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TORONTO, AUGUST, 1893.

THE PAPACY: THE GREAT APOSTASY, OR
ANTICHRIST.

THERE arose early in the Christian church a growing disposition to assume power, on the one hand, and, on the other, to give undue honor to men because of their position in society and in the church of God. Against this tendency our Lord warned His disciples, and we find by the writings of the apostles that this disposition, which is natural to man, began to show itself even in their day. Thus John speaks of Diotrephes, "Who loved to have the pre-eminence." The pastors of the church were early requested to act as umpires between disputants, or as judges of the affairs of the people. And while the church was devoid of worldly patronage and power, this practice was beneficial in its influence, and much unseemly and expensive litigation was thus prevented. The pastors were generally upright, and sought the good of the people, and the advancement of truth and justice. But when the Roman emperor came to show favor to the Christian church and to take part in its affairs, they enlarged the sphere of the pastor's labor in this department. Many civil as well as ecclesiastical cases were referred to the bishops; so that men of an apostolic spirit complained that their time was occupied chiefly in secular matters, and their attention diverted from the proper duties of their office. But in these circumstances the natural love of power gradually prevailed over the minds of most of those who held high office in the church. Power has

charms for the great majority of minds. Thus that which was at first conceded as a privilege, because of the confidence of the people in the honesty and disinterestedness of the ministers of Christ, was at length claimed as a right by those who held the pastoral office in the Christian church. They had altogether forgotten the spirit of Christ, when He said, "Man, who made me a judge, or a divider over you?" Those in places of power claimed the right to think, judge, and act for the people in spiritual matters; and often employed, at least indirectly, bribery and intimidation to secure their objects. In proportion as these claims were granted, all power passed out of the hands of the people into the hands of their spiritual rulers. Hence that subordination which God ordained to be founded in respect and love to those holding office in the church for their works' sake, and which, when it flows forth naturally, as honor due to excellence and usefulness, is simply an acknowledgment of the wisdom of God in His arrangements, and a token of submission to His authority, has proved a blessing to the human family; but that subordination, perverted, becomes a source of degradation, intellectual and social, and at the same time of undue exaltation to the rulers of the church. The education of the people was no longer fostered; they were no longer taught to read and think for themselves; to compare, like the Bereans in the days of Paul, the teachings of their spiritual guides with the Word of God. They were, on the contrary, taught to leave the whole matter of searching the scriptures, and ascertaining what God had revealed to men, to their pastors and teachers. Yea, gradually, they were led to leave the whole matter of intercourse with heaven to the management of the priesthood. Thus light and liberty passed away from the people, and those who sought to enlighten them as to their rights and duties, or that defended their rights, as did several presbyters of the church, were persecuted and forced into exile. Those who loved power and wealth more than the favor of God, or the good of the people, secured the entire control of the more public machinery of the Christian church. By this and other means the church was perverted from its original design; which was to teach men the way of salvation through faith in Christ, to admit them to the ordinances of God in their purity, and to secure to human society the blessings of light, liberty, peace, and prosperity. For some centuries, almost equal honor was

given to the bishops of Antioch, Alexandria, and Constantinople, and the other chief cities of the Roman empire, with Rome itself. After the seat of the empire was transferred from Rome to Constantinople, a rivalry arose between the two cities as to which should hold the place of honor in the Christian church.

John, the patriarch of Constantinople, was the first to claim a supremacy over the Christian church. By the advice of an eastern council, he assumed the title of "Universal Bishop"; yet, even in the opinion of Gregory, the bishop of Rome, the assumption of that title was a mark of Antichrist. He thus wrote John: "I speak confidently, that whosoever calleth himself 'Universal Bishop,' or desireth to be so called in the pride of his heart, he doth forerun Antichrist." Gregory even applied to the emperor to deprive John of this "blasphemous name," as he called it. But Mauricious held it as nothing more than a complimentary mode of address, becoming the bishop of the Imperial city.

Not long after this, the centurion Phœas, a brutal soldier, murdered the emperor and seized his throne. Through envy of Bishop John and a desire to supplant him, the vile murderer, Phœas, was encouraged by Gregory, of Rome, who wrote him in the most fulsome manner, praising God for exalting him to the throne for the relief of the church. The result was that Phœas took away the title of universal bishop from John, and bestowed it on Boniface III., the successor of Gregory. Boniface soon obtained a decree whereby the title was entailed in perpetuity on the Roman pontiff, who was thus, by the decree of a usurper, invested with the primacy of all the bishops of the empire. Hence, the Church of Rome derived her position and her honors, not from Christ, nor from Peter, who never was bishop of Rome, but from the secular power, by countenancing crime, and thus proclaimed herself, in the opinion of Gregory, to be proved execrable, blasphemous, antichristian, and diabolical, for these are the names he bestows on whosoever should accept the title of universal bishop (*Lectures on Ecclesiastical History*, by Campbell, of Aberdeen). This took place about the year A.D. 606, the beginning of the ecclesiastical supremacy of Rome. The temporal power of the Pope dates about 150 years later. Here we observe that the great majority of the leading evangelical Christian writers, during over four hundred years (Wycliffe, John Huss, Luther, Calvin, Knox) declared the Romish Church or papacy

to be the great Apostasy predicted in Daniel, seventh and eighth chapters. Over fifty millions of God's faithful witnesses have been tortured to death by this cruel and tyrannical power. Thus the terrible career of papal Rome has fulfilled the prophecy and confirmed the interpretation of the most pious and learned students of prophecy, that the papacy is "The man of sin." Some high papal authorities admit that "the man of sin" is the great Antichrist, and is identical with the "little horn" of Daniel viii. A note in the Douay Bible says the same.

(2) All this was foretold by the divine Author of Christianity, who by the apostles forewarned Christians that a great falling away or apostasy would take place in the Christian church. In II. Thess. ii. 3, 4, the Apostle Paul speaks thus of the coming of Christ, and of the events which should precede it: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God . . . so that he as God sitteth in the temple of God, shewing himself that he is God." This apostasy is called in I. Tim. iv. 1, "A falling away from the faith"; that is, from true Christian faith, or the truth as it is in Jesus. In the original it is "the apostasy," with the definite article to give it emphasis. It is, then, "the apostasy," the greatest and most injurious to mankind that ever occurred. In II. Thess. ii. 8, the man of sin is called "that Wicked one," or the lawless one, the power that sets aside and nullifies the law of God, and sanctions immorality and sin among men. This accords with what Daniel says of the "little horn," vii. 25: "He shall wear out the saints of the most High, and think to change times and laws." Indeed, the term "man of sin" seems to be founded on the description of the "little horn," Dan. vii. 24: "He shall exceed in wickedness all that went before him." Now, this was fulfilled in the papacy, either by promoting wickedness in general or by idolatry in particular, as scripture often refers to this as the sin which especially led the people from the right worship of God. Bishop Newton has shown that this cannot refer to Luther, as some papists affirm, nor to one who shall appear just before the end of the world. (Bishop Newton on the Prophecies, pp. 390-393.) The term "man of sin" is illustrated by the popes themselves. Thus Pope Joan was a woman (she became with child, and died

on her way from the Laterum). The Council of Basil condemned Pope Eugenim as a notorious offender, a Simonist, and perjurer. Pope John II. was publicly charged at Rome with incest. Pope John XIII. spent his time in lasciviousness and monstrous forms of vice, and was stabbed when taken in the act of adultery. At the Council of Constance in 1418, Pope John XXIII. was declared to be devoted to sensual pursuits, the enemy of all virtues, the mirror of infamy, a person spoken of by all who knew him as a devil incarnate (*Lees' History of the Inquisition*). Pope Alexander VI. was one of the greatest monsters that ever lived. He even lived in incest with his own daughter, Lucretia. Such was the character of many of the popes. No wonder, then, that popery is called "The man of sin, the son of perdition." In proof that this description and these titles belong to the papacy, we need only refer to its system of indulgences, commenced in the thirteenth century, to increase the power of the priesthood over the people; to its tariff of sins, by which many iniquities are sanctioned by Rome. Thus for a man that killed father or mother, wife or sister, 10s. 6d.; for a priest that kept a concubine, 10s. 6d.; to eat flesh in time prohibited, £1 4s. 9d., because this latter infringed a rule of the church, though not the law of God. Thus popery sets aside the divine law. That these titles belong to the papacy appears also from its encouragement of idolatry in the worship of saints, images, and relics. Thus in the office of the mass the priest says that he makes the oblation in honor of the blessed Mary, ever virgin, the blessed John the Baptist, the holy Apostles Peter and Paul, and of all the saints. What is this but idolatry? Did our Lord suffer and die in honor of sinful mortals, instead of for His own glory and that of the Father? The followers of Rome are thus taught to worship the Virgin Mary and other saints. They pray to them for deliverance from evil and from all the troubles of life, in opposition to all the plain teachings of scripture. Against this Paul warns Christians, teaching that there is only "One mediator between God and men, the man Christ Jesus," I. Tim. ii. 5. And in I. Tim. iv. 1-4, he describes the followers of this apostasy as giving heed to seducing spirits and doctrines of demerit. The term *demonas* here used denotes deified men worshipped by the heathen, and by the Israelites also, when they became idolaters, and it exactly corresponds to the saints of the papacy, I. Cor. x. 20; Ps. cvi. 35-38.

The heathen said that in honoring these they honored the supreme God, and that these inferior deities interceded for them with Jupiter, the great god (Lucien).

In order the more readily to convert the nations and secure the people under her control, Rome introduced into the Christian church many of the principles and practices of heathenism. In this she substituted the name of saints, or so-called saints, for the various subordinate deities of the pagan world. Hence her system is called semi-pagan by several able writers. In like manner, the heathen worshipped the images of their deities; though they said that they worshipped not the images, but the deities that they represented. Celsus and other defenders of heathenism were met by the same arguments that Protestants employ against similar honors paid to images by the followers of Rome. They showed that whatever distinctions the more intelligent might make, the practice resulted in the actual worship of images by the great body of the people.

The Romish Church has excluded the second commandment from her catechism, dividing the tenth into two, thus virtually acknowledging herself guilty of a breach of that commandment in the practice of her church. The creed of Pope Pius IV. (the guide of the Church of Rome to the present day) requires that images be retained, and that due honor and veneration be given to them. Yea, more, the Roman catechism, another of the standards of Rome, declares that images are to be retained in the churches not merely for instruction, but that they may be worshipped (Stillingfleet's *Doctrines and Practices of the Church of Rome*). In the Litany of Loretta the titles of God are given to the Virgin Mary, such as Morning Star, Refuge of Sinners, and the prayers that in Holy Scripture are addressed to God are in the Litany addressed to a woman. And in the Psalter of St. Bonaventure the Psalms are all applied to the Virgin, her name being inserted instead of the divine name. Thus Psalm xxix., "Bring unto our Lady Oyesous of God: bring praise and worship unto our Lady." Psalm lxxxiv., "How amiable are thy dwellings, O Lady of Haste." Again, in the *Devotion of Bondage* (A.D. 1632) the language occurs, "The sovereign dominion that was given her not only over the world, but over the Creator of the world!" Sovereign dominion over the Creator! What is this but blasphemy? and all the more as our Lord was so careful as

to warn against such by His not permitting the mother of His human nature to interfere with His divine work, John ii. 4; Luke ii. 49. See London Tract Society, Tract 200; Middleton's *Letters from Rome, Pagan Rome*, and Kirwan's *Romanism at Home*.

(3) Again, in accordance with the description of the great apostasy in II. Thess. ii. 4, the head of the papacy exalts himself above all that is called God, by dispensing with the law of God, by setting himself above that law, and by releasing men from its obligations, according to his pleasure; by claiming a dominion over the conscience, which belongs to God only; by means of various dispensations which are granted; and by titles which are claimed and given. The Pope claims authority not only over all priests, bishops, and primates, but also over kings and all civil rulers, and claims honor due to God only, and even sets himself above the Almighty. Nothing is plainer than that the Pope has assumed to himself many names of blasphemy. The Canon Law calls him "*Our Lord God the Pope.*" The Pope accepted the saying of Bellarmine, one of the most distinguished leaders of Rome: "If the Pope should command the practice of vice, and forbid the practice of virtue, the church was bound to believe vice to be good, and virtue to be wicked." This, surely, is exalting himself above God. He is also spoken of as another God upon earth, King of kings, and Lord of lords. It is evident, then, that this passage in II. Thess. ii. 4 refers to the Pope. Yea, in a council held at Rome in the Pope's palace in the time of Leo X., these words were spoken: "In the Pope is all manner of power, *as above all power as well of heaven as of earth.*" Yet our Saviour says: "All power is given unto me in heaven and in earth." Is the Pope not, then, the Antichrist? A single man is not sufficient for the work here assigned to the man of sin, and it is agreeable to scripture to speak of a body or succession of men under the character of one, Daniel vii. 24; Rev. xvii. 2; Heb. ix. 6.

(4) Paul further says that the man of sin sits "in the temple of God, *shewing himself that he is God.*" In accordance with this, the Pope at his enthronization in St. Peter's is shown to the people as God, and is adored as God. His sitting as God denotes his claiming divine authority, both in temporal and spiritual things, and that he would exercise that authority with great pride, pomp, and parade. A very slight acquaintance with the papacy shows that this is the case. For instance, he claims the right to depose

kings and dispose of kingdoms at his pleasure, and often has he exercised this claim of the Antichrist, Rev. xiii. 14.

