they are nowadays. "Readers" were not wanted at all.

MIRAMICHI, 29 June, 1824.

REV'D SIR,—I took the liberty of writing you last October, informing you of the state of religion in this country, and at the same time acquainting you of a proposal of the Presbyterian Church of Nova Scotia applying to be recognized by the Church of Scotland as a sister Church maintaining the same doctrines, worship discipline and government as contained in the Confession of Faith.

I beg leave to trouble you further to inform you that since that time the people in my neighborhood (whom I have supplied with evening sermon for the two last winters, and occasionally during the day for several years past) have commenced to build a kirk, with a view of sending home for a minister in connection with the Church of Scotland. I have been advising them to apply to you to select a minister for them, to be ordained and missioned by the Presbytery of Glasgow. . . . When at St. John last winter I learned from Dr. Burns* that you were one of a commission to send one to St. Andrew's, and of course you will know of one suitable for this quarter. May I, however, presume to describe the character of one calculated for the meridian of New Brunswick:—He ought to be a good preacher, not a reader, evangelical, pious and intelligent, well grounded in Presbyterian principles, liberal with regard to other denominations, endowed with a considerable portion of a missionary spirit, and able to undergo considerable fatigue. I also think it would be of advantage that he should not be very young. The state of society here would require a person of some experience, and I consider that perhaps not one out of one hundred would succeed as could be wished. You cannot conceive the difference betwixt this and the old country. The people here are greatly in need of both moral and religious instruction, and I shall rejoice if they are supplied with an instructor to lead them in the right way. . . . Your obedient servant,

JAMES THOMSON.

The following letter, the first from Upper Canada, was written by a school teacher in the county of Lanark to Rev. John Robertson, Cambuslang, N.B. The horns and hoof of Romanism appear thus early in Canada's history.

LANARK, 17th July, 1824.

REV'D SIR:—Yours of 1st April has been received. Your large parcel of books and tracts has also arrived, for which I beg to express my warmest thanks. . . . I am going on with the school and have about 40 scholars. I am also going on with the Sabbath school. . . . I mentioned in my letter to Mr. Speedie, in May last, that the Roman Catholics have had their children withdrawn from my school because I would not teach their Catechism, and that they were threatening to write the Governor to put me away. They did petition him to do so but I have not as yet heard what answer they got. They also engaged a teacher of their own, but he has left them, and some of their children are back to me. Before I refused to teach their Catechism I went to the Catholic priest at Perth and bought one. But after perusing it I did not consider it my duty to teach it. I told them I would not press their children to learn any Catechism. . . . Our church is now finished and standing empty. There was public notice given for the inhabitants of the Tp. to meet on the 21st of last month to settle about

*Rev. George Burns, D.D., brother of the late Rev. Dr. Robert Burns, of Knox College, came to New Brunswick in 1817 to take charge of St. Andrew's church in St. John. He returned to Scotland in 1851.

a minister, but as only six persons attended they did not come to any decision, but proposed to engage Dr. Gemmel* to preach for a year and try what grain they could raise by subscription for him for that time. . . . The want of religious instruction is a very great one. The teachers in general, like myself, have need of being taught. . . . There is a prospect of school books being got soon in this place at a moderate price, as Dr. Gemmel has his printing press set up. He has already thrown off a quantity of the small Preceptor, and would proceed to larger books but there is no binder near. . . . My Catholic scholars are all back to school to-day. Yours sincerely,

R. MASON.

Rev. John Burns came to Canada in 1824, and was settled over a newly-organized congregation in Montreal, who would have "none else" than a minister of the Established Church of Scotland. To this church was then given the name of St. Andrew's. Mr. Burns wrote the following interesting letter to Rev. Dr. Burns, Paisley, Scotland:—

MONTREAL, 23rd May, 1825.

REV. AND DEAR SIR:—I lately wrote you with regard to the congregation of Martintown, Glengary, and I have now forwarded all the necessary documents that a young man may be sent out immediately. I regard this as a very superior situation. Martintown is situated in the centre of a flourishing Scotch settlement. They can afford £200 currency. They have a handsome manse and glebe of about 12 acres of excellent land. It would be of great advantage to him to be able to officiate in Gaelic. He must be able to deliver his discourses, as they are generally averse to reading. A good address and genteel appearance is of more importance in this country than you are well aware. The Old Country people appear very clownish when compared with the natives. . . . I am anxious that a pastor be sent out for them without delay, as they have been long destitute, and as there are five or six other situations that will immediately apply to me if a genteel young man of talent and piety is obtained for this one. . . . A preacher must not come to this country without being ordained by the Church of Scotland, or else by a law of this Province he will not be allowed to perform Baptism, Marriage or Burial. I am, Yours truly,

JOHN BURNS.

The religious condition of the country and the desire for union on the part of many Presbyterians in Canada form the subject of an important letter sent to Rev. Dr. Scott, of Greenock, one of the secretaries of the Colonial Society, by six prominent gentlemen of Montreal, one of them the late Rev. Dr. Wilkes,

*An ordained minister, a graduate of one of the Scotch medical colleges, who came out from Dalry, Ayrshire, and officiated as pastor in Lanark till his death in 1844.

afterwards principal of the Congregational College. The name of one is unknown ; the others were " James Fleming," " George Told," " Arch. Ferguson."

MONTREAL, 25th Oct., 1825.

REV'D AND DEAR SIR:— . . . Having been, for years past, not only witnesses of the want of true spiritual teachers, exemplary men, but having really suffered much from it in our own persons and families, we have considered it our duty as Christians, whose lot is to reside in a British colony, to state the melancholy fact that the inhabitants of these provinces are deplorably irreligious and immoral, arising from the fewness of true evangelical preachers of the Gospel, of Scriptural character. . . . We say if such men are not sent, better dissolve your Society than send men who are not so. . . . The idea must not be entertained that this man, or the other man, will answer very well for that country or village or settlement. No ; send us as good as *you* have. . . . One who is a reader, though possessing considerable talents, is not likely to succeed well. . . . The too prevalent disposition to be called " master" must be denied, for One is Master, even Christ, and all the people are brethren. On this continent a liberal equality is visible and when a minister of Christ acts with it, and in character, it highly exalts him ; but when opposed to it he becomes contemptible. . . . We think it absolutely necessary to consider local circumstances and to give both ministers of the Church of Scotland sent to these provinces, and their people here, some advantages over their brethren at home in sundry particulars of which we beg leave to mention some, viz :—The obligation to hold their pulpits sacred to ministers only of the Establishment should be extended to all Presbyterians ; and the individuals sent out here would do well to denominate themselves merely Presbyterians in connection with the Church of Scotland ; thus you would be enabled to send Kirk-men, Burghers, Anti-burghers and Relief.

Also the obligation to reject all sacred songs and hymns except David's Psalms and the Paraphrases, should be relaxed as to Dr. Watts' Psalms and hymns, and those approved by the Relief Synod.

We conceive it would be highly honorable to the Kirk, or any Society, to be made the happy means of establishing such an union among Presbyterian ministers and people here ; any difference that is now made, or attempting to be made, is really forced. It is a common saying here : " We are all Presbyterians, and why not be united in one presbytery ; we would be happy in seeing such a day." The proposal of such a union would, we think, excite much interest in your Society at home, and under the blessing of God, if acted upon, give numbers power and success to the Presbyterian interest here. Will the whole professing Church be crying out for unity, and every sect be still determined to pursue a selfish course ?

We would mention a circumstance demanding your serious consideration : That ministers in the township or country circuits are paid their stipends, nearly, if not altogether in produce. Thus, when a sum

per annum is agreed on as a stipend, the amount is paid in occasional deposits of produce according to each individual's subscription, at the then market rates, or as may otherwise be agreed on. This appears hard to such as have never tried it; and indeed it is so, if not reduced to some system, such as having an agent on the spot who would advise on the value of the produce or one who would undertake to receive it and send it for sale to the nearest market town. This practice is yet common in the country throughout the United States.

In writing these remarks it may not be improper to say that we have not required assistance from any clergyman of any denomination, choosing rather to address the Society as private Christians.

We are, with anxious wishes to see the plans of your Society operating successfully in the advancement of the Redeemer's kingdom in these provinces, Your wellwishers in the Lord.

Rev. Dr. Alex. Mathieson succeeded Rev. John Burns as minister of St. Andrew's church, Montreal. The following letter was written by him to Rev. Dr. N. McLeod, of Campsie, father of the late Dr. Norman McLeod, of Glasgow. Reference is made in the letter to the report which had been extensively circulated in Britain, that the tendency of the population in Canada was in the direction of the Church of England. Archdeacon Strachan, at one time a Presbyterian and a candidate for St. Gabriel Street church, Montreal, went to England for the purpose of securing the establishment and endowment of a university under the control of the Church of England, the avowed design being to place the education of the whole province under the control of that Church. The letters to be published in *THE MONTHLY* for January will be of interest and valuable, as they refer largely to the education question. Archdeacon Strachan wrote a letter to the Under-Secretary of the Colonial Department, dated May 16th, 1827, purporting to give correct information respecting the state of the Churches in Upper Canada. As there was, at that time, a debate in the House of Commons on a Bill respecting the sale of portions of the Clergy Reserves, this letter of Dr. Strachan was calculated to influence the vote on that question. The success of the Church of England was glowingly set forth, and as well the failure of all others. This letter when published created great excitement and indignation in Canada. The Legislative Assembly ordered an investigation of Dr. Strachan's statements and adopted, by a majority of twenty-two to eight, the report of a select committee, showing that the said letter was full of misrepresentations, and "the tendency of the population is

towards the Church of England, and nothing but the want of moderate support prevents her from spreading over the whole Province," was declared "completely contradicted by the evidence." The report further sets forth that, notwithstanding the peculiar advantages enjoyed, "the number of members of that Church has not increased in the same proportion as that of several other denominations." Dr. Strachan's "insinuations against Methodist clergymen the committee have noticed with peculiar regret."

It is to statements such as these of Archdeacon Strachan that Dr. Mathieson refers. We might also state that the Rev. John McLaurin, of whom mention is made in the letter, did not go over to the Episcopal Church, but remained in the Kirk until his death, in 1833 :—

MONTREAL, 12th Feb., 1828.

