

intended to prepare the minds of the people to receive him on his coming, but to lead them to repent of their sins, and so make ready for it. When at a later time John the Baptist preached saying, "Repent, for the Kingdom of Heaven is at hand," he was simply catching up the spirit of all the prophecies regarding Christ, and continuing their work. And if it be objected that they could hardly with much force call the people to repentance in view of an event that was to take place hundreds of years after, the reply is easy; they did not expect that it was going to be delayed so long. They believed it to be near at hand. In fact once and again they seem to have centred their hopes on persons actually living and coming into prominence, such as David and Solomon and Hezekiah, perhaps, also, Josiah and Zerubbabel. Great expectations were formed for them, and musingly they asked as John did after them "Art thou he that should come, or look we for another?" And it was only after the character or achievements of these one after the other disappointed them, that they opened their eyes and looked wistfully forward again into the future.

When we look at their work in this way we see that it all possesses a real unity and centres around the one point of moral effectiveness. And it is just here that we must place ourselves if we would understand them. They were teachers for their own people and day, and if we would follow them intelligently we must reproduce these conditions for ourselves in imagination. We must ask ourselves what are the evils that they were seeking to remove, and then inquire what meaning we can naturally put upon their words that will meet the case—what was the message meant to imply? If we apply this method patiently and carefully, we shall find them everywhere full of meaning, and we shall not be exasperated and confused by those sudden and unaccountable transitions which some commentators seem always bound to introduce in order to make sense out of it at all. Of course in saying that the prophets spoke and wrote with a primary reference to their own surroundings, it does not by any means follow that they did not speak and write for later times, and even our times as well. Owing to the fact that many of the predictions were not fulfilled nearly so soon as the prophets expected, the nation took comfort from them centuries after those who uttered them, were in their graves. And as some of them never were literally fulfilled at all, we may be said to have a reversionary interest in them. The principles underlying the prophet's work are everlasting, and we may find many a useful lesson and many comforting promise, that fits our case as well as theirs.

But they were sent as prophets to Israel not to us, and any application they can have to us must be in the line of their primary application to them. The historical method of interpretation has been rightly employed in all other portions of Scripture. It only remains that it should be employed here as well.

### Our Graduates.

PROFESSOR Scrimger relates that one day last summer, when in Paris, he came upon a crowd on one of the streets, and, through curiosity, approached to learn what was going on. Judge of his surprise and delight when he found Rev. J. S. Taylor, B.A., '79, proclaiming the unsearchable riches of Christ in their own language to an eager French audience. Mr. Taylor was at that time labouring in connection with the McAll Mission, and has since been appointed to India by the Presbyterian Church in Canada. He goes thither, followed by the earnest prayers of many who knew him as a student, and as a successful missionary among the lumbermen in the Mattawa regions. He is the first of our graduates to enter the foreign field. May more follow in his footsteps!

JOHN A. MORRISON, '82, is engaged in pastoral and missionary work in connection with Crescent Street Church, this city.

J. MITCHELL, B.D., '81, ex-managing editor of the JOURNAL, after fulfilling several engagements to occupy the pulpits of various leading city churches, crossed the great pond to his native land early in August. We expect him back in January or February.

REV. D. L. McCRAE, '79, late of Woodlands, Ont., is now settled over an influential congregation at Cobourg. His former people seem to be delighted with graduates from this seminary, for Rev. J. K. Bailey, '79, is soon to be their pastor.

### David Morrice Hall.

Ye earnest hearts of Canada,  
Who love your native land,  
And in the proud triumphant march  
Of progress take your stand.  
Join now with us in praising God,  
The giver of all good,  
Who oft has blessed our College dear,  
And to her faithful stood.

God has raised friends to help her,  
In days of sorest need;  
And now bright days are dawning,  
Her dark days to succeed.  
A noble building, wondrous fair,  
Rears now its steeple tall,  
And Presbyterians now rejoice,  
In the David Morrice Hall.

On storied marble dressed with care,  
The names of friends we trace,  
To keep their name alive when they  
Sleep in death's resting place;  
But this proud noble monument,  
Far better will to all  
Keep fresh the name of him who gave  
The David Morrice Hall.

O in this noble College Hall  
May glorious work be done,  
In training men to preach the word,  
Wherever shines the sun.  
May students here be fired with zeal  
For Christ the world to gain,  
And hasten on that glorious time  
When righteousness shall reign.

O Morrice Hall, may words of truth  
Within thy walls be taught,  
And ne'er may error lurk therein,  
In deed, or word, or thought:  
But may thy fame be bright and fair,  
Throughout the coming days,  
And may thy teachers then as now  
Be worthy of true praise.

A. L.

### Our Local Note Book.

THE editor is impatiently calling for "copy." How shall we begin?—Ha! pass the scissors this way, please? \* \* \* There, gentle reader, by way of preface to our third volume, just read the following lively paragraph from the *Canada Presbyterian* :—

Of course you could conduct a religious newspaper (or a college journal) better than any living editor—of course you could. You could write the most sparkling editorials and pungent paragraphs; you could tell at a glance what to publish and what to put in the waste basket. You could use the scissors with almost infinite wisdom and taste, and satisfy every correspondent and subscriber. There is no doubt about it. You could edit a paper, though you have never tried. One word, please—how do you do *your own work*? Was your last sermon perfect? your last speech a model of platform oratory? Did you conduct your last prayer-meeting as Paul would have done—teach your class in an absolutely perfect way, or superintend your school with perfect temper and taste? Do