The fourth Council of Lateran sanctioned and established the right of the Pope to depose princes and absolve subjects from their allegiance; and none of the Popes have ever been brought to disown this right. Nay, on the contrary, wherever they have had the power, they have exercised it. They deposed Henry III. and Henry VII. of France, and collected money to aid the rebellion which they had raised against them (D'Avilla's *History of the Civil War of France*). They deposed Queen Elizabeth and sought to overthrow her power by sending against her the Spanish Armada, which the breath of the Lord (the wind from heaven) scattered and wrecked upon the rocky shores of Scotland and Ireland. The Popes declare themselves sovereign monarchs of the world, and this claim is granted at the coronation of the Pope. When the triple crown is placed upon his head, these words are used, as we learn from the *Roman Pontifical*: "Receive this diadem, adorned with three crowns, and know yourself to be father of princes and kings, governor of the world"; hence his right to depose princes. The following are some of the titles which the Pope has allowed his followers to give him: "Another God upon earth, King of kings and Lord of lords, the same is the dominion of God the Pope; the Pope doeth whatsoever he listeth, and is God" (see Dan. ii. 36). Such blasphemies have been approved, encouraged, and rewarded by the Pope, and he has even made use of them in his decrees. Is not, then, the description of the Apostle Paul verified in the papacy as the Antichrist?

(5) In II. Thess. ii. 9, Paul says of Antichrist that His "coming is after the working of Satan with all power . . . and lying wonders," or pious frauds of various kinds, such as "winking and weeping Madonnas." The apostle further says that "many will be deceived and believe a lie," such as the infallibility of the Pope, the power of priests to deliver from purgatory, and the immaculate conception of the Virgin.

(6) "Forbidding to marry" is another of the marks of Antichrist given in I. Tim. iv. 3, 4. By this also the papacy has shown itself to be "The man of sin," "The lawless one," by changing God's law and substituting man's wicked regulation instead. For a long period, the Church of Rome has discouraged

the marriage of the clergy and declared celibacy to be a purer state. The clergy resisted this encroachment on their rights for several centuries after it was proposed, but were at length compelled to submit by Gregory VII., A.D. 1070, and in 1174 it was decreed at a council that no priests should be allowed to have wives.

The object of this regulation was to form an army of priests having no interests in common with the people and no sympathy with them in their social relations, and therefore better prepared to trample on their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the clergy has been the source of much misery and sin. All the leading historians, such as Froude; Lord, in his *Beacon Lights of History*; Lee, in his *History of the Inquisition*, declare that many of the priests and bishops kept concubines and had children by nuns, especially during the dark ages (twelfth to sixteenth century), to the great disgrace and injury of Christianity. Hence, because of this, Romanism is called "The mystery of iniquity." Rome pretends that her object is to secure the greater purity of the priests. She then arrogates to herself more wisdom than God, who appointed marriages when man was in a state of innocence in Eden, and who has declared in His Word that "marriage is honorable in all," and has even enjoined that Christian ministers should be married (I.; Tim. iii. 2.); while Rome enjoins a course that almost necessarily leads her priests into sin, especially when connected with the confessional, with its infamous and soul-polluting questions to young and confiding females.

(7) In I. Tim. iv. 3 another description of the great apostasy is "commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth." That this characteristic is found in the papacy more than anywhere else, it is needless to prove. It is strictly forbidden by Rome to eat meat on certain days; yet Paul tells us that some shall depart from the faith under the hypocritical teaching of those who command to abstain from meats.

(8) It is a proof that this system is the "Mystery of iniquity," that men endowed with reason can believe in such absurdities as the legends of the saints, and in the pretended miracles so often detected and exposed, such as the liquefying of the blood of St. Januarius, etc.

(9) In II. Thess. ii. 6, 7, Paul tells us that when a certain hindrance shall be taken out of the way, then should the man of sin be revealed. Now, almost all the fathers teach that the pagan Roman empire is meant by the hindrance. Hence, they prayed for the peace of the empire, because, when removed, they believed that the great Antichrist should appear. Paul also says that the great apostasy "doth already work." These two points show the great mistake of those who imagine that the Antichrist here described is yet to come, and that he will be a single individual. No; he came on the fall of the pagan Roman empire. The principles of heathen philosophy were engrafted on the pure religion of Jesus. Many, also, of the superstitious and idolatrous practices of the Church of Rome arose out of the abuse of custom or things innocent in themselves, such as the sign of the cross as a badge of discipleship, by which Christians might recognize each other in times of persecution, and this led to a superstitious regard for the material cross and the use of the crucifix. (See Jamieson's *Manners and Faith of the Primitive Christians*.)

(10) But there is one feature which, above all others, characterizes the Church of Rome and points her out as the great apostasy, and that is her persecuting spirit. In Rev. xvii. 6, we are told that John saw the great whore or spiritual Babylon, whose throne is on the seven hills of Rome, "drunk with the blood of saints." That is, he predicts that Rome would shed in defence of her own errors and usurped authority, as it were, seas of human blood; and, alas, this has been fulfilled. Alexander, Cæsar, and Napoleon did not shed as much blood as was shed by the antichristian papacy. Dr. Edgar, in his *Variations of Popery*, estimates the number slain by the armies of popery, or tortured and slain by the Inquisitions, as over sixty millions. And Father Chiniquy, in his letter to Archbishop Lynch, June, 1884, states that ten millions were slain by the Inquisitions alone, and this we consider a very moderate estimate, for it was in operation 400 years before the Reformation (Lee's *History of the Inquisition*). And Scott, in his Commentary, remarks that the persecutions, massacres, and religious wars excited by Rome have occasioned the shedding of more blood of the saints than all the persecutions of the heathen from the foundation of the world. During several centuries the Waldenses and others representing

the true church of Christ, or the woman driven into the wilderness, described by John in Rev. xii. 6, were persecuted by the most direct and relentless persecution by fire, sword, and every species of the cruelest oppression. Vast numbers of them were put to death for worshipping God according to the directions of His holy Word and the dictates of their own consciences, and many attempts were made under the direction and at the command of the papacy to exterminate them altogether, because they would not renounce the truth as it is in Jesus, and receive their faith from a degenerate church. Mournful grief and indignation led Milton, when contemplating these cruelties of Rome, to write the beautiful sonnet :

“Avenge, O Lord, thy sacred saints, whose bones
Lie scattered on the Alpine mountains cold,
E'en them who kept the truth so pure of old,
When all our fathers worshipped stocks and stones.”

This persecuting spirit was not confined to the dark ages, but was kept up by the papacy, and several efforts were made to crush out Protestantism, and were only given up because of the increasing power of the Protestants. Thus in August, 1572, by the advice of the Jesuits, from 70,000 to 100,000 Protestants, called Huguenots, of France were murdered in cold blood. And among them were many of the noblest characters of the nation, such as Admiral Coligny. A messenger was despatched to Rome with tidings of this bloody triumph. The Pope rejoiced over it as a victory of the Church of Rome, and he went with the bishops and cardinals in public procession to give thanks for it. A medal was also struck to commemorate the downfall of Protestantism in France. I have seen one of these medals, obtained from the mint of Rome, and I have a figure of it in Tract No. 458 by the London Tract Society. The likeness of Pope Gregory XIII. adorns one side of the medal, and on the other side an angel with a sword in his right hand and a crucifix in his left, destroying the Huguenots, with the inscription, “Hugueatorum strages,” “The slaughter of the Huguenots.” Thus Rome accepted and approved what was done on her behalf by her blood-thirsty children in France. The Protestant church in France furnished some 300,000 martyrs. In the year 1571, there were some 2,179 Reformed or Protestant churches in France; the greater part of them had two pastors, and some five

or six. There were then probably a million and a half Protestants in France, or about one-fourth of the nation, and many of them amongst the most enlightened and distinguished citizens that France ever owned.

Under the cruel bigot, Philip of Spain, about 100,000 Protestants were slaughtered in Holland and Belgium by the infamous monster, Alva, and under the advice and guidance of the Jesuits, who controlled, as they still control, the movements of Rome. The edict of Nantes, issued by Henry IV. of France, granting liberty of worship to the Protestants, was repealed by Louis XIV. in the year 1685, after being in existence eighty-seven years. This also was done at the instigation of the Jesuits. Louis then sent an army of brutal soldiers amongst the quiet and peaceful Huguenots to compel them either to renounce their faith or to be put to torture and death. Dr. Lord, in his *Beacon Lights of History*, admits that at least 200,000 were put to death, and at least 200,000 more driven out of the kingdom. And David Dundas Scott, of Edinburgh, in his *History of the Suppression of the Reformation in France*, speaks of a still greater number of Huguenots destroyed at that time. Yet the king was told that 34,000 converts had been made by his measures of extraordinary mildness; while in many cases they had been driven to insanity by the tortures inflicted on them.

Some of them were tied in bags and toasted between fires, and when they attempted to escape were pricked with bayonets and pushed into the fires again. It is stated by historians that from 500,000 to 800,000 Protestants left France to escape this dire persecution, and these her best citizens. They not only carried with them much money, the remains of their fortunes, but, what was of more consequence, their arts, manufactures, and industry, by which they enriched their country and themselves. Many of these French emigrants settled in England, and the silk manufactures of Spitalfields and Coventry, and many other useful and elegant branches, were established by them.

Thus, in the just retribution of heaven, that persecution which deprived France of the best part of her population, and which ruined her trade, was the means of greatly increasing the wealth and power of Britain, which received and protected the refugees. A just God has not suffered the house of Bourbon to reign in peace since that period. At the close of the eighteenth century

Louis XVI. atoned in part on the scaffold for these grievous national crimes; while about 700 of the priesthood, the successors of those who promoted these atrocities, were murdered by the Atheists during the Reign of Terror. Luke xviii. 7, 8. We do not by any means justify these proceedings; but they were the natural fruits of that infidelity which popery had produced, and thus there was a double retribution in these scenes of carnage and blood. By such awful and just judgments men are taught that the Lord reigneth, and that He will not permit His people to suffer unavenged. He shows Himself true to His Word, when He makes inquisition for blood and gives the persecutors of His peoples blood to drink. By the most unrelenting persecution the Reformation was entirely suppressed in Spain and Italy by that most infamous institution of the Church of Rome, the so-called "Holy Inquisition." (See *D'Au'igne's History of the Reformation; Suppression of the Reformation in Spain and Italy*, by Dr. McCrie; *History of the French Revolution*, by Carlyle; also his *Heroes and Hero Worship*.)

(II) Another point that should be noted is that Rome is unchanged and unchangeable in her principles. She glories in this as the result of her falsely claimed infallibility. Hence all the principles of persecution and immorality which, as a church, she has sanctioned remain in full force and authority, and may again be applied if she be again permitted to regain power. Yea, to some extent, they have been applied even in our own days in places where she had power. Her teachers, from the cardinals down to the professors of moral theology, have for ages taught that it is not only right in itself, but the duty of the Church of Rome to punish, crush, and destroy heretics. And books have been written, even since the Reformation, describing the different kinds of punishments to be inflicted on the different classes of heretics. These principles have been approved by the highest authorities of that church, and these works have been published with their sanction. Even the class books used by the popish college of Maynooth, supported by the money of the Protestants of Britain, not only teach that promises and oaths should not be kept with heretics, and that the Pope has power to absolve the subjects of Protestant princes from their oaths of allegiance, but also teach that heretics ought to be destroyed. Their very bishops are required to take an oath at their appointment to

“persecute and fight against all heretics (*i.e.*, Protestants) as rebels against their lord, the Pope.” That oath was found by Dr. Cumming, of London, in the papal document appointing Cardinal Wiseman at Westminster; and that such an oath is required of bishops has been confirmed by Father Chiniquy and other authorities. The same principles have been boldly and boastingly set forth by the leading organs on both sides of the Atlantic. They have been declared again and again by the *Universe*, the leading organ of the Jesuits in France; by the *Civiltà Catholica*, the organ of the Jesuits at Rome; by the *New York Freeman's Journal*, the organ of popery in the Atlantic States; and by the *Shepherd of the Valley*, the organ of the papacy in the Western States. We are told in the coolest manner by the two former journals that constitutional liberty and Catholic liberty cannot agree, and that the one or the other must be a chimera, the two not being able to subsist together at the same time and in the same country. This is the decided opinion of the leading spirits of Rome. (*Bulwark*, by Rev. Dr. Begg, Edinburgh, November, 1851.)

Yet we are told by some that Protestants enjoy as much liberty in popish countries as Romanists in Protestant countries. Such a statement shows great ignorance of the state of things in popish countries until within the last few years, and even that change owing to Protestant influence. Before the revolution under Garibaldi, any attempt even to distribute religious tracts in Tuscany, Austria, Naples, or Rome was followed by imprisonment and banishment from the country. Where it was discovered that the nations read the Word of God and held religious meetings for the worship of God, they were fined and imprisoned, and in many cases thrust into the most loathsome dungeons to rot and die. And were it not through fear of the power of Protestants and the public opinion of the age, those who dare to obey the command of Christ to search the scriptures for themselves would still be thrown into the dungeons of the Inquisition to suffer torture and death as in former times. And just lately a priest burnt several copies of the scriptures found among the French Catholics of Quebec. Yea, the very idea of granting liberty to Protestants is scoffed at as an absurdity, and as opposed to the whole system and privileges of the papacy. Witness the *New York Freeman's Journal* in 1885, and *The Shepherd of the Valley* in the West.

Nearly all the so-called cases of persecution of Romanists by Protestants arose from political causes and not for their religious opinions, as shown by Froude and other leading historians in relation to the times since the Reformation. The Romanists of Ireland were often in rebellion against the government of England, and suffered for it. But even if there were some cases of persecution of Romanists for their religion, the early Reformers derived their ideas of the rights of men from Rome, and it required some time to arrive at enlightened scriptural ideas of toleration in matters of religion, to worship as they please without molestation, so long as they do not under the cover of their religious rites infringe upon the liberties of Protestants.