MY DEAR DOCTOR,—This letter will be conveyed to you by James C. Grant, Esq., advocate, who is appointed by the Presbyterians in the Canadas, Agent in Great Britain, to represent to the Imperial Parliament their claims to Government support, etc. It is said of us that we are all very apt to become Episcopalians when we come to this side of the Atlantic. This may be true with respect to some of our *big folk* who wish to be fashionable, and our little folk who wish to be big— and among the latter is your friend McLaurin, who has renounced his Church, and has applied for Episcopal ordination, as I am informed, "from a conscientious preference for that Church"!!!! But with respect to the great body of the people, nothing can be more false than such a statement. Many of them, it is true, attend the services of the English Church, because there is no other within their reach. The Church of England has been certainly much more zealous in attempting to plant themselves in Canada than our good Kirk has been hitherto; but the time has not yet gone by, I hope, when what is lost cannot be retrieved. But now or never I think is the time, both for the Assembly and for individuals to exert themselves; and if they do, I do not despair but very soon, and precisely from the same causes, there will be exhibited in the bosom of the countless forests of Canada many as lovely moral pictures as Scotland now presents from the bosom of the ocean. The materials are good, and are capable of being moulded by the plastic hand of the General Assembly. The settlers in Canada are chiefly Scotchmen, and do not suppose that the rigours of our winters chill the warm feelings which characterize our countrymen "at home." Distance from "our dear, our native land" but fans our native ardor, and makes to cleave to us more tenaciously all the sturdy but honest prejudices of Scotchmen. The language of the captive Jews by the rivers of Babylon is the language of many of your countrymen by the rivers of Canada, when they think of the religious services in which they were accustomed to join with their fathers: "If I forget thee, O Jerusalem." Often docs

their "home" with all its associations rush back upon their recollections; the cottage where they first received a father's blessing and shared a mother's care; the fireside group where "the sire turns o'er wi' patriarchal grace the big ha'-Bible"; the country church half hid among the trees, whither they were early taught by pious care to turn their steps, and the simple and sublime worship in which there they joined—all recur and place at the disposal of a skilful minister of our Church a power which he might wield to the noblest purposes. But let this generation pass away and nothing be done to keep alive religious feeling and preserve religious knowledge, and it is clear this advantage will be lost. The rising generation will grow up in comparative ignorance, and devoid of the impressions that public ordinances are calculated to make on the mind, and will present untractable material both to the philanthropist and the teacher of religion. May God and the General Assembly and our gracious King avert the evils which are likely to flow from such a state of society.

Many of these people are your countrymen, Highlanders, whose sentiments may be expressed generally in the words of one of their number that I met with lately at the Sacrament in Glengary: "I came into these woods where the foot of a minister of the Gospel had never been, and I prayed that I might see one minister of the persuasion in which I was brought up settled among us. I saw that. I prayed for another, because I thought another would do much good—the labor was too much for one. I saw another. But so happy a day as this I never expected to see in Canada; five ministers of the Kirk of Scotland in Glengary!" Most of the new settlements are in the situation in which Glengary was when this good old man settled there—entirely destitute of religious instruction. O, Doctor, if I could fairly represent the condition, I daresay that you, who are so fond of cruising among the Highland isles to benefit your countrymen, would be exploring the forests of Canada with the same benevolent intent. . . . I am, my dear brother, sincerely yours,

ALEX. MATHIESON.

REV. DOCTOR N. MCLEOD,
Minister of Campsie, Scotland.

INFIDELITY IN FRANCE.

THE home regulates the nation. If it is filled with unfaithfulness, we find alongside a national history full of crime and civil war; but if it is quiet, happy and peaceful, the nation lives on like the tree planted by a river.

Looking at France's history, there passes before us scenes of change and bloodshed, as century follows century. Many yet living remember how Europe was startled at seeing her one day a republic, the next an empire, and the day after a republic again—the ship of state, without ballast, rolling from side to side.

Finding these things so, it need not surprise us that the Frenchman has no word in his language for home. That kingdom, with all its power, is unknown to him. Wherever he happens to be is home, since he possesses in himself all that is dear to his heart. The ties of nature are forgotten in his religious zeal to seek first the Kingdom of Self. Infidelity is, in his own eyes, the centre of a vast, immeasurable universe, and as he lifts up his voice you hear him say, "France, the greatest nation in the world; Paris, the greatest city in France; I, the greatest man in Paris." This same doctrine has overturned many thrones and empires since the world began, and so homes in France have been to a large extent swept away, and parents, when too old to work, are often left begging on street corners. As one old man said to me with tears in his eyes, "I've lost track of my friends and I cannot find work." Work! for one who was tottering with age, and whose hands were so palsied that he could scarcely hold the piece of coarse bread that he had been nibbling! There he was left to grope his way off this earth—into night.

Perhaps this is partly due to the marriage customs in that land which, strange to say, claims to be the home of chivalry. When a man sees a lady that takes his fancy, he arranges with the father, and she has no voice in the matter. The arrangement is not based on character, but on the francs and centimes possessed by each, and so she is hopelessly sold over, and Infidelity nods

his head and says "It is all right." There is another custom that "is all right," and that is living together without marriage at all. Is it any wonder that women treated in this way should, in the Revolution days, have proved fiercer than men, or terrified the city as they rushed on, carrying for standards ghastly "heads on pikes?" But have they not improved since the time of St. Bartholomew and the Bastille? 1870 says no! Men and women there, are just as fierce as ever. The pile is always ready, one spark of political disturbance and the fire will blaze anew.

Election days in France seldom fail to bring with them mobs and street fights. Infidelity says there is only one cure for discordant elements of this kind, and that is the bayonet, and for over a century the bayonet has been unsheathed, and many a time has been red with blood. But the Discordant yet lives and walks the streets, and talks of vengeance. One day when among the graves of the Commune, who had fallen in the Madeleine, I noticed a swarthy Frenchman looking attentively at a name cut in the wall. "I knew him," said he; "he was a friend of mine," and grumbling out threatenings he turned away. At another time, riding with a stranger past the Invalides where Napoleon is buried, and thinking to compliment him, I said, "You were a mighty nation when he was alive." Said he, indignantly, "Don't mention him to me, let him sleep." So Communist and Royalist divide the city, hating each other as bitterly as they unite in hating the Englishman or the German slave. Raging waves of the sea, no power will quiet them but the presence of Him who calmed the storm on Galilee.

Infidelity has only one guiding star in life, which he calls pleasure. The young man spends his nights drinking absinthe, or playing rouge-et-noir, seeking happiness, yet failing to find it, in his quieter moments feeling weary and wretched. Like the inexperienced traveller in the desert, who sees before him the mirage with its shady trees where he can rest, he hurries on to find it only a shadow on a cloud and himself lost in the sand. And yet young Infidelity points to the national motto and talks of liberty. Liberty! something he, the slave of corruption, knows nothing of. The old man whose pleasure-star has passed the zenith, and is sinking, is a most unhappy being. He talks in a wandering way of the days when he was young. Says he,

"No happiness now," nothing but darkness and uncertainty, no knowledge of the future. Infidelity has always been a great explorer, but with his longest ladder he never gets beyond the snow and ice of this earth. Revelation is a ladder, one end resting here, the other passing through the gates into the City.

As life without pleasure and excitement is death to the Frenchman, he ordinarily takes to the streets, and joins with the public in the amusements there. One of the most popular of these is the fête. A foreigner is surprised at finding a village of tents spring up in a night in some wide street of the city. Made up of menageries, and merry-go-rounds, and innumerable hurdy-gurdies, they unite in grinding out their combination of noises. Crowds flock to see them, joining eagerly in the lotteries, trying a boat-ride on dry land, or mounting the flying machines, where old and young whirl round together. For two or three weeks, to the discomfort of the quieter citizens living near, this uproar continues with scarcely an interval, till the foreigner is once more surprised at finding it vanish in a night, to be planted somewhere else in this two-million peopled city.

The Government provides music for the public, and appoints the military bands to play each day in the parks and gardens. On Sunday afternoon immense numbers of people gather in the Luxembourg and before the Tuileries to hear them, and the Frenchman says to the foreigner as he goes by, "Do you hear that? that's the greatest band in the world." Finding no need of one day in seven, Infidelity looks forward to national holidays as times of recreation and rest. The fourteenth of July is the great day of the Republic. During the early part of the month there is unusual bustle in the city. By the thirteenth the streets are hung with flags, and the outburst of music that night keeps Paris from sleeping. The fourteenth opens with military reviews, the streets are full of soldiers, armies of little boys with rifle and knapsack go marching by. The afternoon closes with the Marseillaise Hymn and cannon-firing. When evening comes on the city threads its way to the Champ de Mars to see the fireworks, and, as flags and bunting disappear, lights spring out on all the towers of the city. Overlooking the Champ de Mars is the Trocadéro palace belted with fire. The towers of Notre Dame, which have their dwelling in mist and darkness, are

crowned with light, and from the Bastille column to the Arc-de-Triomphe, the Frenchman sees what he considers a forest of statues of liberty enlightening the world.

While thus enjoying himself, Infidelity has no desire to break down barriers between the nations; he builds them higher and wider and bristles them with cannon. Around the Place de la Concorde are statues erected to different towns of France. At the north-east corner stands one draped in mourning. "Strasbourg" is written across the front, constantly reminding France of that captive city, and of the glory wrested from her by the nation beyond the Rhine. All eyes are fixed on that point in the future, when Germany shall be humbled in the dust, and when a second Austerlitz shall blot out forever the defeat of Sedan. The tramp of armies through the streets of Paris seems to tell that, at the present rate of advancement, the time is yet distant when the nations shall study war no more. That unity, for which all things were created, is only found in the little band of Christians, where French and German unite in praise and thanksgiving to one common King.

Infidelity rejoices not only in military training, but in education of all kinds. The College de France is open to the public, and every Parisian may listen to the teachings of Renan and Taine. Students from all corners of the earth crowd the city to study painting, sculpture, architecture, and it is said that nothing ennobles man like these. We should then find in the Louvre a purifier for the city. Each day thousands press in, some to copy, some to admire. You see them streaming on over miles of waxed flooring, grouping here and there, turning aside to study, leaning over railings to rest their wearied necks, on again finding fresh wonders, repeating this for days, weeks and years, constantly passing out through the gates—to purify the city? like the little brook that flows out to sea, its water may be fresh, but it is lost in the deep, and the ocean is briny still. Ueissonier, Dubois, or Gerome, may train the hand to make what is beautiful, but the impure mind is ungoverned by the hand, and will still glory in impurity.

