

word rarely, on Dr. Driver's principle he cannot be the author of those works. To such pitiable straits are these modern critics reduced, who affect an originality and literary acumen which they really do not possess.

It seems to me that what some—I do not say all—of our "higher critics" need is a dose of humility and common sense, in equal parts, taken inwardly night and morning. I am in favor of progress; but I want it in reality, and not merely in name. The high-sounding name will not take the place of the thing. "The meek he will guide in judgment; the meek he will teach his way."

Knox College, Toronto.

ADDRESS BY DR. KING TO THE STUDENTS OF THE GRADUATING CLASS IN MANITOBA COLLEGE.

GENTLEMEN,—You have now reached the close of your academic studies. The course, which seemed long, perhaps unduly long, as you entered on it, appears short to you to-night, probably all too short, in view of the work which lies immediately before you. Considering the responsibilities which this work must entail, taking into account the wide range of the truth on which it will be your duty to speak with some degree of clearness and even authority, the extremely difficult, and at the same time intensely important question which it raises, your present desire might well be to have the preparatory course of study lengthened, rather than curtailed. Indeed the desire could scarcely be other than this. Did the close of the college course mean for you the termination of exact study, but it will only be that for those,—I hope there is none among you—who have never made a beginning of such study. You are going to be students still, only better ones, studying with more independence but not with less diligence. This institution will have served its very highest end for you, if it has taught you how to study and if it has made studies, which are in the first place irksome to all of us, a positive delight. But a delight, or a drudgery, an inspiration or a task, these studies must be continued by you. Only on that condition can you have either a happy or a fruitful career.

It is a matter for thankfulness even that there is room and need in the work to which you have devoted yourselves for close and prolonged study, that the work of the preacher does not consist in proclaiming in the same familiar terms the same traditional truths from Sabbath to Sabbath and from year to year. Important, all important though these truths might be, their constant repetition in the same unvarying forms could scarcely fail to become a weariness to preacher and hearer alike. But far different is the work of the preacher of "the glorious gospel of the blessed God." That gospel has hidden depths which it is his to fathom, it has numerous subtle phases and relations, which it is not his task only but his joy to discover and to bring to light. Indeed there are few pleasures of a higher and purer kind than that which the Christian preacher experiences in finding through his devout study of the word of God, views of truth and duty which will come to his hearers as they have come to himself, with all the freshness of a new discovery and which are at the same time fitted to help the faith, and the devotion, to humble the character and to brighten the lives of those to whom he ministers. The humblest among you may expect to make, with the aid of God's Spirit, devoutly sought, "finds" of this sort.

In thus speaking it is implied that the main work for which the studies of these years have been preparing you is that of preaching the gospel of Jesus Christ. It is the veriest commonplace to say that it is a great and noble work, having satisfaction, all its own, if also responsibilities under the sense of which any of us might tremble. It is important for you however, to realize at this point in your history, that there is no power which may not be called into exercise in its performance,—thought, memory, imagination, utterance, that there is no attainment, no kind of knowledge which may not be

brought into requisition and made subservient to its success. You are permitted to cherish the ambition of being good, strong, helpful preachers. You ought to cherish it and therefore to put forth earnest and assiduous effort with a view to its realization. Read, observe, study nature, art, human life, having all the time in view the accumulation of material for the better illustration and enforcement of truth and of duty. It would appear to me to be difficult to set limits to the degree of excellence which may be reached by one who has the wisdom and the resolution to act on this principle.

It is the less necessary that I should enter into any great detail regarding your work as preachers on the present occasion, considering the wise and quickening teaching on the subject with which you have been favored from Mr. Macdonnell, of Toronto. But I may be permitted to add a few words, if even only to emphasize what he has taught you.

The aim of preaching is to save men, to bring them to God, and to make them godly, that is, godlike, and the instrument you are to employ is the gospel of Jesus Christ, the old, old, and yet ever new gospel. Your preaching must therefore be largely doctrinal. The gospel is not a mere revelation of grace, a simple picture of a unique personality; it is obviously on the face of it a great redemptive activity on the part of God the Father, the Son and the Holy Ghost. Doctrinal truth, accordingly, is of its essence, as it has been all through, the secret of its power. This is being ever more clearly seen in our day. Within a few years even there has been a very general return to sounder views on this subject in circles, where it has been common to depreciate the value of definite doctrinal statement. There is now very general agreement among thoughtful people, that no style of religious discourse is worth much, none will have deep and enduring results on character, whether in the individual or the community, into which doctrine does not largely enter. But be careful as to the manner in which you present it. Do not forget the difference between the professor of theology and the preacher. It is the task of the former to present doctrine, especially in its logical relations, as parts of a great system of truth; it will be yours to present it in those which are vital rather than logical, in its relations to the character of God, to the work of the Redeemer, to the need of man, the need which grows out of the sin and sorrow of life. The people will have some reason to complain if this distinction is not observed.

