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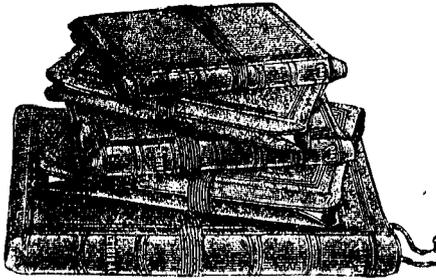
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VOL. XIII.

JANUARY, 1891.

No. 3.

THE MORAL AND SOCIAL ORGANIZATION OF
EDUCATION.

THE SCIENTIFIC HUMANITIES.

THE more that civilization advances, the more importance should be attached to the organization, systematizing, and co-ordinating of its elements. To illustrate this we may take an example from military life, for the larger the number of soldiers the more essential is it that the army should have unity, and complete subordination of parts, such indeed as characterizes a living being. In politics also, organization is of capital or even vital importance. The danger which democracy must avoid is precisely the breaking up of society into individuals, who have no other consideration than their own rights and interests, and with whom the idea of social duties, or of social relations has little place. Now a similar danger is to be feared in education. Here it is quite as necessary to struggle against anarchy, and the want of organization, and this the rather because the subjects of study are become more numerous, and more complex. Science and industry in its many branches have made such progress that the human mind will not be able, without

*Translated for the KNOX COLLEGE MONTHLY from the *Revue des Deux Mondes*, by Prof. G. D. Ferguson, Queen's University, Kingston. The article will be concluded in the February number.—ED. K.C.M.

the most vigorous discipline, to adapt itself to such a variety of facts and of laws, of theories and their applications.

Here, it is true, the spirit of reform has considered the programmes and the methods of different scientific and literary subjects, but it has not considered how to introduce unity and harmony into the whole. The pupil passes under a succession of masters, each of whom teaches his own specialty ; it remains to be seen whether a series of specialties forms a true unity, whether the intellectual forces of youth, which are indeed also social forces, are not in a large measure wasted, just from the want of concentration and direction.

Two dangers are especially to be feared in education : a teaching which is on the one hand too material, and on the other too formal. The sciences as they are ordinarily taught are liable to the first evil ; literature to the other. It has been proposed to remedy the two extremes of positivism and of formalism by a combination, or rather by a juxtaposition of literary and scientific subjects, but these are so different in their nature that such a combination does not secure the desired result. At present we are anxious to introduce reforms, and reports have been given in by men most competent to judge regarding literary and scientific education, and an attempt has been made to reduce these to law. An association has at last been formed for the improvement of our secondary education, but it is to be feared that this association, by the utilitarian views which it holds, may exert a prejudicial influence. The truth is, our system of education does not yet seem to have found its centre of gravity, and we are still seeking above all to know what is the fundamental principle of education. Some believe it to lie in scientific subjects, others in literature ; and the latter may be subdivided into the partizans of the ancient languages, and those of the modern languages. But we would ask, is not the true connection between the sciences and literature to be sought in the study of man himself, of society, and of the grand laws of the universe ; that is to say in studies moral, social, æsthetic, in one word philosophic. This is the one idea which is beginning to prevail more and more in various countries, and the recent reforms in Italy afford a new proof of it. In France it has been proposed that the course of ethics, of logic, of æsthetics and of philosophy generally, in place of being postponed to the last years of a

student's course, should be commenced, in its more elementary branches, in the second class or the class of rhetoric. In Italy they are about to inaugurate this new system, and psychology, logic, ethics, and general philosophy are now taught in the three last classes of the Lyceum. We would suggest that besides the teaching of each particular science—physics, physiology, history, etc., there should also be included in the programme the study of the philosophic principles, and the general conclusions of each science. The scheme proposed in Italy gives a place in the natural sciences principally to general and philosophic questions, and this is, in fact, the first attempt to organize, and to co-ordinate these studies philosophically. But these programmes, having been drawn up in a positivistic spirit, have unfortunately omitted certain questions, which seem to us essential.

It is certain that the nation, which succeeds in introducing a strongly organized system into its education, will be able to exercise a superiority in the intellectual domain, analogous to that which is exercised by a government, or by an army properly organized. Moreover, it is evident that a wholly new group of sciences is in process of development, and destined in the next century to take a very prominent place. In the past an education too exclusively literary provoked a reaction in favor of the sciences, but scientific education has not yielded what was expected, and it is easy to foresee that in a future not very remote, education will take the moral and social direction, and give this direction to all studies, and to all methods. In this way we may have a systematized order of studies, which will succeed to that actual vice which we designate by that barbarous word, particularism or specialism. This would be indeed the advent of the true "humanities," which ought to have as their principle the study of man and of society. It is said that science is only valuable in so far as it reveals this "humanity," and we were quite right when we recently designated the study of the sciences as it ought to be organized, by the name of the "scientific humanities." We now propose to explain what we understand by this organized system. In our opinion the aim which the *veritable scientific humanities* ought to propose for themselves is the transference of material science into moral science, in its spirit and its methods, in its principles and its conclusions, in short in its history and its social consequences.

I.

The classes of humanity have for their aim, as their very name implies, to awaken in the mind of the pupil ideas and sentiments which may be properly called human, and which, so to speak, add to the mind of the pupil the mind of a complete humanity. In other words we must transport all that is best in the evolution of man into the mind of the individual. In order to do this we must develop in the subject those faculties which are essentially human, and present to those faculties, as their special object, the highest truths, and the noblest sentiments to which our race has attained. Higher education, which presupposes minds already formed, turns wholly from mere observation to discover something new in relation to the objects which it observes; *to know* is its principal aim. Primary education, even while seeking as far as possible to develop the faculties of the pupil, is compelled to occupy itself especially with those subjects which it is essential for every one to know; its aim is the minimum of indispensable knowledge, as the aim of higher education is the maximum of possible knowledge.

It is quite otherwise with regard to secondary or intermediate education. Yet all, who have not studied the problem philosophically, forget this. No doubt secondary education has objects which it sets before the mind, for the mind of the pupil cannot exercise itself on nothing; but it is not the less true that the proper aim of this education is the formation of the mind itself, its development, its evolution. It is no longer external objects, but it is man, or, speaking more generally, it is humanity, to which it must direct its attention; hence it is, that such studies especially merit the name of the humanities.

As M. Lachelier very properly says, "the true object of these studies is the nature of man, and the moral life of man." For this reason these studies, which are of a highly disinterested character, are also called liberal. Primary studies cannot free themselves from a certain utilitarianism, since they are directed to the necessary, that is, the useful *par excellence*. Secondary studies are mainly directed to the good and beautiful, while the higher studies strive after the true, whether already known or yet to be discovered. In secondary education we may not entirely omit the knowledge of objects, but we choose in preference those objects, the know-

ledge of which is best fitted to secure the moral development of the individual, and of the society to which he belongs. Instruction is the means, but education is the end.

In short, literature being the freest and the widest expression of the human mind, we have hitherto considered it as the base of the humanities, as philosophy is its crown. Such are the principles which inspired education in France from the days of Montaigne, Bossuet and Fenelon, down to Rollin, and the great masters of the French University. Other nations followed us in this. Germany appropriated, and still preserves the spirit of our colleges and universities ; but in Germany the separation of students into literature, and those of science is unknown. Their future physicians and future engineers, receive the same culture as their future professors, or future lawyers. Their leaving examination (*examen de maturité*), corresponding to our Bachelor of Arts, opens to their students the universities, and this examination comprises : (1) a dissertation in German, (2) a dissertation in Latin, (3) a Latin theme, (4) a Greek theme, (5) a French theme—all without dictionaries—(6) a thesis in Mathematics, and this is the nearest approach made to the sciences. In the oral examinations the candidates are required to explain Latin and Greek authors, and are examined in Greek, and Roman, and German history. Geography is associated with the history, and is not made a special study. They are also examined in Arithmetic, in Geometry, and the elements of Algebra. They are not examined in Physics or Natural History. In a word, there is required a thorough knowledge of Greek and Latin and Mathematics. As to the sciences, if the student needs them, he must acquire them at the universities. He remains at the university four years after having passed the leaving examination, (which will probably be in his nineteenth year) ; so that at the end of his course he will have reached his twenty-fourth year. This system shows that it is possible to have men of science, without over-loading the college studies with the sciences, and that a good humanist can, in after life, construct solid bridges, or direct the working of mines. In the gymnasia there are no special science masters. At the State examinations, each teacher is obliged to present himself in two branches of instruction, *e.g.*, in the ancient languages and natural history, in history and the modern languages, or in mathematics and geography, etc. Thus their

teachers need not be so numerous. The German gymnasium has generally nine regular masters, and four or five assistants. It is a simple and solid body, as were our own colleges about 1840, before we began, under deplorable inspirations, to separate science from literature. But we have now, besides our students of literature, our students of science, of navigation, of St. Cyr, of our polytechnic, of normal schools, our students of some special branch, and all attracted by the practical end which they have in view, but profoundly indifferent to anything which is not exacted from them. This morselling of studies into specialties, while it leads to the inevitable debasement of learning generally, is still more injurious to the specialties themselves.

While remaining faithful to classical tradition, Germany has tried to avoid those evil effects which in some of our colleges have resulted from the exclusive culture of some one of the mental faculties. We mean that purely formal culture which the Jesuits brought into repute, and which exercised the mind without nourishing it, as if the mind, just as much as the body, did not require food to build up its vital forces, and at the same time afford them exercise. But Germany, while avoiding one danger, has fallen into another. Together with the moral and social sciences she has given a place in the first rank to the historic and philological sciences, and in this she inclines to mere erudition. Now to learn facts, dates and words, is still to stop at what we may call the *material* side of human evolution, instead of seeking to penetrate into the very spirit of the humanities. Separated from moral, social, and philosophical consideration, history, geography, and linguistics are still only material sciences, just as much as physics and geology, while they are at the same time much less scientific, and much less useful. In England the school of evolution, the child of the utilitarian school, having its home too in the land of utilitarian traditions, has allowed itself to be drawn aside by the mirage of the natural sciences, and has wished to make them the basis of education. She has thus opposed, in the science of education, naturalism to what we call humanism. Mr. Spencer commences his book on education by declaring that in all things the object to be obtained is knowledge; a principle of which we have seen the falsity. And so throughout his book Mr. Spencer fluctuates between the ideal of primary instruction and

that of superior instruction, without even the suspicion of what constitutes secondary instruction. This idolatry of the sciences is the more surprising, as in his *Sociology* Mr. Spencer insists on the impotence of teaching to modify the individual or society, on the inefficacy of primary knowledge, and on the omnipotence of heredity, and on the power of sentiment over that of abstract ideas. The educational theories of Mr. Spencer are thus in conflict with themselves, and are bent on pursuing an end of which they have themselves proved the insufficiency. But further he confuses the internal evolution of man with external objects, the knowledge of which may influence that evolution but cannot produce it. Man is absorbed into nature, and the humanities have entirely disappeared.

II.