While the nation is culture¹ and leads the day in fashion, there is a lack of sincerity and honesty in every part of its life. It is much easier there for men to kiss each other than to trust

each other, much easier to be polite than to be honest. Government officers are as ready to trap you for fifty centimes as a cabman. As an example of what one finds everywhere, I mention the following :—On the site of the old Bastille prison, there now stands a column which towers high over the city. Wishing to have a view from the top, I bought a ticket from the guard at the door and went up. Cathedrals, palaces and parks extend in all directions. Still thinking of the picture I had seen, and groping my way out from the dark spiral staircase, a hand suddenly tapped me on the shoulder, and a voice said, "Monsieur, you must pay." "But I have paid." "Ah! Monsieur, you paid for going up, now you must pay for coming down." Because I declined, he looked fierce, ground his teeth, and threatened to annihilate the whole British nation.

Such is Paris, a strange, startling combination. Culture and deceit go hand in hand. Parks, planted with columns and statues of the great, are meeting places for vice and poverty. Glancing back on history, palaces and squares adorned with art are forgotten in the rush of St. Antoine mobs, and the clash of the guillotine. Only last decade the Hotel de Ville and part of the Tuileries went off in smoke, bonfires for the Commune. Why are these things so? The answer comes, because honesty and purity belong to a different genus from culture and art, so widely separated, that no theory of evolution can connect them together. Like the woman of Scripture seated on many waters, Infidelity has provided her with rich ornaments and clothing, forgetting that living in this sort of pleasure, "she is dead while she liveth."

Although the Freethinker's whole nature revolts at the idea of any power in the universe superior to himself, strange to say, we find him not only a slave of evil passions and appetites, but conquered by death. Traces of this defeat are seen every hour, as processions wend their way through St. Antoine to the cemetery of Père Lachaise. From all quarters of the city they come, rich and poor alike. Before this common enemy of mankind the nation bows, and speaks of him as unconquerable, unfathomable, mysterious, rather to be met in smoke and cannon-firing than alone. Thus they seek to hide his grimness with pomp and display. The funeral of a Hugo or a Courbet is like a holiday procession. Singers with guitar and music greet you on every

corner, shouting out the great deeds of the hero, and telling of virtues never heard of before.

Pleasure, gaiety, thoughtlessness, politeness, all woven together, form a many-colored mantle covering the wickedness of the city. By means of it Infidelity has deceived all France, warped men's minds, and poisoned society. False religions are set up, and the "Goddess of Reason" is worshipped still. In Paris she is represented by thousands of women, who everywhere throng the streets, while Infidelity, sitting in the Chamber of Deputies, grants them a license. The sign "Brasserie" is familiar to the eye of every Parisian as he reads it, posted up on this corner and on that. Much more fittingly might these houses be marked by skull and cross-bones, for to-day they are the same as they were three thousand years ago—"The way to hell, going down to the chambers of death."

With all its green hills and blue sky the gloom of the middle ages still rests over France. We hail the Gospel missions, now progressing, as the first glimmering of the Sun of Righteousness shortly to rise and dispel the darkness.

Knox College.

J. S. GALE.

LIFE UNLIVED.

How many months, how many a weary year
 My soul hath stood upon that brink of days,
 Straining dim eyes into the treacherous haze
 For signs of life's beginning. Far and near
 The grey mist floated, like a shadow-mercé,
 Beyond hope's bound; and in the lapsing ways,
 Pale phantoms flitted, seeming to my gaze
 The portents of the coming hope or fear.

"Surely," I said, "life shall rise up at last,
 Shall sweep me by with pageant and delight."
 But as I spake, the waste shook with a blast
 Of cries and clamors of a mighty fight;
 Then all was still. Upon me fell the night,
 And a voice whisper'd to me, "*Life is past.*"

Missionary.

THE GREAT DARK CONTINENT.

THE continent of Europe, with its many mighty nations, is only one-third the size of Africa. Covering an area of 11,500,000 square miles, this latter continent is 5,000 miles from north to south, and 4,600 from east to west. Much of its vast interior has, until recent times, been geographically described as "unexplored regions." This home of the Africans is a triangular peninsula, almost entirely surrounded by water, and possesses a sea-coast of about 16,000 miles. A more particular description compels us to divide the land into three parts: Northern, Southern and Central Africa.

North Africa may be said to embrace the countries on the Mediterranean Sea. Although the most remote of these nations is within five days sail of London, they have all in the past been shamefully neglected. For example, Morocco, having a population of 6,000,000, has only two or three Protestant mission stations, and these have been established within the past seven years.

What a host of ancient memories take possession of the mind when we think of the palmy days of Egypt! Biblical names crowd upon us as we are introduced to the home of the eloquent Apollos,—of Simon, our Saviour's cross-bearer,—of Philip's anxious enquirer, the Ethiopian eunuch,—and yet conspicuous over all the mind will linger on a phrase from the Word of God, "Out of Egypt have I called my Son," and we remember this dark dark continent has been sanctified by the presence of Jesus.

Leaving the ruins surrounding us in North Africa, we pass 3,000 miles up the Nile, over a part of which a mighty legislator in his infancy sailed in his little ark of bulrushes, till we survey Lake Victoria Nyanza, and find ourselves in the depths of *Central Africa*. Far up to the north is the huge Sahara desert, ten times the size of Germany—three times the area of the Mediterranean Sea. The interior of Central Africa is not, as was

once supposed, an inhospitable desert, but is exceedingly productive, and watered by many magnificent lakes and rivers, and covered with thousands of miles of forest. In the north-west of this region the Niger flows on to the Atlantic for a great part of its course at the rapid rate of eight miles an hour. Yauri, the largest city in Central Africa, is situated on its banks. This heathen city, with its formidable wall embracing a circumference of 20 miles, manufactures saddlery, clothing and gunpowder. The Niger flows for hundreds of miles past villages, where the sound of the Gospel has never been heard. On the west coast the dreadful fever lurks for its victims, and indeed, where the annual rain-fall amounts to 160 inches, danger may be expected. There are certain men whom neither fever nor any other deadly disease can terrify from the path of duty. It was to Sierra Leone that the Church Missionary Society, between 1804 and 1824, sent out 85 missionaries, of whom two-thirds soon died, and fourteen of the remaining, wrecked in health, were forced to return to their native land.

Leaving this vast territory with its 120,000,000 immortal souls, let us complete our geographical and general survey by glancing at *Southern Africa*. What is known under this name is, roughly-speaking, all south of the mouth of the Zambesi on the east, and of Cape Frio on the west. It embraces an area equal to ten times the size of Great Britain and Ireland. On the north are the plains of the Kalahari desert, nearly 1,000 miles in length, and 300 in breadth.

There are three distinct native races in this region. (1) The Hottentots—poor, ignorant, debased, stupid aborigines; (2) the Bushmen—a dwarfish race, averaging in height 4 ft. 6 in., whose temporary homes are for the most part in the caves, and amid the sand of the desert; and (3) the Kaffirs, who are well-represented by the fierce Zulus—a tribe widely spread over Southern and Central Africa, capable of being well-organized for war as well as for peace. They are a courageous race, and of commanding stature. Stanley met hundreds in Central Africa who measured 6 ft. 2 in., and some even 6 ft. 6 in.

We pass now to consider *the moral and spiritual condition of the people*. There are over 600 languages spoken on the continent, and some thousands of tribes inhabit the land, so a particular

examination of each is impossible. We must speak in the main of the customs and religious ideas of the people as a whole, remembering that the picture of misery and sin we here see admits at times of modifications for certain dominions and tribes. Around the Zambesi, and in other quarters as well, the people have a faint conception of an Eternal Supreme Being who has some love for them, and in most circumstances is disinclined to do them harm, but He rarely interferes in human affairs. Intermediate between God and man is the realm of spirit-land. Spirits are everywhere and pervade everything; the majority of them are supposed to be very evil-disposed. At all hazards—even at the cost of human sacrifices—they must be appeased. The common African form of worship is known as *Fetichism*, and is described to be “the doctrine of spirits, embodied in, or attached to, or conveying influence through certain material objects.” These objects may be almost anything in nature—the twig of a tree, a heap of stones, the tooth of a beast, in fact anything ordinary or extraordinary. If a tribe is defeated in war, or overtaken by disaster, the Fetich is at fault, and is accordingly displaced.

In the southern regions, among the Zulus and other Bantu tribes, this demonology does not exist; but the worship or fear of spirits in material objects is supplanted by almost the same reverential dread of departed ancestors, whose spirits have since death increased power for good or evil. Their prevailing superstition manifests itself in many ways. A little over 40 years ago, a witch-doctor among the Kaffirs prevailed on many of the people to slay their cattle and destroy their produce, promising that by so doing the land would afterwards spontaneously yield all desirable fruits, that the dead should rise from their graves, and that to the old the beauty and vigor of youth would return. The result was, 150,000 cattle were slain, and in the famine which followed, about 50,000 people died.

Among other articles of belief, the poor African exercises faith in a system of *witch-craft*. In cases of death, or even of sickness, it is almost universally supposed some one is exercising the evil influence. Hundreds of accused witches are cruelly put to death. A very sad picture can be seen in one of the recent numbers of a missionary magazine. It represents the burning of

a witch. In the background is the rich African scenery. Near the sufferer are a few men, seated on the ground, smoking their long-stemmed pipes, and gazing without any apparent emotion on the victim. One man shielding his face from the hot flames is adding some additional fuel. And in the midst of the fire and curling smoke, closely pinioned to a stake, stands the accused witch. And oh! such a look of unspeakable anguish overcasts her face upturned in agony to the sky!

Let us pass on to notice another prevailing curse—*Polygamy*. A young man born and brought up in Central Africa must endeavor to make himself the possessor of a gun; he also must obtain a few wives, the number being determined solely by his wealth. If he only has one wife his neighbors consider him poor and unimportant. The Koran wisely limits the number of a man's wives to four, but neither these Mohammedans nor Pagans place much value on this restriction. Negotiations for marriage proceed in much the same way as those for the buying and selling of any other piece of property. It is usual to pay seven or eight cows for a wife, but if the maiden be extremely ugly, as is often the case, the price may be reduced to five. "No cow, no wife," is a phrase common to match-making in that country. *The Gospel in All Lands* is responsible for the statement that the present King of Ashantee has 3,333 wives.