Romanists are also permitted to proselytize as much as they please in Protestant countries, and their converts or perverts are not persecuted or their lives endangered, as is often the case with converts from popery in popish lands. This work of proselytism they have attempted chiefly through ladies' seminaries and literary institutions, which are rendered attractive, and the terms placed lower than in Protestant schools. While prominence is given to music and drawing, real mental culture and the higher departments of real education are neglected. In many Protestant schools and colleges for ladies, music and drawing are now as much cultivated as in popish schools, and a far higher and more solid education imparted; yet because of the lower charges many Protestants have very unwisely sent their daughters to popish seminaries (where they were led to believe that no influence would be used to change their religious principles) whose breasts bleed under the painful reality that their children are now members of the Roman Church. Rev. Charles Chiniqy shows that, while the teachers give the promise in word to the parents not to interfere with their religion, they would say in their hearts (according to the Jesuitical doctrine of reserve), "Fools, do they think that they have any religion?" While the parents supposed that they were innocently pursuing their studies, the work of apostasy began, and advanced, and terminated in their perversion to popery; and, in some instances, they have even refused to hear their father's voice in prayer, because they said it was not right to hear heretics pray! At the very heart they are almost invariably prejudiced in favor of the Church of Rome by the fascinating attentions of their crafty teachers, who are the most

successful missionaries of Rome, and whose chief object is to make proselytes to popery. And even if they do not join that church, they become its warm advocates and liberal supporters, and often join it at the end of life and leave it bequests. Years ago it was stated in a leading American Protestant journal that some 10,000 Protestant young ladies had been thus led over to Rome within a few years (see *Startling Facts*, by Rev. Herman Norton, secretary of the American Protestant Society, New York, 1854).

(12) How long is the papacy or the power of this apostasy to continue? We learn from Daniel the prophet, and from John the beloved disciple, that the power of the "little horn," or the the apostasy, was to continue "a time, times, and an half," or, according to the best interpreters, 1260 years, Daniel xii. 7; Isaiah vii. 25; ix. 27. John saw the true spiritual and witnessing church of Christ flee into the wilderness for the same period, Rev. xii. 6; xi. 3. The true church of Christ was found during the dark ages in the Nestorians and Syrians in the east, and in the Paulicians, Waldenses, Albigenses, and Culdees of the west. The Church of Rome often claims that she must be the true church, else the promise of Christ had failed, that the gates of hell should never prevail against His church. He who gave that promise also declared by John that His true church should for ages be like the woman in the wilderness. That plainly proves that the promise of Christ is quite consistent with what Protestant writers hold, that the external organization called the Church of Rome had become corrupt and apostate, and that Christ's true church was in a wilderness of persecution and affliction. Besides, there were a few good men in the Church of Rome who loved Christ and served the only Saviour, and mourned over the worldly ambition, the ignorance and superstition, the vice and immorality that surrounded them. Now, the inquiry, How long will this system continue in power? is indeed natural, and is similar to that made by the souls of the martyrs whose blood was shed by the early persecuting powers, Rev. vi. 9, 10. Yet the very nature of the prediction partly conceals the dates until the period of their fulfilment, and it is not possible to determine the time when the 1260 years began.

Robert Fleming, a Scotch minister in London, made calculations in A.D. 1701 founded on data given in scripture, and he

named the year A.D. 1794 as the year of the French Revolution, and the year A.D. 1848 as the year of another great revolution, which was the case. He also named the year 1866, or 150 years later, as the period of the overthrow of Antichrist. The first year dates the life of the apostasy from the year A.D. 606, when the title "Universal Bishop" was received by the bishop of Rome. But if we date from the year A.D. 755, when the temporal power was established and Antichrist fully developed, the prophetic period of 1260 years will be completed about the year A.D. 2015. Probably, as D'Aubigne says, as the rise of the great apostasy was gradual, so will be its decline and fall.

At the end of this prophetic period the millennium will probably commence described in Isaiah ii. 2-22; Daniel ii. 44; vii. 10, 14, 22; Micah iv.; and Rev. xx.; when by the general outpouring of the Holy Spirit the Christian church shall include Jew and Gentile, and Christ shall be known and loved and honored throughout the bounds of the earth, Numbers xiv. 21; Ps. ii. 8; lxxii. 19; Isaiah xxxv. 1-10; lx. 8, 9; Hab. ii. 14; Matt. vi. 10; Rev. xi. 15; John xiv. 6.

Some writers say that not Rome, but ancient Babylon restored is the Babylon referred to in Rev. xviii. as the commercial city to be destroyed. Whereas God by the prophet Isaiah declares that Babylon shall never be restored, but that it shall be as when God overthrew Sodom and Gomorrah. It shall not be inhabited from generation to generation. It was utterly destroyed, and shall never be rebuilt or inhabited except by wild beasts, as God declares. See *Keith on Prophecy*; Dr. Lord's *Beacon Lights of History*, first series, pp. 342, 343, etc. Yet to build up a theory men will contradict the plain statements of God's Word, Isaiah xiii. 19-22. Besides, Babylon was not built on seven hills; but such was the case with Rome, the residence of the great whore of Babylon, the prophetic title of the great apostasy, Rev. xvii. 3-18; xviii. 2. The whole description is fulfilled in Rome, and her apostate church; but it was not wise or safe to name Rome the seat of empire when the New Testament scriptures were written. The Rev. Dr. James Kerr, of Glasgow, when at the Pan-Presbyterian Council in September, 1892, declared popery to be the great apostasy described in II. Thess. ii.

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PROPHECY.

THE title is short. The subject, on the contrary, is so extensive that a single paper can do no more than touch some of the main points connected with it. While it is intended that this article should deal with Hebrew prophecy, it is well to bear in mind that there was prophecy prior to and outside of Israel. Centuries before the call of Abraham, both Enoch and Noah prophesied of coming judgment. After the deluge, with Noah and his family, the race takes a fresh start. During the four centuries that elapsed between the flood and the call of Abraham, with whom Hebrew history begins, some portions of the human family retained the knowledge of God, and possibly made advances in that knowledge; as we know that other branches degenerated. This process of degeneration went on more rapidly among some peoples than among others. For example, in the time of Abraham, the cities of Sodom and Gomorrah had completely degenerated and were destroyed; while, at the same point in time, the iniquity of the Amorities was not yet full. Is it too much to believe that God had His messengers—practically prophets—to keep alive the knowledge of His will among other branches of the human family as well as among the seed of Abraham? Let it be borne in mind that the offices of ruler, priest, and prophet, afterwards separated, were, in early ages, combined and held by the one individual. Abraham was a ruler, a priest, and a prophet. So was Jacob; so Moses; so Samuel. So, in all probability, was Melchisedec, the Canaanitish king of Salem; and Jethro, the priest of Midian; and Job, the man of Uz.

Confining ourselves to Hebrew prophets, the first question naturally is,

WHAT IS A PROPHET?

The answer of the great majority of Bible readers is, "One who foretells future events." This narrow idea has been a hindrance to the profitable reading of a large part of the Old Testament. The study of words is not, in this case, of much help towards finding a satisfactory answer; seeing that the Greek word *prophetes* came into the Bible through

its being used by the LXX. to translate the Hebrew word *nabi*, and that authorities are divided as to the derivation of this Hebrew word. Fortunately, the Bible furnishes an answer to the question, Ex. vii. 1: "And the Lord said unto Moses, See, I have made thee a god unto Pharaoh; and Aaron thy brother shall be thy prophet." The relation in which Aaron is here said to stand to Moses is explained in Ex. iv. 16: "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." A prophet, then, is one who speaks for a god. A prophet of Baal is one who claims to speak for Baal; a prophet of Jehovah is one who claims to speak for Jehovah. If his claim is only a pretence or a delusion, he is a *false* prophet. If he really does what he claims, he is a true prophet. The true prophet reveals to men the will of God. Whether he predicts the future will depend entirely on whether God wishes him to do so. Prediction is *not absolutely* essential to prophecy.

WHY PROPHETS IN ISRAEL?

Why did not God reveal His will directly to every individual in Israel—His chosen people? Because they were not able to receive revelation directly from God. Most peoples, ancient or modern, in their primitive stage, love to believe that they, or at least some among them, hold intercourse with those higher powers which are believed to control human destiny. To win the favor, and hence the help, of these powers is the main object of their worship. One way in which a higher power might help, and at the same time manifest good will towards his worshippers, would be to reveal to them the future. So men thought, and, so thinking, resorted to various devices to discover the will of the gods and penetrate the future. Among these devices were necromancy, the favorite resort of the religion of Baal. Necromancers professed to be able to call up the dead and question them. It seems probable that the answers were given by means of ventriloquism. Diviners read the future in combinations of various objects in nature, such as the entrails of animals, the flight of birds, the rustling of leaves, etc. Also by observing the movements of liquids in a vessel. The Hebrew Joseph, when at the head of affairs in Egypt, used a silver divining cup. The astrologers read the future in the stars. There were also wizards and magicians who used magic arts of various

kinds. But these, one and all, were forbidden to Israel. "There shall not be found with thee . . . one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with familiar spirits, or a necromancer," Deut. xviii. 10, 11. The only natural objects which Jehovah allowed to be used to discover His will was the casting of lots. This prohibition, however, will not prevent Israel desiring to know the will of God. Nor does God intend that it should. He desires that Israel should both know His will and do it. To make known His will, Jehovah comes to meet them at Mount Sinai; but the sights and sounds are too terrible for them, and they remove and stand afar off. Ex. xx. 18, 19: "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Their request is granted (see Deut. xviii. 16-18). Jehovah declares they have well spoken that which they have spoken, and He promises to raise them up a prophet from among their brethren, like Moses, and to put words in his mouth, and he is to speak all that God commands him. To sum up, Israel must not resort to human devices to ascertain the will of Jehovah; Israel, as a people, cannot receive communications directly from God, but is willing to receive them through the medium of a prophet; God is willing to meet the weakness of His chosen people in this way. Hence, a line of prophets in Israel.

THE TEST OF PROPHECY.

Since there were prophets outside Israel, and false prophets in Israel, there was room for the question, "How shall we know the word which the Lord hath not spoken?" Deut. xviii. 21. The following verse gives a test: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." This, however, could only be a partial test. Supposing that the prediction of a false prophet happened to be correct, and the moral or spiritual tendency of his teaching wrong! In such a case the above test would be a failure. Nor are such cases impossible. Jesus warns His disciples: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," Matt. xxiv. 24. A further test is therefore necessary. Such we find in Deut. xiii. 1-3: "If there

arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams." Here, then, are two tests: the first may be called physical; the latter, moral. The latter is certainly a higher and better test; but at the same time one requiring moral development and insight on the part of the person who would apply it. It is the glory of the true prophets of Israel that they will stand this moral test fairly applied.

SOME PHASES OF PROPHECY.

The dream is sometimes, though rarely, used by God to convey His will. Strange, too, most of those recorded in the Old Testament are dreamed by Gentiles, and require an interpreter.

Visions are a higher and more frequent means of revelation. The vision includes not only symbols presented to the eye of the prophet (who, on this account, perhaps, was called a seer), but includes also the *words* of Jehovah that fall upon the ear of the prophet.

In connection with prophecy is also found a state of ecstasy—a state of intense mental excitement. This excitement may be the result of a derangement of the nervous organism, or it may be produced by external stimulants—mental or physical. Among the mental stimulants may be placed spirits, whether evil spirits or the divine Spirit. We find such excitement in the prophets of Baal on Mount Carmel. The Shamans of Eastern Asia produce it by the use of tambourines and stimulants. The Grecian prophetesses were thrown into ecstasy by foul gases arising from clefts in the rocks. Mahometan dervishes excite themselves by whirling in a circle for a long time. Turning to the Bible record, we find a band of prophets prophesying, accompanied by psaltery, timbrel, pipe, and harp. King Saul, when prophesying, is under such mental excitement that he strips himself before Samuel, and lays down all day and all night. The prophet Elisha, vexed by the presence of the king of Israel, cannot receive the word of the Lord until his mind is soothed and elevated by the playing of a minstrel. It seems clear that under

the influence of the divine Spirit persons sometimes acted as though they were either mad or intoxicated. Take the case of the disciples at Pentecost. They were accused by some of being filled with new wine. The ground for this taunt cannot be that they could not be understood; for they were understood by multitudes. The real ground was, doubtless, their actions owing to the influence of the Spirit. May not this ecstasy of the Spirit's producing be the explanation of the contrast: "And be not drunken with wine, wherein is riot: but be filled with the Spirit"? Still there seems no sufficient ground for believing either that such excitement was essential to the true prophet, or that it was ever so intense as to render him unconscious to his surroundings.

THE SOURCE OF TRUE PROPHECY.

No matter how well endowed with natural gifts, the prophet was wholly dependent upon the Spirit for his message. Facts prove this. A prophet might be anxious for a revelation, yet he must wait for it, as Jeremiah on one occasion waited ten days (Jer. xlii. 4, 7). At other times, the prophet is constrained to be the bearer of a message which he would rather not deliver; *e.g.*, Jonah. John the Baptist said: "A man can receive nothing except it be given him from heaven." Peter makes the plain declaration: "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."

THE CHARACTER OF THE TRUE PROPHET.

Because the source of prophecy was the Holy Spirit, it does not follow that the character of the prophet was of no consequence. True, the Spirit can, and on occasion has used some strange instruments. He may send dreams to a Pharaoh or a Nebuchadnezzar; but the interpreters of these dreams are a Joseph or a Daniel. He may constrain a Balaam to bless Israel; and check that prophet by means of an ass. But such are not the ordinary instruments that the Spirit chooses. As a rule, the men to whom God chose to reveal His will were men who, for the truth's sake, wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. By far the greater number of God's instruments of revelation had His Spirit dwelling within them as well as resting upon them. It was no empty term, that by which the prophet was sometimes called—"Man of God."

THE WORK OF THE PROPHET.

