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DOCTRINAL PREACHING.

THE progress of the ages is seldom along the true line of advance, but is rather zig-zag, now too far over on this side and anon too far over on that. Yet withal advancement is made, and each age leaves us ahead of the last. Men are prone to run to extremes, and few are found willing to build on the middle ground, or walk along the medial line between opposing points. We see this tendency in the criticisms passed on what many are pleased to call *dry doctrinal preaching*, and in too many instances the yielding to the foolish clamor against it.

If in former times the pulpit was too dogmatic and given over to abstract doctrinal preaching, the pendulum has swung over to the other side, and now we have much preaching without doctrine, without teaching, without certainty, and consequently without power or spiritual results. In many respects some pulpits are

losing backbone and becoming soft, pulpy, molluscous, sentimental, sensational, and therefore useless as far as bearing any message from the Lord is concerned. To give only what the fitful crowds clamor for drags the ministry low enough, for our modern Athenians occupy a lower platform than the Ancients, for they have all their love of novelty and sensation without their wisdom and reverence for truth. The ministry of Christ must teach a more excellent way, and see to it that the nourishment they give is such as sensible men and women need, and such as they find in the great truths and doctrines of the Gospel.

Some ministers and sermons are prized for what they can do by way of moving, exciting, entertaining, and causing a sensation. Such sermons are called popular, practical, suited to the times, etc., etc. But there is danger of both preacher and hearer resting in mere emotion, of drifting into sensation, and demanding from the sermon the same results as those produced by the reading of a novel. But our emotions and sentiments must rest on a solid basis or else they will be fitful and of short duration, and leave the heart like a cold cinder.

The necessity for doctrinal preaching is not realized as it should be by many of our people, and as it must be before there can be any great permanent religious awakening. The *Word* is the sword of the Spirit; and doctrine is just what that Word says to us on the vital matters of *sin* and *grace*. There is nothing that shows the peculiarity of our times more clearly than the meaning attached to the word *practical* as opposed to doctrinal preaching. But a moment's reflection shows there can be no exact, discriminating, accurate thinking on any subject without doctrine. It is doctrine which gathers human thinking on any subject into the *science* of that subject, and in Scriptural teaching doctrine, or systematic thinking is the framework of religious thought and life. Christianity, like every other system of truth, is based on facts. It is a religion animated by living principles, whose essence are the verities of God. In every other department of knowledge, e.g. astronomy, geology, chemistry, etc., it is readily conceded that doctrinal teaching is required; and men are beginning to appreciate more and more systematized truth. This is the growing characteristic of all our seats of learning. Even our public schools

give instruction in strict, scientific terminology; while every new law and fresh link added to the chain is hailed with satisfaction and fraught with many important practical results. But as the world is becoming more philosophical, and scientific methods more prized, an opposite current seems to have set in in theology, and men are in danger of becoming more childish and superficial, and people are calling for sentiment, sensation, excitement, stories, anecdotes; and scores of sermons are preached which would not be affected in the least if God's revelation had never been given. The same criticism might be passed on them that a former professor of Knox College once passed on a student's trial discourse. "Sir, any educated heathen might preach a sermon like that." A narrative that will harrow the feelings, curdle the blood, bring tears to the eye, or cultivate curiosity, is prized; and the rich doctrines of grace are overlooked. God's eternal councils, Christ's atoning death, man's fall and the doom of sin, justification through faith, judgment to come, etc., etc., are considered speculative and barren. But no man can build a castle in the air, no stream can flow without a fountain, a flower cannot grow without a root, so neither can a man be a strong, intelligent, active, loving Christian unless he is fed on the true bread from Heaven, and the doctrines of grace become planted in his heart, producing convictions as enduring as his own spiritual life. And say what men may, whether in the region of philosophy or theology, it is doctrine that is moving the world and moulding it after the perfect pattern. Paul, Augustine, Calvin are names that mark epochs. But no man can make disciples in any department of human thought unless he take up a decided, definite position. It is charity to suppose that those who decry against what they are pleased to term "*dry doctrinal preaching*" don't know what they say. What else should a minister preach if not doctrine, or the positive truths of God's revealed will? This alone is the sincere milk of the Word. In law, medicine, political economy, or natural science, we desiderate accurate systematic thinking. On all these subjects men must be definite, clear, in short, doctrinal. But in theology—the queen of the sciences—is a premium to be put on vagueness, indecision, or frothy declamation and story-telling? With the great outstanding facts of revelation, as palpably revealed as Mount Blanc against the azure heavens

what apology can be given for not declaring the whole counsel of God? Or what merit is there in misty speculation or uncertain deliverances? How will that man convert the world who is himself at the mercy of every wind of doctrine? "Unstable as water thou shalt not excel."

When our Lord taught the people and preached in the streets, He had something definite to say; His words had a meaning. Is it therefore presumptuous for one whose office it is to "open up the Scriptures" to ascertain what He did say, or what His words do mean, and tell it to the people? Our first aim is to find out the mind of the Spirit, and proclaiming that is just doctrinal teaching. Two positions mutually contradictory cannot both be true. Therefore what is doctrine in the Scripture sense, is just what is truth. We must seek the law at God's mouth and deliver that to men and not our own foolish fancies, whims, or conceits, though these be as full of curiosities as a peddler's pack.

Doctrine is just teaching; it is systematic thinking. The whole teaching of the Bible on any point is simply the doctrine of the Bible on that point. What the Bible says about *sin, grace, repentance, faith*, is just the Bible doctrine on sin, grace, repentance, faith, etc. And as ambassadors we have nothing else to deliver than the message committed to us.

Indeed, doctrine cannot be escaped from. Every man must preach doctrine if he utter any sentiment; and no precept can be enforced without making doctrine the basis of our pleading. Even *heresy* has its dogmas as well as orthodoxy. Even Bob Ingersoll has his doctrines, though they may be the negatives of divine truth. Whether the Lord Jesus Christ be regarded as a *mere man* or the *highest created being* or *God's incarnate Son*, it is a *doctrine* concerning the *person* of Christ. Whether His death be a *martyr's death*, or intended to *produce a grand moral impression*, or a *real atonement for sin*; it is a doctrine concerning His *work*. Whether faith be only *intellectual assent* to truth presented, or a *personal trust in the Saviour*, it is a doctrine concerning faith. Whether you teach that man has a future or that this life ends all, it is a doctrine on man's nature or destiny. Even Robertson, the historian, of whom Hugh Miller said that he preached through the New Testament and failed to discover the atonement, preached his own doctrines. The

present writer remembers discussing with Dr. McCosh the merits of a certain Scottish professor of theology; the Dr. made this remark:—"His students may listen to his lectures for the session, and at the close not be able to tell whether he is an Arminian or a Calvinist." And yet even he must teach his students some kind of doctrine if he commits himself to any sentiment whatever.

"Preach *Christ* and let doctrine alone" is the common formula. But what does preaching Christ mean? The Apostles preached Christ and nothing else, and yet they covered the whole ground of doctrine and duty, and showed how the one sprang out of the other. And as they applied great dominant principles to rule the heart they brought God's message to bear on the common routine and minute details of daily life. "Preach duty and leave doctrine alone" say others. "Ask men to believe nothing but urge them to a right life," *i.e.* make the train go without the engine! Is such a thing possible, or has it ever been done? No, never, for as a man thinketh in his heart so is he. You cannot have exact religious thinking without theology. And such is the constitution of the human mind that it will not rest satisfied with a mass of disjointed facts, it must arrange them and construct a system out of the Bible. Doctrine is as much the basis of all true preaching as grammar is the basis of accurate speech, and the only question for the pulpit to ponder is: "Let my doctrine be the truth of God.

Some doctrines are more vital than others, and must be kept specially prominent: *e.g.* man's fall and guilt, the doom of sin, the wrath of God, judgment to come, eternal condemnation, etc., etc.; and, as painted on this dark background, God's love, Christ's atonement, the Holy Spirit's regenerating cleansing power, the need of repentance, faith and new obedience. The kingdom of God set up on the earth and the divine energy that pervades it. The urgency of immediate acceptance of offered mercy and the full surrender of the sinner to the holy keeping of the Saviour. On these the pulpit must give no uncertain sound. "These and their correlative doctrines have been the food of the Church in all ages; the manna which has sustained her children in the many diversified scenes of human trial and infirmity; they have been the song of their pilgrimage, their joy in tribulation, their light in darkness, and their guide to life and immortality."—(Wayland.)

Sermons should have doctrines and practical duties in their mutual relations and due proportions—doctrines as the basis of duty, Gospel truth as the ground-work of feeling and motion; the means to an end. And when discussing a doctrine let it be done practically, or enforcing a duty, do it doctrinally. For noble examples of their connection see the epistles to the Romans, Ephesians, Colossians, Hebrews, etc., where in the early chapters there is laid down a solid basis of doctrine, the strong meat of the Word, and then the inspired writer passes from this to the enforcement of duties founded on and springing directly out of these grand truths. "Seeing then that these things are so what manner of men ought we to be, etc. I beseech you, brethren, by the mercies of God, that ye present your bodies, etc.—Rom. xii. 1. "Be followers of God, as dear children."—Eph. v. 1. "If then ye be risen with Christ," etc.—Col. iii. 1., etc., etc.

On these grand themes of the Word there must be line upon line and precept upon precept, for the natural heart learns these lessons slowly. It would astonish us if we only knew how few of our people could give an intelligent answer to the questions:—What is faith? What is the ground of a sinner's pardon? How may I obtain a saving interest in Christ? And surely one function of the Christian pulpit is to teach the people knowledge. Teaching them to know and love God must be our constant aim, making our hearers better acquainted with the Word of God, teaching them not only to be the *hearers* but the *doers* of that Word. But in the efforts to be popular, instructing the people is often forgotten. The *orator* and *teacher* are too seldom united. After listening to one of our most celebrated living preachers a friend remarked to me:—"I have been thinking how impossible it is to be at once an orator and a teacher." And it must be admitted that the two functions are widely different and in some sense opposed. But this is no reason why the same speaker may not exercise both in succession. Sometimes laying himself out to broaden and deepen knowledge, to instruct the people in those great intellectual questions that spring out of the Christian faith, and at other times to move, to impel to immediate action, to arouse and incite to deep emotion. A minister must strive to have both gifts, but if he can have only one let it be teaching. He does the noblest work who makes his people intelli-

gent Bible students, and who has reached their hearts through the understanding. As in England all roads come from and lead back to London, so all doctrines spring from Christ and lead back to Him again. The marrow of the Gospel centres in the person and work of Jesus Christ. Its glory and grace spring from the fact that our Saviour is the only begotten Son of God and that as our substitute He bore our sins on His own body on the tree, and nothing can be more practical than to point out how the atonement bears on man's deliverance, and to show that all who believe in Him will be forgiven, renewed and saved everlastingly, and all in harmony with God's righteous justice. The grand aim of the pulpit is not merely to get men to believe certain truths, but to be saved by the belief of them. And what a lofty aim—the salvation of men from sin and the building up of Christian character! But, as it is Christ who alone saves us, the pulpit must constantly point to Him as the Lamb of God who taketh away the sin of the world. We must hold up the Saviour and secure personal loyalty to Him, and make His authority, His love and atoning death plain, that the sacred claims of His resurrection, life and glory may reach men and cause the abundance of grace to go where the abundance of sin has gone before it. Christ is the central life and power of revelation, and all doctrines have their root in the *Cross*. This offering up of the Son of God was not a thing that was done in a corner. Its range was as wide as the universe of Jehovah. The conflict on the cross decided a question of universal importance—the moral government of God, a question that related to more than mere human affairs, and that stretches far beyond the ephemeral transactions of time.

What a revelation Christ's death gives us of God's love. "Oh the depth of the riches both of the wisdom and knowledge of God!" and what an outflow of Christ's infinite compassion to man! He receives in His own person the wrath of God due to us for sin! He had no love for suffering, but His love for suffering man was infinite, and he appears as his representative and in his place. His love sustained Him all through that fiery trial while redeeming His people and magnifying the law. In all our preaching we must lift up the Son of Man and call the wounded and dying to look to Him and be saved. These are the great truths needing enforcement, and

none are better fitted to correct the errors of modern times. They are fitted for every age and condition of the world, for every class and degree. And when He is once formed within us the hope of glory, He is from that day the inspiration and treasure of the heart. We must point our people to the sacrifice offered up once for all as the clearest, fullest proof of a Saviour's love. It is the exposition of His heart's desire, and the constant witness to men of that love that passeth knowledge. If before the cross we get the most profound conceptions of sin as that abominable thing which God hates; if we there have opened up to us the depths of human guilt and condemnation, so there also before that same cross we get the grandest exposition of the divine character, and the fullest display of the mingled majesty and mercy of God. No letting down of His righteous claims, and no letting go of His lost sheep. The divine honor is sustained, and the law magnified by the very means through which an exiled family is recalled—herein indeed is love. Again and again the preacher must urge his people to make this wonderful exchange of the Gospel, so unlike the world's way of barter that it won't believe it to be true. Accept Christ as their substitute and lay all their sins on Him, and receive His righteousness, His grace, His spirit. He made *poor* that they may be made *rich*. He wearing the cross that they might wear the crown. He dying that they might live for evermore. He made a *curse* that they might be made the righteousness of God in Him.