No description of the condition of the people would be complete without a reference to the terrible *Slave-trade* of the country. Before the missionary entered, the slave-trader was at his nefarious business, devastating villages, and causing indescible misery. Dr. Livingstone called this traffic "the world's open sore," and said that to exaggerate its enormities was simply an impossibility. Lieut. Cameron, some years ago, saw a procession of miserable slaves that took two hours in passing by. He saw little children, and women, and old men moving on in their chains. Since the year 1,500 Africa has furnished the civilized world with 40,000,000 slaves. As late as 1840 no less than 200,000 were shipped for the foreign market. This only gives a faint conception of the destruction of life, for it is estimated that for every hundred persons actually made slaves, about two hundred perish in the attending warfare. In many fertile valleys, where once thousands of peaceful villages flourished, there are nothing but ruins

and dead men's bones. On one occasion, in Stanley's famous journey, he passed a fleet of a thousand canoes, containing about 5,000 fugitives from Arab slave-dealers. Soon after he overtook these men-stealers with their 2,300 chained women and children, for whose capture they had devastated a territory larger than Ireland, occupied by a million people, and, according to Stanley's estimate, had murdered 33,000 persons. In viewing such brutality one has a little sympathy with the indignation of the English sailor who said, in reference to the slave-dealers, that "if the devil don't catch these men we might as well have no devil at all." The exportation of slaves is decreasing, but domestic slavery continues to pauperize and brutalize the African. Wars are waged not for territory but for slaves. Competent authorities state that out of every two men in Africa one is a slave.

Some may suppose that in the slave-trade we have reached the *ne plus ultra* of Africa's woe. Such is not the case. There is the terrible *Liquor traffic*. It is the opinion of one qualified to speak with authority, that "if the slave-trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer by the exchange." The statistics on the importation of rum is truly appalling. Let us view some of the facts contained in Canon Farrar's famous article. In one year (1884) Great Britain deluged this unhappy country with 602,328 gallons of trade-rum. Germany sent over 7,136,263 gallons. The small island of Lagos receives year by year from Europe 1,231,302 gallons. The 250 miles of coast line on the Niger, under British protection, receives 60,000 hogsheads of 50 gallons each. This stuff with which the natives are poisoned, is so adulterated, that some native painters have used it instead of turpentine. One particular brand bears the significant name, "Death." During two months of 1883, in South Africa alone, it was officially reported that 106 natives had been killed with brandy-drinking. It is not the men alone who suffer, but even children are directly involved in the ruin. Mr. Moir, an official of the African Lakes Trading Company, has seen boys and girls of 14 and 15 years of age receiving their wages in this poison. Another observer, Dr. Clark, has seen thousands of girls lying drunk around the traders' wagons. Many other similar facts might be given, but

enough has been said to indicate in some faint degree the terrible reality of this curse.

Our hurried survey of the condition of the Dark Continent is now complete. With its paganism—its cannibalism (to which we have not been able to refer)—its polygamy—its slavery—its drink curse, the prospect for the benighted inhabitants, appears to be enveloped in darkness. Let us now seek for some encouraging features in regard to its evangelization. However dark the present, God's promises make the future blaze out with a heavenly radiancy. Notwithstanding what man may predict, "Ethiopia shall soon stretch out her hands unto God."

It was the Moravian Church that first sent messages of the glad tidings to South Africa. In 1737 George Schmidt reached Cape Colony. He endured hardness as a good soldier of Jesus Christ. Since his time the country, once known as "the white man's grave," has been the tomb of many a noble martyr.

No name, perhaps, is more imperishably associated with Africa than that of *David Livingstone*—the Blantyre spinner—the Christian missionary. Receiving deep spiritual convictions in his twentieth year, he soon resolved to go as a missionary to China, but the hand of God pointed him to another portion of the globe, and on the last day of July, 1841, he arrived at Kuruman. Time only prevents narrating his heroic work for the next thirty years, and his Christian consistency which made the black men say, "he has a heart; he is wise." By establishing a legitimate traffic in natural produce, he endeavored to kill the country's slave-trade; and by exploring regions where none but pagans had ever trod, he opened up the way for the Christian army. He is said to have travelled 29,000 miles through the Dark Continent, and to have added to the known portion of the earth about one million square miles. His last days were crowded with sorrows. Six years he saw no white man till Stanley appeared on the scene. Then he was left alone, and alone he died. In a little grass hut at Ilala, in the marshes near Lake Bangwocolo, in the early part of May, fourteen years ago, he breathed his last. His faithful attendants peered into the hut in the early morning, and by the light of the flickering candle they saw their master kneeling beside his bedside, apparently in prayer; his head was bended on his hands, and his

hands rested on the pillow, but his spirit had taken its final journey.

Livingstone's mantle appears to have fallen on *Henry M. Stanley*—a man now in the prime of life, who has been shaken with fever one hundred and twenty times, but still clings tenaciously to exploration, and danger. The formation of the *Congo Free State* is largely due to his exertions, and to the philanthropy of the Roman Catholic King of the Belgians. This movement is one of the wonders of the age. The State covers an area of 1,660,000 square miles, and has a population of perhaps 50,000,000 souls. Stations are being established at which missionaries, travellers, and legitimate traders may be certain of hospitality and assistance. An armed force of 2,000 men is to be maintained; the revenue will be derived from a tax on exports, which now amounts to £2,500,000. Eight steamers navigate the Upper Congo, and five lines of steamers each month leave the mouth of the Congo for European ports. God has now prepared this Free State for the reception of Gospel messengers.

The praise of *Bishop Wm. Taylor's* work is in all the Churches. At a general conference in Philadelphia, May, 1884, he was elected Missionary Bishop of Africa. He left for his field in December of the same year. On June 29th, 1885, 29 men and women and 16 children left New York for St. Paul de Loanda, to be followed by another band of 23 missionaries, all supporters of Bishop Taylor. Three of their numbers have since died; some have returned; others are advancing to reinforce his little army. On October 1st of this year twenty-six left for that purpose. With the blessing of God, this apostle to the Africans will light the Dark Continent with self-supporting stations from the Indian Ocean on the east to the Atlantic on the west.

Great Britain has sent her soldiers to fight in eight Kaffir wars; her troops have invaded Africa from all quarters, and tens of thousands of the heathen have been slain in these legitimate butcheries. Shall the soldiers of Christ lag behind when their message is not one of war but of peace through the blood shed on Calvary? On the Judgment Day when, with the Africans who are dying these present years, we stand before the Judge, and the Books are opened, we cannot plead that we were not our brothers' keeper, or that we were not commanded to preach the

Gospel to every creature. These fellow-men are dying without God and without hope in the world. Stanley in his journey of 1,000 days across the continent from Zanzibar to Banana, saw neither a Christian disciple nor a man who had ever heard the Gospel message. Thousands of tribes dwell in densest darkness; no ray of Christian light pierces through their gloom, and yet these

“Sons of ignorance and night
May dwell in the eternal light
Through God’s eternal Son.”

Knox College.

A. J. MCLEOD.

MISSIONARY LITERATURE FOR SABBATH SCHOOLS.

MANY have been asking, What missionary books shall we obtain, or can be obtained for our Bible classes, but especially for our Sabbath schools? Many more should be asking that question. If they despair of rousing the old, then their only hope lies in the children. Feed the lambs with missionary literature placed low enough down, and then the sheep of the future will need no such stimulation as visits from College Missionary Bands.

But the question is: What literature is placed low enough for the *mass* of our Sabbath schools? An examination of many Sabbath school libraries last summer showed a very few books that Bible classes might read if their attention was called to them, but absolutely none that children would eagerly read, even if urged. Every teacher should be able to direct his class to certain books on missions in the library, suitable to their capacities. A large number of books is not within the reach of many, but every school in this day can have at least a few.

Catalogues are of no avail here. Classification, description and judgment are all wanting. Our object is to supply these wants. This time we confine our attention to books suitable

for the mass of the school. When the Christmas season of prizes, gifts, etc., draws near, will not Sabbath school officers, teachers and parents consider the claims of this literature as most suitable for such purposes? Might not a small missionary library be advantageously purchased at about the cost of the usual Christmas tree?

First should be considered books on our own great fields, China and India.

First, then, CHINA. (1) "Children of China." This book is written by a lady who thoroughly understands the art of writing for children. The style is simple, monosyllabic Saxon. Spurgeon says of it: "A glorious, gorgeous volume; a celestial book in children's eyes." The book is profusely and handsomely illustrated. (Hodder & Stoughton, price \$1.75.) Along with this book should be classed, (2) "Mrs. Bryson's Child-Life in Chinese Homes." The same handsome illustrations delight the eye and instruct the mind. (Same publishers, \$1.75.) (3) "China and its People," by a missionary's wife. A book for young readers, well illustrated, at thirty cents, is within the reach of all, but would not be looked at by a child who had read either of the foregoing. The Presbyterian Board publishes two good stories on Chinese work, (4) "Leng-Tso, the Chinese Bible-woman," and (5) "The Chinese Slave-girl."

Next comes INDIA. (6) "Children of India," by the same author as (1), has the same excellent qualities. As in (1) a chapter is devoted to ways in which our children can help them. If a school can afford only two books, we recommend "Children of China" and "Children of India." (Religious Tract Society, London, price \$1.40.) (7) "Mela of Tulsipur," gives an account of a missionary visit to a great religious fair. Tulsipur is in North India. The Rev. E. H. Badley, M.A., for ten years missionary there, is the author. The book is in the same style as the preceding. (Price \$1.40.) (8) "Land of Temples," (India), is one of a series of nine little books called the World in Pictures, or the Wonderland Series. Illustrations abound within and without the books of this series, which is the cheapest in this line. It includes "Peeps into China," not mentioned before. (Price \$1.) (9) "A Wreath of Indian Stories," by A.L.O.E., missionary at Amritsar, North India. These tales, originally written for

Hindu readers to illustrate certain Scripture truths, are also well adapted to readers in any land. The new setting will impart freshness to many old truths. No illustrations. (Price \$1.) (10) "Little Bullets," by A.L.O.E. Short stories picturing Eastern life in allegories, suitable for young people. They cannot fail to prove amusing and instructive, while at the same time they lay before the readers Gospel truth. (Price \$1.) (11) "Daughters of the King," by Miss Hewlett, of St. Catharine's Hospital, Amritsar. This is perhaps the best book for girls. Every girl who knows anything of the work of Miss Beattie and Miss Oliver in Indore should read it. The cover is handsome, and illustrations are many and fine. (Price \$1.50.)