Mr. Spencer would not now be able to compare science to Cinderella, and literature to her proud and frivolous sisters, for it would seem as if pride were on the side of the sciences. Our University has even allowed herself to be invaded by the different sciences, and has given to each a very large place in the programme of 1885. Now, however, we are unanimous in recognizing that scientific education, instead of raising the standard of studies, has in fact lowered it. Notwithstanding this, the positive sciences still exercise, thanks to the Government schools where they are taught, an authority so tyrannical, that it is necessary to estimate their educative power at its true value. The sciences give us models by which we may judge of truth; they habituate us to estimate evidence, they furnish us with the method, which has been called the force of intelligence. But if they have their advantages, they also have, when considered in themselves, greater disadvantages, which those forget who wish to make them the ground-work of education.

In order to justify the increasing importance which is attributed to the elementary teaching of the sciences, it will be necessary to guard against three dangers: the danger of being too material, or too utilitarian, or too special. It is said that you produce in the pupil the habit of observing. But observing what? material objects, which he turns and turns and takes to pieces, and breaks, in order to know their structure and their properties, whether it be a stalk of hemp, or of flax, a grain of wheat, or a

flower, or a piece of chalk or of quartz, or it may be, the pen which he uses, in fact any of the objects about him. Thus he acquires the habit of believing nothing but what is before his eyes. This development of the positive spirit is useful in the domain of the natural sciences, but elsewhere it is not without danger, and requires to be corrected. You tell the pupil that every word ought, according to scientific definitions, to designate something absolutely precise, that can be represented, and is in ultimate analysis sensible. No doubt an excellent habit in geometry and physics, where material things are treated of. But material precision cannot in the same way be used in expressing moral ideas. When we speak to the pupil of duty, of honor, of patriotism, what material representation of these can his imagination set before him? What object discernible by the senses can correspond to these sublime words? These are indeed moral realities, but these scientific education ignores.

The actual study of the sciences, with their infinity of details, and of applications, but without general or philosophic views, has another defect: it is in its tendency too utilitarian. No high aim being set before the pupil, he can only say: I learn arithmetic because some day it will be serviceable to me in keeping accounts; I study physics because it will be useful to me to know the properties of bodies; I study mechanics because it will enable me to make machines; I study natural history because it will serve a purpose in reference to hygiene or to medicine; I study geography because it will enable me to know something regarding different countries and would be useful in case of war, etc. The pupil is thus in danger of taking utility as the universal criterion, and the more the programmes of studies are over-charged with the sciences taught independently, the less will they have an educative value.

But we may go further. While believing that we shall give a depth and power to the mind by the study of the sciences as at present pursued, in reality they continue to give it only forms. What is arithmetic? What any formal science? Arithmetic and algebra are the rhetoric of numbers. We reason and we deduce; always, however, in reference to the abstract. We apply general principles to particular problems, and the solution of these problems becomes a little mechanical talent, just as the syllogism in the middle ages, or as the reasoning machine of Raymond

Lull. The science even of movement, mechanics, called by some the queen of the age, also turns on formal relations in time and space, and in all its deductions and reasonings, it proceeds on an hypothesis which is the scientific equivalent of the subject-matter of a Latin discourse. It is true that in the one case the pupil must reason correctly, and in the other, when the cause is a bad one, he may even employ casuistry. But the mathematician does not, in the affairs of real life, reason better than any other because he is in the habit of reasoning in the abstract, and deducing exact consequences from an hypothesis, for this does not enable him to observe and to combine all the data of experience and to foresee or to appreciate probabilities. The spirit of mathematics, in relation to private as well as to public matters, is the art of seeing only one side of a question. In the mathematical sciences we frame for ourselves definitions, in reality it is experience that imposes them upon us, and continually transforms them, and corrects them by new determinations, and we always find in the results more than we had asserted in our definitions and principles. We say two and two make four, and we find five; our narrow formulæ are limited by nature and by circumstances.

But the physical sciences, it will be said, elevate us to the world of forms; they give to our young men just the groundwork which they need; they give them the habit of observing, of experimenting and of drawing inductions. An optical illusion, pointed out by more than one philosopher from Herbert to Guyau. It is imagined that the teaching of the sciences *ex professo*, as they are taught in our colleges, develops the same qualities of mind as were necessary to our great thinkers who established and advanced the sciences. The teaching of the sciences, even the physical and the natural, does indeed develop the memory and power of deductive reasoning, but very slightly the inductive power or the spirit of speculation or of hypothesis, which, however, are precisely the great sources of all discovery. Call to mind the series of guesses, of trials, and hypotheses, which resulted in Pascal's being able to formulate the laws of the weight of the atmosphere, a series which goes back to Galileo and Torricelli. What does the teacher of physics in any of our colleges do now? Does he make inductions, observations and hypotheses? Not at all. He does not detail to his pupils the induction series. He takes the inverse course; he details

dogmatically the theory of the weight of the air, and he deduces its principal consequences, and he gives new deductions to be worked out under the form of problems. Among his students there is no development of the mind of a Torricelli, of a Galileo or of a Pascal. He tells them that the atmosphere is heavy—that this is demonstrated; that the earth turns—this too is demonstrated. Perhaps, *apropos* of these two important questions, he recounts to them a little of their history; and this is of some value to the theory taught, because it is a good example of the intellectual process which leads to discovery. The teaching of the sciences *ex cathedra* and science itself are things so different that the one may be regarded as so much opposed to the other as the active is opposed to the passive, or invention to memory.

Now, however, let us see in its working this intellectual gymnastics, for which these young men, according to Spencer, Bain and Huxley, are indebted to the teaching of the positive sciences.

A learned professor of chemistry enters his class-room, the subject of his lecture is affinity. The students take their pens and are all attention.

"In order," the professor begins, "to explain the union of simple, but different bodies, comprised in the same molecule, it is necessary to acknowledge the existence of a force, which has at first brought them in contact with one another, and which maintains this union when it has once been effected. This force is called 'affinity.'" The pupil, without knowing anything of the nature of this force, which maintains the union of the bodies, writes as rapidly as possible some verbal definition, which he endeavours to store in his memory. "Let us now examine the character of this affinity and the principal causes which modify it." The pupil writes—character—causes which modify. The professor continues, "In order that there should be this affinity between two bodies it is necessary that there should be contact; a very simple experiment will show this. Here is a solution of barytes in water, and here is a rod, the end of which I will dip into sulphuric acid. Sulphuric acid and barytes have a strong tendency to combine and form a white substance known as the sulphate of barytes." Another name to be engraved on the memory. "I approach the sulphuric acid to the surface of the fluid, but you see no combination has been

effected. Now, however, I touch the solution of barytes, and as the result of the contact you observe the sulphate of barytes is produced. It appears in the glass under the form of a white insoluble powder."* The pupils look, and the whole scientific effort, the entire induction, the whole result of the experiment is, so far as they are concerned, the presence of a white powder in the water. Certainly the experiment is interesting, perhaps amusing. What, however, has it done for the pupils? Has it afforded them the very least initiation into the methods which have led to the discovery of the beautiful law of affinity, or the philosophic connection of forces with one another, or the marvellous transformation of the one into the other. Each experiment, in physics or chemistry, however ingenious it may be, is quite determined and regulated beforehand; it unfolds itself as a description before spectators who are absolutely passive. They are not experimenters because they have watched its performance. They may have seen the turning of the wheel of an electric machine, or the process of forming a vacuum by the means of an air pump, or that a heated ball cannot be made to pass through a ring, through which it passed a little before. All this is very well, but teaching by aspect is not teaching by *action*; our pupils do not act, they look, they take notes, and perhaps they write them out; but it is wholly limited to the taking of notes and seizing certain phrases. The mind has scarcely any further development even in a scientific connection.

But take the case of natural history. Here, indeed, the pupils come to learn, to observe, and to know things and, as Mr. Blanchard insists, "men."

Let us again listen. "After what we said in our last lecture concerning the place which the nourishing fluids fill in the animal economy, and the influence which respiration exercises on the physical properties of these fluids, it is evident that they must be in continual movement, in order that all parts of the body may receive the materials necessary for their nutrition. This movement constitutes that which physiologists call the circulation of the blood." We may here note the change from the inductive and experimental method to the deductive and dogmatic method in the teaching of the sciences. Instead of telling us by what prodigies of patience and of intelligence the circulation of the

*A lecture delivered in the Great Lyceum at Paris.

blood has been discovered, we are merely told, "It is evident that the blood ought to circulate and in fact does circulate." Or it is merely added, "This phenomenon was unknown to the ancients. The discovery of it is due to Harvey, who was physician to Charles I., King of England (1618)." Presented in this way this fact, more important than a battle, remains a mere dead detail—another little weight for the memory. "Among the higher animals the circulation takes place in the interior of what has a very complicated appearance—composed, first, of a system of canals or of numerous tubes,"—and then follows a minute description, illustrated by anatomical sections, but without any of those experiments which are the support of the teaching of physics. The pupils look on, and they try to fix in their memory the different names of the arteries and veins, and their definitions. They will not here, any more than in the previous case, have called into exercise any other faculty than memory, which, while their fingers have written mechanically on the paper, will have written, not less mechanically, in the circulations of their brains, a certain number of facts and of words. And yet certain scientific men smile at the pupil who makes Latin verse or writes a Latin composition. We, on the other hand, maintain, without paradox, that the scientific spirit—that is to say, the spirit of induction, of research, of foresight, of hypothesis, of observation, of guessing, of ingenuity, and of patience—the patience of a Newton, is more developed by the study of grammar and of literature than by the study of the sciences. In order to analyze a sentence, to seize properly its meaning, or to translate his own thoughts into expressions which shall convey his ideas, especially if it should be in any of the ancient languages, the pupil will require to make inductions, to observe, to make attempts, to experiment, to exercise his ingenuity, to make suppositions and hypotheses of every kind. And this exercise will render him more like the inventor of the thermometer or of the barometer, than if he assisted, from a distance, seated on the bench of his class, at the construction of a thermometer or a barometer. All the summaries of a pupil of science are, for the purpose of cultivating a spirit of scientific invention and of speculation, not worth a translation, a composition or the making of Latin verse. The spirit of acuteness is more necessary for the physicist, for the naturalist, or the geometrician himself than the geometric spirit. During all

the time he was at Eton, Gladstone read Homer, and wrote Latin verse, and was scarcely taught the elements of arithmetic. Let us reverse matters, and suppose that his literary studies were neglected, but that he was well grounded in arithmetic; it is extremely doubtful if he would have made the incomparable minister of finance he afterwards became. Claude Bernard began by writing pieces for the theatre, and by experimenting ideally on characters, before he experimented really on organisms.