Mere human sympathy without the truth leaves you helpless in the great emergency. You can only lay a feeble hand upon the wound. Your own sympathy and philosophy cannot minister to human wants and woes. Go to a despairing heart, enter a stricken home, talk to the bereaved mother whose darling child has just been laid in yon newly-made grave; speak to those crushed by many a burden; stand by the bed of death and talk with the dying; and how unfit for that holy work when no God is standing behind you. When you yourself are the source of all you say. When you have no message to bring from Christ. But the Gospel shows how thoroughly Christ and the soul belong to each other, and that you are never to suppose that He is too far off for the need, or the need too insignificant for His loving care. Many fail in their mission because they attempt to minister to man and soothe him in his

sorrows with other considerations than these. But let no one be afraid to bring the sublimest mysteries of our faith—Christ's life and death, His resurrection and glory—as a foundation on which the soul may securely rest. Never hesitate to present the richest promises of the Gospel—the gifts and graces of the Holy Spirit—to the help and comfort of man even in his common troubles. Never fail to combine the sublimest motive to the smallest duty, and the whole comfortableness of Christ to the most insignificant trouble. As God stamps His infinite wisdom and power on each flower He paints, so does Christ when He comes to heal all manner of sickness and all manner of disease among the people. When He lays His warm loving hand upon the leper, and sheds abroad his love in the heart, it is the work of one that is mighty to save, and Jesus himself draws near to walk with us.

No matter then over what latitudes we may sail our first parallel must be through Calvary, and all true teaching must centre upon Christ. And sooner may we expect to drain the ocean or the bosom of the summer clouds of their treasures than the Gospel of Jesus Christ of His unsearchable riches. It is a message for all times, for all men, in all conditions, at once the source of authority, variety and richness to the preacher. Tell the story plainly that the people may take it in, speak of Jesus and His love in simple, clear and earnest terms, and the Spirit will bless our labors, and make us workmen not needing to be ashamed.

Sarnia.

J. THOMPSON.

A GLIMPSE OF WASHINGTON.

WASHINGTON is not at its best in the winter season; it must be seen in the spring or early summer to be properly appreciated. But even a raw, sunless December day, with slushy streets and falling rain, is not enough to give one a dislike to it. It is a charming contrast to Baltimore or Philadelphia. Instead of the death-like regularity of endless brick rows, with white marble "stoops" and "trimmings," you have grand wide streets, paved in the roadway with asphalt, and at the sides with stone flags; houses standing well back from the street, each in its own plot of ground, and having the stamp of individuality, a character of its own. Modern ideas of street architecture, have been applied here with the best

results. We have "rows" in Washington, to be sure, but the generous width of the streets, and the lines of trees along them, prevent you from feeling that you are walking in the alleys of a brick quarry, which is almost inevitable in a narrow street of featureless barracks six stories high, paved from side to side with brick and stone.

America's metropolis is, perhaps, a unique example of a great city created by the fiat of a single will. The first President said: "Let the capital city of the country be here"; and here it sprang up. Of necessity people flocked to where the seat of government had been fixed. A friend of Washington's surveyed a plan of the city; this has been strictly followed, and though only about a fourth of it has been built up, that one part shows what a magnificent city the Washington of the future is to be, and how wise the head that built it first on paper. The plan is a very easy one to comprehend. The Capitol is the centre. From it as the hub spread out the great avenues bearing the names of the original States of the Union like the spokes of a wheel. Upon this wheel is superimposed the ordinary system of streets, parallel and at right angles to one another, so that the avenues cut them obliquely. Streets running east and west are known by letters of the alphabet; those running north and south by numbers; so considerable stupidity is necessary to succeed in losing one's way.

The only quarter yet built is the north-west, or that part lying north of Pennsylvania avenue. The latter is the business street, and utterly insignificant as such. For Washington is a city of fashion and legislation, and it is not necessary that it should be also a commercial centre. At one end of this grand avenue is the Capitol, and at the other the White House. Near the latter are grouped the Treasury, the Corcoran Art Gallery, and between these two points and south of Pennsylvania avenue are the Washington Monument, the Smithsonian Institution, the Bureau of Printing and Engraving, and the National Museum.

The White House deserves its name, being built of marble almost glaring in its natural color. The Capitol, on the other hand, though built of marble as well, looks as if it had been painted over a sort of drab. Every other building looks dingy beside the Executive Mansion. Otherwise it is a solidly-built house, plain

and unpretending, not to be compared with some of the castles of our merchant princes in Montreal or Toronto in point of picturesqueness. It stands in its own grounds not far from the street, and there is a lack of privacy about it.

The Capitol is not done justice to by the pictures and prints of it. They cannot represent the grandeur of its size and proportions, and the richness of the material and detail. Its plan is a towering rotunda in the centre with a large House of Parliament, as we would call it, at each side with offices, private rooms, and so on, all enclosed, of course, in one building. It rather hurts one's sense of the fitness of things to find the steps of the legislative halls thronged with beggars, guides and shabby negroes, who pester you with the offer of their services, and to find one or two stalls or small shops for the sale of fruit, cigars, etc., in the corridors. I had seen, earlier in the day, the funeral procession of a soldier and statesman, honored by the army and the people by a huge concourse and the impressive pomp of muffled drums, regiments with arms reversed and flags draped with black, and now in the Rotunda the workmen were taking down the black hangings from the walls and the slab in the centre where the body had lain in state. The walls are covered with about a dozen large canvases, illustrative of the history of the country, and interesting on that account—if not from the artistic point of view; and higher up is an unfinished frieze, which looks as if it were sculptured, but really is painted. The place looked dingy and dirty, and the sight of the squalid crowd did not tend to heighten one's pleasure in it. The Legislative Rooms are large, plainly but richly furnished, and do not impress one with the grandeur of the Chambers at Ottawa. A large gallery runs all around each; in both, the look and plan of seating are similar. The dead senator's desk and chair were covered with black cloth.

The Treasury is an immense oblong building with a long row of Greek pillars in front. Inside it is simply a lot of offices, very well arranged about long corridors floored in black and white marble. Each office has a green shutter door like those of saloons, and every now and then a bright interior is revealed for a moment, with neat lady clerks at the desks. The centre of the building is a bank, and in the second story doors open into a gallery

where you can go and look down upon the clerks and their customers. The Rogues' Gallery is a small room at the back, with photographs of unpleasant-looking people on the walls. The clerk was showing some tourists a book of counterfeit bills, which was not very interesting as there was very little difference between them and ordinary bills, and you had to take the man's word for everything.

The Smithsonian is a low building built of dark red stone, long and castle-like in its appearance. It has a wonderful wall mosaic in the extreme west room, which is a marvel from every point of view, artistic and otherwise.

The National Museum, which stands beside it in a handsome park, is a cheap-looking building in red brick, with no pretensions to architectural beauty. Inside it is bright, spacious, well arranged and full of interesting things to look at. On entering I went straight up to the case containing Washington's blue coat and buff leather breeches. It affects one strangely to see the very wrappings that once held within them a Great Man. No more delightful place to explore and spend whole days in, can be imagined, on this continent. At the door visitors are disarmed of umbrellas and canes and other dangerous articles—a very wise precaution.

The Monument is a huge stone column in the form of an obelisk. At its base are various small, wretched-looking sheds, the whole reminding one of a lighthouse. On the side can be seen where the new stonework was built upon the old.

The Corcoran is a well-arranged, well-lighted building, with rooms for casts down stairs, and a large hall above with some treasures such as "Charlotte Corday," and two smaller rooms, with a good deal that is worthless in them. The "Greck Slave" has an alcove to herself, and Rinchart's "Sleeping Children" is in the centre of a rather crowded little room of portraits and prints. Some of the most interesting pictures were not on the walls, but on high stools before easels, copying pictures and casts; one in particular in a big white apron, with bright color, masses of yellow hair, a cherry ribbon at her neck, never once looked up from her work, though there were visitors passing every minute.

BOHÉMIEN.

THE SERVICE OF SONG IN THE SANCTUARY.

SACRED music, *i.e.* music employed for sacred or religious purposes, is the highest form of music, as sacred poetry is the highest form of poetry. In the one, the musical art obtains its loftiest expression; in the other, the poetic art most nearly reaches its ideal. And when these are combined, as in sacred song, we have something which appeals to us with unusual power, and which easily wins a high place in our regard. Martin Luther uttered a truth to which all hearts assent when he said, "Music is one of God's fairest gifts to man. . . . It is no invention of ours. It is a gift from God. I place music next to theology. I can see why David and all the saints put their divinest thoughts into song."

There are evidences that song was used in Divine worship from the earliest times. From incidental Scripture references, it seems to have formed a part of the stated worship of God even in pre-patriarchal days, and, coming down the stream of sacred history, this part of worship gradually emerges into greater prominence till, in the time of David and Solomon, it was one of the most notable features in the services of the sanctuary. And this sweet stream of sacred song flowed down through the Church to New Testament times when, instead of being checked, it was given a fresh impulse. The Messiah was ushered into the world with song, as angels sang his natal hymn to the astonished shepherds on Bethlehem's plains by night—a song that was yet to waken a sleeping world. It is also a significant fact that Christ, after having instituted the Supper, brought that solemn season to a close by singing a psalm or hymn, the last public act of worship in which He engaged with His disciples before He suffered thus being a song of praise. In the services of the Apostolic Church praise continued to have a well-defined and prominent place, as is clearly shown in the epistles of Paul; and, to leave the continuity unbroken, John, in the Revelation, beheld the Church above worshipping God in a service of song.

And this conspicuous place given by God to sacred song was, doubtless, in order that it might serve a definite and important end. It is a low and erroneous notion of sacred song, and one which would nullify it altogether, as a part of worship, to regard it

as intended merely to fill up the time or to give a pleasing variety to the services. As a part of the service of the sanctuary, sacred song has, at least, a two-fold purpose: first, it is a natural and beautiful expression of religious feelings or affections; and, second, it is fitted to awaken or call forth religious affections. It has thus a dual relation: on the one side to God, as the worshippers celebrate His character and works, express their gratitude, confess their sins, or supplicate His blessing; and, on the other side, to man—to those assembled in the sanctuary, as it is fitted to kindle devotional feelings in their hearts, produce deep spiritual impressions upon them, or strengthen and encourage them in the Christian life. Proofs and illustrations of the first-mentioned function need not be given. As to the second, a few words may be allowed (and out of a regard to space limits hints only can be given), as this is an aspect of the subject which has not always been recognized. And yet must not a true conception of the purpose of sacred song include its direct relation to the worshippers themselves? The teachings of many of the Psalms incontrovertibly establish this; and Paul's utterances upon the subject confirm the same view—a view which is likewise amply borne out by experience. ●

In its relation to the worshippers, no small importance is to be attached to the fact that it is peculiarly calculated to produce deep spiritual impressions. Truth is sometimes borne home to the heart most powerfully upon the wings of song, which thus becomes one of the great spiritual agencies in moulding life and character. He was a wise and observant man who said, that if he were allowed to make the ballads of a nation he cared not who made the laws.

And how much is sacred song fitted to give strength and encouragement in the toil and battle of the Christian life? Christ sang a hymn with His disciples before He went into Gethsemane—was it to encourage His soul for the agony and conflict there? Paul and Silas, as they lay in prison, comforted their hearts with songs and strengthened themselves for what of trial awaited them. Martin Luther, in those seasons of despondency which came over him in his great work, used to revive his soul in the same way, and cry, "Up, sing a song unto the Lord," and again and again would he sing the xlvith Psalm, which is so full of confidence in God. Many a soul worshipping in God's house has been strengthened and

comforted, finding sometimes more enjoyment and more profit in the service of praise than in any other part of the sanctuary worship.

Sacred song thus serves a two-fold purpose: It is a means by which God is directly worshipped; and it is also a means by which spiritual benefits are communicated to the worshippers, and is intended to instruct, edify, and bless them. As a part of the service of the sanctuary sacred song thus stands related, on the one side, to God as an act of homage, and, on the other, to the worshippers as a means of grace.

This two-fold purpose which sacred song is intended to serve must be distinctly borne in mind when it is sought to determine the manner in which it should be rendered.

As a constituent part of public worship it should be engaged in by the whole body of the worshippers. There should be no silent voices in God's house. Where a choir or select few sing and the rest merely listen, this important part of worship is degraded to the level of a mere musical entertainment, in which the sanctuary becomes a concert room, the choir the performers, and the assembled worshippers an audience met to enjoy the entertainment.

Little argument will be needed to show that the service of song in the sanctuary should be rendered intelligently. The subject-matter of praise is Divine truth. If, therefore, this part of worship is to be properly rendered, the people must understand what they are singing. If they do not, if the words they sing have little or no meaning to themselves, they might just as well be using the words of an unknown tongue, and they certainly make this part of worship an empty and meaningless service.

The service of song should also be rendered intelligibly. The psalm or hymn should be sung in such a manner as to present the truth which it contains as clearly and forcibly as possible. The Apostle Paul sets this in clearest light (I. Cor. iv.), and shows that in worship, the preaching, praying, and singing should be such as to be easily understood, otherwise there could be no edification to the Church. That the singing may be rendered intelligibly, the words must be so clearly and distinctly enunciated that an individual could easily follow them even if he had no book and had never heard them before. The singing that might be taken for Italian or German as readily as English may do for fashionable frivolities but not for worship in God's house.

There should likewise be appropriateness of expression. Lack of this will greatly mar the effect which the truth is designed to produce. Great care should be taken in selecting the tune. One shou'd be chosen which is fitted to bring out the meaning of or to interpret the psalm or hymn which is to be sung. In making a selection the question which should be asked is, what tune will best enable us to interpret—to sing out—the meaning, beauty, and power of the truth which is contained in the psalm or hymn? The selection having been made, the tune is to be used for this purpose and for this only.

The foregoing consideration determines the relation which the tune and the truth embodied in the words sustain to each other. The tune is to be subordinate and subservient to the truth. This order is often reversed, with many the question being, what tune shall we sing? whilst they are altogether indifferent to the truth which is to be sung, and are anxious only to do what they call justice to the tune, let the truth suffer as it may. But this is to exalt the servant into the master's place, and make that dominant which should be subordinate. And the conviction of the writer is, that it is just at this point that a great weakness exists in the service of praise in the sanctuary. There is too much concern with tunes as tunes, rather than as an aid to worship. They should be in God's house as servants, and should be regarded as the mere handmaids of devotion, by whose aid the riches and power of Divine truth are to be drawn forth and expressed.