AFRICA. (12) "Children of Africa," same series and same author as "Children of India." This book is too handsome for anything but a gift-book. It resembles the books of D. Lathrop & Co., Boston, for the same purpose. (Price \$1.75.) (13) "Round Africa," some account of the peoples and places of the Dark Continent; well illustrated, same series as (8). (Price \$1.) (14) "Hannington's Life," by Dawson, would be devoured by boys. The reading of it would develop a manly British Christian spirit of adventure. The price is rather high for Sabbath schools. (\$2.25.) (15) "Robt. Moffat," the missionary hero of Kuruman; well illustrated; attractively bound. The price is low. (50 cents.) The series, of which this is the first book, will materially help this department in which there are now few biographies cheap and suited to the understandings of children. (16) "Life on the Congo," is excellent, cheap and well illustrated. (45 cents.)

GENERAL. (17) "Mission Stories from Many Lands; 340 illustrations. The most thrilling tales in the Romance of Missions are here well told, and cannot fail to entertain and quicken. (Congregational Board, price \$1.50.)

This list will be supplemented in future issues of THE MONTHLY, but we cannot fail to add now two little books which every child should read, "Lee Fang," a story of China, (3 cents,) and "Ramdass," a tale of India, (3 cents), both by missionary Rhea. Hundreds of thousands of copies have been sold. Some schools in Ontario have already purchased quantities for the use of their scholars.

It may not be out of place to say here that the best missionary paper for children that we know, at a price which all can reach, is "The Little Missionary." (805 Broadway, N.Y.; 6 cents a year when twenty or more copies go to one address.) "The Children's Record," by Rev. E. Scott, New Glasgow, N.S., comes second, and would be first but for the absence of the indispensable illustrations.

Knox College.

LIBRARY COM. OF MISS. SOC.

HOME MISSIONS IN THE PRESBYTERY OF ST. JOHN, N.B.

THE Presbytery of St. John includes within its bounds the larger half of the Province of New Brunswick, and embraces the counties of Victoria, Carleton, York, Charlotte, Sunbury, Queens, Kings, St. John, Albert and Westmoreland, with portions of congregations in the State of Maine and County of Kent. These latter we may disregard in our computations, for the sake of simplicity. Its geographical shape is that of an equilateral triangle, whose sides are about 200 miles in length, and whose base lies along the Bay of Fundy. The total area covers 16,121 square miles, and its population, according to the last census, was 244,834, of which 24,957 claimed to be Presbyterians. We have a territory larger than the whole of Nova Scotia, fully one-eighth the size of Ontario, and twice that of the State of New Jersey. There is a larger proportion of untillable soil than in Ontario, but three-fourths of it is capable of profitable cultivation. Much of the attention of the population has been, and is still, given to fishing and lumbering, so that the agricultural capabilities of the Province have not been fully developed. Hay, oats and grass are the chief products, and these are but indifferently cultivated. There is no doubt but that the population must rapidly increase in the near future. Professor J. F. W. Johnston, F.R.S., says in his report—"In capability of growing all the common crops on which man and beast mainly depend,

the whole Province of New Brunswick, taken together, exceeds even the favored Genesee Valley." The forests are disappearing, and every year thousands of acres are brought under cultivation for the first time. These are important facts for us, for the solid, sober farming class, as a rule, take kindly to Presbyterianism.

STATE OF THE PRESBYTERY AT THE TIME OF THE UNION.

On the union of the Churches in 1875, the Presbytery of St. John contained twenty-seven settled charges, of which thirteen were supplemented to the amount of \$2,025, giving their ministers an average minimum stipend of \$450. Six have since lapsed into the condition of mission fields. It is interesting to notice that one of the nine student catechists employed during the summer of 1875 was Mr. David S. Schaff, now of the First Presbyterian church, Kansas City, son of Prof. Schaff, of Union Seminary, New York. His report is a record of "labors abundant" described with a modest self-depreciation which stamps him as a worthy son of a worthy father. The total strength of the presbytery at that time was 2,004 families, and 2,516 communicants. There was raised for all purposes \$28,819.36, of which \$13,770.64 was for ministerial support, and \$1,540.73 for Schemes of the Church. Arrears of stipend stand against seven congregations to the total amount of \$824.12.

There is nothing specially worthy of notice during the intervening years until 1882. The number of mission fields varied from nine to twelve. Two or three became settled charges, but, as we have seen, some of these latter were reduced to the status of mission fields.

HOME MISSION RENAISSANCE.

In 1882 the presbytery began to waken up. New life seemed to be infused into it. The ladies of St. John organized themselves into a Woman's Home Missionary Society, and were incorporated by the General Assembly of New Brunswick. They offered to support a presbyterial missionary, and the Rev. J. McGregor McKay, of Woodstock, was appointed to the work. He proved to be a man admirably fitted for the special duties required. Blessed with an iron constitution and strong common sense, he went carefully over the whole field, and returned with a plain, sober statement of its condition, pointing out with rare wisdom the precise methods required for its efficient manage-

ment. His reports from month to month were nothing short of a revelation to most of us. Passing week by week from one group to another, he described in graphic language the joy with which he was received, because his visit proved that the old and dearly beloved Church had not forgotten her scattered but loyal children. Largely as the result of Mr. McKay's visits we had, in the summer of 1883, fourteen mission fields, embracing 66 preaching stations, and contributing for their own support, \$1,414.01. Only \$340 were drawn from the Home Mission funds.

THE WORK UNDER A MISSION SUPERINTENDENT.

The work was now pretty clearly marked out, and it was felt that a step farther in advance was imperative. We must have better supply for our missions during the winter months. We were, in fact, engaged in solving a question which has vexed the Church in every presbytery, and driven conveners of Home Mission committees almost to despair. In May, 1884, Mr. McKay accepted a call to Shediac, and the presbytery lost no time in looking out for a suitable person to invest with the superintendency of its missions. A critical period had been reached in many of our fields. They were much encouraged, and had responded heartily to the efforts of the presbytery. Either we must help them still further, or they would be discouraged and lapse into a state of chronic and hopeless dejection. It was the crisis of the battle. With full appreciation of the importance of the step, the presbytery invited the Rev. Godfrey Shore, of Lansdowne, in the Presbytery of Kingston, Ont., to take the general oversight of the work. Mr. Shore accepted the call and entered upon his duties in July. Again it was found that a wise selection had been made. Mr. Shore proved himself a laborious missionary-bishop, inspiring the people with hope and enthusiasm. He rallied the members of the presbytery to his assistance, and nearly every settled pastor gave—in some cases at considerable cost of time, labor and money—at least two Sabbaths in the mission field during the winter. The moral effect of this course was most valuable. It proclaimed unmistakably the solidarity of the Presbyterian Church, and gave every member a practical interest in one or more districts. We knew, in future, what we were talking about when we discussed Home Missions, and each felt that he had a share in their success. During the next

summer (1885) our fourteen fields raised \$2,310.24—an advance of \$896.23 upon 1883.

ERECTION OF MISSION CHARGES.

The work had now advanced another stage, and the necessity for a larger number of permanent ordained missionaries was apparent. Accordingly, when Mr. Shore accepted the call to St. Stephen's church, St. Stephen, the presbytery decided to make a bold experiment. Eight of the most promising missions were erected into mission charges. The general board granted a lump sum of \$1,080, the Woman's Home Missionary Society voted \$400 more (\$50 to each), and the people themselves promised to raise, *if possible*, \$10 per Sabbath, the whole year round. On this financial basis the presbytery called for probationers to occupy the charges for one year as ordained missionaries at a guaranteed salary of \$700. The response was prompt, and the best men in the graduating year at Pine Hill offered themselves. A finer band was never sent out by any Church court than that which laid hold of our mission charges eighteen months ago. The 4th of May, 1886, is a memorable date in the history of New Brunswick Presbyterianism. On the evening of that day five young men were ordained, as home missionaries, in St. David's church, St. John, and commissions were appointed to install them formally in their respective charges. Two had been previously ordained and another was added shortly after. The writer assisted in the "laying on of hands" with special pleasure, for among the number was a graduate of "old Knox," the Rev. Robert Haddow, a son of New Brunswick. A ninth missionary was ordained in October, a tenth in November, and an eleventh last summer. Other fields, some of them at one time considered, as to Presbyterianism, "twice dead, plucked up by the roots," are timidly enquiring whether they too may not have a share in this revival, and show that they deserve, and will repay, liberal treatment.

These eight fields consisted of five lapsed congregations and three *bona fide* missions. They had been accustomed, at the most, to pay the summer supply, some of them did not even do that. But at the end of a year after receiving their ordained missionaries it was found that they had raised \$4,433.49, being an average of \$554.19, or \$10.66 per Sabbath. This left \$313.49

of the Home Mission Grant unused, so far as they were concerned! Eighteen months have elapsed since the scheme was inaugurated, and what is the result? Four have settled pastors and are entitled to claim support from the Augmentation Fund. The remaining four are ready to call, some have done so already unsuccessfully, and all have a good prospect of becoming self-sustaining within a few years. The same plan is being pursued in three other fields, one of which is already moving to call its missionary, who will probably accept. These facts need no comment. We have solved the problem of winter supply.

To sum up, we have the same number of settled charges as in 1875, but add to these seven mission charges and seven mission fields. All are in a flourishing condition. There are ten supplemented congregations receiving \$2,420, but this brings them up to a much higher standard than was ever dreamed of twelve years ago. The total strength of the presbytery is 3,044 families and 4,519 communicants. The sum raised for all purposes last year was \$62,785, of which \$26,198 was for ministerial support and \$3,666 for Schemes of the Church. Arrears of stipend stand properly against only three congregations, and the total amount does not exceed \$400.

WOMAN'S HOME MISSIONARY SOCIETY.