The prophets were the writers of Israelitish history and of religious poetry; but their great work was to act as watchmen over God's people. They were the bulwarks of the liberty of the people—they opposed the despotism of monarchs. They were preachers of righteousness, and the advocates of a living religion. They denounced the dissolute life of the palace, the bribery of the courts of justice, the trickery of the market, and the immoralities and godlessness of all, whether high or low. They held before the people the terrors of a judgment. They pleaded for their repentance, that they might share in the coming redemption. They were the truest friends of the nation, and the most abused.

THE TEACHING OF THE PROPHETS.

Viewing the collected writings of the Hebrew prophets, the question may be asked, What is their main subject? The answer is, "The kingdom of God," admitting, of course, that the idea of this kingdom varies and advances as time moves on. But whatever his own idea may be, the prophet is engaged in advancing the kingdom of God. In doing this, the prophets of necessity touch upon the subjects: God, the king; Man, the subject; and Sin, the hindrance, from which man is to be *redeemed*, or for which he is to be *judge*d. What a revelation is the Hebrew prophet's teaching in reference to God! For him there is but one God—personal, eternal, unchangeable—Creator and Redeemer—powerful, pure, just, and merciful. The prophet's view of man includes the whole world. As a patriot, the prophet is a Hebrew of the Hebrews; yet he teaches the unity of the human race, and in that future redemption and kingdom he finds a place for the Gentiles. If he desires blessing and mercy for Israel, it is that through Israel the nations may become acquainted with God's saving grace; and with joy he sees "many nations" joining themselves to the Lord. The prophet deals faithfully with human sin. The picture he draws is dark, but true. With equal faithfulness, and often against his own wishes, he pronounces God's judgments even upon his own people. But even while pronouncing judgment, it is his privilege oftentimes, though not always, to point to God as a Redeemer, a Saviour, and to hold out to the truly penitent forgiveness of sins, reconciliation to God, and participation in the glories of the coming kingdom. While

the poets of other nations sing of a golden age in the distant past, the Hebrew prophet looks forward to a golden age in the future.

Since to the prophet God reveals His will concerning His kingdom, and that kingdom's glory lies in the future,

PREDICTION

finds a natural place in Hebrew prophecy. Although, as has already been stated, prediction is not absolutely essential to prophecy, it is not intended that prediction should be underrated. That prediction holds an important place in Hebrew prophecy is plain. The prophets of Jehovah challenge false prophets to predict. Isa. xli. 22, 23: "Declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods." What the prophet challenges false prophets to do, he declares Jehovah through His servants has done. Isa. xliv. 25, 26: "Who is with me? that frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish: that confirmeth the word of his servants, and performeth the counsel of his messengers." See also Isa. xlv. 21. That this prediction is not merely clever calculation, we are told in Isa. xlviii. 6, 7. In connection with this matter of prediction, the question arises: Are we to expect the fulfilment to tally, line for line, with the prediction? Many have held that it will—or must—so tally. Holding this view, some apologists have laboriously sought for every incident that might strengthen their position; while their opponents, only too willing to accept the same view, have declared prediction a failure. Without waiting to argue the matter, candor compels the admission that such apologists have not the best of that particular argument. After a careful reading of only the opening chapters of Matthew's gospel, it seems impossible to expect or to believe that the Holy Spirit intended men to expect fulfilment to tally line for line with prediction, or that He intended prediction to be a writing of history before the event. The prophet did not see the future as we see the contents of a room by looking into a mirror. If he did, then might his description correspond in every particular. Rather, the prophet saw the future at a distance, as through a mist. He described it as it appeared. There were objects; but these were strange, and he could not see all clearly.

His perspective, too, is at fault ; but he is not to blame. Things that appear to him to stand side by side are, it may be, separated by a time-distance of centuries, and the farthest away seems to be close at hand ; so that he is led to speak of them as “ the things which must shortly come to pass.” Nor need we be surprised at seeming contradictions. The threat of to-day may lead to repentance, and bring down the promise of blessing to-morrow, or *vice versa*. Truth is many-sided ; the Hope of Israel may at one time be presented to the prophet in His divine aspect as God ; at another, from the human side, as “ a rod of the stem of Jesse.” Now, as a Conqueror, taking vengeance on His enemies ; again, as a Prince of Peace. Difficulties there, no doubt, are for us in connection with this matter of prediction ; but so there were for the prophets themselves (I. Peter i. 10-12), not to speak of angels. These difficulties will not prove barriers to faith if we will but remember that prediction was not the end, but merely a means towards an end. The prophets wrote and spoke, not to post men on future world-history, but to advance the kingdom of God on earth—that kingdom about which the greatest of all the prophets had so much to say, and which He declared came not by observation, but was to be found in the hearts of those who heard His sayings and did them. He, the incarnate Word, is the one whose testimony is the spirit of prophecy. He is the substance of which all the anointed ones of Hebrew history, whether prophet, priest, or king, were but the shadows ; and the shadows are not perfect. Prophecy will be useful only in so far as it helps us to understand, and in daily life apply, the principles of that kingdom whose King holds a sceptre of righteousness.

AUGUST H. DRUMM.

Avonton, Ont.

'Tis not the babbling of an idle world,
 Where praise and censure are at random hurled,
 That can the meanest of my thoughts control,
 Or shake one settled purpose of my soul.
 Free and at large might their wild curses roam
 If all, if all, alas, were well at home.

—Churchill.

CHRISTIAN UNION: A SIGN OF THE TIMES.

THERE has been so much written and spoken upon the subject of union of late that the heading of this article is apt to produce a feeling of weariness, and to cause the rapid turning over of the leaves to the next article; and yet I apprehend that this other feeling will immediately follow, that, in the matter of Christian union, it is worth while and pre-eminently necessary to "tire and begin again." Much more will be written and thought upon this subject before it ceases to be a live question. It is in the air, and it is wont to have such fragrance in it that it possibly will stand a little more of the breeze of discussion, and few will be inclined to close doors and windows against it. Some may think that the flower from which the fragrance proceeds is doomed to wither and die; and yet in its cultivation it has already yielded not only fragrance, but blessed fruit, and is still earnestly sought after by spiritual gardeners. All the necessary purposes of this paper would probably be served by merely mentioning that our Pan-Presbyterianism and Pan-Evangelicism are convinced of the graciousness of its character, and are only anxious to see it cultivated throughout the world. Probably nothing that Presbyterianism and Methodism have done in Canada has proved so satisfactory as their unions, for which their name is known through all the churches, and, as a consequence, there is infused into the whole church a strong desire to imitate their example. These themselves are signs which cannot be spoken against.

The aim we have in this article is to show that, in the providence of God, there are many pointings in the direction of union, and much preparation unconsciously made for its coming; so much so, that we will not shut our eyes to the will of God in this regard. It is a joyous thing to go back into the history of the church to be reminded of the unmistakable evidences of God's guidance, and recall analogous experiences. It is a joyous thing to know that our God still guides; though, on account of our stronger faith and clearer spiritual vision, in a more hidden way. It is a joyous thing to see the cloud still leading, and a still more blessed thing to follow. To go no farther back in the history of

the church, how interested we have all been in the story so often told of the preparation of the world for the coming of Christ, and the spread of His Gospel throughout the world. Few at that time could read the handwriting of Providence on the pages of current history. They could blunderingly discern the face of the sky, but they never once thought of reading the signs of the times. The divine purposes were then, as always, far ahead, "making crooked things straight," etc. It was no fortuitous circumstance that brought about the writing of the superscription of Christ's accusation in Latin, Greek, and Hebrew, and that brought together the three civilizations thus represented, in order that the glorious light of God's love might shine into them. None of the Jews, probably not even the apostles of our Lord, saw or felt the significance of the fact of the "City of God being built at the confluence of these three civilizations," viz., that the inhabitants of that city were to be made up of all nations and kindreds and tongues. God has no wish to hide His purposes from us; He had not then. The prophecies, had they read and understood them, would have interpreted all facts; and we have indications of His will not only in His Word, but in events that shine in the light of the Word. It is unnecessary to prove further, or at all, that there are prophetic events as well as words, and that these events and words are not only foretellers, but forerunners—messengers to prepare the way. If proof were necessary, we would find sufficient in the history of the Reformation. What Judæa was to the world in the time of the Gospel, Germany was to Christendom in the time of the Reformation. It formed the very centre of the nations of Europe, and was the seat of spiritual life; to a great extent, the earthly source of spiritual influence. A confederacy itself, with its Maximilian, the peaceful, it opened its gates of life and light to the Netherlands, Switzerland, Bohemia, Italy, France, England itself, and the whole of the north. Besides this, it will suffice to mention the representative names of Wycliffe, Huss, Valdo and the Vaudois, Savonarola, Claude, John Wessel, and others, as messengers and forerunners of this glorious coming of the Lord. These men were all living prophecies for all who had eyes to see and hearts to understand. And they were as sure as any prophecy that was ever spoken. What if it is true that there have been prophetic events—as higher critics would have us believe with regard to

prophetic words—that have never been fulfilled? What if weaklings have gone to the wall, or seemed to have been lost? The fittest have survived, and the very weakest of these prophetic events have possibly gone to add strength to the stronger. Now, we firmly believe that this matter of Christian union is one of these culminations of God's purposes for which preparation is necessary, and for which we see the church preparing. What if it does go to the wall now? It will step out again, stronger than ever. What if the receding wave does fail to launch the ship? The next wave ascending with the rising tide, or the next, will bear it proudly forth amid the loud acclaim of men and angels. What if there have been, and are still, periods of repulsion, as ancient philosophers premised with regard to the heavenly bodies? There are also periods of attraction of love. There are unitings as well as separations, reconciliations as well as estrangements, forbearances and forgivenesses as well as impatience and restlessness.

Now, what are those messengers—those prophetic events—those signs of the times, that indicate God's purpose to be the union of the churches?

(1) We would mention, first, the cause of separation. In every instance, it would seem to have been the springing up in the mind and heart of the church of a masterful feeling, thought, conviction—what we shall call a dominant idea. As in the history of nations, and generally in certain crises of their history, men have risen strong in mind and strong in arm, and revolutions have followed or been averted; so in the church there have loomed up, startling and brilliant, a sentiment, a thought, a doctrine, the vision of a life, that has riveted the gaze of many, monopolized their attention, and dominated mind and heart and life. Many of these have been false and misleading; many of them true, but have, through weakness of their votaries, become overmastering, despotic, enslaving. The Church of Rome has many of these false lights (and possibly some of the true) in her system; *e.g.*, Mariolatry, worship of saints, adoration of the host, etc. But all the churches have possibly been overmastered and, to a certain extent, enslaved, or, to use a figure from the field of astronomy, have been drawn into their attraction to revolve in a narrow orbit, or to follow aimlessly a wandering star. It will be sufficient to mention, by way of example, the sentiment of emersion, the apostolic succession fatuity, the inborn hunger for free-

dom in independency, the overmastering need of method originating in Methodism—popery itself arising out of and growing strong on account of the felt need of a god-man, visible and tangible, to rule and govern. These, then, and others that might be mentioned, are ideas that have dominated sections of the church. Men have committed themselves to them, and have, in obedience to the natural law of conservatism, adhered to them until rescued by something more powerful or insidious still. Let us suppose that these dominant ideas were true; they are at least but planets in a great system, and but prove that we are surrounded by the darkness of spiritual night when we call ourselves by their name, and wheel only in their orbit. But when the day dawns, as dawn it will, and dawning it is—when the true light shines, which is Jesus Christ—we will all forsake our narrow orbits and wheel in the broad circle of love; when our knowledge increases, and we learn the secret of this spiritual universe, we will see that those very planets to which we were attached themselves circled round the great central Sun of Righteousness and love. When the light divides itself, it does so upon the background of a cloud of darkness and mist; but when the cloud is gone, there remains no more division—the light is one. So with truth, the truth which is Jesus Christ. Dominant ideas, which were once disunited and caused separations in the church, will again unite and consummate unions. There are those who believe that even some of the dominant ideas of Roman Catholicism will not be excluded from the church of the future. A great writer, now deceased, has said: “I persist in thinking that the prevailing form for the Christianity of the future will be a form of catholicism, but a catholicism purged, opening itself to light and air, having the consciousness of its own poetry freed from its sacerdotal despotism, and freed from its pseudo-scientific appearances of supernatural dogma. Its forms will be retained as symbolizing with the force and charm of poetry a few cardinal facts and ideas—simple, indeed, but indispensable and inexhaustible, and on which our race could lay hold only by materializing them.” As long as men persist in exalting the old distinctive denominational ideas to first place, there will be little appearance of union; but new dynasties are bound to arise, and new dominant ideas. And if ever one happens to be the spirit that is in Jesus Christ, then only one thing will be the result—the church

will be one, which is not yet. The Spirit of the Lord is brooding upon the face of the deep, and the Lord will say, "Let there be light!" and light shall be; and moon and stars will be hidden, and the planets—our dominant ideas—will be forgotten, or seen to be merged in the light of the Sun, the Lord Jesus Christ.

(2) Another class of those prophetic events which we must mention is the great alliances of the present day. It will suffice to mention some of these. They are their own witnesses in this connection. None, possibly, will deny that one of the greatest purposes and ends they are serving is the bringing about of the day of the Lord's coming, when "they all shall be one." The Bible societies, and especially the British and Foreign Bible Society, the Evangelical Alliance, our own Pan-Presbyterian Alliance, the Christian Endeavor Society, Sabbath-school conventions, and so on—these are all, I believe, in the providence of God, messengers, great prophetic instruments, to prepare the way before Him. But let us not forget to mention our missionary societies, and, if you will, our denominational societies. The missionary work is pre-eminently—or shall we say, alone?—the church's work, and just about monopolizes the life of the church. The missionary church is the living church. The church where the missionary spirit is not is a dead church. If our union conferences were conducted on the missionary platform altogether, we would soon be one. It is here, and here alone, that we will unite, and are uniting. The heathen will teach the lesson we need here. Pusey said that "whenever God brought His people into any relation with other people, He made Himself known unto them"; and by the "them" Pusey doubtless meant both God's people and the other people, for he mentions Moses and Joseph, as well as Nebuchadnezzar, Darius, Cyrus, etc.; and, being brought into contact with the heathen, God is revealing to us the fact that He is not the God of any *ism*, but the God and Father of our Lord and Saviour Jesus Christ, and our God and Father in Him.