Again the service of song in the sanctuary should be rendered sympathetically. The affections are to be engaged in this part of worship, as in all other parts. There should be sympathy with God, the object of worship, with the truths which is being sung, and with the assembled worshippers. This three-fold sympathy would give a reality, expressiveness, and power to the singing which would be felt by everyone. Songs of gladness would be sung with gladness, and songs of tenderness with tears in the eyes and in the voice, and as a result the blessing of God might be confidently looked for in quickening the dead, winning souls for Christ, and comforting believers.

A word or two must suffice as to the means by which the efficiency of the service of song may be promoted. Faithful and persistent

presentation from the pulpit of the teachings of Scripture on this subject is a help that is greatly needed. There are scores of aged Christians who soon expect to join in the new song in the upper sanctuary, but who, during a long life of faithful attendance in the courts of God's house, have never heard this matter adverted to, much less fully discussed in the pulpit. If ministers are to preach the whole Word, they must give due attention to those numerous portions of Scripture which deal with praise. And this duty is strongly enforced by the fact that praise has a vital connection with the revival and promotion of spiritual life in the Church. In the dark ages the Church was silent and songless, almost, and so was it almost spiritually dead. With the Reformation there came a mighty revival, and that spiritual spring-time, that dawn of a new day was marked by a new spirit of praise (partly the cause and partly the effect), so that, it is said, "whole villages in Germany became resonant with sacred song." And so far is this from being exceptional that the history of the Church seems to bear out the striking statement of Cotton Mather, in which he said, "It is remarkable that when the kingdom of God has been making any new appearance, a mighty zeal for the singing of psalms has attended it and assisted it." Would ministers have a revival of spiritual life in the Church? Then let them seek by their teachings to revive the spirit of praise as well as the spirit of prayer.

As to practical instruction, the home should be the primary school, and the mother the first teacher. Let the children's first songs be sacred songs; and let the aim of parents be to educate their children to sing to God and for God. One tithe of the time and expense devoted to secular music would, if employed in this direction, make a vast change for the better.

The family altar should also be a place of instruction. With the reading of the Word and prayer there should always be the singing of the songs of Zion.

The public schools likewise furnish opportunities for instruction in sacred music which should not be overlooked, as this is a part of the official programme of studies.

The Sabbath school and the weekly prayer meeting may also be taken advantage of; explanation of the hymns and psalms, and practice in singing them, sometimes taking the place of the review,

and the prayer meeting being occasionally turned into a praise meeting.

Congregational practice, where possible, would be an invaluable aid in training the people in sacred song. In the Jewish Church the most ample provision was made for this, so that the temple at Jerusalem might at one time have been called a college of sacred music. Special opportunities for instruction should be provided in every congregation throughout the Church, and, being provided, they should be conscientiously and eagerly availed of by every individual who would worship God according to His expressed will. Jonathan Edwards says: "As it is the command of God that all should sing, so all should make conscience of learning to sing. . . . Those, therefore, who neglect to learn to sing live in sin, as they neglect what is necessary in order to their attending to one of the ordinances of God's house." Strong language this, but true, as may be seen by applying it, *mutatis mutandis*, to prayer.

The last means to be mentioned of promoting the efficiency of the service of praise in the sanctuary is personal consecration to this service of those specially gifted. It is here that some have found their special work for the Master. Moody's work is to preach the Gospel, and God is blessing him in that. It is Sankey's to sing the Gospel, and God is blessing him in that. The late Frances Ridley Havergal, to whom God had given rare musical talents solemnly devoted them to His service. She once wrote, "Literal singing for Jesus is to me the most personal and direct commission I hold from my beloved Master, and my opportunities for it are often most curious, and have been greatly blessed." And as she became fully consecrated she gave her musical talents entirely to Christ, singing for Him and for Him only, saying in her beautiful consecration hymn :

"Take my voice, and let me sing,
Always, only, for my King ;
Take my lips and let them be
Filled with messages for Thee."

And she literally died singing for Jesus—one note sounded on earth, the next in Heaven. And are there not many in the Church similarly, if not so richly gifted, who, their lips touched with the fire of true consecration, might find in the service of praise their special work for God ?

I have thus endeavored to present, though in meagre outline, a few thoughts on this much neglected subject. It is, however, one which is beginning to receive some measure of attention. One of the Synods of our own Church has recently dealt with it, and the last Assembly of the Irish Presbyterian Church gave it serious consideration. Among ourselves much remains to be done, that this part of worship may fill its proper place and serve its true purpose. The hope is that there shall be throughout our Church a growing interest in the service of song, in the sanctuary, so that, along with the evangelical, earnest, and solid preaching of the Word of God, there shall be a more hearty, earnest, and devout singing of the songs of Zion.

Brussels.

JOHN ROSS.

WILLIAM PITT.

WHEN a nation is to pass through trying scenes, or to make important changes, men equal to the occasion are usually found ready to lead the way. When Athens was threatened with the domination of Philip, she produced a Demosthenes and an Æschines. Rome, when about to take the imperial yoke, gave birth to a Cicero and a Brutus. When Italy was to struggle for freedom, Garibaldi was there to lead the hosts. And when England was to enter upon, and pass through a period rife with terrible wars, turbulent agitations and political unrest, her army was led by the best of generals, her navy sailed under the bravest of admirals, and around her throne clustered the brightest galaxy of statesmen and orators that ever graced a nation's parliament.

Chatham, in the short period which he held the reins of power, had raised England from a state of despair to be the first nation of Europe. Her arms were victorious everywhere. Canada and India were added to her empire. Commerce was made to flourish side by side with war. The mighty energy and decision of the great commoner, that had so eminently fitted him for the direction of war, were not fitted for the times of peace. But he had set the example and many followed closely in his footsteps.

When the elder Pitt left the scene of action, it was but to let the affairs of the nation fall into the hands of a son worthy of the name of his illustrious sire.

William Pitt, the second son of William Pitt, Earl of Chatham, and of Lady Hester Grenville, was born on the 28th of May, 1759. He was, from earliest childhood, a youth of genius and ambition. At the age of seven years, when the whole world was agitated over the news that Mr. Pitt had become Earl of Chatham, William exclaimed, "I am glad that I am not the eldest son. I want to speak in the House of Commons like papa." At the age of fourteen he was in intellect a man. When Hayley met him at Lyme in 1773, he was delighted and surprised at hearing wit and wisdom from one so young. But though strong intellectually he was weak physically, and was often ill. As in the case of Wilberforce, it was feared that it would be impossible to rear one so slender and so feeble.

On account of his feeble health he was not sent to school like other boys of the same rank; but received his first training at home under a clergyman named Wilson. He studied with extraordinary success. In 1773, when he entered Pembroke Hall, in the University of Cambridge, he had a knowledge of the ancient languages and mathematics such as few men carried up to the college. He was there placed under a B.A. named Prettyman, who was for more than two years the inseparable, and almost only, companion of his pupil. Till he graduated, Pitt had scarcely one acquaintance and never went to a single evening party. At seventeen he was admitted to the degree of M.A. without an examination. For some years, however, he continued to reside at college and to pursue his studies.

The stock of learning which he laid in during this time was truly great, but was all he ever had, for, during his busy life, he had no time for books. He took great delight in Newton's "Principia," and studied it carefully. He had a passionate fondness for mathematics, which required to be checked rather than encouraged. He also devoted much time and study to the ancient classics, and at the age of twenty had a thorough knowledge of Greek and Latin. He had set his mind on being intimately acquainted with all Greek poetry, and, it is said, could read the most difficult passages of the most obscure works of ancient literature with perfect ease at first sight. He paid very little attention to modern literature, and was intimate with few English writers except Shakespeare and Milton.

He carefully studied the art of parliamentary fencing, by comparing the speeches on opposite sides and noticing how arguments might be answered. He often attended the debates in the House, and there learned much that served him in after years.

In 1780, at the age of twenty-one, Pitt left Cambridge and was called to the bar. In the autumn of the same year a general election took place. He offered himself as a candidate for the university. The learned doctors, thinking it presumption in so young a man to solicit so high a distinction, placed him at the bottom of the poll. But he received a seat for the borough of Appleby. The country was at that time in a dangerous position. Army after army was sent in vain against the North-American colonists. France, Spain and Holland had united, seeking revenge for the wounds inflicted by Chatham. The command of the Mediterranean had been lost. The British flag could scarcely float in the British Channel. The king and parliament were alike unpopular, and had lost almost all authority. Even the ranks of the opposition had been divided, and were now but imperfectly united. The larger of these two parties had at its head the Marquis of Rockingham; but was led in the Commons by Fox, the ablest debater and one of the greatest orators England had seen. Pitt naturally joined the smaller section, composed of old followers of Chatham, now led by Shelburne.

On the 26th of February 1781, Pitt made his first speech in the House, in favor of Burke's plan of reform. Fox stood up at the same time but gave way. Macaulay says: "The lofty yet animated deportment of the young member, his perfect self-possession, the readiness with which he replied to the orators who had preceded him, the silver tones of his voice, the perfect structure of his unpremeditated sentences astonished and delighted his hearers." Burke, moved even to tears, exclaimed: "It is not a chip off the old block; it is the old block itself." "Pitt will be one of the first men in parliament," said a member of the opposition to Fox. "He is so already," was the magnanimous reply. On two subsequent occasions during the session he sustained the reputation he had acquired.

On the defeat of the Lord North Ministry, Rockingham became first minister. Fox and Shelburne became Secretaries of State. To

Pitt was offered the Vice-Treasurership of Ireland—the best paid position in the gift of the crown. But he declined, saying he would take no post that would not give him a seat in the Cabinet. He had shown the spirit as well as the genius of his father. Both were proud, but there was nothing low or sordid in either. It might seem like arrogance for a young barrister living on £300 a year, to refuse £5,000 a year, merely because he did not wish to speak and vote for measures he did not help to frame; but in Pitt it was closely allied to virtue.

In about three months Rockingham died, and Shelburne was placed at the head of the Treasury. Fox, Cavendish and Burke immediately sought the ranks of the opposition. Pitt alone had the eloquence and courage necessary to confront these great orators. He was offered the place of Chancellor of the Exchequer, which he accepted in the twenty-second year of his age. Efforts were made, but in vain, to obtain the services of Fox in the new ministry. He had a dislike to Shelburne and would not join him. From this time forward Pitt and Fox were friendly rivals. It was on this occasion that that fatal coalition between Fox and North was formed, Pitt, in referring to it, said, "If this ill-omened and unnatural marriage be not yet consummated, I know of a just and lawful impediment; and in the name of the public weal I forbid the bans."

The Shelburne Ministry was defeated. The King repeatedly offered the leadership to Pitt, but he steadfastly declined. He saw that his time was coming. The reins of power were reluctantly placed in the hands of the coalition.

The new government, trusting to its strength, brought forward a scheme for the government of India. The authority was to be taken from the East India Company and vested in a board of seven commissioners, composed of the intimate friends of Fox and North. This drew upon the ministry the odium of the nation. Wilberforce described it as the genuine offspring of the coalition, marked with the features of both its parents, the corruption of the one and the violence of the other. In spite of opposition it rapidly passed the Commons, and was sent to the Lords. At its second reading an adjournment was carried by a large majority. Fox and North were commanded to give up their seals, and Pitt was appointed First Lord of the Treasury and Chancellor of the Exchequer. For

three months he struggled against a strong opposition. In sixteen divisions he was defeated; but his resolutions never wavered. Public feeling had grown strong. The cry of the nation was in his favor. The freedom of the city of London was presented to him, and the city illuminated in his honor. The House was dissolved, and in the new election one hundred and sixty-five supporters of the coalition lost their seats. Pitt was returned at the head of the poll for Cambridge University. He was now twenty-five years old. A young man, but the mightiest subject in England: more powerful than his father had ever been. From this point a full history of the life of Pitt would be the history of the nation.

Eight years of peace followed the election of 1784, during which time Pitt was the darling of the nation, the man on whom the eyes of the civilized world were turned. During these years his name was associated with peace, freedom, temperate reform and just administration. He had nobly assisted Wilberforce in endeavoring to abolish slavery, and had carried important measures in that direction.

In the meantime the French Revolution broke out. At first Pitt sympathized with the revolution. He was afterwards driven, by the Tory sentiment of the nation, to undertake war with France. From this day his misfortunes began. In the management of war he was as unlike his great father as it was possible to be. He had unlimited resources, plenty of men and a willing parliament. Chatham, under such circumstances, would, in a few months, have created one of the finest armies in the world, and by a bold stroke Europe would have been saved. Pitt, great as his abilities were, was in military affairs a mere driveller. True, by his genius, he formed many coalitions, but from the lack of energy they all failed. It is a remarkable proof of his parliamentary ability, that while the coalitions which he had formed were falling to pieces, while the enemy he was feebly contending with was subjugating nation after nation, and while all England was in commotion, he never lost his authority over the Commons. If some great victory of the enemy spread fear and dismay through the ranks of his majority, that dismay only lasted till he rose from the Treasury bench and poured forth in deep sonorous tones the language of inflexible resolution.

An incident in connection with the government of Ireland caused Pitt and his ablest followers to resign. When he again assumed power it was amidst great difficulties and with a weak ministry. He was worn out in body, but his haughty spirit remained unaltered.

Another coalition was formed and on this he staked all. But the genius of Napoleon prevailed. The Austrians surrendered at Ulm. At first Pitt refused to believe the report, "It is all fiction," he said, but when an official report was read to him, the shock was too great, he went away with death in his face. The victory of Trafalgar revived his drooping spirits for a time. But Austerlitz soon completed what Ulm had begun. On the 23rd of January, 1806, he died, as truly slain by the nation's enemy as were those who fell before the leaden messengers of France. On the 22nd of February his remains were followed by a mourning nation and placed in the north transept of the Abbey, near the spot where his great father lay, and where his great rival was soon to follow.