Any account of the Home Mission work of our presbytery would be unpardonably defective which did not refer to the part taken in it by the ladies of St. John. On the 23rd January, 1882, they organized themselves into a Woman's Home Missionary Society. An effort had been previously made to secure special annual subscriptions, and the sum thus realized was handed over to the Society. At its meeting in October, notice was sent to the presbytery that it was in a position to assume the payment of the salary of a home missionary. The appointment of the Rev. J. McGregor McKay followed. When Mr. McKay resigned and Mr. Shore was chosen superintendent the ladies again assumed the larger portion of his salary. During the five years of its existence the Society has raised a total sum of \$2,834.04. Besides the payments just mentioned it has aided needy students, helped weak congregations, assisted in building mission churches, supplemented the salaries of catechists in fields which required unusual outlay for personal expenses, and con-

tributed \$400 towards the support of ordained missionaries in mission charges. This is a noble record. But for the liberal assistance given by the ladies, the presbytery would not have ventured to undertake the schemes which have proved so successful. If the churches of St. John will continue to work harmoniously together, and if the coöperation of the ladies in congregations outside of St. John can be more largely secured, this Society will easily supply most of the funds needed for our extensive work.

COUNTRY, PEOPLE AND MATERIAL PROSPECTS.

In order to set clearly before my readers the peculiarities and prospects of our work let me add a few general observations regarding the country and community in which we live, so far as it bears upon the future of our Church.

New Brunswick is one of the most romantic portions of the Dominion. Its scenery is charming. No rivers in the world present a lovelier panorama of mountain and valley than the Restigouche, Miramichi and St. John. The latter is, in the opinion of many, a worthy rival of the far-famed Hudson. But fine scenery means laborious pastoral work and scattered settlements. The following statement from the "Atlas of the Presbytery of St. John" is based upon data received at first hand: "Not including city and town charges, and making all due allowance for the cessation of work in the mission fields during winter, the distance travelled weekly by each minister, in fulfilment of preaching appointments, is 23.5 miles, making a total each week of 638 miles and a grand annual aggregate of 33,176 miles, or equal to one and a third times around the globe! Some travel thirty-eight, forty-three and even over fifty miles weekly. In these figures no account is taken of pastoral work."

The people are, as a rule, intelligent and thoughtful. A stranger remarks this in preaching for the first time to a St. John audience. He feels that he will be honestly estimated and that mere froth and flowers will deceive very few. He will find the same attentive and reverent listening to the Word wherever he goes. The Salvation Army is, comparatively speaking, a failure in St. John. It is voted an unmitigated nuisance so far as its street parades and brass band are concerned. Old time revivals are now seldom heard of. The sober sense of the

community almost everywhere discourages the extravagant conduct once thought a necessary condition of "getting religion." The community is ripe for the reception of a faith that appeals to reason and Scripture. Our missionaries command full houses wherever they go.

The material prospects of the Province are growing brighter every year. The decline of ship-building is a serious loss to a port like St. John, hitherto the fourth in the world for number of ships built and registered, but there is no reason why iron ships should not be built here, as ore and coal are abundant. The depression in the lumber trade, if it leads farmers to attend to their fields instead of "driving" logs in spring, may not be an unmitigated evil. The population is steadily growing, and that not by the influx of foreign elements difficult to assimilate but by natural increase. New Brunswick families are generally large. That many of our young people go to the New England States is not to be wondered at. It is seldom that the industries of any country increase as fast as the population. The writer has had much to do with the working classes since coming to St. John and he has not yet met with a single case of poverty that was not due to that curse of our country—rum.

THE RELIGIOUS ELEMENTS OF THE COMMUNITY.

The numerical strength of the several religious bodies in these counties is as follows:—Roman Catholics, 59,722; Baptists, 48,662; Episcopalians, 41,124; Methodists, 31,641; Free Christian Baptists, 31,327; Presbyterians, 24,957; not included in the foregoing denominations, 7,401. Total population, 244,834.

The original settlers were principally U. E. Loyalists. Glassville and Kincardine are Scotch colonies. About one-third of the population is of English descent, another third is Irish, and this is, of course, chiefly Roman Catholic. Only about one-sixth are of Scotch descent. The Romish church has a numerical majority. Episcopalians, Arminian or Free Christian Baptists, and Methodists, are much more numerous than Presbyterians. Reformed Presbyterians (numbering 1,812) are found chiefly in Westmoreland, Kings and St. John. Although their church in St. John may be maintained by funds contributed in the United States, yet their cause is an expiring one, and the majority will doubtless unite with our body. Disciples, or Campbellites

(1,473), abound in Charlotte County. Congregationalists (1,370) are few and chiefly in St. John, Charlotte and York. Eventually they must obey the law of gravitation. Adventists (750) have their headquarters in Carleton and York. Unitarians and Universalists (460) are few and uninfluential. They are scattered through all the counties, but have no organizations. Such are the religious forces at work, helping or antagonizing our cause, as the case may be.

THE PRESBYTERIAN POPULATION.

COUNTIES.	No. Presbyterians in 1881.	Their ratio p. c. to the whole population.	Increase of population 1871-81.	Ratio of increase of population.	Probable No. of Presbyterians in 1886 (five years after census).	No. acc. to statistics of Gen. Assem. of 1886 (five to a family).	No. not reported to Gen. Assem., 1886.	Ratio p. c. reported to Gen. Assembly.	Ratio p. c. not reported to Gen. Assembly.
Victoria.....	1,004	6.4	4,045	25.8	1,134	600	534	52.9	47.1
Carleton.....	2,002	8.6	31,427	14.7	2,149	1,250	899	58.1	42.9
York.....	4,392	14.4	3,257	10.7	4,627	2,780	1,847	60.1	39.9
Charlotte.....	3,965	15.2	205	0.8	3,981	1,855	2,126	46.6	53.4
Sunbury.....	180	2.7	173	2.5	178	100	78	56.2	43.8
Queens.....	1,233	8.8	170	1.2	1,240	395	845	31.9	68.1
Kings.....	2,235	8.7	1,024	4.0	2,280	1,200	1,080	52.6	47.4
St. John.....	6,817	12.9	846	1.6	6,871	4,435	2,436	64.4	35.6
Albert.....	366	3.0	1,657	13.4	390	260	130	66.7	33.3
Westmoreland....	2,763	7.3	8,384	22.2	3,070	1,820	1,250	59.3	40.7
Totals.....	24,957	10.2	22,842	9.3	25,920	14,695	11,225	56.7	43.3

An examination of the above table will reveal some interesting and unexpected facts. It will repay study as it has repaid the labor required in its compilation. Ten per cent. of the whole population claim to be Presbyterians. One-sixth are of Scotch descent. The defections from our national faith should be more than supplied by the loyal sons of Ulster. But they are not. There has been a large amount of "leakage." We should have at least 50 per cent. more claiming connection with our Church. These we have lost irrecoverably. Assuming that the number of Presbyterians has increased since 1881 in the same ratio as the whole population, we may conclude that there are now about 25,920, an increase of 4.6 per cent. in five years. Of this only 2,839 families are reported in the statistics to the General Assembly. (We omit Houlton, Me., and Buctouche, Kent Co.,

N. B.) Allowing an average of five persons to each family, this gives us only 14,695 Presbyterians, or 56.7 per cent. of the whole, known to the ministers and missionaries of the presbytery. Our statistics this year are unusually full and accurate. No allowance for miscount will materially alter these figures. Where are the remaining 11,225, or 43.3 per cent.? They are for the most part scattered throughout the general community, waiting for the Church to discover them. Take Albert County as an example. I remember during my first summer in the presbytery (1883) that, when the supply of Riverside was under discussion, a venerable D.D., who had been thirty years in St. John, declared that it was folly to continue services there. "They are all Baptists," he said, "when Mr. Hogg goes there, he is a popular man, everybody turns out, but there are no Presbyterians." The missionary who had been sent there that summer begged to be removed. "If I build up the Church here," he wrote in effect, "I must do it at the expense of Methodists and Baptists, and with all deference to the presbytery, I submit that I *cannot* do such work." The presbytery, however, persisted, and now Riverside has the neatest church in the county, and is ready to call a pastor of its own. It has offshoots all around it. There is not a parish in the county which does not contain enough Presbyterians to support a regular preaching station at least. The same facts are true of other counties to a much greater extent.

No doubt the reader has asked ere this, "How did such a state of things come to pass?" A full answer would lead me beyond the limits of my space and would be foreign to my present purpose. We want to forget the past, or to remember its mistakes only to avoid repeating them. It is very unlikely that there will be any recurrence of the unhappy circumstances of the past. If divisions in the Church were bad in Ontario, they were a hundred-fold worse in New Brunswick. Three or four denominations cut up a limited population into rival sects and spent their force in opposing one another instead of evangelizing the Province. In St. John the original Church was split through the rivalry of the Scotch and Irish elements. Then at the disruption a Free Church must of course be formed to "testify." A miserable quarrel over a new minister led to the

organization of another church. St. Stephen's church, now one of the most harmonious and flourishing, was at one time wiped out of existence by the heretical schism of its minister, who was deposed by the Presbytery of Edinburgh, which then had jurisdiction in the premises. Down to very recent years there have been quarrels so bitter and exasperating that brethren in the north, where the mission work was most pressing, pleaded to be formed into another presbytery that they might do the work of the Church. All this is very sad. We are loth to dwell upon it. Now that it is over and we realize that peace has come, it is like life from the dead. What there was not power to do twenty years ago, what there was not will to do ten years ago, what there was not the right spirit to do five years ago, we now gird ourselves in God's name to accomplish. The people have a mind to work and the walls of our Jerusalem are rising again.

St. John, N.B.

T. F. FOTHERINGHAM.

THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

THE third annual meeting of the Canadian Inter-Collegiate Missionary Alliance held at Kingston, November 10th-13th, will long be remembered by delegates, students and Kingstonians. The key-note was well struck at the reception tendered the delegates by the students of Queen's—expectancy of blessing—and no one was disappointed. The Spirit's presence was manifestly seen in the unity and increasing interest of the various sessions. Dr. Schaufler, of City Mission fame, New York, and Dr. Kellogg of Foreign Mission fame, Toronto, in their addresses and answers to questions rendered invaluable service to all present. But we cannot enlarge on the contents of the programme. Let the students and alumni watch for the publication in pamphlet form of the papers and addresses.