(3) There is also a minor class of events which is significant:

1. The yearly exchange of pulpits, which shows that the denominational walls are lowering, although in some cases the process of getting over causes an effort.

2. The ministerial associations, and I apprehend it is even more difficult to hold such interdenominational conferences than

to preach in one another's pulpits, and yet these associations are kept up, and largely attended from year to year; and town, village, and country alike are having their associations. The churches are rapidly uniting along these lines.

3. Pulpit themes are losing their narrowness. And in their broadening they are losing no truth, but taking in more truth. God's sovereignty is a sovereignty of love and righteousness, for God is love, and man's highest freedom is in yielding to that sovereignty. In going north, we have met those going south, and have discovered that God's truth is one, not disjointed, but round and perfect; and, like the round horizon and heavenly expanse, all-embracing, enfolding even the wandering lawless ones, making even Satan to render his account to God.

(4) Another prophetic series of events under this class are the great revivals which have taken place, especially those of Moody. This, to my mind, is one of the great providences looking towards and leading on to union; showing how easy it would be for God to raise up a man, when the church is ready for him, to bring all together under the banner of an all-mastering aim, purpose, idea.

(5) Even the secular world furnishes providential pointings in the direction of Christian church union. For example, what is to be inferred from the fact of a common education, and what is to be its outcome? How long will the churches continue to educate their children apart when the world has brought them together? Will the children themselves tolerate it when they awake to its incongruity? Then, again, what a powerful battery for the levelling of doctrinal walls the great discoveries of philosophy and science are forming! Can we continue to disagree in doctrine when we agree in philosophy? And can we long disagree in this matter when we are being educated in the same universities, and belong to the same confederation of colleges? Furthermore, is not God's finger lifted up, pointing the church farther out still into the world for proof of the possibility and necessity of union in the commercial and political relations which men bear to one another? Canada can unite her fourteen provinces, districts, and territories under one government, and be a member of the greatest nation on the earth as a British colony; and men are bold enough to advocate a British confederacy with one parliament embracing peoples and countries scattered throughout the

whole world, separated as wide as the poles from each other; but the church of the living God must only pray for union in despairing accents! Railroads may consolidate, universities confederate, nations annex; the Pope may contemplate the peace of Europe, and the disarmament of its armies; but the church owning Jesus Christ, the Prince of Peace, as its head, must remain divided in hostile camps, and cast angry, jealous glances at each other, and even contend together in the very presence of the heathen! God is surely not only in His merciful providences leading us on to the oneness of His desires, but in His sternness rebuking us, and will make the men of Nineveh to rise against us at the judgment. In the time of New England's distress on the enforcement of the Stamp Act, a cartoon was circulated representing a snake broken into segments. Each segment was labelled with the initials of a colony; the head bore those of New England (N.E.), and the title was *join or die*. The Christian church should prefer dying to sinning against God, and He is surely saying by His providences, "Unite, or continue to sin against Me." Then, can we possibly close our eyes to the significance of God's bringing peoples of every name, nationality, and religion together on this continent in such blessed confusion? Let the churches see to it that when the great Master Workman welds these pieces together, it will be done, not by means of the fire of affliction, but of love.

(6) Along with all this there is, in the providence of God, a longing expectancy on the part of many, possibly all, the branches of the church, corresponding to the universal expectancy that pervaded Judaism before the coming of Christ. We have outlived the past. The bed is shorter than that the church can stretch itself on it, and the covering narrower than that it can wrap itself in it. Once again has it happened, in the history of God's people, that an old and hallowed state of things has become, in the providence of God, unfit for the larger life of His people, though it may be clung to from motives of a narrow conservatism or ecclesiastical selfishness on the part of many. If it is true, as Rev. Adam Smith avers, that the famous proverb of the short bed applies aptly to the attempt to fasten down the religious life and thought of the present age too rigorously upon a creed of the fashion of two or three hundred years ago, much more aptly can it be applied, as we have done, to the narrowness of our church communions. To change the figure, our

tabernacles have extended so that they have come into contact with one another, and we look out of our tent doors into one another's faces, and, like Cromwell and the Quaker, Fox, we have said: "Come again to my house; if thou and I were but an hour of the day together, we should be nearer one to the other. I wish no more harm to thee than to my own soul."

Finally, it seems to me that there is a growing desire and need in the church for what is called a Biblical theology, as a handmaid for our systematic theology. If we have failed to unite as churches on the basis of a systematic theology, I apprehend that there will not be the same difficulty on the basis of a Biblical one.

I have thus endeavored, in a very humble way, to show that God's providences from many points are all leading in the one direction.

"Many things having full reference to one conceit
Do work contrariously. As many arrows
Loosed several ways fly to one mark ;
As many several ways meet in one town ;
As many fresh streams run in one self sea ;
As many lines close in the dial's centre ;
So many a thousand actions once afloat
End in one purpose, and be all well borne without defeat."

East Toronto.

J. R. JOHNSTON.

He dwelt at home, and kepte well his fold
So that the wolf ne made it not miscarrye.
He was a shepherd and no mercenarie.
And though he holy were, and virtuous,
He was to sinful men not dispitous,
He in his speche dangerous ne digne,
But in his teching discrete and benigne.
To drawen folk to heven, with fairenesse,
By good ensample was his bisnesse.
He waited after no pomp ne reverence,
He maked him no spiced conscience,
But Criste's lore, and his apostles twelve
He taught, but first he folwed it himselfe.

—Chaucer.

CONCERNING CLERICAL HOLIDAYS.

THE present discussion on the number of working days that should be in a week has a direct bearing on the question of clerical holidays. If every workingman should rest one day in seven, the clergyman, being a workingman, needs his rest as much as the other members of the human family. If no other man can work well and long, working seven days in the week, there is no reason to suppose that a clergyman can. If other men can do more and better work by resting a seventh part of the time, presumably a minister of the Gospel, being human, comes under the operation of the same law.

The question may be put on higher than utilitarian grounds. Is a preacher not under the same obligation to obey the fourth commandment as other people are? He tells his hearers that it is better for them, better for the whole community, better for the nation of which they form a part, that all citizens should rest one day in seven. He reminds them that God has commanded them so to do. Then he illustrates and enforces his sermon by working seven days in the week himself, and by working harder on the day of rest than on any other!

Is it practical for a minister in charge of an average congregation to rest one day in seven? Not in this country. We have heard or read of one or two who resolutely refused to work on Saturday or Monday, but we never knew one. The minister may resolve to his heart's content to rest on these days, or on any other day, but the work will be thrust on him in spite of his resolutions. Besides, there may be work that no conscientious minister would decline on his resting day, no matter what resolutions he had made. The sick must be visited and the dead buried any day that the call to these duties may happen to come. Committees are as likely to sit and meetings to be held on Monday as on any other day. It must, we fear, be admitted that sermons are much more likely to be finished on Saturday—if, indeed, they are not sometimes begun—than on any other day of the week. It is easy to say that a minister's preparation should be over on Friday. It is easy to say that all men should be good,

but saying so does not make them good. What minister in this country has such control over his engagements and surroundings as to enable him to finish his pulpit preparation in time to rest every Saturday? As regards Monday, it is often one of the busiest days of the week. Arrears of pastoral and other work are usually laid over from the previous week, and, instead of resting, the good man finds himself on Monday morning face to face with a lot of work, and the only question with him is what he should do first.

It is reasonably clear, then, that the pastor of an average congregation in this country cannot rest one day in seven. The thing may perhaps be done in Scotland, where ministers have much more control over their own affairs than they have here; where the pastoral tie is much stronger than it is here; where denominational rivalry is not so keen, and where a sense of professional honor is higher; but it cannot be done in Canada. If a minister in this country conscientiously refrained from doing work on his resting day, he might soon find some of his clerical neighbors doing it for him to the best of his ability, and conscientiously trying to steal his sheep in the name of the Lord.

If, then, a minister needs to rest a seventh part of the time as well as other mortals, and if he cannot rest one day in seven, what is the next best thing to do? The next best thing is to take an annual vacation as long as the Sabbaths of the year. That would be a holiday of nearly two months. Few ministers take a vacation of anything like that length. The great majority of those who take a vacation are rarely absent more than one month. Many would be glad to have two weeks. We have known excellent ministers who never had one good long rest in their lives. Two months may seem a long time to be away from work in twelve, and we are not contending for an annual vacation of that length; but, be it remembered, that if a minister did take fifty-two resting days each year, he would then be no more than even with his parishioners who keep the Sabbath.

The objections to clerical holidays are scarcely worth notice. It is said that the devil never takes a vacation. That is painfully true; but it is also true that Jesus Christ asked His disciples to come aside to a quiet place "and rest awhile." Ministers are supposed to imitate Christ—not the devil. It is said that churches should not be closed on Sabbath. True, and they

seldom or never are closed in Canada. It may be noted, however, that, as a rule, the protest against closing churches on the other side of the line comes from men who never darken a church door from one end of the year to the other. They would never know the churches were closed if some one did not tell them. It is said that other men work just as hard as ministers. Some of them do, and some of them do not ; but most other men have, or may have, fifty-two days' rest in the year. And, be it remembered, that, in addition to these fifty-two days' rest, an increasingly large number of the other men take a holiday. Comparisons are sometimes made between the amount of brain work done by ministers and the amount done by lawyers and other professional men. A fair comparison can scarcely be made. The facts are, no doubt, that some lawyers do more brain work than some ministers, while some ministers do much more than some lawyers. Everything depends on what minister and what lawyer you compare. Let it be assumed, however, that a leader of the bar does more brain work than an average minister. The assumption is a tolerably large one, but let it go. Do leaders of the bar take no vacation? Does not everybody know that regular business in the courts stops at the first of July, and does not begin until the first of September? Who has not heard of the long vacation? During these two months a prominent lawyer could not be found in Toronto with a search warrant. They are down the St. Lawrence, or at Portland, or across the Atlantic, or in Muskoka, having a good time. Just give the average minister half the vacation any lawyer in large practice takes each year, and we venture to say the minister will be more than satisfied.

Ministers of small, struggling congregations need holidays more than ministers of large and prosperous ones. It is no doubt true that the pastor of a large congregation has more work of certain kinds to do than the pastor of a small one. Visiting three hundred families is certainly a much more formidable business than visiting fifty. But, in other directions, the difference is distinctly in favor of the pastor with the large flock. It is no more difficult to prepare a sermon for a thousand people than for a hundred. It is easier to preach to a thousand people than, as John McNeill would say, to a lumber yard. The pastor of a large congregation usually has a large number of strong, well-

qualified men to help him. The pastor of a small one too often has but few helpers, and sometimes the men who hinder are too numerous and much more active than the men who help. After all, it is not work that kills; it is worry, and the pastors of small charges are worried at least a million times more than the pastors of large ones. The cranks in a small charge have to be considered; in a large one, they are judiciously put and kept in a back seat. The hobby-horse men, the crotchety men, the cantankerous men have great power for mischief in a small cause; in a large one they are pitied and laughed at. Mean men, narrow men, small-souled men often rule, or rather misrule, little congregations; they rarely get into office in large ones, and, if they do, their term generally expires at the next congregational meeting. That odious character, the congregational bully, is not allowed to trample on people in any large congregation of intelligent, spirited Presbyterians; but in small ones he too often gets his brutal heel on the minister and his family, or on the session, or on the managers, and there is no peace for anybody as long as his tyranny lasts. The chronic disturber is usually hustled out of a large congregation before he has done much mischief, but too often he may ply his infamous vocation in a small one, until he has almost ruined it. There is not enough of expulsive power in the little congregation to put him out, and the cause and pastor must just suffer. The smallest, the meanest, the most ignorant, the most useless of mankind may be important in a small congregation, and may compel the best of pastors to humor him and study his idiosyncrasies while he ought to be studying his sermons. If there is just one man in the community who needs a holiday, it is the pastor of a small congregation, who has to spend a considerable part of his time humoring quarrelsome, narrow, cranky, conceited people, while they give him salary enough to allow his family know by bitter experience the honors of genteel poverty.

So far, we have written on the holiday question exclusively from the minister's point of view. It would be the easiest thing imaginable to show that the congregation gains just as much as the pastor by giving the pastor an annual vacation of reasonable length. As a matter of fact, the most prosperous congregations are those the pastors of which never think of working twelve months in the year, unless under special circumstances. The

more bodily and mental vigor the preacher has, the better for the people who hear him every Sabbath. The more the minister can work, the better will the congregational work go on. As a mere matter of finance, it pays to give the pastor a vacation. He can do more work and better work in eleven months than in twelve, and the better he works the more easily will the money come in.

Apart from all considerations in regard to the amount of work, it may be questioned whether, humanly speaking, the best results in preaching are possible to a feeble, weary, worn-out preacher. It is easy to say that Robert Hall, and a few other eminent preachers, were not sound and strong physically. These eminent preachers succeeded in spite of their ailments, and might have been much more eminent had they been men of sound physique. Anyway, they would have suffered less; and surely that is a consideration of some importance. Phillips Brooks says, in his Yale lectures, that there are but two essential elements in preaching—truth and personality. Part, and a very important part, of the personality is physical, and if that part is out of order all the other parts are more or less affected. Every preacher knows, if he knows anything at all, that he can prepare much more effective sermons when he enjoys vigorous, bounding health than when the reverse conditions exist. Every congregation knows, if it knows anything, that the delivery of a sermon is increased fifty per cent. in effectiveness by the good health of the preacher. Whatever a feeble man may do in his study—and some semi-invalids have done great things in the study—no feeble man can speak effectively. Good speaking is largely a physical matter, and without sound vocal organs, and a fair measure of nervous force, effective speaking is an utter impossibility.