As an orator Pitt had few equals. His style was logical, methodical and cold. He led his hearers through all the subtleties of argumentation. "He could," says Macaulay, "pour forth a long succession of round and stately periods without premeditation, without even pausing for a word, without ever repeating a word, in a voice of silver clearness, and with a pronunciation so articulate that not a letter was slurred over." He knew how to be either luminous or obscure. When he wished to be understood no one could be plainer, but when he wished to be obscure he could say nothing in language that made his hearers think he had said a great deal. He was a complete master of sarcasm, which he used unmercifully. During one of his speeches Lord North and Lord George Germaine were disputing, and Ellis bent down between them to put in a word. Pitt stopped and, looking at the group, said, "I shall wait till Nestor has composed the dispute between Agamemnon and Achilles." His ambition was neither for titles nor wealth, but merely to sway the parliament at will. Though he had made many rich he remained poor. Though he had created more lords than any other three ministers, he remained plain William to the last.

In thinking of the life of Pitt we are reminded that there is no royal path to fame. We are not carried to these heights on

“flowery beds of ease.” Every step is full of toil. The path is beset with difficulties to be overcome and with battles to be fought. There are weary days and sleepless nights to pass through. He who would be a “light and landmark on the cliff of fame,” and would from his lofty eminence look down on the masses of struggling mankind below, must climb the rugged cliff with much labor, not being discouraged though more than once he be precipitated to the plain below.

M. C. RUMBALL.

Missionary.

THE MAN FOR THE FOREIGN FIELD.

FOREIGN Mission work is every year attracting more attention, and larger numbers of students and young ministers are offering for the foreign field. The statement that a recent canvass of the principal Theological Seminaries of the United States resulted in the discovery of over 650 students each ready to say, “Here am I, send me” to preach the Gospel to the heathen, suggests the question whether they all have the qualifications necessary for success in such service? So much depends on the field the candidate has in view, and the department of the work he wishes to undertake that it is not an easy question to answer. But there are still so many fields where pioneer work is to be done, and older fields where he should be able to take any part of the work, that the question demands most serious consideration. This will be willingly conceded when, besides, it is remembered that the foreign missionary is a *representative* Christian and minister, in a sense, and in circumstances, so widely different from the ordinary. And when the expense of reaching the field, the length of time which must elapse, and the many things that are still to be learned, after he is on the ground, before work can be fairly begun, are taken into account the importance of the question will be more fully realized.

The foreign missionary should, at least, be *all* that a minister should be; but if he is to have reasonable hope of success he should be *much more*, because of the specially difficult work of

breaking ground, and laying foundations, and of the lack of the complementary elements furnished in the larger body of believers and workers found in Christian communities.

And though no one should be found with all the qualifications, which experience has proved to be desirable, there are some of these which may be considered almost essential; and the fewer the more imperative it will be that these shall be developed in an exceptional degree.

What some of these qualifications are I shall aim to set forth, for the consideration of those whose thoughts have been turned to the work in the foreign field:

Physical.—The physical is put first because to succeed in any field a man must live and work, and because so many have gone at great sacrifice to distant fields only to return before being able to accomplish anything, or to enter into rest before their work was fairly begun. Most heathen countries lie in tropical or semi-tropical latitudes, and most Christian countries in temperate, so that making a change of climate is nearly always a serious consideration. Not that the heat is so much greater than is sometimes experienced in Canada, but it is continuous for weeks and months—spring, summer, and fall as hot as our summer, and only a short winter as cool as our April or October. With the heat, such malarial fever, dysentery, and other diseases as are not known in higher latitudes; the pest of insects and vermin found everywhere, but abounding always in all hot countries; the difficulty of getting good food, fresh, and in sufficient variety to preserve the appetite and relish essential to good digestion and vigorous health; the strain of imperative work in the enormous amount of study to be done in acquiring the language, and learning all that must be known about the religion and customs of the people; the almost inevitable loss of sleep through heat, and the consequent nervous strain, render the possession of a sound constitution, good digestion, and strong nerves almost absolutely essential to long life and hard work in a hot country. Whether the intending missionary has these or not he may discover for himself without the aid of a medical man. A medical examination is important, of course, and is insisted on by most Foreign Mission Committees, but besides the physician's certificate, if a man is able always to eat well, and sleep well, and

feel well, even when wearied or worried, he may go anywhere in good hope of continuing well and strong, and proving equal to any emergency. If he is not over-fastidious in his tastes, and is able "to rough it" if necessary, in walking, eating, and sleeping, so much the better for itinerant work in the region round about headquarters. And if, in addition, he has eyes that are equal to all the reading and dictionary work he can find time for, the physical equipment may be regarded as complete.

Mental.—Mental qualifications are mentioned next, because before the spiritual man can come in contact with the spirits of the heathen a good deal of purely mental work is necessary, and even after, because success so much depends upon the kind of mind in the missionary.

A new language, and in some cases two or three different languages, or dialects of the same language, must be acquired. For this there should be some natural facility. It is indeed possible, without this, by dint of diligence and dogged perseverance, to learn to read and even speak a foreign language, but never to be free, fluent and forcible as a missionary must be if he is to catch and chain the attention of the passer-by. Whether one has this facility may be ascertained without much difficulty. A few months' experiment in learning, at the same time to read and speak, French or German or any other foreign tongue would settle the question. Or if there is no opportunity of putting his powers to the proof he may at least know whether he has the *elements* of success—an accurate ear which discriminates nicely between sounds, and hears *just what is said* (not necessarily a musical ear, though that is valuable for another reason); an exact articulation, which is able to reproduce the sounds heard; and a good word-memory. With these the foreigner is almost certain to find himself soon at home in any foreign language, without the task is almost hopeless.

In addition to a good "word-memory," which is a special gift, he should have at least a fair general memory, as there is so much that must be learned on going into a strange land among strange people. The more that can be known of them, and *their* knowledge, and the more of them that can be known personally, the better. The faculty of recognizing everyone one has ever met is as valuable

to the missionary there as to the minister or the politician here; and the ability to acquire an intimate and accurate knowledge of all the learning of the people one is laboring among, is a sure way to command their respect and win their confidence.

Next to these, which may be regarded as almost essential to the furnishing of every missionary, may be mentioned that indefinable faculty called *tact*, the possession of which has many a time saved the lives of missionaries, and turned the tide of battle in their favor when defeat without it would have been inevitable. By tact the missionary will be able to make the best of the people he meets and the most of the circumstances he finds himself in, without it he will be in difficulties continually, and will have the additional mortification of seeing, when it is too late, how he might have escaped them if he had but thought of it at the time. The missionary should also be fruitful and ready in expedient. He will find himself constantly in circumstances which it was impossible to foresee, unlike any he has ever been in before, and under necessity of prompt and practical action. What is to be done, he must devise and decide.

The missionary should be, besides, of a fearless disposition, ready to venture much that he may win the more; self-reliant, because more than other men he must take counsel with God alone and his own soul; cool and self-possessed in emergency; patient to a fault; (an old missionary once said to the writer, that the best advice he ever got before leaving for Africa was from his old minister, who put his hand on his shoulder when parting, and said simply, "Patience, laddie, patience!"); but persistent, for nowhere is fickleness more fatal to success than here, and nowhere is the temptation to it greater; cheerful and hopeful that his constant vexations and disappointments may not wear upon him; and humble that he may not be unduly elated with success.

Spiritual.—In addition to the experimental knowledge "for the truth as it is in Jesus" which is an essential qualification of the Christian worker everywhere, the foreign missionary should be an *enthusiastic Christian*. There are multitudes of good and worthy believers, and ministers even, who have no enthusiasm, simply because it is impossible to them. They have their place and their work, but it is not among the heathen. The constant contact

with the mass of spiritual death will cool and freeze any but the most ardent souls. The men who have been honored to warm dead hearts into new life have been men whose own souls were aglow with the divine fire—men of spiritual intensity. There is no substitute for this enthusiasm, and no prospect of much success without it. Vain ambition may inspire for a time, and may even seem to succeed, but it consumes the soul and dies out in ashes, while the divine fire—fed by the oil of grace—burns on while life lasts. Besides, there is a difference between spiritual zeal and selfish ambition which even the heathen detects, despising the one as much as he respects and admires the other.

The missionary must be *eminently Christ-like*, because his life is preaching even when his lips are silent. He must be able to say, "those things which ye have seen in me do, and the God of peace shall be with you." It is often thought that the situation of the missionary is most favorable to holy living, but experience has proved the contrary, and the lamentable lapses into immorality of some who would probably have lived consistently in a Christian country show the need there is for the missionary to be "filled with the Spirit" if he is to be preserved blameless.

As to his creed he will believe, of course, what is held in the Church with which he is connected, but there are some doctrines that are fundamental in the missionary's creed on which he must have strong and settled convictions. He must believe that, without the Gospel there is no help or hope for the heathen—that they will die in their sins; that Jesus came to seek and save that which was *lost*; that unless they repent and believe on Him they *cannot* be saved; that Jesus is able to save unto the uttermost; that there is no blindness of mind or hardness of heart beyond reach of His power; that "*now* is the accepted time;" that not only is there no warrant in the Word for the hope of "a future probation," but that the whole tenor of Scripture forbids the cherishing of any such delusion; that the ministry of the Word and Sacraments are the divinely ordained means for the conversion of sinners and the edification of believers; that what the truth has done for the heathen in the past it will still do for them as long as the heart of humanity remains the same, and "the Word of the Lord" abideth. He who goes to the heathen must go in faith, strong faith,—faith in Christ's purpose

and plan and power "by the foolishness of preaching to save them that believe." He must go in love, love for Him who first loved us, and love, such as His, for poor perishing souls. He whose soul is not stirred by the thought of men dying in darkness and blindness, and going down to the blackness of darkness forever; who does not weep with Jesus at the sight of the perishing, has no mission to the heathen. He may be gathered in himself, perhaps, but he will never know the joy of the reaper "bringing his sheaves with him."

The Call.—But, is every one who has these qualifications to go to the mission field? And, if not, how is he to know whether he should go or not? The silent cry of the heathen need is ever in our ears, the open doors in every direction are a standing invitation to enter in and possess the lands for Jesus, the incessant and urgent appeals of the men in the field are well-nigh irresistible, the manifest blessing of God on the labors of those who have gone at His call, put the thought of what must be left completely out of mind. Every one who wants to work for Jesus must have asked himself many a time, "*Ought I to go to the heathen.*" You ought to go, *if you can*, where there is most need, and where you can do the most for the Master. If the Spirit has "laid the heathen on your heart," and you are in heaviness of soul day and night with the thought of them, and if, in addition, you are in any measure qualified for the work, you certainly *ought to go, if you can*. Offer yourself for the work, and hold yourself at Christ's command. Say to the Master and to the Church, "Here am I, send me," and if it be the Lord's will *you* should go, He will open up the way before you. It is His will that the Gospel should be preached in all nations, and while this is so far from fulfilment the question should be, not "am I called?" but "*am I exempt!*" which would be an easier one to answer. There is always need for able and faithful men in the *home* field, but its most destitute places are better provided for than the most highly favored sections of the *foreign* field. The Churches of Christian countries must be aroused to realize the need and peril of the heathen, and there is no way in which this will be done so soon and so effectually as by large numbers of their own sons pleading importunately to be sent to preach the Gospel to the nations. "How shall they believe in Him of whom

they have not heard? and how shall they hear without a preacher? and HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

Preparatory Training.—In many fields, still, the comfort and health of the missionary will depend on his knowledge of house-building, house-keeping and even cooking. Not that he will need to attend to these things himself, but that he will be well to know how they should be done, and, if need be, teach others to do them. In fact, there is scarcely any kind of practical knowledge that may not be turned to good account in the foreign field, especially the knowledge of the principles of medicine and surgery, in which arts the heathen are especially deficient. It would be well worth every missionary's time to take special courses of instruction in these subjects in his last years in Theology, or even to delay going out for a year or so that he may go the more fully equipped. Even the knowledge necessary to give intelligent medical advice in ordinary cases, or the surgical skill to dress a wound, or set a broken bone, or even extract an aching tooth, may open a wide door to many hearts by which he may enter in with "the glorious Gospel of the blessed God." A very elementary knowledge, if on a sound basis, may serve to begin with, to be added to by daily experience of actual practice, and even an *empirical* knowledge is better than none: to know that quinine will relieve and cure malarial fever, and when and how to give it; to know how to prepare a good tonic, and in what doses to give it; to know what to use for simple inflammation of the eyes, and how to apply it; to know how to stop hemorrhage, to check a diarrhoea, etc., is to know vastly more than many of the doctors in Asia or Africa know. And even though there is a hospital and a medical missionary in the field to which you go, your knowledge of medicine will serve a very good purpose in itinerant work in relieving persons who cannot or will not go to the hospital, and in sending those there who cannot otherwise be treated with any hope of cure.

Besides, the missionary should get all the experience one can in dealing with home-heathen. Human nature is the same everywhere, and one may learn much of it here that will be invaluable anywhere. The refuges of lies into which the soul runs when pressed with the truth, and faced with its sins, are the same the world over. The more experience you have of personal dealing with souls to bring them to conviction and persuade them to repent-

ance and faith the more skill you will develop, and the more largely the Spirit will use and bless you to the turning of many to righteousness, so that though you should never go to the heathen, you will be the better fitted, by such training, for work at home.

Lastly, he should cultivate the art of extemporaneous speaking, so that he may be *ready* without notice, on every opportunity. The faculty of drawing on the surroundings of the occasion for illustrations will secure attention for what is said when nothing else will. This faculty should therefore be diligently developed, so that what one sees or hears will link itself immediately to some phase of truth that may be in the mind, or may be suggested by the circumstances. Preach as often as you have opportunity, and however carefully you may have prepared or even written your discourse, *preach always extemporaneously*. If you can find audiences that will make remarks or interrupt with questions, so much the better, as you will have plenty of such experience in preaching to the heathen, especially in new fields. Indeed, there is no better training school for itinerant foreign mission work than street-preaching at home, or preaching in "the park," or preaching in the Salvation Army barracks, or wherever you can get a congregation of home-heathen to hear you.