Then aim at depth in your apprehension and statement of the doctrines of the gospel—the depth, I mean, which comes from devout insight into the character of God and from reflective thought on the nature and the fallen state of man. Surface work is never satisfactory, here least of all. Read thoughtfully Bunyan, Archer Butler, Vinet, Liddon, McLaren, Dr. Whyte, and you will observe how truths which superficially viewed are apt to appear improbable, unreal, become at once rational and real, attain new significance, exhibit wonderful self-verifying power when they are set as they are, by these preachers in their deeper relations. After all, is our shallow, superficial work in the pulpit not responsible for a part of the unbelief of the day.

At the centre of your doctrine, let there be the living Christ. It is one of the gratifying features of the age, that the personal Saviour is coming into greater prominence in the pulpit, as in general religious literature. It is not necessary indeed to endorse all that is said on this point. One may be permitted to see a good deal of exaggeration in the talk about the rediscovery of the personal Christ as one of the achievements of the latter half of the century. But it is undeniable that a degree of attention is now being given to the person of the Saviour which it has not always received from the preachers of His gospel. In this there is nothing but a gain. But here again, it must be added, much depends, everything indeed, on what Christ is preached. The temptation is strong to preach a merely human, even if also an absolutely sinless Christ, an infallible teacher, a perfect example, but not an expiation for sin. The temptation indeed is rather to ignore this last than to

expressly deny it. Do not yield to it for a moment. Such a Christ will not draw all men unto Him, will not meet the deepest need of those who are drawn. A modern writer of high repute has said that the peculiarity of Christianity is that it is a priestless religion. In one sense, in the sense of providing for an order of priests, this is at once true and important; in another sense, it is not only true, it is the very opposite of true. Christ is Himself a priest, the priest of His people, and His priestly office is at the very heart of His saving work. It cannot be concealed or kept back in any fair presentation of His person, rather it must be lifted into prominence, as it is in all apostolic preaching and writing. In substantial agreement with the statement, if not in these exact terms, you must keep saying, Him "hath God set forth to be a propitiation through faith in His blood."

Nor is there any danger that in preaching Christ in His divine as in His human perfections, Christ as the atoning sacrifice as well as the teacher and the example, Christ on the throne as on the sea-shore, by the way-side, and on the cross, that your preaching will become impractical, lose hold of life; at least, there is no necessity that it should do so. One who had fought his way out of Unitarian views has said with equal truth and beauty, "The loftier the exaltation we ascribe to the Saviour in His divineness, the more intimately always we find Him related to the sympathies of our humanity. It is they that most elevate Him in honor, who find Him nearest to the affections and most efficient as a helper to familiar duties."

Once more, and in a single word, preach Christ's truth in Christ's Spirit; His spirit of righteous severity with sin, of tender compassionate love for the sinful. It is the man behind it, you have been told, which makes the sermon, and the man will often come out even more in the spirit and tone of the discourse than in its verbal contents. Is it the gospel after all, which is preached, when the spirit in which it is spoken is either indifferent or harsh. And if you have occasion, as you will have, to denounce sin, to warn of wrath, to remind men of "the worm that dieth not, and the fire that is not quenched," make sure that this is done in the tenderest mood of which your nature, under the influence of God's Spirit, is susceptible.

And now, gentlemen, in the name of your teachers in arts and in theology, we bid you farewell as students of this college. Some of you have received your whole academic education within these walls, others have come to us more recently. Most of you will probably labor in the home field, one if not two will work among the heathen. We shall follow you equally with our interest and cherish the hope that however far behind him in intellectual and spiritual power, you will exercise your ministry in His spirit who said, "We preach not ourselves but Christ Jesus as Lord and ourselves as servants for Jesus' sake."