Assuming that a preacher has a month's holidays, how should he spend it? So much depends on the man, and the amount of money he has, that no intelligent reply can be given to that question. About the only thing correct in every case is to have as complete a change as possible—a change of air; a change of scene; a change of company; a change of everything possible except your religion. A city man should go to the woods, and a man who spends a monotonous life in the country should certainly go where he can see something lively. A man who lives inland should strike for the water, and a man who lives by the water is likely to be benefited by going to the mountains. The main

thing is to get a change, and a rest. Pleasant company is also a most important consideration. We do not say that if a man is lonesome on his holidays he might as well be at home, for the change and rest may do him some good in spite of his lonesomeness; but certainly pleasant company adds immensely to the physical value as well as to the enjoyment of a vacation.

Prof. Elmslie used to say that a minister had just enough of a vacation when he felt a strong desire to return to his work. The danger of staying too long is not nearly so great in this country as the danger of not getting away.

TOURIST.

WHEN once thy foot enters the church, be bare ;
 God is more there than thou ; for thou art there
 Only by His permission. Then beware
 And make thyself all reverence and fear.
 Kneeling ne'er spoiled silk stocking ; quit thy state,
 All equal are within the church's gate.

Judge not the preacher, for he is thy judge :
 If thou mislike him, thou conceivest him not.
 God calleth preaching folly. Do not grudge
 To pick out treasures from an earthen pot.
 The worst speaks something good ; if all want sense,
 God takes a text and preaches patience.

—*Herbert.*

THE seas are quiet when the winds are o'er :
 So calm are we when passions are no more,
 For then we know how vain it was to boast
 Of fleeting things so certain to be lost.

Clouds of affection from our younger eyes
 Conceal that emptiness which age descries ;
 The soul's dark cottage, battered and decayed,
 Lets in new light through chinks that time has made.

Stronger by weakness, wiser men become
 As they draw near to their eternal home ;
 Leaving the old, both worlds at once they view,
 They stand upon the threshold of the new.

—*Walker.*

THE PASTOR'S DUTY IN LOOKING OUT FOR MEN FOR THE MINISTRY.*

This duty rests upon two commandments given by our Lord to His disciples, which are binding upon the church to the end of time. The one is recorded in Matthew ix. 35-38: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The other is in Matthew xxviii. 18-20: "And Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen."

The first of these commands clearly implies that as truly as the harvest is plenteous, and the laborers few, the Lord of the harvest has, in His gracious plan to save, laborers in store, and that it is the duty of those actually in the work to pray that He would raise them up and send them forth. As prayer is the power that moves the Hand that rules the universe, therefore the spirit of devotion is the most powerful factor in divine worship, in the church militant, to cause the laborers already set apart in the purpose of God to come forth. The pastor must not only pray, but carry out the spirit of his prayers in his walk and conversation, by implicit faith in the promises of God in preaching a pure and evangelical Gospel. He must magnify his office as an ambassador of Christ before God and men. A wholly consecrated pastor will carry his people with him into the higher

*Paper read at the Alumni meeting, 1877.

regions of faith and love, and thus inspire them with confidence in the plan of God to save, and in the means which He has appointed to carry out that plan. Under such preaching parents will be led to dedicate their offspring to the Lord by faith and prayer early in life—so that they may from the beginning be servants of Christ in His vineyard. And more; they will deem it a cause of rejoicing if one or all of these dear children thus dedicated be called to go forth as laborers into the great harvest field of the world. This was the sentiment expressed in a Canadian manse which I visited very recently. The mother said she would like to see all her children—boys and girls—become ministers and missionaries for Christ. Such is the sentiment of many mothers in Israel to-day, and I believe it will grow stronger and stronger as the church enters upon her great work of publishing far and near the wonders of redeeming love. We have notable instances of this in God's Word. Moses escaped the common fate. The mother saw that he was a goodly child. Hannah prayed, and the Lord heard her prayer, and Samuel was set apart for a great work. David was at length called and appointed king over Israel. John the Baptist, Timothy, Augustine, and many others, were dedicated from the womb. Have we not ample proof of this in the history of the church of God in every age and land, that peculiarly consecrated ministers and parents have been owned and blessed of God in this respect? It was a cause of great joy to the late Rev. Neil McKinnon, of Mosa, that so many of the young under his pastoral care were led to study for the Gospel ministry—Messrs. D. Stalker, D. C. Johnson, Hector Currie, Mr. McNeil (deceased), Mr. Munroc, and others. We have all, I am sure, heard of Zora and Embro, and of the grand pioneer minister and missionary, Donald Mackenzie. What an army of consecrated young men has come up, and is still coming up, from that historic and distinctly religious centre! We have the Mackays, the Rosses, the Sutherlands, and others. We have the late Rev. John Ross, of Brucefield, a man of the John Knox stamp, who feared only God and his conscience; George Leslie Mackay, and our own foreign mission secretary, and others. Mr. Ross, of Brucefield; Mr. McPherson, of Williams; Mr. McDermid, of Bear Creek and Burns church; and Dr. Black, of Kildonan, exerted a powerful influence upon the hearts and minds of their people. No one can estimate the moral and spiritual influence exerted by the

consecrated lives and labors of such men as Rutherford, Melville, Henderson, Dr. Macdonald, the apostle of the north; the Kennedys, of Dingwall; Robert Murray McCheyne, Chalmers, Guthrie, W. C. Burns, Somerville, the Bonars, the Browns, and many others, upon the religious life of Scotland. The life of Alexander Duff has awakened many men and women to respond to the call in behalf of India. The life and death of Livingstone arouses an undying interest in behalf of down-trodden Africa. The blood of Williams and the Gordon brothers cries aloud for help in behalf of the islands of the South Seas. Taylor's China missions are attracting the notice of hundreds, if not thousands, of consecrated men and women to the spiritual needs of that vast empire. Our own noble young missionaries in Honan are sowing seed that will yield precious fruit after many days. The life and labors of Rev. James Nisbet, our pioneer missionary to the Northwest Indians, are now telling for good. While he rests from his labors, others have entered upon that work.

Not only has the pastor to pray and labor, but he has also to encourage and assist as much as possible the young men who have seen their way to respond to God's call by word, by deed, and by letter. It is to be feared that pastors do not always sympathize as much as they should with students in their difficulties. We know from our own experience that students have many difficulties in their way, and many discouragements to face. There is nothing harder to endure, I think, on the part of students, than to meet with cold, unsympathetic treatment from ministers. Let the kind word be spoken in season. Let the helping hand be given when practicable. Let a hearty welcome be extended, and a kind inquiry made, making the young man feel that we have a hearty interest in him for his work's sake. The late Hon. Alexander Mackenzie's kind words to me when attending the school in Sarnia I will not forget.

Kind deeds and kind words in season are seeds it pays to sow. Nothing tells more for good. It will be the duty of the pastor to direct the student's studies at times. It will be his duty also to make him feel at home in the congregation, to ask him to take part in Sabbath-school work, at the prayer-meeting, and, when the student is far enough advanced, to preach for him occasionally. Such was the generous treatment our late beloved pastor, the Rev. Peter McDermid, gave me when returning home from

college, and after I went to the Northwest his letters followed me with sympathetic interest. It will be the duty of pastors to see to it that the college training of the students is in accordance with the teachings of God's Word. The central truths in the teaching from beginning to end of the course should be that "the Word of God which is contained in the scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy Him." The alumni of Knox College have great reason to be thankful that from the beginning of its history their beloved *alma mater* has been under the guidance of able, learned, and God-fearing men, who have never hesitated to teach and maintain the absolute supremacy of the Word of God as it is contained in the scriptures of the Old and New Testaments.

H. MCKELLAR.

Conn, Ont.

READER, attend—whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole,
 In low pursuit ;
Know prudent, cautious, self-control
 Is wisdom's root.

—Burns.

BUT, Mousie, thou art no thy lane,
In provin' foresicht may be vain :
The best laid schemes o' mice an' men
 Gang aft agley,
And lea'e us nocht but grief and pain
 For promised joy.

Still thou art blest, compared wi' me !
The present only toucheth thee ;
But, och ! I backward cast my e'e
 On prospects drear :
An' forward, tho' I canna see,
 I guess an' fear.

—Burns.

LIFE IN THE ROCKY MOUNTAINS.

ON the morning of the 15th of April, after an enjoyable trip of 2,400 miles, I reached Field—my appointed place of labor—situated in the heart of the Rocky Mountains.

I was met by the Rev. Mr. Ross, of Donald, who had kindly come up from his own charge, fifty miles away, to welcome me, and to give me a few hints as to the best mode of procedure in carrying on the work in British Columbia.

Mr. Ross introduced me to two or three gentlemen, who were supposed to be my supporters, and then took me over to the Temperance Hotel, where he thought I should board; and in a few minutes' time he was gone, returning home by the same train on which I had arrived.

Thus I was left alone in my glory to begin operations, based principally upon the plans laid down by Mr. Ross, in whose company I had been but one-half hour. In that half hour, however, I learned a great deal as to what I should do, as to what I might expect, and as to the true spiritual condition of the people in this district.

I was but a short time here when I learned that Field was only two years ago the roughest point on the C.P.R. from Halifax to Vancouver, and went by the name of Poker Town. I also learned that there was no school in the village; that although there were quite a number of children, yet too few of school age to secure the government grant.

It was hinted that the High Church of England was the only form of worship that would in general be tolerated, and that anything like Presbyterianism was too tame, not up to the "times," and was not wanted. In short, I soon learned that the people were dead, a few pretending "to have the form of godliness," but the majority denying the power thereof. I was advised to give a few lectures on some popular subject in order to get the people together, because the Gospel wouldn't be tolerated, and was thought a thing unnecessary. But as it is not always wise to give people just what they want, I began by giving them what I thought they needed—the Gospel. Although it was very dis-

couraging at first, the interest is now increasing every week, and our place of meeting often quite crowded.

Field, my headquarters, is situated about half way through the Rocky Mountains, and ten miles west of the eastern boundary of British Columbia. I may say that this boundary is the summit of the Rockies. A small stream flows down the mountain on the south side of the railway and divides itself close by the track, one-half of its waters flowing west to the Pacific Ocean, and the other half flowing east to the Atlantic. This is called the "Great Divide."

Field is a pretty little place, of about fourteen families, one store, two hotels, and the roundhouse, and is situated on the Kicking Horse River, at the foot of Mt. Stephen, and, although a terror to all travellers only a few months ago, it is now peaceable, law-abiding, and a favorite stopping place for tourists. The principal cause of this reformation was the interference of the C.P.R.Co., which made a raid on the hotels and completely rooted out the liquor traffic, so that I have never seen a drunken man in the village. And as is usually the case, when the whiskey went, a good deal of the element that is always objectionable and hurtful to society went with it.

There is a great deal of infidelity in the west, but the greatest hindrance to Christian work here is the lack of Sabbath observance, or even respect for the Lord's day. I find that the trainmen, as a class, have many redeeming features. Although decidedly regardless concerning the future, yet they are temperate, straightforward, and independent. I believe many more of them would attend church if they had the opportunity, but they have more work to do on Sabbath than on any other day. But for this the company is much more to blame than the men employed. Here, at Field, are stationed three ninety-five-ton locomotives to assist trains up and down the hills. Sometimes four engines are used on one train, and the services of these are always required, Sabbaths as well as other days, as soon as a train is reported as coming. In the sawmills, and even in railway camps, the men are not obliged to work on Sunday; but with many this is the day for washing and mending clothes, hunting, fishing, and general pleasure-seeking; so that when I call on them on that day, I find many of them thus employed.

Besides Field, I hold services at five other points. To the

west are two sawmills, and to the east three camps. The length of my field is fifty-five miles, and upon it there are about two hundred and fifty people in all, but a large percentage are foreigners who do not understand the English, and so do not attend the services; but I have always met with the greatest respect, and the services are of the most orderly character—except when interfered with by a passing train, which is quite a frequent occurrence.

I find my auto-harp to be of very great service in my work, as I have always to lead the psalmody. I take it with me wherever I have a service, and usually introduce myself and the service by fifteen or twenty minutes' singing, accompanied by the instrument, and following this up with the simple story of the cross, often speaking of the wandering prodigal and the love of God. Our meetings are frequently a source of great blessing to myself, and are generally much appreciated by the people, and I receive a kind invitation from them to return.

I do all my travelling by train, often using the freight as well as the passenger trains, and sometimes even the bare engine is made to serve my purpose. The drivers and conductors are exceedingly kind and obliging.

About all this country is good for is its scenery, healthy climate, game, and very expensive living; but for these it is remarkable in the extreme. I pay \$5 a week for board, and some pay as high as \$21 per week. The smallest coin used is the five-cent piece. An attempt has been made at mining, which has been somewhat of a success in other parts, but at Field it was a failure. But one who has never seen the mountains can form no conception of the immensity and the grandeur of the scenery. As we stand upon the track, we are 5,000 feet above the level of the sea, and looking up, even in midsummer, we see snow-capped mountain peaks on every hand, towering up to the clouds. Among others is Mt. Stephen, 8,000 feet above the valley, and bearing on its shoulder a shining green glacier 800 feet in thickness, while shrubs and flowers in great variety skirt the mountain sides.