But, enough! If what has been written shall help any to a more intelligent decision as to whether he should go to the foreign field it will have accomplished its purpose; if it should hinder any worthy one it will have failed,—it is not written with any such intent. It is not to be concluded that none should go who have not all the qualifications referred to, but that the more any one has and the better training the clearer is "the call" to go, and the brighter the prospect of success. And though a man may have but few qualifications, and feels woe is me if I go not, *let him go*. Who knows what God's purpose may be in his going? Better that many should go, who are not called, and return empty-handed, though at great expense, than that ONE who is truly called should not go.

Leith.

J. B. FRASER.

MEMORIALS OF JOHN BROWN.

THE opening of a beautiful church at Fort Qu'Appelle, in the Province of Assinaboia, has brought forcibly to the writer's mind what has been long felt to be a duty to the memory of a fellow-student, as well as a matter of interest, and possibly of value, to those who shall go forth each year to labor in the mission fields of our land. Those who were studying within the walls of Knox College during the years '82 and '83 will remember the form and features of John Brown. Several of those who knew him well will be ready to testify to his diligence in study, and to the simplicity and depth of his spiritual experience. The then members of the Missionary Society will recall his appointment to labor in the N. W. Territories. Some will remember his departure to the field of labor assigned him in the spring of '83, and some few missionaries will be able to tell of such experiences as he had in his endeavor to reach his field of labor. Many of us remember his return to college, and his subsequent illness and death. The 19th day of October will not have faded from the memories of those who were present at the simple service in Convocation Hall, and who followed his remains to Mount Pleasant Cemetery. Only a few, however, had the privilege of knowing what had transpired during the summer season; and only the privilege of laboring on a part of the ground traversed by John Brown has brought the writer to know of his arduous labors, and of his zeal and faithfulness in preaching the Gospel of Christ. When he entered the mission field, now comprising three mission fields with centres in Indian Head, Qu'Appelle Station and Fort Qu'Appelle, the settlers were not much less numerous than they are to-day, and the land almost as sparsely settled then as now. Most of those who had taken up land the previous year had provided themselves with but poor accommodation. And, although there was general interest shown in their first missionary, and the best was always set before him, there was not such accommodation obtainable as that with it he could be always clean and comfortable in attire, and there was not always to be found palatable and suitable food to sustain him in his long travels. Some of the adventurous "sharpers" of the time had imposed upon him by selling him a pony with annoyingly slow

gait, and with the utmost good-nature he would be seen plodding along over the prairies making for some of his distant appointments or in visiting tours to the "shacks" of the inhabitants. Many testify to his heartiness and to the general good cheer which characterized all his contact with the people. He was ready to sympathize with any striving to make a home for themselves in this land, and the pleasure of his visits was felt the more as a brief service of reading and prayer was joined in.

But not so much is to be heard of his friendly qualities as of his preaching. He was quiet and reserved in demeanor, especially before those of much greater pretensions and of superior advantages, and there may have been little in his personal and social qualities to attract such; but the scene was changed when he got to his feet to deliver God's message of salvation to men. And whether he was in a large or small company it was ever the same, all were bound as by some hidden charm to listen to the messenger. The poorest and least informed listened with those laying claim to noble descent, high privileges and solid attainments. One who knew him well in the mission field said of him: "He was nowhere in society, but place him behind the desk to preach the Gospel and it just poured from his lips." And many more have given like testimony. One, long an elder of our Church in Ontario and now doing excellent service for his Master and our Church in the mission field, says that he never knew a preacher like him, and many testify to the spiritual refreshing with which they were blessed as John Brown ministered the Bread of Life in the summer of '83.

Compelled as he was to walk in order to keep his appointments his feet were often wet, and, as is common with many whose home is on the prairie, having lost his way he was several times exposed all night, and doubtless the disease which eventually carried him off was bought with such experiences.

And what are the fruits of his labor? He was afraid that there were none; for none seemed to appear. One soweth and another reapeth. The day alone shall declare the full results. But there is doubtless much of the respect which is paid to the cause of Christ in the district due under God to the self-sacrificing endeavors, godly life and spiritual preaching of John Brown. And the

vigor and enthusiasm with which a church has been built, and after being destroyed by fire when almost completed, *rebuilt* are, with all respect to the laborious efforts of the present missionary at Fort Qu'Appelle, largely due to the influence gained for the Gospel by the first missionary : and fruits are yet to appear. The promise is good : "Cast thy bread upon the waters and thou shalt find it after many days."

May it be a comfort to many laboring honestly for Christ without apparent results that the promise is illustrated and fulfilled in this case, though it be not after *many* days ! And may it be the endeavor of all who shall be sent forth to labor for the Master in the mission field during the coming summer to preach that it may be said of each of them, as was said by one of Mr. Brown's hearers when asked about the character of his preaching : "He just preached Jesus Christ and Him crucified"—and to leave such memorials in the mission field that whether they are recorded or not they may at last appear. "In the morning sow thy seed and in the evening withhold not thine hand ; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

Fort Qu'Appelle.

ALEX. HAMILTON.

AMONG THE ESKIMOS IN LABRADOR.

THE territory of Labrador is situated in the north-eastern portion of what is known as British America, between the Hudson Bay and the Atlantic Ocean. Its length is about 1,100 miles, and its breadth 700. It has an area equal to five times that of the Province of Ontario. Geologically, it is said to be the oldest land now above the surface of the ocean. As a permanent abode for civilized man it is, on the whole, one of the most inhospitable regions on the face of the earth.

The coast line of Labrador, indented with many beautiful bays, is the edge of a vast solitude of rocky hills, split and blasted by the frosts, and beaten by the waves of the Atlantic for unknown ages. Every form into which rocks can be washed and broken is visible along its almost interminable shores. Headlands, yellow, brown and black, towering far over the water are ever in sight.

Some are grim and horrid in their nakedness, others are clad in pale green of mosses or dwarf shrubbery. Occasionally miles of precipice front the sea, in which the fancy may roughly shape all the structures of human art—castles, palaces and temples. Imagine a row, several miles in length, of some of the stateliest buildings of our city piled up solidly one, two, three hundred feet in height, and often more, exposed to the charge of the great Atlantic rollers, rushing into churches, halls, and spacious buildings, thundering in through doorways and dashing in at the windows, sweeping up the lofty points, then falling back in bright green scrolls and foaming cascades upon the sea. And yet all this imagined can never reach the inimitable grandeur of these precipices. Such then is the fashion of much of the coast.

The interior of the country has been only partially explored. It appears to be a region of hills and mountain ranges and plateaus, strewn with an infinite number of granite boulders, sometimes three and four deep, and varying from one to twenty feet in diameter. These plateaus are pre-eminently sterile. The soil everywhere is scanty and unproductive. Trees are conspicuous by their absence, and even in the south, where the pine and birch are found, they are stunted in their growth. Language fails to paint the awful desolation of Northern Labrador. All is one great and terrible wilderness of 1,000 miles, left to the quiet visitations of the light of the sun, moon and stars and auroral fires, lonesome to the few wild beasts that haunt its hills and desert rock. It is only fit to look upon and then to be handed over to its primeval solitude.

Upon reflection an ancient solitude like this has a sadness which nothing can dispel. "Never, never in all my life," says a writer who has visited these shores, "have I beheld a land like this, the expression and sentiment of which is essentially mournful and sad. The bright sunshine, the pure skies, and all the pomp and circumstance of ocean will never take away what really is, and everlastingly will be, the sentiment of solemnity and death. Nature here is at a funeral all the year round."

This barren country differs little from the Arctic regions. It is even colder and more bleak than Southern Greenland. Snow lies from September or October to June. Cultivation is impossible. The coldness in midwinter is intense. Storms rage with almost

incredible fury and violence. Snow sometimes falls to a depth of fifteen feet, houses being completely covered. Alcoholic spirits thicken like oil. As the cold season advances, and as the frost penetrates deeper and deeper the rocks split and sunder with loud explosive sounds, like the roar of distant thunder or of some booming cannon.

Here, then, on these northern shores, so rocky, rough and savage, facing the Polar Ocean, is where we find the Eskimos in Labrador. When discovered about three centuries ago they numbered between three and four thousand. At present they number only about one thousand seven hundred. They are distinctively a Polar people. The vast empire of frost and snow is theirs. They seem to have a preference for the inhospitable, and are by choice the "denizens of desolations." They are a people

"Scattered, peeled and rude,
By land and ocean solitude cut off .
From every kinder shore."

They have the usual conceit and ignorance of isolated tribes and individuals. They think they are the people *par excellence* and wisdom will die with them. All others are barbarians. In person the Eskimo is not tall, neither is he dwarfish, as sometimes represented. In personal and domestic habits, that is in his primitive or savage state, filth to the last degree characterizes him. His vileness and degradation are beyond description. In disposition he is not fierce, but mild, seldom flying into a passion, envious, treacherous, ungrateful and phlegmatic. He has naturally a stolid indifference to the perils of others. An Eskimo standing on the shore and seeing a boat upset at sea would look on with entire unconcern, even if the occupant were a personal friend. On the score of immorality he is perhaps no better or worse than the average barbarian. His theology is meagre. He believes in spirits, good and evil. As regards futurity, he believes there are two worlds, an upper and lower. One is full of light and plenty and warmth, the other, cold, dark and famine-stricken. Many a time, as the shivering hunter broods in silent watch over the breathing hole of the seal, does he turn a wistful gaze on the dancing lights of the Aurora, and long for the time when he too shall join their merriment; for he thinks these streamer lights are the spirits of the dead, skipping

about in rollicking games in a land of summer and sunshine. His life is but a hard struggle for existence. He has no settled abode, but wanders about from place to place. In summer time his family dwells in a tent of skins, while the master is far away on the seas fishing fowling, and chasing the wolves. For the winter home, when the snow begins to fall thickly and the seas to freeze, he fashions out of snow and ice a hut, dome-like in shape, several feet in thickness with a long entrance. A rude sperm-oil lamp supplies the only light and heat.

The difficulties to be encountered in planting and carrying on a mission in such a country, and among such a people, are necessarily very great. But no difficulties, however great, no hardships, however severe, could deter the Moravian Christians—that most heroic people—from carrying the Bread of Life to this starved and hermit race. The self-denial, the consecration, and the bravery of these Christians is almost unparalleled in the history of missions. The wilderness and the solitary place of many a land has been made glad by them, and never does Cowper sing more beautifully than when he kindles at the heroism of these humble Germans :

“ Fired with a zeal peculiar, they defy
The rage and rigor of a Polar sky,
And plant successfully sweet Sharon's rose
On icy plains and in eternal snows.”

They went forth to their work with the one idea of winning souls for Christ. Their resolve found expression in the simple words with which they often used to cheer each other :

Lo, through snow and ice we press,
One poor soul for Christ to gain,
Gladly bear we want and stress
To uphold a Saviour slain.

The first missionary band arrived in Labrador in July, 1752 under the leadership of Ehrhardt, a converted sailor. They found a way of access to the country through the Hudson Bay Company. A few days after their arrival, the leader and several of the company were murdered by the treachery of the natives. The remainder of the company returned at once to England. Thus ended the first attempt to evangelize Labrador.

But the zeal of these Moravians was not to be so easily quenched. Ehrhardt had perished, but the self-sacrificing zeal of

this devoted man had not been in vain. Fired by his noble example Jens Haven resolved to take up the work which had been so rudely intercepted. Instead of being deterred, he was rather drawn toward this land of savages by the alarming fate of Ehrhardt. So it has often been. When Colman falls in Burmah, the zeal of Boardman is fired, or when Hannington dies a martyr among the savages of Africa, fifty volunteer to take his place. Haven, however, was not able to accomplish his design until 1764. He went first to Greenland, where the Moravian Brethren had established a mission some twenty years previously, and spent some time in learning the Eskimo language. He then crossed over the channel and found his way to the Labrador coast. On arriving at the coast the natives at once surrounded him and requested him to accompany them to an island lying a short distance off the shore. Remembering vividly Ehrhardt's fate, this naturally seemed a most hazardous venture. He says, however, "I confidently turned to the Lord in prayer and thought within myself, I will go with them in Thy name, if they take my life my work is done, and I shall be with Thee, but if they spare my life I shall firmly believe it to be Thy will that they should hear and embrace the Gospel." I accordingly went, and as soon as we arrived there they all set up a shout. "Our friend is come, our friend is come!"

In the following year he crossed over to Greenland to secure more missionaries, and returned bringing with him three brethren, one of whom was Drachart, who had been for many years a missionary in Greenland. The influence Haven and Drachart had on the natives was powerful. Being men filled with the Spirit of God, and bent on such a noble work, they were not long in finding a lodgment in the hearts of these crude Eskimos.

The missionaries saw at once that their work would never be permanent until they had gained from the British Board of Trade a strip of land for a missionary settlement. To secure this Drachart and Haven set off to England. They petitioned the British government, but were at first refused, being suspected of attempting to secure the land for merely trading purposes. However, they petitioned again and succeeded. A grant of 100,000 acres of land was acceded to them for a missionary settlement, and the two missionaries returned at once, cheered by the bright prospects that awaited

them. On their arrival at Labrador the Eskimos flocked around their ship and gave them a most cordial reception. A suitable site for a station was at once selected. Presents were distributed among the natives, and the mission established, Drachart giving to it the name of Nain.

The year 1776 marks an era in the history of the mission. This year witnessed the building of the first church for divine worship, and also the laying of the first stone in the spiritual temple. Their first convert was a sorcerer. "His baptism caused great excitement among the people, who flocked to the place in such numbers that the church could not contain them." In this same year a second station was commenced by Haven at Okak, about 150 miles to the north of Nain. And two years after a third was established about 150 miles below Nain. In 1778 the faithful Drachart died at Nain, worn out with severe toil. Shortly after, advancing years and manifold hardships, which brought on blindness, made it necessary for Haven to retire from the field.