Several things in this convention impressed us deeply. They may all be well taken as signs of our times. A better day is dawning.

First, the real unity of the Churches, notwithstanding non-essential differences, was manifest. Nine different colleges were

represented by about twenty-three delegates, three Presbyterian, two Methodist, one Congregational, one Baptist, one Episcopalian, one undenominational university. The one desire of their representatives was to further the preaching of Christ to every creature. They were ambitious to preach Christ where he was not already named, either in person, or by making it the chief object of their labors at home. Three preachers, of as many denominations, addressed the Alliance at different times. With singular unanimity they exhorted the Alliance to preach *Christ*, not *Creed*, letting the dead bury their dead.

Again, the unity of Home and Foreign Missions was shown. The time of the Alliance was about equally divided between the two fields. An exhaustive paper on Indian Missions in Canada was read. To adopt the figure of Dr. Schauffler in addressing the Alliance, the two fields are as the two handles of an electric battery. Grasp one only, and you get no shock. Grasp *both*, and then the electric circuit is complete. So the Church that does not engage in Foreign Mission work is maimed, one handed.

Further, the lively interest of all the colleges in Missions was proved. The three-minute speeches of the delegates at the farewell meeting revealed a gratifying state of feeling in all the colleges. All were engaged in Home Missionary work, and each reported its detachment of Foreign Missionary volunteers.

Lastly, the importance attached to prayer was evident. Prayer was felt to be the breath of Missions. The Churches of Canada are to be asked to hold annually a "Day of Prayer for Colleges," similar to the one now held in the United States. The colleges also will unite in a "Concert for Prayer" every week upon an appointed day; the Missions under the auspices of the various colleges to be especially remembered.

The delegates returned home resolved to communicate the good they had received, And now two suggestions for next year's meeting, which is to be in Cobourg. We think the "Outlook" should be made wider, so as to embrace the World-field, and include the work of the several denominations during the year. This could be done without wearisome detail. Gentlemen on "Outlook" this year felt a difficulty in mere outlook for one country, *e.g.*, Japan, and so prepared general papers.

Our second suggestion is that more time should be given to

the discussion of practical missionary problems, such as the paper read on "The Development and Utilization of native resources in Foreign Missions." One question was crowded out this year, viz., "The Methods of Missionary Support." But the question was remitted to Missionary Societies for discussion, and next year it will prove an interesting feature.

Knox College.

D. MCGILLIVRAY.

GENERAL CONFERENCE ON FOREIGN MISSIONS.

SEVERAL members of the Foreign Missionary Societies in England, who had profited by the experience of the Mission Conferences of 1860 and 1878, feeling desirous of still further extending the advantages of earnest and familiar Christian intercourse on the affairs of the Kingdom of God, met at the House of the British and Foreign Bible Society on the 14th of December, 1886. After prayerful consideration, they unanimously resolved that, God willing, a Conference should be held in the course of the year 1888. A General Committee was appointed, with power to add to its number, and a Provisional Sub-Committee was instructed to take steps to secure a meeting of Representatives of Foreign Missionary Societies in England, Scotland and Ireland.

On the 25th of January, 1887, in answer to the invitation of the Sub-Committee, delegates, officially appointed by almost all the Foreign Missionary Societies of the United Kingdom, met again in the Bible Society's House, and confirmed the Resolution of the previous meeting, appointed a permanent Executive Committee, with a treasurer and secretary, empowered them to raise funds for necessary expenses, and a guarantee fund of £2,000, and to take all needful steps for carrying out the proposed Conference, including the invitation of representatives from America and the Continent.

The great object of the Conference is to stimulate and encourage all evangelistic agencies, in pressing forward, in obedi-

ence to the last command of the risen Saviour, "Go ye, therefore, and make disciples of all nations," especially in those vast regions of the heathen world in which the people are still "sitting in darkness and in the shadow of death," without a preached Gospel, or even the written "word of God."

The means proposed for the accomplishment of this great object are, to take advantage of the experience of the last hundred years of Protestant Missions, in the light of God's word, by gathering together Christians of all Protestant communities engaged in missionary labors throughout the world, to confer with one another on these many important and delicate questions which the progress of civilization and the large expansion of missionary work have brought into prominence, with a view to develop the agencies employed for the spread of the "Gospel of the grace of God." The ends aimed at may be classed under three heads:—

1st. To turn to account the experience of the past for the improvement of the methods of Missionary enterprise in the foreign field.

2nd. To utilise acquired experience for the improvement of the methods for the home management of Foreign Missions.

3rd. To seek the more entire *consecration of the Church of God*, in all its members, to the great work committed to it by the Lord.

For the attainment of these important ends the Committee are profoundly convinced that without the special aid of the Spirit of God all their plans and arrangements will be of no avail, and would therefore entreat that earnest and continued prayer may be offered unto God by His people, that it may please Him in all things to direct their efforts as a Committee on behalf of the proposed Conference, and eventually to grant such an outpouring of His Holy Spirit upon the meetings that His cause shall mightily prosper, and His Name "may be known upon earth, His saving health among all nations." They propose that steps be taken to have the second and third weeks of June set apart throughout the Christian world for prayer with reference to this object; being the week before, and that during which, the Conference is to be held.

The programme of the Conference will not be finally fixed, until the opinions of Societies in America and on the Continent, as well as those of the United Kingdom, have been ascertained.

In the meantime, Exeter Hall has been secured for ten days, from the 9th to the 19th of June, 1888, with its ample accommodation for public or private meetings, either in separate sections or larger united conferences, as may be agreed upon. It is proposed that many of the meetings shall be open to the members of Conference only, for the discussion of important questions.

MEMBERS OF CONFERENCE are :—

- 1st. Delegates and Representatives from Missionary Societies.
- 2nd. Officers and Members of Committees of Missionary Societies.
- 3rd. Agents of Missionary Societies, or other recognized laborers in the field of Foreign Missions.
- 4th. Gentlemen and Ladies whom the Committee may deem it desirable to invite.

The committee have secured the appointment of ninety-five delegates by forty-eight missionary societies in this country, and now respectfully solicit—1st. A similar appointment by as many as possible of the Evangelical Missionary Societies of the United States, the British Colonies, and the Continent of Europe. 2nd. Suggestions as to the method of conducting the Conference, and as to subjects for discussion.

Every effort shall be made on the part of the committee to provide hospitality for the brethren and sisters from abroad who may favor them by their presence.

The following topics have been suggested for consideration, but subject to omissions, subdivision, or additions, as may be agreed on; the feeling being in favor of a thorough consideration of a few subjects, rather than the desultory discussion of many :—

I. MODES OF OPERATION IN THE FOREIGN FIELD.

- 1st. Self-Support and Self-Government in Native Churches.
- 2nd. How to Educate Native Evangelists and Pastors, and to stimulate the higher life and enthusiasm of converts for the conversion of the heathen.
- 3rd. How to adapt Missionary methods to the different states of Civilization or Barbarism among heathen nations: (a) Education. (b) Woman's Work. (c) Medical Missions, etc.
- 4th. How to adapt Missionary methods to the different forms of Religion among non-Christian peoples; especially those having sacred books.
- 5th. The providing of Christian literature for Converts in all parts of the Mission Field.
- 6th. The proper treatment of such questions as Polygamy, Slavery, Caste, the Marriage of Infants and of Widows, etc.

II. METHODS OF MANAGEMENT AT HOME.

1st. Comity of Missions, or their relation to one another and to their respective spheres of labor : and, the apportioning unoccupied fields to different Societies.

2nd. The Choice and Training of Missionaries with reference to different spheres of labor.

3rd. The nature and extent of the Control to be exercised over Missions, by Committees or Churches at home.

4th. Support of Missions, and Finance.

III. THE MUTUAL RELATIONS BETWEEN THE CHURCH AND MISSIONS.

1st. The reflex influence of Foreign Missions on Home Evangelisation and Church life.

2nd. The duty of Christians in their personal and collective capacity, to obey the Lord's command to "make disciples of all nations."

IV. A POPULAR SURVEY OF THE RESULTS OF MODERN MISSIONS, AND OF THE GREAT WORK WHICH REMAINS TO BE DONE IN "THE DARK PLACES OF THE EARTH."

Under this head great use would be made in the Public Meetings of the large number of Missionaries from all parts of the world, to give fresh and faithful pictures of the results of missions and of the condition of the people in such regions as India, China, Japan, Africa, Polynesia, etc., etc.

V. THE CONSECRATION OF COMMERCE.

Correspondence regarding the above to be sent to the Rev. James Johnston, Secretary, Bible House, 146 Queen Victoria Street, London, Eng.

Editorial.

LESSONS FROM EVANGELISTS.

UNFAIR comparisons are apt to be made between the work of the evangelist and that of the settled pastor. The ingathering of scores or hundreds in a few weeks under the new voice and hand has been known to lead even pastors themselves to regard the stranger with the least bit of jealousy. It is forgotten that there is a radical difference between reaping and sowing. A great ingathering, by whomsoever accomplished, should be reckoned the strongest testimony to the faithfulness with which the sowing and the after-cultivation have been done. The evangelist has been merely the instrument of setting the seal of Divine approval to the pastor's labors.

And yet the regular ministry may perhaps take a leaf out of the evangelist's book with profit. Some of the points emphasized in the special evangelistic methods are of application to ordinary work. The evangelist, for example, follows a somewhat narrow line of teaching. The great vital truths concerning sin, guilt, redemption, immediate acceptance of Christ, present assurance, and full consecration are his principal themes. He gains power thereby. The great truths are seen more clearly because thus picked out and kept persistently in the foreground. They become realities to the hearers compelling acceptance or rejection. For the evangelist to discuss outlying points of lesser importance is to subtract from his effectiveness. The settled pastor should note this. His teaching must of course be wider in its sweep. But scattering shot is not to take the place of bullets. The half-hour sermon on Sabbath is the preacher's only opportunity with most of his hearers. It is sadly wasted if generally occupied with minor matters. Let these come in; but after the fundamentals. Preachers are afraid of becoming monotonous. A wholesome dread! but there is no monotony so dreary as the monotony of insignificant details. Clear, sharp definition of the cardinal truths of the Gospel, with bright, fresh illustration and withal urgent application of them to heart and conscience—and this the staple of pulpit ministrations—is world-wide from monotony.