In addition to my ordinary mission work, I teach school. This town has always been destitute of school privileges; and as there are a few children of school age, and others, I volunteered to help them. I teach from two to four hours a day, and from three

to five days a week, according to my spare time and convenience. Both children and parents highly appreciate my efforts in this respect. I enjoy the teaching very much, as I enjoy all my work. Though very discouraging at first, and very barren the soil upon which the seed was cast, there is now appearing some little signs of fruit. "May the Lord of the harvest increase the number of such as shall be saved"!

C. T. TOUGH.

Field, B.C.

WHERE are the great, whom thou wouldst wish to praise thee?
 Where are the pure, whom thou wouldst choose to love thee?
 Where are the brave, to stand supreme above thee,
 Whose high commands would cheer, whose chiding raise thee?
 Seek, seeker, in thyself; submit to find
 In the stones bread, and life in the blank mind.

—*Clough.*

LORD! who art merciful as well as just,
 Incline thine ear to me, a child of dust!
 Not what I would, O Lord! I offer thee,
 Alas! but what I can.
 Father Almighty, who hast made me man,
 And bade me look to heaven, for thou art there,
 Accept my sacrifice and humble prayer.
 Four things which are not in thy treasury,
 I lay before thee, Lord, with this petition:
 My nothingness, my wants,
 My sins, and my contrition.

—*Southey.*

MAN is his own star, and the soul that can
 Render an honest and a perfect man
 Commands all light, all influence, all fate;
 Nothing to him falls early or too late;
 Our acts our angels are, or good or ill,
 Our fatal shadows that walk by us still.

—*Fletcher.*

LITERATURE.

REV. DR. THOMPSON, of Sarnia, has given proof of his magnanimous spirit in the gift to each Presbyterian minister in Canada of a copy of his recently published book, *The Lambs in the Fold*. The subject is certainly a most important one, relating to and embracing, as it does, such a large part of the flock under the pastor's care. It is handled with the doctor's well-known ability, and will, along with the other products of his fertile pen, prove exceedingly helpful and suggestive. In the name of our brother ministers, we say, we appreciate and thank you for this generous act.

WHEN the Willard Tract Depository and the Presbyterian News Co. determined to dispose of their stocks of books, together with the good will of the businesses, we were all pleased that these passed over into the hands of such a reliable and competent business firm as the Fleming H. Revell Company, whose name, in connection with their Chicago and New York houses, had become familiar to us here in Canada. We are especially pleased to see in his old place the familiar and genial countenance of Mr. Robertson, than whom no man in the book business in Toronto is more competent to give advice respecting books, old and new, to the inquiring book buyer. This is a well-merited tribute, and we most cheerfully make it, knowing that our readers will just as unreservedly endorse it.

IN connection with the recent meeting of the Christian Endeavor delegates, the Montreal *Witness*, ever well to the front in every good word and work has manifested commendable enterprise in its very full and accurate reports. This great society, as well as the Christian church generally, has been placed thereby under a great obligation; as nothing could possibly do more to extend the knowledge of their principles and aims than the reports of these meetings. The editor, knowing that this special edition would be sent by the Endeavorers to their friends at a distance, has embraced the opportunity thus afforded of letting them know something about Montreal. One thing that is especially gratifying is the assurance that although this special edition, which must have entailed immense labor, appeared daily from Tuesday until Monday, "not a line was set, nor any work done, except, of course, reporting, on any part of Sunday."

WE welcome to our table Queen's *Quarterly*, and congratulate it on its very handsome and substantial appearance. The reason for starting this new *Quarterly* is stated by the editors in their salutatory. "For a time it

was hoped that the students' *Journal* would speak to Queen's men everywhere, but the assertive student life of to-day demands expression for itself, and prefers a rapid reflection of the fleeting phases of campus and corridor to anything else. Older men prefer something more substantial, and they would like to get it, in some measure, from sources reminding them of their college days. There is thus a field that the *Journal* is not cultivating, and a new magazine is needed, not to supplant, but to supplement the students' paper." If the high stand taken by this first number is maintained, it will supply this felt want and secure the desired end. We wish it a long and prosperous career.

A NEW book, entitled THE PRINCE OF INDIA ; OR, WHY CONSTANTINOPLE FELL, by General Lew Wallace, will soon be issued from the press of Messrs. Harper & Brothers, in the United States and England, and the Methodist Book and Publishing House in Canada. No one who has read *Ben-Hür*—and who is there that has not?—requires to be told who Lew Wallace is. Few books have been given such a hearty welcome, and few authors have so quickly found themselves at a single bound astride the crest of the wave of popular opinion. Having been at one time Minister to Turkey, he had abundant opportunity for collecting the materials which he has fashioned with his skilful hand into the story, which will be awaited with high expectations, and, from what we have learned of its character, read with great delight.

PEOPLE'S BIBLE : MARK—LUKE. *By Dr. Joseph Parker. New York and Toronto : Funk & Wagnalls Co. Pp. 460. \$1.50.*

To attempt, in a few years, a comprehensive commentary on the whole Bible, in the form of discourses filling twenty-five volumes, appears a Herculean and almost impossible task. This, however, a few years ago, Dr. Joseph Parker, of London, undertook to do, and must have been greatly encouraged and helped by the words of commendation which, at the time, were spoken concerning his task by a fellow-workman, who himself abounded in great and good works. Spurgeon spoke of the work as being within the capabilities of Dr. Parker, provided God should spare him for a few years.

The work on the Old Testament is completed. Six volumes on the New have already been issued. They were, in fact, under the titles, *The Inner Life of Christ* and *Apostolic Life*, the first given to the public. He has now resumed the work on the New Testament, Mark—Luke being the portion on which he discourses in this volume.

Those who have already enjoyed the volumes on Matthew and awarded them the palm will open this volume with pleasant anticipations of further

light on the life, words, and work of Christ. Nor will they be disappointed. They will find here the same practical method of handling the truth, the same keenness of perception and depth of penetration into its meaning, and the same fearless and courageous presentation and application of it to the souls of his hearers and readers, which characterize the former volumes.

THE WITCH OF SALEM. *By J. R. Musick. New York and Toronto: Funk & Wagnalls Co. Pp. 389. \$1.50.*

No one can read these volumes of the Columbian series as they successively appear without becoming thoroughly impressed with the fact that the early settlers who hewed out for themselves homes on this continent had to do so in the face of many and varied difficulties.

This volume belongs to the period extending from 1680 to 1700, and is devoted specially to a description of the witchcraft which raged rampant at that time in Salem, and led to the persecution and execution of some of the most godly and noble-hearted men and women.

It is making almost too great a demand upon our faith in the word of others to ask us to believe that such a condition as is here described ever existed. Nevertheless, it is only too true that there was such a time, as is amply attested by the many laws against witchcraft, which were given a prominent place in the statute books of many nations—a time when Sir Matthew Hale, a man most justly held in high esteem because of his intellectual powers and Christian graces, after a long and anxious investigation, adjudged a number of men and women to die for this offence; a time when many devout Christians honestly and firmly believed in witchcraft, and when many who had clothed themselves in the garb of religion, whilst they were entire strangers to its spirit and power, only too gladly availed themselves of the general belief to secure the condemnation and death of some one who had become distasteful to these cunning, designing, wicked men.

Such a man was the Rev. Mr. Parris, who, as we learn from Bancroft's *History of the United States*, was a historical character, and of whom he says, "The delusion, but for Parris, would have languished." A considerable portion of the volume is devoted to the recital of the various strange stories which were current and firmly believed. These he has in large part gathered from Cotton Mather's *Invisible World*, thus making the book, in the main, purely historical and thoroughly trustworthy.

He describes Parris as the most infamous of men—a man without a single redeeming feature. He was the prime mover, abetter, and instigator of the Salem witchcraft. If any one, not even members of his congregation excepted, incurred his displeasure and malice, he speedily directed the attention of his dupes and tools towards him, he himself acting as public

prosecutor, and as such pressing forward and urging on until he secured his imprisonment or death ; and all this under the guise of religious zeal !

The author has succeeded most admirably in two things : what he has done, and what he has avoided doing. He has made a full and clear presentation of witchcraft in the period of which he writes, and he has done so in such a way as to so completely exhibit its unreality that the book may, with perfect confidence and safety, be placed in the hand of readers, old and young, without running the risk of breeding superstition in their minds.

THE FIRST BOOK OF KINGS. *By F. W. Farrar, D.D., F.R.S. London: Hodder & Stoughton. Toronto: Willard Tract Depository.*
Pp. 503. \$1.50.

When a new book by Canon Farrar is announced, we know just what to expect, since all his works possess certain well-marked characteristics, without which it would be difficult to recognize them as the production of the Canon of Westminster. We consequently took up this book with the conviction that wisdom has been shown in selecting him to write for the Expositor's Bible the commentary on one of the historical books, as he is eminently qualified for such work. These qualifications, as we apprehend them, are the following : His knowledge of history, ancient and modern, enables him to draw parallels and give point to events and fix them in the mind. His historical sense enables its possessor to see events, not as isolated, unrelated facts, but in their proper settings, bearings, and relationships as parts of an organized whole. The historical character of the book to be examined demands for the proper understanding and utilization of it, as a *sine qua non*, such knowledge and such a sense. In the second place, he possesses most remarkable descriptive powers, which find a fruitful field and ample scope in this Book of Kings, whose persons, places, and events offer an opportunity which is not lost. Of these we would give, as samples, Elijah, Ahab and Jezebel, the temple, an eastern court, David's deathbed, Carmel, the rain.

He paints with a brush which has been bathed in the most beautiful of colors, with the dexterous hand of a master workman, until there stands out upon the canvas a figure so real that, as we look, the bosom seems to heave and the eye give evidence of a light within which is shining through it. He wields a ready pen, so that, as we read, we are reminded of the majestic river, which, full from bank to bank, has arisen far above the obstructions of the purling brook, and, with measured progress, flows smoothly on, carrying without an effort and without a murmur every burden upon its ample bosom.

Again, the purpose of the whole series being to give an expository

commentary on the Bible from the standpoint of the more conservative among the higher critics, Canon Farrar has for many years been known as one who has broken away at many points from the so-called traditional views of the Bible, and has no hesitation in advocating, at times, views which, in almost any circle, would be looked upon as most advanced. Doubtless some will regard this as a blemish in this series; to our mind, it is one of its most valuable features. However strongly opposed we may be in our views to any one, we should desire to ascertain the position he occupies, and to hear what he has to say in its support. It is of the utmost practical importance to determine how far their theory and their practice harmonize. Perhaps this would be the very best way of weighing their theories concerning the Bible, by a most careful examination of their commentaries upon it. We would in this way determine to what extent they regard it as the Word of God. Of course, in this series we do not find the extreme views, for many of the writers rank high among the orthodox, and the remainder belong to the more conservative wing of the school of higher critics.

He begins by giving a short account of the Higher Criticism, advocating some of the positions taken by it. At the same time he claims that the Bible is in no respect the less precious, less "inspired," "in the only tenable sense of that very undefined word, in consequence of such discoveries." He asks, "In what way do they touch the outermost fringe of our Christian faith? Is there anything in such results of modern criticism which militates against the most inferential expansion of a single clause in the Apostolic, the Nicene, or even the Athanasian Creed? Do they contravene one single syllable of the hundreds of propositions to which our assent is demanded in the Thirty-nine Articles?" He asks the religious minds to distinguish between the established premises and the exorbitant system of inferences which a few writers have based upon them. He states the duty of the church in the present day to be "neither to make out that the Bible is what men imagined it was, nor to repeat the assertions of ancient writers as to what they declared it to be, but honestly and truthfully to discover the significance of the actual phenomena which it presents to the enlightened and cultivated intelligence."

The chapters which follow, dealing with questions of authorship, the composite character of the book, the date, the aim, God in history, the lessons of the history, are exceedingly interesting. The remainder of the book is occupied with expository discourses. Perhaps the point at which there will be the greatest amount of divergence from his views is his account of Elijah fed by ravens. Because of the difficulties which have all along presented themselves, he favors the view that it is a mere Eastern, poetic fiction, intended to express that God, in a most wonderful manner,

supported Elijah. But the question naturally arises, if it be true, as he holds, that God did, in a most wonderful manner, feed Elijah, may not this have been the precise way in which He did so? There are difficulties, but are these insurmountable? We think he has failed to prove that they are, provided that miracles are possible.

CHRIST AND CRITICISM.

By C. M. Mead, Ph.D., D.D. New York: Anson D. F. Randolph & Co. Toronto: Willard Tract Depository. Pp. 186. Price, 75 cents.

Some two or three years ago there appeared a book entitled *Romans Dissected*, by E. D. McRealsham. It consisted of a most cleverly executed dissection of Paul's Epistle to the Romans, in imitation of the work of the higher critics on the Pentateuch. For some time conjecture was rife as to the real aim and authorship of the book. The author was discovered in the person of C. M. Mead, Ph.D., D.D., professor in Hartford Theological Seminary. The object which the author had in view was to show in general that a critical disintegration of a book by a mere inspection of its contents, style, and linguistic characteristics, unconfirmed by external testimony, cannot be depended on as giving us the truth, or, in fact, anything more than plausible conjecture concerning the date and authorship of the book.

This book is by the same author, and as is so succinctly stated in the title, *Christ and Criticism*, or, in the more extended title, *The Relation of Christian Faith to Biblical Criticism*, the task which the author has undertaken is not to discuss the general question of Bible criticism, but simply its relation to Christian faith, or, to state it in the form of a question, To what extent can Biblical criticism go and be consistent with faith in Christ? No more important or opportune question could be asked at the present time.

The book is divided into four chapters, as follows: The Search After Assurance, Christian Faith and New Testament Criticism, Christian Faith and Old Testament Criticism, and Concluding Remarks.