No words can describe the sufferings of these early missionaries in Labrador. A region so far north has trials peculiarly distressing and severe. They were often reduced to the greatest straits, being at times compelled to satisfy the cravings of hunger with shellfish, seaweed, and the oil of the seal. Their sufferings from the cold were intense. Their journeys from one station to another were frequently attended by the fiercest storms, and the most imminent perils. In one instance the missionaries, venturing to the distance of 40 miles on a pastoral visit in the month of February, nearly perished. Their eye-lids froze together, so that they were obliged to keep pulling them open, their hands meanwhile freezing and swelling up like puff-balls. Nor would we forget that the smoke frost which suggests to us a rising temperature, singed their hands and face as effectively as fire itself.

A little insight into the pastoral experiences of the missionaries may be gathered from a leaf of Haven's journal of a visit to one of the native families: "We were forced to creep on all fours through a low passage, several fathoms long, to get into the house, and were glad if we escaped being bitten by the hungry dogs which took refuge there in cold weather, and which, as they lie in the dark, are often trodden upon by the visitor, who, if he escapes from

this misfortune, is compelled to crawl through the filth in which they mingle. Yet this house, notwithstanding our senses were most wofully offended, in such frightful weather was of equal welcome to us as the most gorgeous palace." These men were evidently not attracted to this desolate region by any romantic ideas of missions; for, indeed, it must be a fearful thing for a civilized man to toil in a solitude like this, that is fraught only with loneliness and pain. Though Heaven is above him, and his path certainly sublime, yet a double portion of all those good and perfect gifts that come from above be awarded to the man whose parish is in Labrador, who, when he leaves the security of his lowly dwelling for the toils of the Gospel from door to door, must take down either his oars or snowshoes and sweep over the snowdrift and the billow.

The 30 years that followed the departure of Haven was a dark period for the missionaries. Famine and disease repeatedly swept over the land, carrying off hundreds of the inhabitants; scarcely a convert was won in all this time. For wise ends, doubtless, the spirit of evil was allowed to possess their hearts, and arrest the progress of the good work. They treated the message with utter contempt and ridicule, cursing and reviling the missionaries when they pleaded with them to repent and accept Christ. In addition to this, contact with European traders, frequenting various points on the coast, seemed to utterly demoralize them. At Hopedale, where the state of the people was so discouraging that they had almost determined to abandon the place altogether, the mission experienced a great revival.

One of the missionaries was preaching from the text, "The Son of Man came to seek and save that which was lost." The words took a powerful hold of a "wretched degraded woman, so sunk in every vice that she was almost universally despised and shunned even by her own countrymen. Buried in thought, she remained seated in the church when all had left it; then hurrying forth to the solitude of the bleak hills around the settlement, she cast herself on the ground and wrestled with the Lord in earnest prayer with deep agony of soul. Her prayer was heard. She turned her face homewards, and spent the night in the porch of one of the huts usually occupied by the dogs, as though in her humility she

felt unworthy of associating with human beings. The change was complete. The evidence of the new creature in Christ Jesus was visible to all who saw her, and her mouth overflowed with thanksgiving for what the Lord had done for her soul."

The fire thus kindled spread with great rapidity; "adults and children could often be seen on their knees near the station praying with great earnestness. In every hut the sound of singing and prayer was heard, and the churches could not contain the numbers that flocked to hear the Gospel. It was indeed a Pentecost such as the missionaries had never before witnessed, when, after 30 years of patient waiting, the promises of God began to be fulfilled. Early in the following year the awakening extended to Nain, 'chiefly through the influence of two young men of most disreputable character, who had gone to Hopedale to carry out evil designs.' Apprehended of God there, they returned home and testified to what they had seen and felt. Many were in consequence savingly impressed." Okak soon after experienced a similar blessing. These were indeed times of refreshing. At all the three stations a rich harvest was reaped. In the course of ten years the number of Eskimos under the care of the brethren was doubled. This rich spiritual blessing was also accompanied by an unusual amount of outward prosperity. The faith of the missionaries was greatly strengthened, and they rejoiced in the Lord greatly.

In 1837 a fourth station was opened at Hebron, 250 miles north of Nain. In 1865 another station was opened at the locality between Nain and Hopedale. The sixth and last station was founded at Ramah in 1871 at the extreme north.

The onward progress of the work at all these stations has been most gratifying. Since 1867 a large amount of mission work has been done by the Moravians among the European traders and English sailors in the extreme south. Although nominally Christians, they were, many of them, living most vicious and dissolute lives. The results of this part of the mission have been very encouraging.

What, now, are some of the results of the Moravian missions in Labrador?

From missionaries, the most of whom are ordinary mechanics, no great achievements in literature may be looked for; however,

with much labor, the Scriptures and other religious literature have been translated into the Eskimo language. These were distributed at the expense of the British and Foreign Bible Society. At once the poor people, without any suggestion, began to collect what they could and forwarded the same for a thank-offering to the Society. Gold and silver they had none, but such as they had they gave: one the fur of a white fox, another a seal, etc. They said: "We want to help to send the same Gospel, which has been so sweet to us, to others who know it not, that they may be taught to find the way to Jesus and be saved."

The number of mission stations is six, and the missionary agents are thirty-nine. Along the coast and a little in the interior there are altogether about 1,500 Eskimos. In the extreme north there still remain a few heathen Eskimos, so that Labrador is now professedly Christian.

"The antecedents of this people were most unpromising, their surroundings are peculiarly disheartening, and by the necessities of their condition high social advancement is precluded. Position dooms them inexorably to the level of a low civilization; and yet unstable, weak, rude though they are, Christianity has effected a vast change among them. It is of comparatively small moment that the original Eskimo huts, with windows of ice slabs, have given place to neatly-built houses with glass windows, an iron stove in the middle, and that the people are cleanly in person and domestic habits. *Moral elevation is the main thing.*" And what an elevation has been attained! Eskimo barbarism is a thing of the past. Ferocity and violence are no longer to be feared. At one of the stations there is an orphan asylum. The Sabbath services are well attended; schools, kept by the missionaries, are maintained at each station, and all that could reasonably be expected has been accomplished.

For the last hundred years—so Dr. Kane affirms—"Labrador has been safer for the wrecked mariner than many parts of our own coast. *Hospitality is now the universal characteristic.* Time was when Eskimo pirates so infested the Straits of Belle Isle that it was unsafe for a fishing vessel to enter singly, and no European would dare to pass a night among the natives. Now, how changed! And how much does Arctic navigation owe to Arctic evangelization?"

Theft is rare—lock or bolt is not needed. Formerly the Eskimos practised the greatest cruelties upon their own kindred who became dependent: the aged and infirm and widows often being put to death. Now a magazine is opened, in which the once hard-hearted natives are encouraged to deposit their superfluous stores, and to devote one-tenth to widows and orphans. In general, it may be said with reference to grossest vices and revolting superstitions, as truly as in the case of the ancient Corinthians, "and such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of our Lord Jesus and by the Spirit of our God." The Gospel has triumphed gloriously here. These people have seen a great light. Instead of the wild shrieks and weird incantations of the sorcerer may now be heard the sweet and solemn hymns of Sabbath worshippers. From the lips of oarsmen sacred lyrics may be often heard, as they glide among the rocks and masses of floating ice. Labrador is now won for Christ. It is blossoming abundantly, and rejoicing even with joy and singing.

C. A. WEBSTER.

IN COUVA, TRINIDAD.

WHAT shall I say about Trinidad? It is a large subject. I am in difficulty how to write and what to write about. It is quite evident that, notwithstanding all that has been said and written about this field, there is a good deal of misunderstanding, and not a little ignorance, in many quarters in Canada, insomuch that one who is an eminent authority upon almost everything lately gave currency to statements concerning this mission which were wide of the mark, even as a matter of history. I need not go into this, as I have no doubt they will be corrected soon by the author himself. I mention the fact to show that care is necessary in writing, and that there is still need of writing. If I succeed in giving you such a description of this island and of our work in it as may bring you near to an accurate knowledge of our circumstances, surroundings, etc., I shall be content.

In Trinidad may be seen the extremes of almost everything. We see, on the one hand, the highest heights of civilization, of learning, of pride and of social life; and, on the other hand, the

deepest depths of barbarism, ignorance, meanness, laziness and social confusion.

The island is a little world in itself. Its population is made up of men of almost every nation. You may find jet black, every shade of brown, almost every shade of yellow, and many indefinable degrees of these shading off into whiteness. As numerous as the shades of color are the types of countenance. The place is comparatively new, so these men of different nations preserve their own individual characteristics and maintain their own national customs.

The population is *mixed*; but it is a mixture of substances which assimilate not—there is contact, but there is no union; there is bulk, but comparatively little strength. The glorious Gospel, truly and faithfully preached, will one day infuse the idea of brotherhood, and then will arise a sort of national life and strength. But the day is "not yet." As might be expected, there is little sympathy found in those of one class for those of any other. Let me give you an amusing illustration. Yesterday my catechist and some of the teachers were weeding among the flowers in front of the house. A poor old black woman came along and asked for work. I agreed. She got her hoe, and then asked where to begin. I said, "Anywhere." Mark her answer. "O parson, you no set me work among Coolies." Sometimes, when I am speaking to the Indians by the wayside or at the estate barracks, some rude chattering darkies will come along and say, "O, why waste your breff, —the Gospel is not for them." In like manner the Coolies have a supreme contempt for the Negroes. This same feeling crops out in many things in the dealing of class with class. Perhaps all this is necessary at the present stage of development. One sure thing is that combination against the Government is impossible. When the Government took in hand, some time ago, to restrict the *Hosè* of the Coolies and the masquerade of the Creoles, had there been a fellow-feeling between them, so that they could have united in resisting authority, the result might have been very much more disastrous than it was. Do not imagine that we live in an insignificant island of the sea, in which everything is small and unimportant. This is a great land, with great possibilities. A single thought concerning the ocean service to this island will convince

anyone of this. Last week I was down on Monas, a small island at the mouth of the Gulf of Paria. In the space of five days there passed into anchorage five British and three American men-of-war, also one French ocean steamer, one English and one American, all carrying mails and passengers. In addition to these, sailing ships were not counted. We are not on a desert island where clothes are unnecessary, but where we are required to keep up an appearance, just as if in the City of Toronto. We are not among rude untutored savages, who put a fictitious value upon old Christmas cards and bright beads and buttons and cloth, but where all are face to face with the most costly and beautiful things worn in the most becoming manner. We are not in a land where Christianity is a new almost unheard-of thing, but where one form of the Christian religion has been co-existent with the population and where to-day you might see, even in some of the country districts, as much altar decoration and showy millinery as in any cathedral in Canada.

I cannot resist the temptation to digress for a moment to tell you of what I saw in a R. C. church not far away. In the recess on one side of the altar there is a black image of the Virgin and Child, and in the recess on the other side a white image of the same. I suppose it may be said in explanation, if not in excuse, that the religion has been here long enough to be thoroughly acclimatized.

At the present time the Episcopal, or as some of its ministers insist upon calling it, the *English Catholic*—Methodist and Baptist Churches have taken firm hold upon the place. The Presbyterian Church has already taken much territory into possession, and bids fair, very soon, to take the same position in Trinidad as Knox College has taken in the University of Toronto. We have a Presbytery containing ten ministers. Doubtless the island will one day reflect the color of the surrounding sea and become *true blue* with the accompanying greenish tinge.

The climate is hot, but not so much so as many in Canada imagine. Yesterday morning we all complained of the *cold*. But some may say, "The island is very unhealthy; the people are all either *dead* or dying of fever." An answer to this may be found in the following extract from the published report of the Registrar General for 1886:—

Summary of the principal causes of death in Port of Spain—the capital of the island—during 1886 :

1. Consumption 233
2. Diarrhœa and Dysentery 187
3. Fever in its various forms 125

These figures speak for themselves. Of course Couva district is more unhealthy than the city. But even here there are as many deaths from other causes as from fever. There are other very prevalent diseases which are not reported in a medical return, viz. :—Chronic laziness, chronic and acute superstition, and sensuality. On the last of these I am able to give some startling figures :—For the five years ending with 1886, the illegitimate birth rate of the whole island was 74.8 per cent., or nearly three-fourths. In Port of Spain during 1886, the number of births was 1,175 ; of these, 729 were illegitimate. This gives about 62 per cent., leaving 38 per cent. to be placed as having been born under the sanction of a marriage between the parents.

The increase in population by birth shows an average of 35.26 per 1,000 for five years ending with 1886. The average in England for the 10 years ending with 1880 was 35.4.

Total population at end of 1885 171,914

Total population at end of 1886 178,270

Which shows an increase from all sources of 6,356.

The work being done by the Canadian Church has special reference to Indian immigrants. But, as my paper is already too long, I cannot refer to this work now. I may return to this subject on another occasion.

Couva, Trinidad.

J. KNOX WRIGHT.

Correspondence.

To the Editor of THE MONTHLY.

KNOWING that your columns are always open for suggestions touching our mission fields, it has occurred to me that the following ideas are not unworthy of consideration. Most of us are acquainted with the great and growing need in our Church, at home and abroad, for men willing and able to preach the Gospel. This want is felt not only in our far west territories but also in those nearer home. That this want of laborers in our ripe fields has a bad effect upon them need not be proved. Much of the labor of the pioneer missionary is lost because there is no one to hold the fields opened by him.

But some may say, "We send our students in the summer and in the nearer places there is a weekly supply from our College." True, sir; but is there not much loss in a field where no voice is heard for six months? What must be the condition of a Church which receives no other care than that of a constant succession of students? In many cases a lingering death. People become indifferent, feel no close attachment, and often leave the Church altogether, or, on the other hand, they are swallowed up by those who are ever ready to take them in.

Again, it may be said, "We have a number of catechists employed in our presbyteries." This is also true, but their number is not by any means sufficient to supply the want.