There is, however, very great exaggeration as to the habit of observation which is believed to be developed by the study of external facts. The elements of geology are taught to our pupils of the sixth class. "Silicious stones," says the programme, "rock crystal, agate, silex, flints, millstones, sandstone, granite, the complex structure of granite, sand, pebbles, plaster of Paris." In the programme for the fifth form we find, "Stratified and unstratified rocks, trilobites, mollusks and fossil fishes, silurian strata, slate, Devonian strata, the marbles of the Pyrenees, secondary strata, ammonites, belemnites, triassic formation, rock salt, and gypsum, jurassic formation, oolitic limestones." The best thing in this programme is the excursions into the country, for which it affords the pretext. But we are no better able "to observe men,"—to discern and direct character—because we can tell the nature of a stratum, or distinguish a piece of quartz, or have learnt all sorts of learned names, or have made a herbarium, or counted the petals of a flower. To have acquired the power of carefully examining the world around us does not by any means imply that we have also acquired the power of looking within us. A great naturalist may be the most ingenuous of men and of psychologists. This is by no means of rare occurrence. The study of animals indeed may approach more nearly the study of man, but we can scarcely expect that children should be careful students of animals. Besides, animal psychology is more difficult than human psychology. The studies of natural history, which are of all the most passive, on account of the purely descriptive and narrative character which they assume in a course of instruction, constitute knowledge rather than science. They serve the purpose of exercising the memory, of affording amusement, and of driving away *cunni*, or we may regard them as studies of practical utility, but they have no educative value, unless it be on their poetic and

philosophic side—a point of view from which they are not considered.

The third defect which ought to be avoided in teaching the sciences is that which we call particularism, which confines each science within its own domain, without connecting it with others, or regarding it from a synthetic point of view. As it is at present our teaching of the sciences in their multiplied and isolated forms, is a second Tower of Babel, added to that of the course of ancient and modern languages, or of ancient and modern history. Taught each in its own idiom they present a series of specialties which unroll themselves before the pupil. The knowledge which consists of facts furnished in a fragmentary form and detached from one another, has no longer a scientific consistency, nor an educative value. Just as our intellectual faculties seek for a unity of principle, so our moral faculties seek to bring various ends under the unity of the highest good. If the instruction which is given does not lead to that unity whence comes our conception of the great laws of the world and society, it will fail to make us understand the ideal end of life, and cannot make science lead us to it. But in this way the different scientific studies lose not only their supreme verity and beauty, but also their morality. They are in danger of falling into the same evils as at present affect literature and art. We must be struck with what is called the "subjectivism" of our litterateurs, our poets, our artists, our critics, each occupied with the *Ego*, with his own impressions, with his own personality more or less limited. There is an egoism in literature, in poetry, in art; it is to be hoped that this intellectual egoism may not at length find its way even into science.

The lowering of the mental standard which results from the extreme division of labour, extends to those who are to instruct others. "The mind of a man becomes inevitably shrunken," says Stuart Mill, "and he loses all interest in the great ends of humanity, when all his thoughts turn to the classification of a small number of insects, or to the resolving of a few equations, just as much as if he were employed in manufacturing the points or the heads of pins." Specialism, inclined to separate each study from all others, is the fault of too many of our *savants*, who, contrary to their interests, have a decided aversion to large philosophic views. The specialties which receive their entire

attention, the wheels, infinitesimally small, which they are employed in turning in the great social machine, prevent them from having the sentiment of a complete unity, or even of the unity of one science with others. Yet it is this sentiment which constitutes public opinion. Hence their work becomes "a simple tribute to material necessity" instead of being the happy fulfilling of a social duty.

Our system of education is no more in keeping with the positivist conception than with the idealistic. Auguste Comte says: "The first and essential condition of positive education, intellectual as well as moral, ought to consist in a vigorous universality." He expressly desires "an education capable of varied extension, but according to a system always identical and equal." What is universal in the sciences is, according to him, to be found in their spirit, in their methods and their great results; this is the positive ground-work of scientific education, and so Auguste Comte saw in the specialism of studies, one of the greatest and most growing evils which are retarding a moral and intellectual renaissance in France, and he held that all the forces of society ought to be employed in opposing such a direction being given to our intellectual forces. There is but one remedy for this evil, and it is in an education at once broad and general, and at the same time unified, and which may serve as the common ground-work for ulterior specialties.

This evil exists even in Germany. The illustrious rector of the Academy of Berlin, M. Dubois-Raymond, strongly opposes "industrialism" when it is made the end of scientific education. "The sciences, separated from the philosophic spirit, result," he says, "in a narrowing of the intellect and in destroying any sense of the ideal." If the sciences are on this side in touch with industrial progress, they ought on the other side to strive after moral progress. What is positive science outside of morality, other than a superior force more dangerous perhaps than brutal, because it is more powerful, but as has been said scarcely more worthy of respect.

In primary education, scientific instruction, which has become more and more extended, has in no way elevated the moral standard, but, on the contrary, has lowered it. We will not maintain that the fault lies in the study of the sciences, but it is certain that this study, separated from moral education, develops

in the child a foolish, presumptive spirit, which in later life makes him a social pariah. It is a fact that the judicial statistics show that at the commencement of the century out of 100 criminals 61 were without education, and 39 had received some instruction. From such a proportion it was concluded that ignorance was the principal cause of crime, and that an effort should be made to extend primary instruction. "Now that it is become obligatory," says M. Gayau, "the result is simply reversed, for out of 100 accused, 70 have received instruction in grammar and the sciences, and 30 have not. We also know that the number of misdemeanors and crimes is on the increase among children. The studies of any kind with which the school programmes are burdened, have no other corrective than a strong moral education. If, in secondary education, the sciences should succeed in absorbing all at the expense of literature and philosophy, we are persuaded that there would result in every respect an evident demoralization.

ALFRED FOUILLÉE.

THE CONDITION OF EDUCATION IN FRANCE.

THE article on "The Moral and Social Organization of Education," which appeared in the *Revue des Deux Mondes*, and which I have translated for the KNOX COLLEGE MONTHLY, explains itself, but it is not improbable that some readers may not understand the condition of education in France, or the circumstances which have called forth the present strong protest from nearly all sections of French society against the present system.

At the Revolution in 1789, the system of education then existing shared in the general breaking up of social and national life. Acts were passed by the National Government alienating from the schools and colleges, and from the universities, those revenues on which they had hitherto depended, and in September, 1793, a decree was issued which resulted in the closing of the higher schools and colleges, and especially of the University of Paris. To the minds of Girondin and Jacobin alike, the University which had existed for a thousand years, and had exercised a very great influence on the development of the national life of France, was identified with the privileges which the higher classes, the nobility and the clergy, had exclusively enjoyed. The revenues of the schools and colleges as well as of the University, were largely derived from tithes and other taxes, which fell almost entirely on the middle and lower classes, while the University had also a large amount of landed property. The clergy had almost complete control of the educational system. The opposition to the system therefore arose from two sides: from the nationalists on the one hand, and on the other from that class which had accepted the teaching of the Encyclopædists and was opposed to the influence of the clergy.

Some efforts were made to remodel the system of education by such men as Mirabeau, Talleyrand and Condorcet, but the unsettled state of the country, and its virtual bankruptcy during the long Napoleonic wars, prevented any successful attempt till 1840. But a low materialistic philosophy and a strong spirit of utilitarianism had taken possession of the French mind; the

associations with the earlier system of education were not the happiest, and the new system was distinguished by several peculiar features in accordance with the utilitarian spirit. The University of Paris was not restored, but there were established in Paris and other parts of France schools, which are composed of what are called Faculties. These are largely of a scientific character, and each Faculty has its own specialty, to which it gives almost exclusive attention. Secondary instruction is given in the Lyceum, and even here, too, scientific studies occupy a large place. Mr. Fouillé gives some of the subjects studied in the fifth and sixth forms, where the scholar may be supposed to be in his fifteenth or sixteenth year. Further changes were made in 1885, but still in the direction of the sciences.

The result of the prominence given to scientific subjects, with their utilitarian and materialistic spirit, and the virtual crowding out of the more liberal studies, has had a most prejudicial influence on higher learning and general culture in France.

In 1864 M. Renan wrote a most spirited article in the *Revue des Deux Mondes*, calling attention to the evil. In 1871 M. Duruy, who was at one time Minister of Education, and whose histories and other literary works are so valuable, gave to the same review, a series of articles in which he considered the whole state of education in France, and inveighed against the evils resulting from the existing system. Still other articles have appeared from the pen of M. Lavisse.

The whole literary mind of France has lately been much occupied with the subject, and there is a growing feeling of the necessity for educational reform, and for a return to the almost exclusive studies of "*humanities*," reserving the sciences principally for professional studies, except in so far as they deal with general scientific principles.

Italy has been passing through a very similar phase of educational life, arising from similar causes, and attended with similar results. But measures are now being taken to reform the system of education, to postpone scientific studies to a late period of the student's course, and even to confine them to purely professional studies.

England, Scotland, and especially Germany, have been more conservative. In Germany, a boy in the Realschule, as in the

Gymnasium, gives all his time to the study of the languages, ancient and modern, and to simple mathematics, including algebra. Yet Germany has her scientific schools, and it is well known that they are equal to any in Europe. But the student cannot enter these till he has been thoroughly grounded in the liberal studies—the *humanities*. Only then is he deemed fitted to take up the sciences, and they are taken up in a practical form—not so much in the class-room as in the laboratory.

In the neighbouring Republic, where utilitarianism is the watchword that opens every avenue of life, it is natural that scientific studies should take a prominent place. Harvard, and especially Yale, are doing what they can to impart a higher and truer culture, but they cannot wholly resist the prevailing tendency.

In Canada education is moving in much the same direction. Scientific studies have been introduced into our already over-burdened school curriculum, and it is only natural that we should find the same principle prevailing in our universities.

I have translated the accompanying article from the 15th of July number of the *Revue des Deux Mondes*, because I believe that it is an unbiassed opinion of the comparative educative value of scientific and of humanistic or liberal studies, while it sets forth very clearly the true mode in which scientific studies ought to be pursued. I feel that our system of education in Canada is taking a wrong direction, and I would fain hope that the experience of other countries may have some influence in changing that direction.

I would take the liberty of asking the friends of education in Canada, and especially the Ministers of Education, thoughtfully to examine the article. I have translated it somewhat hurriedly and have been more anxious to preserve its meaning than to reproduce its beauty of style.

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LAYMEN IN THE PULPIT.

IN discussing the relations of the layman to the pulpit, or his claims upon its privileges, it is necessary to have clear views as to the Gospel Ministry. Certain Separatists, such as the Quakers, and especially the Plymouth Brethren, contend that there is no Gospel Ministry, and are particularly strenuous in their opposition to a salaried ministry, claiming that all believers have an equal right to speak, as the Holy Spirit prompts them, that the Holy Spirit alone has the right to teach, and that He can teach through any member of the Body of Christ ; no human appointment being necessary for that purpose.

If that be true, there is no question to discuss. All are upon the same footing, call them laymen or clergymen. The distinction is only conventional, and has no scriptural authority. It is necessary at the outset to settle this question, which is not a very difficult undertaking.

In the first place, and on the surface, is the argument of common sense. God is the author of order and not of confusion. In the organization of societies, civil or ecclesiastical, in the Old Testament times, officers were appointed as necessary to the continued existence of such societies. The universal law of the division of labour demands it. And whilst there are certain changes that make the Church of the New Testament differ from that of the Old, yet men are the same, the constitution of society is radically unchanged, and needs to be constructed on the same natural plans.

But we are not confined to the argument of common sense. We have ample testimony in the Scripture, that the Head of the Church intended that there should be a regular ministry. There are special titles given and duties prescribed that make it manifest that this was the Lord's intention. He gave to some Apostles, to some Prophets, etc., for the perfecting of the saints, for the work of ministering, for the edifying of the Body of Christ. So long as the work of ministering is needed, until the

edifying of the Body of Christ is accomplished, officers will be needed, and that will be until the consummation of all things. "How shall they hear without a preacher?"