Such a division indicates very clearly the course followed. The object is to set forth how far the authority of Jesus Christ should properly be allowed to modify or to regulate the process of Biblical criticism.

He starts out with the question, Is there a ground of certainty in matters of religious belief? and examines critically in turn the answers which have been given in the Roman Catholic doctrine of an infallible church; the rationalistic doctrine, that must follow the light of one's own reason; the mystical doctrine of an immediate divine inspiration or communication; the Protestant doctrine, according to which the Bible is regarded as of divine and infallible authority; and, lastly, that which

points to Christ as the ultimate authority. Having found some of these in some respects chimerical, and all but the last incomplete, he concludes : " If any one of these five positions is to be adopted as the exclusive one, the last certainly is to be preferred to any of the others."

Then the further question presses for an answer. On what ground is Jesus Christ Himself accepted as an infallible authority? How can Christians reasonably justify to themselves or to others their certitude of faith in Jesus Christ? This he proceeds to answer as follows : In the first instance, Christ is brought before one's mind as an object of faith by tradition. It is simply a necessity of human life to take on trust a great part of what we learn, whether the knowledge relates to history, natural science, or religion.

In the second place, Christian experience confirms the truth of the tradition, since Christianity is not put forth as a mere fact of history or science, but as a system of facts and truths that are designed to have a great and salutary effect on the character and lives of men, it is pertinent to ask whether the intended effect is produced. The argument, in brief, is this : Christianity is a beneficent institution ; it has been handed down from generation to generation as of divine origin ; the life and sayings of its founder have been preserved and communicated ; and the truth of the tradition is confirmed by the beneficence of its effects. Lastly, Christianity rests on a solid basis of historic fact. The Christian scriptures furnish the proof that Christ and His Gospel were no fiction, but well-attested realities.

" Thus, then, we have the threefold cord of evidence that furnishes the warrant of assurance of faith in Jesus Christ. And the warrant is stronger than that which can be adduced for the greater part of what men surely believe." These three grounds of assurance confirm one another, and cannot be dissociated. Christian experience begins by laying hold of that which tradition brings before us. But the tradition itself is indissolubly connected with the Biblical record as its earliest traceable form and its permanent embodiment. The tradition authenticates itself by means of the record ; and accordingly the written history, though itself supported in turn by the continuous experience of the church, is, among the evidences for Christianity, the ultimate and decisive factor. Christian assurance stands or falls with the verification of the New Testament scriptures.

Having thus shown the great value of the scriptures, especially the New Testament—since viewed in the light of any one of these doctrines Christian assurance is seen to be inseparably connected with the verification of scripture—he proceeds in the second chapter to consider the relationship existing between Christian faith and New Testament criticism. He first of all combats the opinion so frequently expressed that " the critical

study of the scriptures is something so entirely distinct from faith in Christ that the one cannot determine the other"; and that criticism may therefore have a perfectly free range, and reach any results whatever without endangering Christian faith. This very reassuring and plausible statement is most clearly and conclusively answered by asking, How do we come to know that Christ is a person worthy of implicit faith? Our only evidence is that of history, and the historical evidence is found in the New Testament. And if destructive criticism is able to invalidate the historical trustworthiness of the New Testament, it thereby overthrows the foundations of the Christian faith. It is only through tradition, whether written or oral, that we know of Him. Faith in the man and faith in the history of the man go together, and cannot be disjoined. His whole contention is summed up in these words: Criticism, in so far as it invalidates the New Testament, invalidates the Christian faith.

He next directs his attention to the answers to be given to these questions: How far and in what sense does Christian faith limit or determine the course of criticism as it relates to the New Testament books? Can or ought a Christian critic to divest himself of all prepossessions and treat the Bible just as he would any other book? These are certainly important questions, which he answers by the following propositions, upon each of which he dwells at length: (1) Christian faith must involve faith in the *general* truthfulness of the New Testament portraiture of Christ and of His teachings. (2) In the elucidation of the New Testament doctrine of Christ, it is unwarrantable to draw one's information wholly or preponderantly from a particular part of the New Testament to the exclusion or neglect of other parts. (3) Faith in Christ is inconsistent with a general doubt or denial of the supernatural in the endowment and the work of Christ. (4) It is inconsistent with a sound Christian faith to apply purely subjective canons of criticism to the interpretation of the doctrine of the New Testament concerning Christ and Christian truth. (5) It is in conflict with a normal Christian faith to regard a large part of the New Testament as spurious, fictitious, pseudonymous, or partisan.

These are but the general propositions which he states and supports, but to which he grants there may be, in part, exceptions, as the reader will discover; e.g., in speaking of the last he says, "But here a careful distinction must be made. One cannot affirm with absolute assurance that our New Testament is entirely free from elements of this sort. We do not have the original manuscripts. We cannot assume an infallible inspiration on the part of the Christians who decided to admit certain books and no others into the list of authoritative Christian scriptures."

The third chapter is occupied with "Christian Faith and Old Testament Criticism." Here, as might naturally be expected, the theme upon which

he dwells at greatest length is the testimony which Christ bears to the Old Testament. But space will not permit our giving even an outline. Suffice it to say that after a most careful and able examination of this testimony and all that it involves, he sums up in these words: "In short, it is difficult to see by what warrant Christ's testimony concerning the books of the old covenant can be freely rejected, and any genuine confidence can be left in the infallibility of His utterances concerning the future life and the spiritual world."

In this chapter he presents the difficulties which a merely cursory glance at the theory of the advanced critics forces upon one's notice, chief among which, especially from a Christian point of view, is this one, that the new hypothesis asks us to believe that the Old Testament is, to a very large extent, made up of books that were smuggled into the collection by artifice and fraud, of books deliberately forged and finding their way into the canon by virtue of a false impression as to their authorship, and of books so largely interpolated and changed by partisan writers that the original meaning and intent is often buried in the mass of unauthentic and misleading additions. This is strong language which the author employs, but every word of it is justified by the exorbitant demands that are made upon our credence by these advanced critics.

The fourth chapter consists of concluding remarks relating more especially to higher criticism. In the course of these remarks, as well as in other parts of the book, he makes it abundantly evident that he is no narrow-minded bigot, who has closed his eyes to all save a few of the great considerations which ask for a hearing. This estimate of the author is borne out throughout the whole work. He says all that can possibly be said in favor of higher criticism, and grants every request and demand that can, with reason, be presented and made. He says, *e.g.*, "Biblical criticism is useful in whatever way it can throw light on the origin, object, and mutual relations of the New Testament books" (chapter II.). Again, "Much that is far-fetched and fanciful is likely to be advanced in the discussion of such themes; but the discussion should be free and full, and in the end what is of real worth in the new contributions will become generally accepted." "Biblical criticism of the so-called 'higher' kind will always have a place in Biblical scholarship."

This is one of the very best books we know of to place before any one who is troubled with doubts and fears which have sprung from a partial overhearing of some of the disjointed, outspoken, destructive criticisms of the Bible. Against that complacency with which some speak of fraud, deception, etc., in the Bible, he directs many a pointed shaft, and with a strong arm deals it many a heavy blow. He asks many pertinent questions which his opponents will find difficult to answer without involving themselves in contradictions and absurdities. The spirit is calm, dispassionate, and courteous, the method of argument convincing and reassuring, and the style simple, and marked by an entire absence of technical language, thus placing it within reach of the understanding and comprehension of all classes of intelligent readers.

THE REED PLAYER.

BY a dim shore where water darkening
Took the last light of spring,
I went beyond the tumult, hearkening
For some diviner thing.

Where the bats flew from the black elms like leaves,
Over the ebon pool
Brooded the bittern's cry, as one that grieves
Lands ancient, bountiful.

I saw the fire-flies shine below the wood
Above the shallows dank,
As Uriel from some great altitude,
The planets rank on rank.

And now unseen along the shrouded mead
One went under the hill;
He blew a cadence on his mellow reed,
'That trembled and was still.

It seemed as if a line of amber fire
Had shot the gathered dusk,
As if had blown a wind from ancient Tyre
Laden with myrrh and musk.

He gave his luring note amid the fern
Its enigmatic fall,
Haunted the hollow dusk with golden turn
And argent interval.

I could not know the message that he bore,
The springs of life from me
Hidden; his incommunicable lore
As much a mystery.

And as I followed far the magic player
He passed the maple wood,
And when I passed the stars had risen there,
And there was solitude.

—*Duncan Campbell Scott, in Scribner's.*

OUR COLLEGE.

C. R. WILLIAMSON, B.A., attended the Northfield convention for college men.

W. G. W. FORTUNE, B.A. ('93), has been ordained and inducted into the parish of Elkhorn, Man.

STUDENTS will all please consider themselves reporters for this department, and send us items of general interest about themselves and their work, or about other students and graduates.

READERS of THE MONTHLY who read "Our College" department doubtless noticed that in the July number the items under Our College and Assembly Notes were rather mixed up. We may state the calendar does not contain all the information which it is there credited with. We hope a similar mistake will not occur again ; but both student editors were out of town, and the printer, having an eye for symmetry more than for substance, manipulated the items more to his own satisfaction than ours.

K. D. KERSWILL, B.A., has been offered a chair in Hebrew in Lincoln College. He has not yet given a definite answer to the authorities of that institution.

A. E. VERT ('93) has received and accepted a call to Delaware and Caradoc, London Presbytery, ordination, August 2nd. Mr. Vert took his final year in Knox, having taken the rest of his course in Edinburgh, Scotland.

THE REV. T. McLACHLAN, B.A. ('92), was married on the 28th June to Miss Florence Seatter, of Hagersville. The Rev. P. MacNab ('92) officiated.

STINSON ('92) has been suspended by Orangeville Presbytery for a year.

H. R. HORNE, LL.B. ('93), has received a call from Elora.

W. COOPER, B.A. ('94), is in charge of St. John's, Hamilton, during the absence of the minister, the Rev. Hon. Moreton, who is on a visit to the old land.

THE gentlemen who surrounded the third table (Theol. I.) last winter are maintaining their connection this summer by a circular letter. Each who receives this letter adds a page, and sends it on to the next.

OUR graduates are distributed thus: Foreign missionaries, 9—China, 3; India, 3; Formosa, Palestine, and Asiatic Turkey, each 1. In our own land: British Columbia, 9; Northwest Territories, 4; Manitoba, 26; Ontario, 313; Quebec, 9; New Brunswick, 3; Nova Scotia, 2; Prince Edward Island, 2; Scotland, 8; England, 2; Ireland, 3. In foreign lands: United States, 50.

It was currently rumored in the spring that Prof. Thomson's gift was to be applied for prizes for criticals. The senate has seen fit to apply it otherwise. With all due deference to that august body, we think the first plan would have been better. A college course is good for nothing if it does not teach men to study, and lead to original research, and for this there is no part of our work so valuable as these criticals; but unless it be for the intrinsic value of themselves, there is no inducement to make these as thorough as possible. They do not even count on exams. It may be that the senate thought the critical, well done, brought its own reward. It does, but this would be rather an invidious comparison with the note-plugging part of our work.

KNOX theologues may be divided into three classes, according to their predilections—high, low, and broad. (1) The high churchmen, not numerous, but growing; leader, J. M. These advocate a return to the Confession of Faith views of the church, her ministry, and sacraments, and desire to have the church services raised to a higher plane, and made more beautiful. They strongly believe in the benediction, and the pulpit robe. In this last we heartily agree with them, for we think no Presbyterian minister ought to conduct public worship without being decently apparelled in one of these. The text-books of this party are the Confession of Faith, especially the Appendices, and, above all, the Book of Common Order, or Euchologion. Instead of shovel hats and dog collars, our high churchmen seem rather to incline to silk hats, probably because they are higher. (2) Broad churchmen, out-and-outers, few; leader, R. W. These advocate wide culture, liberal views, loose interpretation, and a broad charity towards all, especially those who agree with them. (3) Low churchmen, the majority. We may say they are those who oppose the high churchmen, as they have no distinctive teachings of their own. Many of them are afraid the high are tending towards formalism and externalism; but many are low because tradition tells them to be so. For us, we would recommend to both high and low a good study of the Confession of Faith, especially from the Directory of Public Worship to the end. It is in most things good enough for us. We should like to see more attention paid to these parts of ministerial duty in our college course, as many of our men go out unprepared to conduct public worship aright, and have no right idea of their duties in this regard.

OTHER COLLEGES.

K. MACLENNAN, B.A., B D. (Mont. '93), the only one appointed to the foreign field this spring, and who is known to several of our boys, was ordained by the Maitland Presbytery on the 25th ult. He goes to Honan by Scotland to visit his parents.

LELAND STANFORD UNIVERSITY had 780 students last year.

PRINCETON has built nineteen college buildings during the past twenty-five years.

EDINBURGH UNIVERSITY is trying to secure suitable grounds for athletic exercise for its students. A suitable field is procurable, but it will cost £9,500.

AT the twenty German medical colleges, there were last year an aggregate of 8,822 students in attendance, or an average of 441. Munich had the largest attendance, having 1,443.

ALTOGETHER, there are or will be 59 graduated this year from our five divinity halls. These are thus distributed: Knox, 27; Queen's, 11; Halifax, 9; Montreal, 8; Winnipeg, 4.

LIFT, lift me up
By thy sweet inspiration, as the tide
Lifts up the stranded boat upon the beach.
I will go forth 'mong men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me and great songs,
And whether crowned or crownless when I fa'
It matters not, so as God's work is done
I've learned to prize the quiet lightning deed
Not the applauding thunder at its heels
Which some people call fame.

—*Alexander Smith.*

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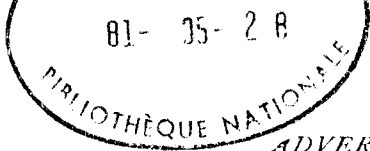
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