The following have subscribed to the Knox College Jubilee Fund, since last report:

Rev. D. M. Ramsay . . . . .	\$100 00
" Dr. Reid . . . . .	50 00
" C. A. Webster, M.D., Halifax . . . . .	5 00
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Alex. McMurchie, Clinton . . . . .	25 00
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Rev. J. Hastie, Cornwall . . . . .	10 00
Wm. Coltart, Chatham . . . . .	10 00
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Rev. J. B. Hamilton, Flamboro . . . . .	100 00
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" Dr. J. M. Gibson, London, Eng. . . . .	50 00
A. Telfer, Esq., Toronto . . . . .	25 00

Graduates, remember the Jubilee Fund.

COMMUNION WINES.

A very fine exhibit of Wines was made at the Industrial Exhibition, by J. S. Hamilton & Co., of Brantford and Pelee Island, two of which interest the ministry and church officials, viz., their unfermented grape juice and their registered brand of Canadian Wine "St. Augustine." Both of these brands are largely supplied to churches in Canada and are highly recommended for quality and purity. Their St. Augustine brand is used in the West Indies and Great Britain for Communion purposes.

COAL REDUCED.

We would call the attention of consumers to Wm. McGill & Coy's advertisement of this day. They have decided to sell the best quality of Hard Coal, all sizes, Stove, Nut and Egg, at \$5.00 per ton delivered, and Pea Coal or No. 2 Nut, at \$4.00 per ton for cash and present delivery.

Christian Endeavor.

HOW BODIES AFFECT SOULS.—A TEMPERANCE TOPIC.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Sept. 23.—Dan. 1: 8-17.

This is a very important subject for young people, but it is one which has hitherto received too little consideration. It will doubtless receive more attention now, because a very admirable text-book on temperance and physiology has recently been prepared and it has been given its proper place in the course of studies pursued in our public schools. It was not without reason that the Romans so often quoted the motto, "Mens sana in corpore sano,"—a sound mind in a sound body. Had more attention been given to that motto by the Romans themselves it is possible that the fall of Rome might have been delayed for centuries.

There is a very close connection between the body and the soul. The late Rev. Dr. Alexander was once asked if he always enjoyed the full assurance of faith. He replied, "Yes, generally, except when the east wind is blowing." The Bible very distinctly recognizes the truth that the body and soul are closely connected and that they act and react upon each other. If we look upon the hygienic laws which were given to the Jews, we shall find that they were very minute—some indeed might regard them as finical, but they were given for a wise and holy purpose. The Jews were taught that the body was the tabernacle of the soul, and that both should be kept clean and pure. It is a well known fact that those Jews, who, to-day, respect those laws, live longer and enjoy better health than others who disregard them. Daniel was a typical Jew so far as the observance of hygienic laws was concerned, and although he ran a great risk when he asked for the privilege of observing those laws, the results showed the wisdom of his conduct. He was a stronger young man physically, and he made greater progress in his studies than his fellow students in the Babylonian College.

All modern educationists recognize the fact that if those who are under their charge would make satisfactory progress in their studies, the condition of the body must not be overlooked. In those colleges where attention is given to athletic exercises, those who are in training are put upon the simplest and most temperate diet, and are required to abstain from all intoxicating liquors. Only thus can health, strength and endurance be developed. Of the twenty-five picked men who started in 1884 with Greely to discover the North Pole, only six survived and it was found afterwards that every one of the survivors was a man of the strictest and most temperate habits. These facts appeal just as strongly to the young Christian worker as they do to the student or explorer. They tell us in the most unmistakable terms that it is a blunder to suppose that the body must be supported by stimulants. If one would attain to the highest development as a Christian worker his life must be temperate. Other things being equal the man of strong physique will do more work and do it in a more happy, cheerful and acceptable manner than will the one who is suffering from nervous exhaustion.

It is very true that some men of a delicate constitution, such, for example, as McCheyne, John Macintosh and Robert Hall, may accomplish a great work for God and for humanity, but would it be fair to draw the conclusion that one should pay little attention to the body? It would be still in place to ask the question, "Might these men not have done more had they been possessed of a more robust constitution?"

Some have supposed that Paul was a weak man physically. Whether that supposition be correct or not we know that he endeavored to preserve his bodily health. When lying in the dungeon at Rome he knew that his earthly race was almost run, and yet he asked Timothy to bring with him the cloak which had been left behind at Troas. He felt that though he had only a short time to live, he should not neglect the body which he looked upon as the workmanship of God. Was it not he who taught that the body is the temple of the Holy Spirit, that that temple is sacred, and that, if any man would destroy that temple, God would destroy him?