That these officers are to be continuous, appears from the fact that Timothy was instructed (2 Tim. ii, 2.) to commit unto faithful men, competent to teach others, the things that he had seen and heard from Paul. And, accordingly, Timothy went about organizing and appointing officers in the churches—officers whom he regarded as competent to teach, as the Apostle Paul himself had been in the habit of doing.

Further, in the Epistles to Timothy and Titus, the Apostle specified the qualifications that should be sought in order to appointment. They were to be men who ruled well their own houses, not greedy of filthy lucre, apt to teach—men, in short, in whom the gifts and graces of the Holy Spirit were manifest, and who were likely to discharge their duties to the edifying of the Church.

In addition, there are solemn warnings given by the Lord himself, and by the Apostles, in order to stimulate faithfulness in discharging the duties that pertain to the office. They are to watch for souls as men that must give an account. Blessed is the steward that will be found watching when his Lord comes.

These and other arguments prove that in the Church there is to be, by the Lord's own appointment, a ministry, whose special function it is to teach; and all Scripture passages quoted as teaching the opposite are easily reconciled with that manifest position.

It is objected that there are certain predictions of a time coming when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them even unto the greatest of them, saith the Lord." In answer, let it be observed that, accepting the interpretation of such objectors, that time has not yet come; and that if it did come it would do away with the exhortations of Plymouth Brethren as well as with the sermons of ministers. But, if we adopt the interpretation of exegetes, more intelligent and much more likely to be correct, and find the reference not to the doing away of consecrated orders and ordained teachers, but to the development of religion not only from nationalism to universalism, but also from nationalism to individualism, and to a new covenant

made not with a single nation but with a single soul—if we accept this more enlightened exegesis the entire force of the objection vanishes.

It is also objected that because believers are all kings and priests to God, a royal priesthood, official distinctions have passed away. But Israel, which is called a "nation of priests," had an official priesthood. So now all believers are to offer spiritual sacrifices, but some in the pulpit and some in the pew.

Then, we are to consider the layman in the pulpit, not from the standpoint of the Separatist, who refuses to recognize a Gospel Ministry, but from that of those who do acknowledge the existence of such an order, specially appointed by the Lord of the Church, to be the teachers of the Church in spiritual things—to break unto them the Bread of Life.

The fact that such a ministry has been appointed, implies that they are to exercise authority in the Church, and the Church is exhorted to submit to that authority.

That authority is to be exercised always, not in the spirit of lording it over God's heritage, but in the spirit of loving service. Nevertheless it is authority, and it should be exercised and maintained for the purity and edification of the Church.

It should be noted that this authority comes not from intellectual gifts or natural ability. There may be a man in the congregation of better natural gifts than the minister, but that is no more reason why he should displace the minister in the pulpit, than that a civilian with large gifts should displace the magistrate on the bench who is less gifted. The magistrate is the regularly appointed official, and should perform the duties of his office. So should the regularly constituted ministry maintain the authority of its appointment, and, whilst natural gifts are to be valued, they are not the chief instrument the Lord uses. He has chosen the weak things of the world to confound the mighty.

It should also be noted that this authority does not depend upon the views held as to the nature of Ordination. We may hold the lowest view, that ordination means simply designation to office, or the highest view, that ordination means the communication of Divine Grace for the performance of the duties of office. In either case there is authority—the authority of the Church of Christ, that gives the appointment. The higher the view entertained as to

the nature of ordination, the higher the degree of authority. An Apostle, if such there were, would have higher authority than a pastor or elder. But authority in some degree, remains or belongs to the ministerial office.

That being the case, it follows that the ministry should themselves respect and maintain their rights, and not needlessly and unnecessarily surrender those rights into the hands of others to whom they do not belong. Of course the best way to maintain authority is not through that officialism which magnifies office apart from character. The strongest bulwark of ministerial authority, is ministerial character and fruitfulness. But still there is an officialism characteristic of every office, and if that is ignored, we so far lose the prestige and weight of whatever official position we occupy.

Hence we should not needlessly encourage or submit to the insinuations, reflections, or detractions in which many laymen so freely indulge. Many layworkers who call themselves Evangelists, seek to establish their claims to a peculiar superiority by depreciating the regular ministry. They imagine that by proving the regular ministry to be unfaithful they have established, beyond all contradiction, their consuming zeal for the glory of God. Ministers, while not indulging in resentment, or returning evil for evil, should very emphatically express their disapproval of such disparagement. They owe it to their office so to do.

And further, in order to maintain this authority, ministers should distinguish between those who are regularly appointed, and those who run without being sent and think themselves the better on that account. Many so-called evangelists are of that character. They are self-appointed, own no Church connection, recognize no Church authority, are absolutely their own masters, can do as they please, none daring to make them afraid. Now without discussing the office of an evangelist, one thing is certain, that if such there be, he should belong somewhere. Respect for the offices of the Church demands that, apart from the grievous consequences that may otherwise follow. If such an order is needed, let the Church appoint men of suitable gifts, but let her not dishonour her Lord's appointment and expose herself to peril, by receiving without question every peripatetic evangelist that may present himself.

This official authority in the Church of God carries with it corresponding responsibility. Does not the fact that a man is solemnly appointed imply, not simply that he may, but that he *ought to* perform the duties of his office, and not relieve himself by calling in at pleasure the assistance of someone else? If he is not qualified, if his ministry is not blessed to the congregation, should he not seriously seek to ascertain the cause, and, it may be, hold himself responsible for the failure? Instead of turning to the human, should he not call in the Divine, get the needed qualification from Heaven and perform his own work. It seems fairly to follow from the Divine appointment to an office that needed grace will be given. And to yield to discouragement too readily, and needlessly to acknowledge failure, is to reflect upon the faithfulness of Him who said: "All power is given to me: lo, I am with you always." How can people be expected to honour an office or an officer, when they see extraneous aid called in once or twice a year to do that which the minister himself should do, but, confessing his inability, fails to do.

When, however, outside aid is sought, the authority of office implies that the minister is responsible for the character of the teaching imparted to the people over whom he is placed. He should rarely, if ever, give up the reins to another, not even when properly appointed, much less to an irresponsible exotic who belongs nowhere but is found everywhere.

It may be asked, "What is to be done with the lay talent found in all our congregations?" Use it; use it the utmost; it is all needed, but use it under control. There are many ways of using it in more private capacities than in the pulpit. Ordinarily the ministers should themselves perform the duties of the pulpit. But if the lay element be used in pulpit ministrations it should be with a sense of responsibility, and it may be taken for granted that the kind of lay ability that is not willing to be used in any lower or narrower sphere than the pulpit is, probably, not yet in the spiritual condition that makes it capable of being used anywhere to edification. A due sense of the responsibilities of the pulpit should restrain a man from rashly undertaking its work. The Puritan fathers, many of them saintly men, with the greatest hesitation, even when in want of an ordained minister, undertook to enter the pulpit. Avoiding extremes on either side, what we need is a

suitable sense of the importance of the work, the sacredness of the office, and the responsibility of the appointment ; then the wise course will be followed as the Spirit guides.

As to the large number of laymen, such as Duncan Matheson, D. L. Moody, and others, whose work the Lord has signally blessed, suffice it to say that they were good and useful men ; but they would have been none the worse or less useful had they stood in such relation to the Church as would honour the Church's Head by recognizing His appointments. God has blessed them not because of, but in spite of, the irregularity of their work.

R. P. MACKAY.

Parkdale.

TO-DAY.

One golden coin you have : To-DAY :
 The YESTERDAYS are yours no more ;
 God holds To-MORROW in His store ;
 And you must choose for what to pay,
 Or give your golden coin away.

"What d'ye lack ?" If you should buy
 The miser's hoard or pleasure's folly,
 You yet will feed on melancholy ;
 The phantom prize will lightly fly,
 And nought be left but memory.

'Tis best to gift the treasure-trove ;
 There's many a heart with larger need
 Will bless you for the kindly deed :
 And Gratitude will ever prove
 The splendid interest of Love.

R. S. G. ANDERSON.

St. Helens.

HEREDITY.

WE see consumptive parents perpetuate in the lungs of some or all of their children or grand-children the tendency to form tubercles in the lungs, which send a large majority of them and their descendants to a premature grave. The scrofulous transmit to the generations following them, in an ever-widening stream, a predisposition to glandular disease, which leaves the body liable to be stricken down, not only with this most persistent of diseases, but also with acute diseases which more readily prey upon a system weakened by reason of tendencies inherited from the parents. A chain is only as strong as the weakest link. A fort is only as impregnable as its weakest part. So when any debilitated organ gives way the enemy has possession of the bulwarks, and the citadel is in danger.

Even in those cases in which no apparent reason can be given for a decided change of constitution, yet this deviation becomes a natural heritage. This is illustrated in *Albinos*, who are to be found among all the diverse human races on the face of the globe. This absence of colouring matter from the eyes, hair and skin appears in children of normal parents, but, when once in existence, it is transmissible as a patrimony. The same is true of the other extreme, called *Metamism*, of hairlip, of abnormal spinal column, of supernumerary fingers and toes, of acuteness in the organs of sense, and of perversions of taste. Of course, many of these peculiarities have not the pertinacity of reproduction seen in blood diseases, and so in time the normal condition is reinstated.

Moral, intellectual, emotional, affectional qualities and instincts are inherited in the same way, even to collateral lines of ancestry. It is true the exceptions are many from causes beyond human ken, but these legacies are in such a preponderating majority that they must be admitted as rules regulating descent.

It is easy to be seen then that in a few decades the individual comes to affect a family; the family, a race; and the race, a species. It is one of those influences which does not startle by its malignity

as epidemics do. It slowly, quietly, but pertinaciously saps vitality, thwarts nature's efforts towards health, and in the end conquers the vital forces. Good can be transmitted from race to race as well as evil qualities, but unfortunately the latter predominate.

It is not to be wondered at that certain blood diseases are thus transmitted from parents to children, when we notice how even healthy traits of character are handed down to posterity; the peculiar walk; the movements of the hands and head; the facial expression; the hot or cold temperament; the transmission of aptitudes originally acquired by personal habit; the bequeathing of distinctive moral and mental capacities; and a thousand other likenesses and peculiarities can be traced in families for generations. Each person need only study himself in these salient points to be surprisingly cognizant of how much he imitates or follows one or both progenitors in movements, feeling, modes of thought and tendencies.