Few evangelists fear reiteration, which fear is the bug-bear of the ordinary pulpit. A chain of argument is wrought out or of illustration, perfect in each link and as a whole. But it is only a chain. It is run

out without a hitch ; but it takes no hold on the hearer. Why not add a few *hooks* of reiteration? Reiteration is characteristic of the best, at times wearisomely so. The good pleader presents the salient points of his case over and over again in every variety of form. With juries this is indispensable. Even the judge upon the bench is not uninfluenced by it. The advocate's object is to persuade, and he finds reiteration one of the most powerful of levers. It is not less difficult to persuade men and women to become Christians and to live holy lives. Reiteration is an agent which no one who hopes for success can afford to despise.

Prof. Drummond speaks of the dynamo in the cellar as being quite as important in its way as the electric light upstairs which its revolutions produce. Evangelists understand this. They quite properly require earnest effort to unite Christians in loving sympathy and fervent prayer. The pastor works wisely who keeps the dynamo in active motion all the time. The light the pulpit can give without it will be feeble and intermittent.

The utilizing of sacred song and of personal effort, the breaking in upon the frigid monotony of stereotyped order of public worship, the enquiry meeting—these are further good things which may be appropriated from the evangelist. The healthiest condition of affairs is that where neither the evangelist nor special evangelistic effort are required. Pastors may help their congregations to arrive at this condition by adopting and adapting to their stated ministry the best points of the evangelistic methods.

INTER-COLLEGIATE DEBATES.

AMONG the many factors which go to make up the student's education the debates of the Literary Society hold a very important place. In regard to Knox it cannot be said that these have been neglected. The debates, as a rule, whether public or private, have been carefully studied and entered into with a heartiness which could not fail to render them of the greatest practical benefit to all concerned. It is with pleasure, however, we note that a new element of interest has been introduced in the shape of a series of debates among the leading students' societies of Toronto. The scheme is one in which all theological students should be specially interested. The feeling seems to be general that the denominational colleges should be brought into more intimate relations with one another. In the university, men of all religious persuasions mingle freely together, pursue the same studies,

work together in committees, or meet one another on many a keenly contested field in the Literary Society. Such intimacy of contact with men of all sorts of mental and spiritual proclivities widens the sympathies, and affords a mental stimulus which, to some extent at least, is lacking in the comparative seclusion of a theological hall. In the line of Christian work a step in the right direction has been taken in the formation of an Inter-seminary Missionary Alliance. It is hoped that similar good results will follow the discussion of literary subjects on the same platform by students of the different colleges. At any rate the formation of such a scheme will lend new interest to our public meetings, and if we may take the recent debate between Knox and Wycliffe as a fair type of those that are to follow, the series promises to be an exceedingly interesting and profitable one.

A BISHOP AND THE FAIR SEX.

THE hour's address of Bishop Cleary to the faithful at Napanee, has been heard of more widely than most sermons. It was a somewhat extraordinary performance by a prelate, and in a sacred edifice. The good Bishop was evidently a little outside of himself with ill temper. The Kingston public school board had very sensibly declined to educate gratis the children of separate school supporters, and had said, "either pay or go." The Bishop takes his revenge in rather a cowardly manner by attacking the women and girls of Ontario, who have been educated in the public schools. Even with the qualifications of the newspaper report of his address which the Bishop and Father McDonagh have hastened to give, it remains undisputed that our women are charged with bold and immodest behavior, especially in public, and this as the result of the worse than pagan abomination of the co-education of the sexes under our public school system. We do not mention these outrageous charges for the purpose of replying to them. No reply is necessary. Mr. Peter Ryan, of Toronto, a well known leader among the Roman Catholics of this city, has taken his lordship in hand in the following vigorous style:—"If there has been a lack of modesty exhibited in one quarter rather than in another, it is rather in your lordship's admitted remarks than in the conduct of our girls. . . . I suppose your lordship is under the impression that your episcopal character gives you permission to say what you like without any dissent being expressed by your spiritual children, and that when you open your mouth no dog must bark, but the vast majority of the intelligent Catholic manhood of

this Province are not a whit behind their non-Catholic fellow-citizens in denying the truth of your statements about the public schools and the character of the youth taught therein. . . . Protestants can well afford to smile at your fulminations as items of amusement, but Catholics cannot help feeling and desiring that so far as Your Lordship has gone on the points at issue, it would be very much better that the face of the picture was turned to the wall."

We may safely leave the Bishop with his plain-spoken co-religionist; and the fulminations might be allowed to pass as "items of amusement," were it not that the animus against our public school system does not exist in the mind of Bishop Cleary alone. The clergy of his diocese follow up his Napanee tirade with an address of confidence and sympathy couched in the most flattering language, on the eve of his departure to Rome with the Pope's jubilee collections. The other bishops of Ontario have more decency and self-control, but their common policy is to establish separate schools wherever possible, and to protect the children of their flocks by all means from the baneful effects of whatever religious instruction is given in the public schools. This does not surprise us. Rome could pursue no other policy and be consistent. In several of the United States, notably at present in New York, the public school system is being assailed. The plan in New York is to obtain a division of the public school funds. Of course Protestants are to have their share too, which they can use as they please. The proposal looks somewhat innocent. It really means that the State shall teach Romanism. As the *Christian At Work* has recently said:—"They are determined, if they can, to make the State supply Roman Catholic instruction to the thousands of nondescript waifs and poor children of Catholic churches, and so save to the Church the expense of the religious instruction of their children. There is not a Roman Catholic prelate in the country who will have anything else than distinctively Roman Catholic doctrine declared to the children of Roman Catholics, and this instruction must be inculcated by a priest." Such separate and denominational teaching is the mother of rancour and strife and division in communities, and in the State, as we know right well in the Dominion. We are not in love with it, although Confederation has saddled it upon us apparently for all time to come; and we are little inclined to bear with patience abuse heaped upon our public schools and the girls who attend them, and the women who have been educated in them, from a representative of those who, in addition to the liberty of the public schools, have large special privileges in their separate school system.

Bishop Cleary has entered on a dangerous course. His ecclesiasti-

cal superior in the Province will be found lacking in his usual astuteness if he does not bring him to book for his rashness. In the meantime, it is for all good citizens to guard jealously the honor and the privileges of our public schools, and to strive that they shall become still more worthy of regard.

Here and Away.

WANTED—New Subscribers.

ANXIOUS enquiries are beginning to be made about Christmas exams.

JONATHAN GOFORTH, '87, is attending a missionary conference now being held in St. John, N.B.

SEVERAL book-reviews and other interesting articles intended for this MONTHLY are held over for January, which will be an unusually strong number.

W. P. MCKENZIE, '88, will remain at the sanitorium, Dansville, N. Y., until spring. His place on the editorial staff of THE MONTHLY will be filled by H. R. Fraser, '88.

THINGS are rather quiet around the Treasurer's office just now. The "sound of a going in the tops of the mulberry trees" is too gentle. The wind raised at the Alumni Association did not strike there yet. If the Alumni raise their three hundred subscribers this year, it is about time they made a beginning. Come on, gentlemen, with your subscribers. G. E. Needham, W. A. J. Martin, or the managing editor will be glad to hear from you at once.

REV. R. H. ABRAHAM, '76, Burlington, is preparing a diary which is likely to be well received by ministers. "The Pastor's Register or Diary"—unless we mistake, that is the name—will be published in a few days by James Bain & Son, and while retaining the good points of similar books, such as departments for all sorts of lists and records, it will be of such convenient size, weighing less than four oz., that it can be carried in the pocket. Mr Abraham is doing good service in preparing a neat "Pastor's Register."

THE 7th public meeting of the Missionary Society will be held in Convocation Hall on Friday evening next, December 9th, Hamilton Cassels, Esq., chairman. The programme consists of a paper on "The Indians in North America," by the President, A. J. McLeod; another on "A Manitoba Mission Field," by A. R. Barron: a quartette by Messrs. Nichol, Horne, Conning and McLaren: and an address on "The Highest Type of Heroism a Development of Christian Missions," by Rev. J. A. Murray, of St. Andrew's church, London.

THE Inter-collegiate debate, between Knox and Wycliffe, in Convocation Hall, Knox College, on November 18th, was in every way a gratifying success. The audience packed the hall in every corner, and

overflowed into the corridors. When Prof. George Paxton Young took the chair he was greeted with round after round of applause. The programme consisted of two musical selections by the Glee Club; a quartette by Messrs. Horne, Conning, McLeod and McLaren; an essay on "John Bright and the Politicians," by D. Hossack; a reading, selections from "Enoch Arden," by J. J. Elliott; and the debate, "That to decrease the numbers of independent nations would be an evil," with H. R. Fraser and W. J. Clark (Knox) on the affirmative, and E. C. Acheson and W. A. Frost (Wycliffe) on the negative. The speeches were all good, the speakers doing credit to themselves and the colleges they represented. The chairman reviewed the arguments, and pronounced the debate a most excellent one. Judgment reserved. The presence of Wycliffe students and their friends added very much to the enjoyment of the evening. We hope such gatherings may take place more frequently.

A DOZEN friends form a circle in a parlor. One whispers a simple remark to his neighbor, who repeats it in whisper to the one next in order, and so on until the story has gone the round of the circle, and comes back to its author. But it is not the same story. It has changed and grown. Not a word remains the same. It is an entirely different story. So it is with all gossip. So it is most emphatically with college gossip. College life is one thing to the initiated, but another thing to the "*profanum vulgus*." None but college men understand college "events" and college stories. How often one feels disgusted at the distorted reports of students' pranks heard outside the college. Some would-be entertainer, ignorant of etiquette, talks "shop" at every party. A "clever" youth reports his smartest trick. A spicy story relieves the humdrum of conversation. So it is that some mission fields supplied by students are kept thoroughly posted by "our own correspondent." The 16th concession of Wayback expects a budget of news every Saturday night enough to supply the gossips of the township for the following week. College life has nothing objectionable, except when viewed through "green" spectacles. There is a skeleton in every cupboard, but that is no reason why it should be stalked through the streets by some applause-seeking showman. At all events good society writes a man ill-bred who indulges in such "shop-talk."