In answer to the question, "How are we to supply this want?" we would answer somewhat as follows: Let similar ways and means be used as those employed for the supply of the regular ministry. Can we not train men specially for the mission field, who are willing to engage in the work? I believe there are many young men desirous of engaging in this work who have neither means nor capacity for taking a university course, who are yet endowed with natural gifts for the mission field. If such persons were simply to receive a good drill in English and some of the necessary and practical branches of theology they would make a class of men well fitted to do service in our Church. They would be forerunners of the regular minister, or supply those places not financially strong enough to call an ordained minister. Such men when trained should be altogether under the care of our Home Mission Committee, or presbyteries, and sent into such places and for so long a period as they might think proper. Could some such scheme as the above be adopted it would remove a certain measure of discontent prevailing in our colleges. Some students are admitted into college as special cases, and these, when graduated, are placed on an equality with those who have spent four years in a university. It is also said that some do not finish the preparatory course, but by special permission are admitted to theology. Now, those who look at the matter from a point of justice naturally feel dissatisfied and believe that if a man has special gifts for speaking, but not for learning, that such persons should find their work in a sphere where they do not require the higher education. Whether or not such views are justifiable it is not for me to say.

A. G. JANSEN.

Editorials.

THE MONTHLY.

IN another column will be found the report of a meeting of the Literary Society, at which it was decided to continue the publication of THE MONTHLY throughout the year. The whole subject was carefully considered, and the scheme submitted by a committee previously appointed was unanimously adopted.

The history of this movement is the history of THE MONTHLY. The need of a magazine devoted "to the discussion of questions affecting the welfare of the college and the interests of theological learning" had long been felt. Canadian writers and readers were compelled to look to other countries for their magazines and reviews, and our Church suffered in consequence. To supply this need this journal was established four years ago—a thirty-two-page monthly, published, as at present, only during the college session. The success of THE MONTHLY proves the wisdom of the undertaking. But, while the undertaking has been in large measure successful, and the thirty-two page journal has grown to sixty-four pages, it is felt that THE MONTHLY cannot carry out fully its original intentions so long as its publication is discontinued during the summer season. Interest is lost between April and November. The Society has felt this, and how unsatisfactory the work must continue to be so long as it is thus hampered; hence the proposed change.

The scheme adopted by the Society seems to be only one practicable. The need of one permanent managing editor, who shall give his whole time to the work, is imperative. Edited by a committee, representing the students and alumni, the magazine will lose none of its college character and tone. Being the acknowledged organ of the college—graduates and undergraduates—it will take a position not otherwise to be attained. The details of the scheme must be left in the hands of the editing committee. All we need say at present is that there is no intention of changing the general character of THE MONTHLY, except in so far as such change would be advantageous to the college and the Church.

There is in our Church in Canada a fine field for a well-conducted monthly magazine. Many of the foremost men in the Church, comprising representatives of other colleges than our own, urge us to occupy this hitherto unoccupied land. Scores from different parts of the country have

written to us expressing their sympathy with the project and promising their support. Now that the scheme is formally announced we shall probably hear from many more. With the co-operation of the Alumni Association and the support of our many friends there is no reason why THE MONTHLY should not be made a first-class magazine, creditable to the college and to the Church.

THE SPECIAL MEETING OF THE ALUMNI ASSOCIATION.

WE learn that a special meeting of the Alumni Association is called by the Executive Committee. The announcement of this fact should make every member of the Association, at least, anxious to know why this action is taken. We are glad to be in a position to give an answer to this question. Two new and far-reaching projects, which have been formulating for some time in the minds of students and alumni, will be up for discussion: one, anticipating the support of a foreign missionary by the Alumni Association and the Students' Missionary Society; the other having, in view the continuation of THE MONTHLY throughout the year. The latter scheme is elsewhere explained and properly accentuated.

In reference, however, to the former, which has already been referred to and its importance duly emphasized in the pages of our journal, we wish to say a word or two. Since our last issue the convener has received many encouraging responses which placed beyond doubt the necessity of calling a special meeting of the Alumni Association. We are inspired by this information, and observe with real pleasure the significant fact that a majority of the responses came from alumni, who, apparently, were less able to contribute than many others who seem to have coolly relegated to the waste-baskets the circular and subsequent card forwarded them by the convener. We never regarded this scheme as free from objections—and what tentative undertaking ever was?—but this we did expect, that the alumni who had sound objections against it should have taken advantage of THE MONTHLY and brought these into the light. For, certainly, as regards the permanence of the scheme, it is best that before its adoption it should be looked at from every view-point. Since, therefore, the objectors have not been heard from through THE MONTHLY, we expect to see them at this meeting. But, apart from this, may we not reasonably hope that every graduate of the college who is interested in the great foreign mission work of the Church will endeavor to let his voice be heard. If he fears that the scheme shall be detrimental to the foreign mission work, or if, on the other hand, he is convinced that much good shall accrue to the college

and the Church by its adoption, no other argument should be needed to secure his presence. As to the graduates of Knox College who may be indifferent regarding the success or failure of foreign missionary enterprise, they are so few that their absence will not be noticed.

The last meeting of the Alumni Association was an acknowledged success, and it will be admitted that this was due to the fact that on the programme were subjects of living interest, whose adoption or rejection was fraught with serious consequences to the Church and college. Now, a glance at such burning subjects as are about to be considered by the Association at this meeting we believe will be sufficient to arouse every loyal alumnus. A wise decision in reference to these two questions is so manifestly bound up with the welfare of Knox College and the Church that we confidently expect this meeting to be fully representative in character and very fruitful in results. It is to be convened on the evening of Tuesday, April 5th.

OUR FOREIGN MISSIONARY.

It is a cause for rejoicing to the graduates and students of the college that the scheme launched a short time ago for the sending out of a foreign missionary is moving steadily forward. About \$1,300 have already been subscribed, and a large number of the alumni have yet to be heard from. It is also gratifying to notice the deep interest that has been manifested in the undertaking by many of our congregations. The fact that in many instances outside contributions have been voluntarily offered, would seem to indicate that by making a general appeal to the Church, the whole amount required might at once be secured. It seems almost unnecessary to point out that no such appeal can be made. To do so would be to act in direct opposition to the expressed wish of the Foreign Mission Committee and would simply mean the defeat of the entire scheme.

It cannot be too definitely understood that the scheme is dependent for its success upon the faithful, persistent, self-denying, continuous support of the students and alumni of Knox College, and we would not have a cent of money diverted from its legitimate channel to swell the contributions to what we all feel to be our own special work.

PRESBYTERIAL EXAMINATIONS.

"WORKS of Supererogation" are, by the Presbyterian Church, held to be wrong in theory and impossible in practice. But many of those who find it necessary to pass through Presbyterian examinations look upon them as works of Supererogation, and they imagine that false as the doctrine may be in morals, yet there is a sense in which it is capable of practical application in other spheres of life.

That Presbyteries possess the right to examine directly those who present themselves for license to preach the Gospel is undeniable. It is implied in their power to grant or withhold license according as it may seem best in their judgment. But it is said that there is not now the necessity that once was of Presbyteries in the exercise of a right going through, what is now in many cases little more than a form, an examination before granting leave to proceed to license.

In the early history of the Church in Scotland she was not in a position to educate her ministers. For this she depended much upon the colleges in which theology was taught as any other science would be treated. These colleges had not the power to examine candidates for the ministry. For the Church wisely considered that those over whom she could exercise no control, and who were not in any way responsible to her, were not the proper parties to say who was a suitable servant for her. The right that she then reserved to herself has been retained until the present. But it is claimed that the necessity for exercising that right in the same manner does not now exist. What she then did through Presbyteries alone is now virtually accomplished in another way. The Church has her Theological Colleges with Senates and Boards of Examiners appointed by the General Assembly. These are directly responsible to the Church for the manner of teaching and examining those committed to their care. And it is asked why should the Church, through a Presbytery, attempt to do a second time the work that she has already systematically and thoroughly done by those whom she has appointed for that purpose, or, at least, why should not Presbyteries be allowed the option of examining or not as seems best to them?

But it is no reason for giving up a right that has done good service in the past, and if wisely exercised is calculated to be useful in the future, to say that it is nothing more than a form, or even a "farce," as some are wont to style it. Many of the safeguards of the business of life are only forms, and yet they are found to be indispensable. Moreover, were it made optional with Presbyteries there would be a little delicacy in making the application in particular cases. But if left as it is, imperative for all, the option may be more easily exercised in the degree of application.

THE OLD TESTAMENT STUDENT.

WE have much pleasure in calling the attention of our readers to one of the most valuable of contemporary journals, devoted exclusively to Biblical study. *The Old Testament Student*, issued under the editorship of Prof. Harper, of Yale College, though still in its early youth, has already won for itself a large and permanent constituency among students of the Bible. The aim of this useful publication is twofold, to instruct and to educate. It contains discussions, for the most part brief and compact, on questions of Old Testament interpretation of the special or more practical kind, not overlooking, at the same time, matters of wider scope in the range of general introduction, Biblical Theology, structure of the several books, and so forth. A noteworthy feature of some of the latest issues has been a series of studies in special books of the Old Testament, giving methods and forms of analysis and suggestions as to sources of information, all tending to make the reader's acquaintance with the contents and topics of the books more thorough and practical. Again the *Student* is conducted with the special object of awakening and sustaining a deeper, fresher and more direct interest in the Old Testament as a whole and all its parts, by constantly emphasizing and illustrating the advantage of a faithful, intelligent use of the original. In this endeavor the journal represents the only thorough and satisfactory principle of Bible study, which, though self-evident, yet needs perpetual reiteration. The fundamental assumption is that the Old Testament cannot and will not be adequately studied, or even fairly appreciated, till it is treated in the way that is adopted towards any other ancient literature originally composed in a foreign language. The idiom must first be made familiar to the student and he must then read the books in their original form. In this aspect of its work, the *Student* is to be regarded as the fitting organ of the great movement in favor of Hebrew studies, which has for the last few years been going on in the United States, and in which Prof. Harper has taken the leading part. We cannot here follow the history of this "Shemitic Revival," interesting and instructive as such a task would be. We can only say that the work accomplished has been thorough, comprehensive and wide spread, and gives promise of great results. Its solidity and permanent worth are attested not only by the success of the journal here noticed and by the publication of the quarterly *Hebraica*, under the same direction, devoted to the discussion of more minute and technical matters in the sphere of Hebrew and the cognate languages, but also by the summer schools for Hebrew study, conducted by Prof. Harper in various educational centres in the United States.

We should add that the treatment of topics in the *Old Testament Student* is of a popular character, and that it costs but one dollar yearly for ten numbers. Its low price as well as its instructive and stimulating contents ought to secure it a place in the study of every minister and candidate for the ministry, and indeed of every earnest teacher or reader of the Bible, and we are glad to note that a large number of the students of Knox College have become subscribers.

REV. JOHN ROSS, OF BRUCEFIELD.

At the usual Saturday Conference of the Professors and Students of Knox College, held on the 12th day of March, 1887, attention having been called to the death of Rev. John Ross, Brucefield, the following resolution was unanimously adopted and ordered to be transmitted to his widow and family, as expressive of the sentiments of the Conference, viz:—

Whereas it has pleased the Great Head of the Church to call to Himself the Rev. John Ross, of Brucefield, an honored *Alumnus* of Knox College, this Conference of Professors and Students desire to record their sense of the loss which they and the Church have sustained by his removal.

His generous spirit, his high gifts and attainments, and his earnest and singularly elevated piety have secured for his name a place of special honor in the college where he studied, and, indeed, in the estimation of all who knew him. It is matter of peculiar thankfulness, at this hour, for the Conference to know that while diversity of opinion, in reference to an important ecclesiastical movement, prevented their brother from continuing to walk in outward fellowship with his early associates, this diversity was never allowed either to weaken the ties which bound him in Christian love to his brethren, or to cast a cloud over the esteem, confidence and love, which they cherished towards him. Indeed, the many important ecclesiastical discussions in which he took a conspicuous part seemed to endear him to brethren from whom he differed. For he possessed the gift, granted only to a few of the great and good, of eliminating from controversies those personal elements which tend to embitter, and of lifting discussions up into a region where all feel that they are dealing solely with questions of principle.

This Conference, while they bow submissively to the will of their Heavenly Father, who has seen fit to call their departed brother from a life of varied usefulness on earth to the higher service of the upper sanctuary, desire to tender to his widow and family their cordial sympathy with them under their severe bereavement, and they pray that the God of all grace may pour into their hearts the rich consolations of the Gospel, and give them to experience the fulfilment of the precious promises made to them in His Word.

In the name and on behalf of the Conference of Professors and Students of Knox College.

WM. CAVEN,

WM. GREGG,

Toronto, 15th March, 1887.

WM. McLAREN,

R. Y. THOMSON,

C. W. GORDON,

J. McD. DUNCAN.

Reviews.

THE PERSON AND WORK OF THE REDEEMER. By J. J. Van Oosterzee, D.D. London: Hodder & Stoughton. Toronto: S. R. Briggs, 1886. Price, \$2.

Van Oosterzee was born at Rotterdam in 1817, and he died at Wiesbaden in 1882. He is, perhaps, the most eminent representative of sound theology and evangelical religion in Holland during his generation. He was a famous preacher, and during the eighteen years of his ministry in his native city his church was always crowded. In 1862 he was appointed to the Chair of Theology in the University of Utrecht, and he continued to discharge its duties with much distinction till his death.

Van Oosterzee is well known in theological literature. His principal works, besides the one here noticed, are his "Life of Jesus," "Christology," "Theology of the New Testament," "Christian Dogmatics," "Practical Theology" and his Commentaries in Lange's *Bibelwerk*. He held that the inspiration of the sacred writers was a permanent condition, and that "the authority of the writings is a consequence of the inspiration of the writers." There is hardly anything else in his theological position which need be noted as distinctive. As preacher, theologian, commentator he unfolds divine truth with deep appreciation and living power, whilst a fine imagination diffuses its radiance over works which are able and scholarly.