Prominent and characteristic outlines of nose, chin, mouth, ears and eyes are reproduced in families, and remain thus in the successive progeny. The Jews and Gipsies are good illustrations of this law of like producing like. All the Bourbons had aquiline noses; the members of the Royal House of Austria have thick lips. Other illustrious races are said to be flat-footed, until it has become a common saying that this natural depression of the arch of the foot is a sign of royal descent. Burton says, in his "Anatomy of Melancholy," "The famous family of CEnobarbi were known of old, and so surnamed from their red beards; and those Indian flat noses are propagated; the Bavarian chin, and goggle eyes among the Jews, as Bustorfius observes; their voice, pace, gestures, looks, are likewise derived *with all the rest of their conditions and infirmities.*"

Idiosyncrasies exist in families, such as intolerance of certain foods, as pork; and medicines, as opium. Life Assurance Companies build chances of life in those who have long-lived ancestors. The prolific tendencies of some families, as well as races, are often subjects of caustic humour and jocular gossip. The roving and stoical Indian, the emotional Negro, the phlegmatic German, the volatile and gesticulating Frenchman, the sturdy, cool-headed, slow and persevering Anglo-Saxon, and the imitative, plodding, observant Chinaman, are only evidences of the law of heredity applied

to nations. The American people, although in some of the States they are mainly descendants of English immigrants of two centuries ago, still shew the substantial features of their sires. The same is true of the people in those parts of the United States settled by the Teutonic and Gallic races many years ago. The purely American features of character may crop up, yet, the traits of the nation from whence they originally sprang stand out prominently. Any one who observed closely the distinctive appearances, actions, habits and temperaments of the various regiments drawn from different parts of the Union, on both sides, during the recent Civil War, could not help but be struck with this. We need only look to the *habitant* of Quebec, the children of Germans where they are settled, and of the Highlanders and English in different counties of Canada, to be convinced of this statement.

We need only point to the history of illustrious families to shew that gigantic intellects are transmissible: Napier, Pitt, Fox, Herschel, Bach, and many such might be quoted to establish this fact. It is true there are exceptions to this rule, as seen in the descendants of Cromwell, Goethe, Milton, Burns and Scott. These deviations from a general law may easily be explained, when it is considered how much maternal influence affects offspring, especially if mediocrity is joined to towering genius, and children partake of the similitude of the former. The least change in the conditions of existence may overbalance the characteristics which go to form greatness. This is seen in the many examples history produces of great geniuses hovering all their lives on the borderland of insanity. The least untoward circumstance upsets the giant mind; so the many deviations of even a minor character, which may be inherited, often readily upset the equilibrium of physical and mental vitality sufficiently to change the whole nature of a man. An imperceptible defect in a lens may distort the fairest view. The least change in the ultimate elements of a chemical substance will entirely affect the physical appearance and radical properties of a substance. A drop of foul water will pollute the contents of a large cistern of pure water. In an analogical way this tendency to great change from apparently minor causes is true of natural heritage. A man of impulses with discretion and judgment may go through life without committing himself to rash acts for want of forethought. His son may have

the passionate nature, but may be deficient in the powers which regulate conduct. A parent of good mind and morality may give to a child intellect, but the morals may naturally be of a low standard, and from this want of balance he may become an expert counterfeiter, burglar or bank defaulter, or, on the other hand, he may be of good behaviour and consistent character, but his mental capacity may be of a low order. A child may inherit splendid talents but they are practically useless if he is deficient in prudence, pertinacity and industry. The least change in the imparted physical elements may unhinge the whole man. The rule, however, holds good that like conditions in parents will produce like results in children. The proportions of each may be somewhat changed, and in this way aptitudes, peculiarities, and similarity may not be as striking as is a photograph, yet, when all the figures of each case are closely scrutinized in relation to parentage it will surprise the student how much in common with the parents the most diverse children possess. Even the public make it subject of remark when one child of a family differs from the rest. The history of every neighbourhood shews that some families are notorious for their wickedness, and when occasionally one member of it turns out an honest man, the fact is looked upon as a gratifying wonder. On the other hand the exclamation of "who would have thought it?" is often heard when an honourable race produces a rascal, but it is explained away by the remark, "There are black sheep in every flock."

Comte never said a truer thing than when he wrote the axiom that "Mankind is as one man, always living and always learning. The growth of intelligence is gradual, and spreads from the one to the many; until by a process of ingraining, these become changed in organization and produce aptitudes, rising into faculties as the result of modes of thought passing down through a series of generations." On the same point Maudesley says: "The causes of defective cerebral development, which is the physical condition of idiocy are often traceable to parents. Frequent intermarriage in families may undoubtedly lead to a degeneration which manifests itself in individuals by deaf-mutism, albinism and idiocy. Out of 300 idiots in the State of Massachusetts, whose histories were carefully investigated, as many as 145 were the offspring of intemperate parents. Here, as elsewhere in

nature, like produces like, and the parent who makes himself a temporary lunatic or idiot by his degrading vice, propagates his kind in procreation, and entails on his children the curse of a hopeless fate." ("The Physiology and Pathology of Mind.")

"A horse," says Darwin, "is trained to certain paces, and the colt inherits similar movements. Nothing in the whole circuit of physiology is more wonderful. How can the use or disuse of a particular limb or of the brain affect a small aggregate of reproductive cells in such a manner that the being developed from them inherits the character of either one or both parents? Even an imperfect answer to this question would be satisfactory." Youmans, the well-known veterinary surgeon, says: "The first axiom we would lay down is this, *like will produce like*; the progeny will inherit the qualities, however mingled, of the parents. We would refer to the subject of diseases, and state our perfect conviction that there is scarcely one of which either of the parents is affected that the foal will not inherit, or, at least, the predisposition to it; *even the consequences of hard work or ill-usage* will descend to the progeny. We have had proof upon proof that blindness, roaring, thick wind, broken wind, curbs, spavins, ringbones and founder have been bequeathed both by the sire and the dam to the offspring. It should likewise be recollected that, although these blemishes may not appear in the immediate progeny, they frequently will in the next generation."

It is also interesting to note how external marks, skin diseases, deformity, and even accidental deficiencies have been transmitted. There are exceptions—which is a matter for congratulation—but it shows how great the tendency to reproduce the like exists. The amount of suffering, disease and death which could be prevented by judicious living, can never be estimated. It becomes a serious estimate to know how much epidemics of crime, personal responsibility in violation of law, unbiassed volition, and moral turpitude depend on causes beyond the control of the individual. Free agency is given to all in a greater or less degree, but in no two of the sons or daughters of Adam is it alike powerful and unshackled. It is a question of one or many talents put to usury.

It will be seen then that what is true in respect to physical and intellectual reproduction is also none the less true of the moral nature as far as tendencies, propensities and desires go. The

volition may be strong enough to counteract them, but they may, and do often clog the progress towards morality in thought and good conduct. Lecky, in his "History of European Morals," truly says: "There are men whose whole lives are spent in *willing* one thing and *desiring* the opposite."

The man whose progenitors were not habitual drunkards, and who has consequently no taste for intoxicating liquors, can claim no particular virtue in abstaining from the intoxicating cup, but the man in whom has been transmitted a taste for it may be obliged to maintain a heroic struggle all his life against the temptation. The same is true of all our moral instincts, and those who judge harshly of a fallen brother or a degraded sister can never be competent arbiters unless they can see the secret springs of action. Dr. Elam says in "A Physician's Problems," "that all the passions appear to be distinctly hereditary—anger, fear, envy, jealousy, libertinage, gluttony, drunkenness—all are liable to be transmitted to the offspring, especially if both parents are alike affected; and this, as has often been proved, not by force of example or education merely, but by direct constitutional inheritance." The transmission of specific defects or moral lapses must be taken in a general sense.

Statistics which do not exclude such outside influences as bad sanitation, evil example, vicious education and generally malign environment are only partly true. These are *ab extra* causes of evil which work mischief in the individual, with or without inherent moral weakness. If generation after generation is reared in such a soil then the dwarfed fruitage does not make itself manifest solely because of the defective seed which is planted, but largely because of hindrances to full fruition in the conditions necessary to growth and development. So a large percentage of these descendants, who are handicapped by defective organizations, could break from their thralldom were the education, habits, example and surroundings in a line to elevate the moral standard of the individual.

There is a school of materialistic physiologists who reduce man physically, mentally and morally, to a mere *automaton*. Mental action and moral judgments are mere secretions of nerve activity. The initiatory force to set in action our volitions, reasonings, imagination, affection, emotions, and even our consciousness, is always nerve energy. There is no mind entity behind this

directing and controlling force in any degree. The *Ego* is only a resultant of the *Non-Ego*, and we are all mere machines obeying perforce the behest of brain molecules. There is no spontaneity independent of, in the least degree, the mandate of this autocratic taskmaster. I vainly imagine that my mind is dictating commands to my hand to do the writing I am now engaged in. It is a delusion according to this doctrine, for the first movement was that of a nerve atom, and out of it sprang an idea, and then a volition. That is the sequence of phenomena in the act of writing. I have the conceit in my conscious being that I am making my brain a servant of my ideation in the conception of the thoughts in this monograph. I feel within me a certain liberty of action, to do or not to do, within certain circumscribed limits, according to my individual capacity, which no reasoning can banish from my consciousness made manifest in my daily experience. According to the modern school of physiologists this is a mistake, and to overthrow the argument even the evidence of consciousness is ruled out of court. It is the chief witness of the defence, hence its evidence must be rejected. These speculations would do very little harm were it not that of necessity they lead to a fatalism in respect to human action. There can be no ethics and no responsibility in such a system of belief, hence it is claimed by such that heredity is absolute in its operations, not only generically but specifically. The human machine always produces its like in the bequeathment of crime, even to specific kinds, like produces like, because of an unalterable law of similarity, from whose thralldom there is no manumission. All admit the reign of law everywhere. It is seen in the abnormal as well as in the normal, in disease as well as in health, and in *diversity* as well as in *similarity*. There are no two leaves upon the same tree alike; there are no two grains of sand exactly duplicates of one another; there are no two dewdrops similar in size and outline; there are no two individual animals alike in all respects, even of the same species; there are not and never have been two human beings counterparts of one another, not even twins, hence heredity is always under a law of general likeness but of particular difference. This diversity is an open door in our prison-house of parental transmission. We are not identical with our parents in traits of character, idiosyncrasies, disposition and physical constitution. Brothers and sisters of the same parents

differ very much in salient points of appearance, individuality, and even potentiality. There is much in common, but the diversity is striking. This is not inherited, and in these new and changed conditions lie the loop-hole of escape from the bondage of congenital defect or deterioration. In this direction the downward tendency is arrested, and the ascension to primal healthy conditions is made along these pathways of diversity. In this, law is as paramount and ever present as in that system which sees no freedom in volition and no truthfulness in the *dicta* of a conscious existence, beyond inexorable fate and machine-made ideality resident in and a resultant of material forces which are the authors of their being, and which, in the end, as cause and effect, must perish together.

The sad truth is seen among the living and the dead. "Our fathers have sinned, and are not; and we have borne their iniquities." The silver lining in the dark cloud is, that although this heritage may descend to the third or fourth generation, the laws of health re-assert themselves throughout all time, to bring order out of confusion. Did this upward tendency not exist, we might despair of mankind recovering a lost estate, but it is an incentive to virtue and well-doing that ever struggles to gain the mastery, and all victories won are influences which not only assure us of easier triumphs in the future, but they also remove stumbling-blocks out of the way of those who come after.

Dr. Elam truthfully says: "In one we have an impulsive nature, in which, between the idea and the act, there is scarcely an interval; in another, the proneness to yield to temptation of any kind—a feeble power of resistance, inherited either from the *original* or the *acquired* nature of the parent; in the third we have an imbecile judgment; in a fourth, an enfeebled vacillating will; in a fifth, or in all, a conscience by nature or habit torpid, and all but dormant. All these are the normal representatives of an unsound parentage; and all are *potentially* the parents of an unsound progeny; in all is moral liberty weakened; in all is responsibility not an absolute but a relative idea."

Dr. Oliver Wendell Holmes pithily and ironically puts the position of human judgment in this way: "It is singular that we recognize all the bodily defects that unfit a man for military service, and all the intellectual ones that limit his range of thought;

but always talk at him as though all his moral powers were perfect. Some persons talk about the human will as if it stood on a high out-look, with plenty of light and elbow-room, reaching to the horizon. Doctors are constantly noticing how it is tied up and darkened by inferior organization, by disease, and all sorts of crowding interferences, until they begin to look upon Hottentots and Indians—and a good many of their own race, too—as a kind of self-conscious blood-clocks, with very limited power of self-determination ; and they find it as hard to hold a child accountable, in any moral point of view, for inherited bad temper or tendency to drunkenness, as they would to blame him for inherited gout or asthma. Each of us is only the footing-up of a double column of figures that goes back to the first pair. Every unit tells, and some of them are *plus* and some *minus*. If the columns don't add up right, it is commonly because we can't make out all the figures."

Ribot, an eminent French author on heredity, alleges two causes as among the chief at work in cases where the law of transmission does not obviously manifest itself. The first is the disproportion of an initiatory force to the amount of energy it may liberate or direct, as in the slight agencies by which fires are lit or explosions set off. The accidental surroundings of a mother before the birth of her child may affect it for life in a way altogether disproportionate to the forces at work. The second cause which often tends to obscure evidence of heredity is the transformation in development of characteristics which are the same at root. Thus, a consumptive father has a son who suffers from rheumatism or paralysis. Here the transmission has simply been that of a feeble constitution which gives way in the first circumstances of severe trial and takes these or kindred forms.

A very superficial student of the human constitution cannot fail to observe that although there is this transmitted general uniformity, there is also a striking diversity. The sameness has been continued at least during the historic, and even prehistoric times. If Cuvier is to be believed, cats, dogs, apes, oxen and many kinds of birds found in the catacombs are similar to those of our own day, and the Egyptian mummy of a man of four thousand years ago does not differ in structure, outline and proportion, from the man of to-day. This unchanged general sameness is interesting, in shewing that with fair play nature will be true to its

original. It is the futile efforts of this original power to reproduce its like, because of rebellion in its domain, which causes the anarchy in this confederation of forces. The engine may be well constructed, and able to generate much steam, but if the safety-valve is dangerously poised, the governor improperly hung, and the balance wheel out of proportion, the strength of the engine is greatly wasted and impeded. So in man each one is controlled by different forces expended in various ways to the disadvantage of the motive power. The influence of this law might be put in this way for illustration. It may be supposed that three culprits were selected at random for committing a like crime under precisely similar circumstances. Were it possible for us to get behind the external acts and see the motives and tendencies which impelled each, it would be found that no two did the unlawful deeds under exactly similar impulses. Assuming 100 to be the standard of a normal man, it might be found that the inherited propensity of each to do evil would be hypothetically 82, 76, 40. The resisting power of each against the doing of certain things, and the impelling momentum of volition to do others diametrically opposite, might be supposed to stand in some such relation. It follows, then, that the crime of him who had the more powerful stimulus for good, and the less constitutional incubus to deter, would, in the eye of Omniscience, be much more guilty than the poor creature whose volition would be so largely dominated over and hedged round by hindrances no mortal may know. This inequality needs no argument to prove it, for in a greater or less degree it enters into the experience of everyone. Law deals out to the three equal penalties, their infliction being based on external acts, yet their actual guilt would comparatively be very unequal. For the last year and a half an epidemic of murder and other atrocities have been sweeping over this Province, and any one who has inquired into the history of each transgressor of law will be struck with the different circumstances which have surrounded each, anterior to the perpetration of the crime. The family history, the education by precept and example, the wilfulness uncurbed, the vicious license unrestrained, the natural perversity, and the inherited tendencies so different in each, shew how much one man has to contend against to resist crime more than another, and to what extent

the judgment and moral sense of each is warped by these underlying forces.

“Tis with our judgment as our watches ; none
Go just alike, yet each believes his own.”

It is easy to be understood then, that if natural traits are thus so readily reproduced in offspring, it needs no stretch of imagination to conceive that the same law in operation in disease means the deterioration of the whole man in himself and his succession. There is a lineage of disease as truly as there is a legacy of health, there is a bequest of moral or immoral qualities as surely as a devise of mental excellency. Dr. Dugdale, of New York, traced by reliable records the individual history of each of the descendants of one Margaret Jukes, throughout six generations, and from this mother sprang 709 persons, every one of whom were either idiots, murderers, thieves, robbers, or prostitutes. Criminal statistics are full of such examples. The same tendency to procreate its kind in certain forms of disease is seen on every hand, especially in lunatic asylums. This persistent proneness would soon become extinct if its cumulative and exciting cause would only cease ; because the human system is always struggling towards health. This vital effort would in the end conquer the enemy by “a survival of the fittest,” were it not for the constant reinforcements of acquired or inherited weakly constitutions, brought into existence by ill-assorted marriages, vicious habits, fast living, and general violations of the laws of health. The epileptic, the consumptive, the scrofulous, the syphilitic and the insane marry without knowledge or reflection, and, as a result, fill our hospitals, asylums and prisons with their degenerate progeny, or bequeath to them a brood of ailments which makes a fruitful soil for a crop of deteriorated constitutions, which to the unhappy victims of parental folly, makes life not worth living. The lower animals are carefully assorted and mated because it pays to raise superior herds of domestic production, but no pains are taken to elevate, ennoble, and improve physically, mentally, socially and morally the human race by taking rational steps to eradicate this evil. Morality rightly forbids law to interpose its arm in this matter, because of the freedom of choice which must be allowed to the subject, but here is a plague spot to root out, against which moral suasion might be

and with good effect. It would be startling to say how much indiscreet marriages lie at the root of our social vices and national sins. The friends of humanity—more especially parents—might by judicious advice and discreet exposure of consequences following rash selection, do more for their children and generations yet unborn, than were they to endow them with the richest legacies. The heathen Chinese reward the parents of great men, thus having regard to this law—we shower honours on, it may be, their worthless descendants.

Burton in his "Anatomy of Melancholy" says, "In giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of breeds and diseases, no family secure, no man almost free from grievous infirmity or other when no choice is had, but still the eldest must marry; or, if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as it is said, they must be wise and able through inheritance; it comes to pass that our generation is corrupt, we have many weak persons, both in body and mind, many fearful diseases raging among us, crazed families, our fathers bad, and we are likely to be worse."

Esquirol says, that hereditary insanity exists among the rich to the extent of one-half, and among the poor one-third. One of the superintendents of the Bicetre has investigated this matter for a number of years and he believes that in the aggregate at least seventy-five *per cent.* of cases of insanity arise from this cause. Several eminent jurists go further, and say that all cases must have a hereditary tendency. These are doubtless extreme views, but they show how strongly impressed acute observers are with the wide-spread influence of parental transmission, too often arising from ill-judged alliances.

Dr. Winn, an English physician of note, who has given a great deal of attention to this subject, summarizes the great jeopardy those run who thoughtlessly form marital alliances, without having respect to these laws of descent:

I. If there is a constitutional taint in either father or mother, on both sides of the contracting parties, the risk is so great, as to amount almost to a certainty, that their offspring would inherit some form of disease.

II. If the constitutional taint is only on one side, either direct or collateral through uncles or aunts, and the contracting parties are both in good bodily health, the risk is diminished one-half and healthy offspring *may* be the issue of the marriage.

III. If there have been no signs of constitutional disease for a whole generation we can scarcely consider the risk materially lessened, as it so frequently reappears after being in abeyance for a whole generation. If whole generations have escaped any symptoms of hereditary disease, we may fairly hope that the danger has passed, and that the morbid force has expended itself.

It is a pity that the senseless modesty of this prudish age forbids the use of the plainest language and the most pointed epithets in dealing with this delicate subject. The public attention is not sufficiently directed to it. The physical, mental, and moral well-being of society, it seems, must become secondary to the unions which bring wealth, social position, and worldly honour to an ill-matched pair. The fondness of shoddy and show, of tinsel and tawdry, of pelf and power, sinks all other considerations; the cold-blooded contracts, the wily conspiracies, the well-laid baits to entrap heirs and heiresses because of, and solely for, the well-filled purses, would give abundant material for the saddest chapter in the world's history. Many of these perquisites are not to be despised, were our subject-matter made the first article of matrimonial law, next to pure affection for a worthy object.

It is not to be forgotten that important as physical health is, society needs other conditions than the purely bodily and intellectual to ensure happiness. The emotions, desires and affections, must be taken into consideration. Their controlling power is great, and, if well directed, beneficial. Unfortunately this is not always the case. These, in active exercise, often spurn advice and brook no control. Affection will not wait to calmly consider consequences. Emotion will excite the most wary at all times to do ill-advised and hasty things upon which hinge untold results. Cupid is blind, and reason is too often thrown away on his equally sightless followers. These impulses are often among the sweetest experiences of human life, if guided by discretion and judgment. If such were always the case, much misery could be avoided and many sorrows unknown. The world is a vast hospital to-day, and will be to the third and fourth generation, principally because of

ill-adjudged marriages, with all their dread heritage of misery. The redeeming feature is, that when such unions take place judicious living and intelligent obedience to nature's behest may do much to avert untoward results to themselves and their posterity. The vitiated system always makes gallant efforts to recuperate its fallen condition, if seconded by intelligent conduct and habit. If the combustibles which are consuming vitality can be quenched, the fire would soon die out for want of fuel. The other alternative is extinction from the hydra-headed diseases which follow in the train of marriages begun in folly; continued in vicious riot and ruinous indulgence, and ending in life-long misery, an early grave or insanity. This is the rule; let not the exception lure to risk exemption from a general law. The results are too momentous to be lightly considered, and strong affection alone will not be an excuse for a dangerous experiment. If such a choice and consummation will overcome all such formidable obstacles, then is it a Christian duty to so live that the avenging sword may be turned aside by that temperance of life, that moderation of desires, that reasonableness of conduct which may, to some extent, sheathe its keen edge, and blunt its incisive sharpness for all time to come.

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PROSPECTING IN HONAN.

WE left Lin-Ching, on Sept. 1st, and stayed at two places on the way here. At Wei-Lung, a town in the Chang-te-fu region, we remained but one day and were not well received. We could not persuade any one to let us have an inn where we might treat the sick and teach the people. They seemed very suspicious of us and said when Dr. McClure was there in the early part of the year, he cut the people with knives and bottled their blood and took it away with him. If we put the question, "Did you see him do this?" "No, but others did," and some who came to Chang-te-fu said because he did the same thing there the people drove him from the city. When they would not give us an inn we went in front of one of their temples and worked through the forenoon, but very few came. In the afternoon we determined to go to them if they would not come to us, so took up a position on the main business street in front of a small temple. This plan met with much greater success, there being no lack of hearers. If this be an indication of the reception our brethren are to meet with in the Chang-te-fu region it will equal last trip's unpleasantness. "Who hath believed our report"; but everyone readily believes every absurd report about us.