The treatise before us is a new edition of a book first issued under the title of "The Image of Christ." It treats comprehensively a theme than which there is none greater. It covers more ground than the great work of Dornier on the "Person of Christ," and being a much smaller treatise it cannot discuss the questions which are common with the fulness and learning of the German theologian. The works of Owen on the "Person of Christ" and the "Glory of Christ" come nearer to occupying Van Oosterzee's ground; but these valuable productions, having a distinctively practical end, are more diffuse and less scientific in form than the work before us. At the same time this work tends directly to edification, and may be read with advantage by any intelligent person. Indeed, one of the chief excellencies of the book is the spirit of piety and warm love to the Redeemer which breathe in it everywhere.

The following is the plan of the work:—The Son of God is spoken of: (1) Before the Incarnation—as having a divine nature, as the author of creation, as related to humanity, as related to Israel; (2) As Christ in the flesh—embracing these topics: the voluntary incarnation, the earthly appearing, the deep humiliation, the beginning of the exaltation; (3) The God-man in glory—in heaven, in the heart, in the world, in the future.

It is impossible here to offer detailed criticism, whether of the views advanced or of the logical structure of the volume. The several topics in the great territory thus mapped out are treated in a way which, in general, is very satisfactory. The writer seeks to keep close to Scripture. Previous

to His incarnation Christ is to him the Son of God, and, as He appears on the earth, He is an entirely supernatural person. The *Kenosis* is not embraced. "If the Son of Man was, and was conscious of being, at the same time the Son of God, then all the divine and all the human properties, in most intimate union, must be ascribed to His whole person:" this is said of His earthly appearing.

Regarding the Descent into Hades we have but a few sentences. As expressing his own view Van O. adopts the language of Sartorius: "He descended into the abode of the lost—into hell—there also to save that which would be saved: to the deepest depth of all did the Lord of Heaven descend." We have hardly more than this unsatisfactory declaration. Universal Restoration is, however, decisively rejected: "We believe we have convincingly shown that neither the teaching of the Lord nor the word of His apostles justifies the expectation of a restoration of all things." The terrible dualism of light and darkness will remain.

No one can read this book without profit, and without learning to love a spirit so reverent, sympathetic and beautiful as that of Van Oosterzee.

The book is delightfully printed on the best of paper.

Knox College.

WM. CAVEN.

MANY INFALLIBLE PROOFS. By Rev. A. T. Pierson, D.D., Philadelphia.
Toronto: S. R. Briggs. Price, \$1.25.

DR. PIERSON, in his preface, tells us that the chapters in this book are the blazed trees which mark the path by which he got out of the forest of doubt. Others are still there, and perhaps they may try the same route with a like result. Each chapter is evidently a sermon which Dr. Pierson preached to his own people on the evidences of Christianity. The aim is not to develop any new line of argument, but to present the old arguments in a fresh and popular form. The first chapter is introductory. In it he points out the advantages of a careful study of the evidences, and lays down the principles which should guide us in such study. He then proceeds to prove: 1st. That the Bible is divine in its origin; and 2nd. That Christ is the Son of God. Under the 1st he deals with Prophecy and Miracles, showing their apologetic value. He then dwells very fully on the scientific accuracy of the Bible, and on its moral beauty and sublimity. Each of these subjects takes up several chapters.

In his proof that Christ is the Son of God, he dwells on the prophecies concerning Christ in the Old Testament, and then enters on a very full discussion on "The Person of Christ." "Here," he says, "is the focal centre of all Christian evidence. When we reach and touch that heart, feel its divine throb and know its divine love, our intellectual doubts vanish, and we are constrained to confess, "Truly this is the Son of God." The last three chapters deal with the form and matter of Christ's Teaching. "Never man spake like this man."

The book is not, in any sense of the term, a profound or original work, and anyone who has given any attention to apologetics is familiar with the

arguments he employs. It has, however, many merits which should secure for it a very favorable reception. It is written in a popular style, and reads like a novel. Everything is put in such a form that it cannot but arrest and hold the attention. The writer has no doubt as to the force of the arguments he advances, and his confidence begets confidence in the reader. He does not, as so many apologists do, give up part of the field that he may keep the rest. No concessions are made to the enemy. And above all, he does not aim merely at instructing and convincing the intellect, but strives to reach the heart. There is a spiritual warmth in the book which the reader at once feels. I do not know of any book I would sooner place in the hands of a young man who has not the time to study the more profound works on Apologetics. It will do a great deal towards counteracting that scepticism which the writings of such men as Ingersoll have helped to foster. We are indebted to Dr. Pierson for his earnest and able advocacy of missions. His "Many Infallible Proofs" increases the debt we owe him.

Toronto.

J. NEIL.

AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT
By the Rev. B. B. Warfield, D.D., Prof. of N. T. Criticism in the
Western Theological Seminary, Allegheny U.S.A. Toronto: S. R.
Briggs, publisher. Pages, 225. 1887. Price, 90c.

This book purports to be a "primer to the art of textual criticism" and this purpose rules its form and contents throughout. In an introductory chapter text and textual criticism are defined and evidence is shown to be (1) internal, (a) intrinsic, (b) transcriptional, (2) external. The body of the work is divided into four chapters.

The first chapter discusses "The Matter of Criticism." The manuscripts are wisely not described in detail. There are four Latin versions, African, European, Italian and Vulgate. The Curetonian Syriac belongs to the early or middle second century; the Peshitto is a revision of the late third or early fourth century.

The second chapter deals with "The Methods of Criticism," and here as before the author follows Westcott and Hort. The uses and dangers of internal evidence of readings are *very* satisfactorily explained. It is very clearly shown that the external evidence for and against any reading should be estimated according to internal evidence of documents, single and in groups. Some of these groups are very constant, but constant agreement implies common ancestry, hence internal evidence of classes or genealogical evidence. These classes are, in the order of their value, (1) neutral, (2) Alexandrian, (3) Western, (4) Syrian. The Syrian is a revision formed out of the three earlier classes, and accordingly in their presence worthless for critical purposes. Very few MSS. belong wholly to one class, but by means of internal evidence of groups we can often assign a particular reading even of these MSS. to its class.

Chapter III. (Praxis of Criticism) applies the methods to the construction of the text in five places. Neither John vii., 53; viii., 11; nor Mark

xvi., 9-20 is regarded as genuine. Chapter IV. gives a short account of the "History of Criticism."

A more extensive table of contents is desirable. Some slight criticism of the arrangement might perhaps be made. The style is not very elegant. The theory of genealogies is ascribed to Dr. Hort, but Dr. Hort lays the responsibility upon Dr. Westcott also. It is not made quite clear enough how the results of grouping and of genealogy are reached by independent processes. Probably it ought to have been stated that some eminent scholars such as Scrivener, Burgon and Martin do not accept the theory.

We do not, however, think that Dr. Warfield has erred in introducing the theory even into a primer. (1) We believe it to be true. For the direct construction of the text it does not use the great multitude of "Syrian" MSS., but through them it finds the way back to the Ante-Nicene texts. It can be thoroughly refuted only if it is shown that, as Dean Burgon and the Abbé Martin claim, the Vatican and Sinaitic MSS. are not our best but very corrupt documents, and that the classes are badly tormented. But the signs of diligence, accuracy, ability and scholarship abound throughout the work of Westcott and Hort; the phenomena of mixture have received great attention; it is not easy to find serious fault with their reasoning. The support of Dr. Warfield and others rests upon thorough and independent study. For our own part experience in the application of the principles confirms our adhesion to them, and we hope yet to see them universally accepted. (2) If the theory be true, it is very valuable. We should use critical commentaries, but we dare not be their slaves. Many commentators, *e.g.*, Godet, rely too much upon internal evidence of readings, but the genealogical method eliminates, as far as possible, the influence of the critic's mental state. If, for instance, documents representative of the Neutral and Western classes unite upon a reading, in all ordinary cases that reading belongs, not probably but certainly, at least to the earliest transmitted text. We recommend, therefore, to all students of the New Testament the thorough mastery of this capital little manual.

Londesboro'.

D. M. RAMSAY.

EARTHLY WATCHERS AT THE HEAVENLY GATES: THE FALSE AND TRUE SPIRITUALISM. By Rev. John Chester, D.D., pastor Metropolitan Presbyterian Church, Washington, D.C. Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son. Pages, 320. 1886.

This is an interesting little book on an important subject. The aim of the author was to provide a book that might, with advantage, be placed in the hands of those who, under bereavement, are in danger of being caught by the misrepresentations of Spiritualism. As the book was written for the average reader, rather than for the student, the author very wisely presents its truth in the form of an interesting story. It will thus be read by many who might be repelled by a formal doctrinal treatise. Having been written for this purpose it may not deserve a second reading by students. There are, however, several chapters which will repay close study. Those on "Heaven

and its Contrasts with Earth," "Ministering Angels," "The True Medium for Spiritual Intercourse," "Heavenly Recognitions," "Recognition: Its Relation to Souls Unsaved," open up subjects with which pastors should be acquainted.

His brethren in the ministry are indebted to Dr. Chester for furnishing them with a *good* book to put in the hands of those who, in their bereavement, are liable, on the one hand, to be ensnared by Spiritualists, or, on the other, if uninstructed to fall into despair or doubt. The author makes us feel that the knowledge of the inhabitants of the unseen world which Spiritualists profess to give is not such as a Christian should desire to have. Their revelations savor far more of earth and darkness than of that place where all things are made new. Leading the reader on from Spiritualism he clearly shows that every *proper* desire to know about Heaven and the state of the dead, may be abundantly satisfied by the Word of God, and that communion of saints through the Holy Spirit affords the only real comfort. In these last features the book is specially valuable.

Uxbridge.

D. B. MACDONALD.

Here and Away.

EXAMINATIONS begin March 29th.

"A PREVIOUS engagement," will prevent Knox students accepting invitations to evening parties until after April 2nd.

A SPECIAL meeting of the Alumni Association will be held on the evening of Tuesday, April 5th. Important business. Rev. G. E. Freeman, secretary, has sent circulars to all alumni.

THE College will close on Wednesday, April 6th. The academic part of the day's proceedings will be held in Convocation Hall in the afternoon, when the results of examinations will be made known, diplomas given and degrees conferred. In the evening a public meeting will be held in Erskine Church, for which a good programme is being prepared. Rev. Dr. Ure, of Goderich, an old and worthy alumnus, will deliver an address on that occasion. J. Goforth and J. W. Rac, of the graduating class, will also give addresses.

THE annual election of Literary Society officers took place on Friday, 4th inst. Very few members were absent, and considerable interest was manifested. The following were elected: President, J. C. Tolmie; First Vice-President, A. R. Barron; Second Vice-President, D. Perrie; Critic, J. McD. Duncan; Recording Secretary, T. R. Shearer; Corresponding Secretary, E. B. McGhee; Treasurer, P. J. Pettinger; Secretary Committee, W. J. Clark; Curator, G. W. Logie; Councillors, M. P. Talling, J. Gili, J. Gilchrist. The following staff of THE MONTHLY for '87-'88 was elected on the same evening: J. J. Elliott, D. McGillivray, C. A. Webster, W. P. McKenzie, J. McD. Duncan, W. J. Clark; Business Manager, G. Needham; Treasurer, W. A. J. Martin.

IN bygone years the annual election of officers in the Missionary Society was held in October. This year the Constitution was changed and the election held on March 8th. The officers for next year are: President, A. J. McLeod; First Vice-President, D. McGillivray; Second Vice-President, W. P. McKenzie; Recording Secretary, A. E. Mitchell; Corresponding Secretary, George Needham; Treasurer, P. Nicol; Secretary Committee, P. J. McLaren; Councillors, J. G. Shearer, M. C. Rumball, P. McNabb, A. G. Jansen, J. S. Gale.

EIGHTEEN fields will be worked by the Missionary Society during the coming summer. The following are the appointments: Manitoba and N.W.T.:—Riverside, A. R. Barron; Red Deer, W. Neilly; Long Lake, J. Conning; Arden, T. R. Shearer; Cut Arm Creek, W. Haig. Ontario:—Coboconk, D. Perrie; Little Current, A. E. Mitchell; Mud Lake, J. Gilchrist; Spanish River, T. Nattress; Blind River, G. W. Fortune; Morrison, W. Cooper; Baysville, G. W. Logie; Byng Inlet, G. Needham; Bethune, J. Gauld; McConkey, J. Ross; French River, P. J. McLaren; Frank's Bay, P. J. Pettinger; Franklin, W. Borland.

SEVERAL weeks ago the Literary Society appointed a large committee to consider the advisability of publishing THE MONTHLY throughout the year, and to formulate a scheme. This committee reported to a special meeting of the Society and submitted their scheme, which, after being somewhat modified, was adopted. The more important of its recommendations are:—That a permanent managing editor be appointed; that the Alumni Association be asked to co-operate with the Society in the management of THE MONTHLY, and elect representatives to the editorial staff; that J. A. Macdonald, '87, be appointed Managing Editor. The scheme will be laid before the Alumni Association in April, and we are assured of their hearty co-operation. It is quite likely the first number of the new magazine will appear in May.

THE peripatetic Sam P. Jones has been here again. This time, in the course of his Sabbath Sermon (?), he undertook to caricature the members of the Ministerial Association who oppose the holding of Prohibition and other non-religious meetings on Sunday. He characterized the foremost preachers in Toronto as "Poor chaps in white cravats!" Americans, who themselves have utterly failed to keep the Sabbath, and whose great cities are veritable Sodoms, should not be the first to ridicule the men who have helped to make Toronto the most Sabbath keeping city in the world. An N.P. that would shut out such adventurers would be a boon to Canada. Sam Jones' ignorance of science and logic will not justify his persistent abuse of worthy ministers. We can understand the crowd laughing at it; but we cannot understand ministers submitting to and encouraging it. His jokes and funny sayings may be worth \$200 a lecture. But his theology! Of course he draws a crowd. So does a circus clown. If "there are four millions of people in London—mosily fools," there are probably enough in Toronto, and other Canadian cities, to make a pretty large crowd.