After a day's work we left this place and went on to Hsin-Chen, passing Hsün-hsien and Tao-Kon on the way. We will return to these two cities. Hsin-Chen, where we spent three days, was once the head of large river boat navigation, and then had a flourishing trade, but the trade has gone to Tao-Kon, ten miles further down the river. At the time when money was plenty the merchants built fine houses, some of them thirty and forty feet high. When the trade deserted the place so did most of the business men, and now many of these vacant houses are tumbling into ruins.

Through our Honan teacher we were introduced to one of the chief men in the city, and he took us to see four different compounds, some to sell, some to rent. Two were in such a tumble-

down state that they would be uninhabitable without a complete overhauling from roof to foundation. One was a typical Chinese compound of the well-to-do class—high houses built around a small courtyard, so that neither sun nor air could reach the dwellers within. Plenty of buildings for two families could be had, but more like a prison than a home. They asked \$125 a year rent for this. The fourth was more like a human habitation, and with some alterations and additions would do for two families. For this they asked 2,000 taels, about \$2,300. A Chinaman's asking price is never what he hopes to get. We told them that we could not talk with them at such a figure and left the town. On our return they will likely come down. If we would decide to make this place our centre it is very likely, since there are so many empty dwellings, that we could secure enough to house our whole mission, at least those who would work in this end of our field.

Our reception at Wei-hui-fu this time, is very cold. The people seem to be intimidated by the gentry, and are afraid to come out. The people will not come to us this time, and Chinese custom is such that we cannot go to their homes; then the question comes up, how are we to preach the Gospel? Seeing as we do this capital method of boycotting us, and knowing the gentry have the power to keep it up, Mr. Taylor's much talked of scheme for calling a certain number of missionaries to visit a certain number of families every day, and thus to preach the Gospel to the homes of China in a certain time, appears to us ridiculously absurd. I could reach the homes of Toronto by knocking at their doors, but owing to the cast-iron seclusion of the Northern Chinese homes, I have no hope of reaching them in this way. It is easy to talk about these fancy ways and about a missionary living on \$50 a year in China, but practice on these nice lines is not so easy. I have serious doubt about any missionary's ability to live in China on 25 cents a day, as is sometimes stated. I have still more serious doubts about the wisdom of attempting it. No missionary can get on in China without at least one Chinese boy. His wages per day would be at least 10 cents. The foreigner then has 15 cents left to board and clothe himself after the manner of a teacher. It is too absurd for a moment's consideration. It borders close on a sin against the health of the missionary and the Church of God, which ought to support him properly in the Gospel service.

We are now in Tao-Kon. Dr. Smith treated 117 patients yesterday. This morning crowds were waiting under the trees where we were preaching and healing. *To-day has been the most glorious day of service I have yet spent in China.*

J. GOFORTH.

CHINESE MISSIONARIES AND THE CHINESE LANGUAGE.

BESIDES the general charges of ignorance, incompetency, sectionalism and self-interest brought against missionaries, there is one, not by any means uncommon: That the Chinese missionaries have made the great blunder of learning a "lingo" which they suppose to be the literary language of China, and translating the Bible into a kind of patois that any self-respecting Chinaman would look upon with disdain. This charge has been made by some of those sharp-sighted travellers who can detect the mistakes of missionaries by a kind of instinct, and feel quite competent off-hand to pronounce their methods mistaken and their work a failure. If the critic happens to have any social standing his adverse opinions are published abroad, and become the creed of many willing enemies of missionary enterprise.

Not long ago a lieutenant in the U. S. Navy undertook to enlighten the American public on this question, and his published criticisms appeared in print. Had he confined himself to spoken language he might have enjoyed many years of immunity from reply; but the printing press placed his views in unmistakable black and white before Dr. Nevius, of Chefoo, one of the finest English-Chinese scholars in the East. "O that mine enemy would write a book!"

This military critic said : " The Chinaman has a respect for his language amounting to reverence, You will understand with what feelings they regard the translation of the Bible the missionaries have prepared for them, when you know that this is a lingo which stands in the same relation to the mandarin tongue or classical language of the country, which is used in court and is the official language over the country, that an obscure Negro dialect of Louisiana stands with the classical English. Although only the educated Chinese are able to use this language, they all have the same respect for it, and it is in it that the precepts of Confucius are given to the public." In answer to an interviewer, " How did it happen this mistake was made?" he replied, " Simply because when the missionaries located at Fuchow they learned the language of that locality, and of course could use no other, either in speech or to write in making a translation. There is a gradual change in the lingoes of China, which is seen distinctly in a distance of fifty miles ; but the tongue of the mandarin is universally used by the educated and revered by every one."

Dr. Nevius, of Cheefoo, one of the best linguists in all China, whose work in the Shantung province is one of the marvels of modern missions, and who, by the way, will visit Canada and address Toronto audiences during the present month, replies to these criticisms in a recent number of the *Church at Home and Abroad*, the splendid missionary monthly published by the General Assembly of the American Presbyterian Church.

DR. NEVIUS' REPLY.

It is difficult to imagine how a person could in so small a compass present so much error and misconception, with so small an admixture of truth, and give at the same time such complete evidence of his utter ignorance of the subject of which he is treating. At first sight we are almost led to think that he intended his communication as a burlesque. We must probably, however, consider it seriously as presenting what he supposed to be a fact.

1. In speaking of the " mandarin tongue or classical language," he confounds two distinct languages, evidently supposing that they are identical. On the contrary they are almost as different as English is from the Latin. The mandarin, for which he expresses such respect and admiration, is only one of the lingoes of which he

speaks with so much contempt ; and is not specially distinguished from the other spoken languages of China by degree of culture or power of expression, but principally by its being used over a larger area and by a larger proportion of the population. The classical is a written language only, and is not now spoken in any part of China, if indeed it ever was or is capable of being used as a spoken language. Millions in the south use the classical written language who know nothing of the mandarin ; and more than one half of the whole population of China use the mandarin, yet know nothing of the classical language.

2. The above fundamental mistake is the source of our critic's singular misconceptions and his almost inextricable confusion of ideas. He says, "The tongue of the mandarin is universally used by the educated," and again, "only the educated Chinese use this language." The fact is ten times as many of the uneducated use this language as of the educated ; and in southern China not one out of fifty of the educated class is acquainted with it. Being the spoken dialect of northern China, where the capital is, it is used throughout the empire by government officials and their underlings as the medium of oral communication ; and candidates for civil preferment learn mandarin on going to Peking. So far from the classical language being used "in court and as the official language of the country," it is not, as already stated, used as a spoken language anywhere ; while as a written language it is used by all classes.

5. Our friend informs us that the missionaries only learn the dialect of the locality where they reside. "When they located at Fuchow they learned the language of that locality, and, of course, could use no other, either in speech or to write in making a translation." The fact is that most missionaries, besides learning the spoken dialect of the region where they reside, acquire also the classical or book language, and many hundreds of works have been prepared by them in the classical language on religious subjects, and history, geography, astronomy, physiology, surgery and foreign medical and other sciences, which are in constant use and highly appreciated both by Chinese and foreigners. They have prepared commentaries in the classical language on most of the books of the New Testament and some of the Old, and are now engaged in the work of completing commentaries on the whole

Bible. They are publishing five monthly periodicals in the classical language of China. The United States government in its diplomatic and official intercourse with the Chinese empire requiring the best Chinese scholarship which it can command, has had recourse to and been chiefly dependent on missionaries as persons best acquainted with both the mandarin and the classical language. The existing treaties between the United States and China were prepared in the classical language by these same missionaries. The Chinese government in selecting a suitable person to preside over the Peking University chose a missionary.

4. As to the one translation of the Bible in the obscure "lingo," it is impossible to conjecture to what this learned critic refers. The very difficult work of translating the Bible into the classical language of China engaged the attention of missionaries from their first arrival in the East. Rev. Robert Morrison and Rev. Joshua Marshman published entire versions of the Bible in the classical language of China as early as 1822. Not long after their versions appeared they were, in accordance with the wishes of their authors, revised by Drs. Medhurst, Gutzlaff and Bridgman, their combined effort resulting in the production of two new versions generally called the Medhurst and Gutzlaff versions. Between 1850 and 1860 three other complete versions appeared, called the Delegates' version, the Culbertson and Bridgman version, and the Goddard version. These three, all in the classical language, have largely taken the place of the preceding ones, and are in general use at the present time. Recently Dr. John of Hankao has prepared another version in the classical language, aiming at a simpler style, for general use in distribution. Still another is in process of preparation by Dr. Blodget and Bishop Burdon. Each of these versions has its own peculiarities and excellencies. Together they form the invaluable material from which to prepare a final version in the future.

The above classical versions of the Bible, though presenting it in the most acceptable form to all the readers in the Chinese empire, still left an important want unsupplied. As this classical language only speaks to the eye through the ideographic symbols or characters by which it is represented, even a scholar cannot understand the Bible in this language by hearing it read. Consequently vernacular versions are required for use in Christian

worship and oral instruction. These have also been prepared by missionaries, and we now have two good versions of the Bible in mandarin, and complete or partial versions in the Shanghai, Ningpo, Fuchow, Canton, Hakka, Amoy and Kin-hwa dialects.

It appears then that instead of one translation of the Bible in a "lingo" corresponding to an "obscure Negro dialect of Louisiana," the missionaries in China have prepared in the classical language (not counting four versions of the Bible which have been superseded by better ones) five versions now in use, besides nine versions in different spoken dialects.

It seems strange that a person could visit the ports of China, even hastily, without gaining at least that general or elementary knowledge of the languages of China which can easily be obtained, even at home, by reading almost any work on China. It is stranger still that any one should undertake to enlighten the public on a subject of which he is so manifestly ignorant.

J. L. NEVIUS.

Chefoo.

THE SUMMER SESSION.

The interest manifested in the suggestions made in my Open Letter in the December MONTHLY, is my apology for returning so soon to the subject. Expressions of sympathy have been received from many quarters, and I write to-day much more hopefully than I did a month ago. The conviction was then expressed that a Summer Session was desirable. I am now convinced that it could be easily arranged.

It is quite true that the Synod of the Maritime Provinces and the Halifax College, to whom the question of a Summer Session was remitted by the General Assembly some years ago, reported unfavourably. They did not see their way clear to undertake the work. But what about the other colleges? The three most strongly equipped, Knox, Queen's and Montreal, have not been approached. Winnipeg, in the heart of the Home Mission field, has not been asked. What seemed impossible to Halifax, may be quite possible to one of the western colleges; or if not possible to one college may be practicable by appointing a staff composed of professors representing several colleges.

If the Summer Session can be shown to be necessary to meet the present emergency, I am persuaded the colleges will not stand in the way. A chance conversation with the Principal of Queen's College, led to the generous offer, on the part of himself and colleagues, to place themselves at the disposal of the Church for summer duty. As an indication of the spirit of the colleges I shall quote from Principal Grant's letter. This is what he says:—

Your letter to the December number of the KNOX COLLEGE MONTHLY leads to the following conclusions:

1. That a considerable number of mission stations and congregations are vacant during the winter half of the year.
2. That some of these are able and willing to pay for continuous supply, and that the Home Mission Committee would help to pay for the supply of others.
3. That in some fields it is more important to maintain the ordinances of religion in winter than in summer.
4. That student missionaries in excess of the number needed by the Church offer their services for the summer months, and that it is impossible, under present circumstances, to get half as many as are needed for the winter months.
5. That, as this state of things is likely to continue for at least the next four or five years, the Church should make provision for it with the least possible delay.

I would like to know how many and which of those five conclusions are challenged.

If they are all accepted, it seems to me that it will be difficult to deny your contention that a Summer Session for those Divinity students who are willing to remain in mission fields all winter is--at least a temporary necessity.

It seems to me, then, that the Home Mission Committees, East and West, should issue a circular next April to all their missionaries who are either first or second year Divinity students, or who have completed their Arts course, to ascertain how many are willing to remain on their fields of labour, or wherever the Committees may assign them, for the following winter, if a four months Summer Session can be arranged for in 1892. If twenty or even fifteen volunteer, the General Assembly should be asked to establish such a course. My colleagues in our Divinity Department—Professors Mowat and Ross—and myself are willing to undertake such a session, say for the months of May, June, September and October.

That shews what the staff of one college would do. From private conversations with professors in other colleges I am convinced that they would not be less generous.

Some who have given serious thought to the question favour a Summer Session in Winnipeg and an eclectic staff representing three or four colleges. They favour Winnipeg as being near to the centre of the great mission field stretching from Muskoka to the Pacific, as well as for climatic reasons; and they would prefer an eclectic staff as not being unduly burdensome to any one college. I merely give expression to this suggestion as deserving of consideration.

But can a sufficient number of students be found willing to take advantage of a Summer Session? It has been said that the one hundred and thirteen students who were not appointed by the Home Mission Committee last spring found employment afterwards. Perhaps so: but some went to the United States to find it, and some engaged in other occupations. But even if all found employment in mission fields and in our own country, the fact remains that the work would be better done and the interests of our Church better served by having a portion of this supply employed during the winter carrying on the work of the summer months.

If the General Assembly makes suitable arrangements for a Summer Session, so as to enable theological students to render important service to the Church during the winter months, without any serious disadvantage to themselves, I have very much mistaken the missionary spirit of our students if the proposal fails through indifference on their part. Those who have a right to an opinion say that a list of thirty theological students can be secured for a summer course. Principal Grant says the scheme should be tried if half that number can be found.

R. P. MACKAY.

Parkdale.

THE EDITOR'S BOOK SHELF.

Why should not the Shelf rejoice with the joy of Christmas? Representative publishers on both sides of the Atlantic have remembered it and sent samples of the most delightful booklets of the season. The change of taste in the matter of Christmas missives is one of the most hopeful signs of the times. The old cards with their fringe and flowers and poetry have gone. Booklets, gems of the bookmaker's art, have come, and they are welcome.

Here, for example, is a package from the Toronto Willard Tract Depository: three little books in delicate leatherette, all by Professor Drummond, two old, one new. "The Greatest Thing in the World" is put in smaller compass than it was last year, and with the title, "Love, the Supreme Gift," and another address on "The Greatest Need of the World" is given, with the title "The Perfected Life." The third one is Drummond's latest, *Pax Vobiscum*.

"Pax Vobiscum" deserves more than a passing notice. Its author addresses a wider circle than any other living Christian teacher. Upwards of half a million of copies of his "Greatest Thing" have been sold in Britain and America in one year. More than sixty thousand of "Pax Vobiscum" were ordered from the London publishers before the day of publication. Such winged words cannot be disregarded.

One would not need to be told the name of the author of "Pax Vobiscum." The style betrays the man. It has all the characteristics of thought, feeling and expression that have made Drummond's books an unailing source of pleasure. The theology—if indeed some would call it theology—is the same, and the motive, and the spirit. Around the familiar words of Matt. xi. 28, Christ's gracious "Come unto me," he gathers vital thoughts on Rest. Rest, so sweet, so yearned for, where can it be found? The whole of popular religion, he says, is in the twilight here. So much of our religious life is made up of phrases; and so much of what we call Christian Experience is only a dialect of the Churches, a mere religious phraseology with almost nothing behind it. We wear ourselves out striving after the better life or at least the better experience. We pray, and worry, and crucify, but we do not find rest unto our souls. But Rest is an effect. What is the cause? Christ says Learn of Me: my meekness and lowliness: my standpoint; my yoke. What are yokes for? Not for torture.

Not to make life hard. Yokes are instruments of mercy and make heavy burdens light. Christ's yoke fits the shoulder, it never galls, and with it the burden of life, that otherwise is a weariness, or a failure, or a tragedy, and always a struggle and a pain, is made light.

So our author teaches throughout three chapters. The fourth and last is on how fruits grow. He that abideth in Him will bring forth much fruit. There is no mystery here. It is a matter of Cause and Effect. Fulfil the conditions and the results are certain and infallible.

To those who found poison in Professor Drummond's other works "*Pax Vobiscum*" will bring no peace. But to thousands who labour and are heavy laden, to whom life, religious or worldly, is a great and grievous burden, it will come with words of hope and Christmas cheer.

One of the most important books of the season, one that may be read when Drummond's more popular books have been forgotten, is *The Living Christ and the Four Gospels** by Dr. R. W. Dale, of Birmingham. We give it place beside Prof. Stearns' "Evidence of Christian Experience," to which attention was called last month. Dr. Dale is, perhaps, the strongest man in English Nonconformity, well informed, thoroughly alive, decidedly positive, truly Protestant. He is one of the men who have made Dissent a thing upon which no Churchman can afford to look loftily.

"*The Living Christ and the Four Gospels*" consists of lectures delivered to his congregation, in which there are "many men and women with an active, vigorous and speculative intellect," who, while not college-bred, take a keen interest in current theological controversies. These lectures are, therefore, free from counsel-darkening technicalities, and the whole argument is perfectly intelligible.

Dr. Dale sets himself to answer the question, Why is it that the faith of the great majority of Christian people has not been shaken by the varied, incessant and formidable assaults which in our time have been made upon the Jewish and the Christian Scriptures? His answer is twofold. He appeals first to life, and then to criticism. Christian belief is invulnerable against all hostile attacks of literary criticism. But an examination of the evidence establishes faith in the historical trustworthiness and genuineness of, at least, the four gospels.

It is to the first part of this answer that most readers will turn. The

**The Living Christ and the Four Gospels.* By R. W. Dale, L.L.D., New York: A. C. Armstrong & Son, Toronto: Presbyterian News Co., 1890.

ground of the second part has been often traversed. The testimony of early writers—Eusebius, Clement, Irenæus, Tatian, Justin Martyr, Papias, Polycarp—has been presented by Lightfoot and others, although by none more convincingly or better adapted to the popular mind. All this is very important evidence, and Dr. Dale makes good use of it. But he does a far more important work. He shows that the faith of Christian men in the Lord Jesus Christ does not ask for the protection of friendly scholarship, and that the assault of hostile scholarship cannot reach it. "It needs neither Tacitus nor Pliny, neither Philo nor Plotinus, neither Justin nor Irenæus."

The first four lectures deal with the argument from Christian experience, its validity and defence. There are men of intellectual vigour, patience, keenness, culture, candid and incorruptible in their loyalty to truth: *How is it that the faith in Christ in such men is unshaken?* Dr. Dale answers: Whatever may have been the original grounds of their faith, their faith has been verified in their own personal experience. They have trusted in Christ for certain great and wonderful things, and they have received great and wonderful things. They struggled despairingly against some tyrannical sin or evil habit; they cried to the Living Christ, and the evil fires were quenched. They were filled with horror and remorse through the discovery of their guilt; but once the Living Christ broke the chain, and there came a sweet sense of forgiveness, of freedom, and they were guilty no longer. They groaned under the weight of clay, and longed for deliverance from the cramping power of earth: "in Christ" they know God, not conceive of Him, but know Him immediately and for themselves: and this open-faced vision fills them with awe and wonder, and a blessedness that trembles into a devout fear.

The man who has had such experiences as these, will not be greatly disturbed by attempts to bring discredit on the four gospels. Why should he? He has seen the Living Christ, and, "whereas I was blind now I see," is his answer to all cavillers. They are as strongly convinced of the truth of the story of the historic Christ as they are of their own existence. And not simply the Christ of Bethlehem and Calvary; but the Living Christ, who, during these eighteen centuries, has been saving and ruling men.

It is not Dr. Dale's primary object to answer the question, Why do men continue to disbelieve in Christ? Indirectly this may be answered. But his statement of the grounds of Christian belief is excellent. It is full of suggestions for other preachers. The conditions are the same. The same questions are asked in Canada, that are asked in Carr's Lane, Birmingham. The same answer will satisfy. This is in very truth the "new apologetic," universal in its application, irresistible in its power.

Dr. Joseph Parker is another English Nonconformist who cannot be let alone. He is an outstanding man. You will not be in London long without hearing about him, or hearing him. You may not like him, indeed, you may at first detest what you call his egotism and pedantry. He is egotistic and pedantic, and may be otherwise offensive : but --and you will qualify your adverse criticism with a but—you will go back to hear him a second and a third time, until you will come to admit that, with all his faults, Joseph Parker is a mighty pulpit force, not only in London, but throughout Christendom.

Dr. Parker is a man of many gifts but he is first of all a preacher. He enjoys preaching. He would rather be a successful preacher than anything else on earth or in heaven. He is always preaching. As an author he is known throughout the English-speaking world, but it is as an author of sermons. Whatever else he has written will not live. His "Ecce Deus," would not be known to-day were it not for its associations with a decidedly superior book, "Ecce Homo." But his pulpit discourses, in one form or another, have been very widely circulated. Those previously published under other titles have been collected and issued, in popular commentary form, as part of the series being rapidly added to by the publication regularly of his expository lectures on the several books of Scripture : and the series is known as "The People's Bible."

It is needless to tell any reader of the Book Shelf about "Parker's People's Bible." All that is needed is the announcement that another volume has appeared, *The Proverbs**, and that it is one of the strongest, strong with the strength peculiar to the author, that has been published. Dr. Parker's } genius finds scope here, and exposition of Solomon's practical philosophy is plainly congenial.

It is not intended that "The People's Bible" should be critical and discuss questions of date and authorship. It is intended mainly for "the people," and hence the Solomonic authorship of *The Proverbs* is not debated as a question of primary importance. Taking Solomon as the collector or editor as well as originator, he passes on to the consideration of the contents of the moral note-book of the man who swept the whole circle of social experience and whose errors in life add cogency to his pleas and urgency to his moral exhortations. The style is Dr. Parker's own, incisive, epigrammatic, trenchant.

To those who have an ear for Parker, there is always music and wisdom and warning in his words : to those void of the Parker sense there is nothing but jargon and windy words. There are not a few otherwise

* *The Proverbs. The People's Bible : Discourses on Holy Scripture Vol. XIII.* By Joseph Parker. D D Toronto. Willard Tract Depository, 1897.

excellent men in the latter class ; but we feel truly sorry for them, when we have such a book as the present volume. Fortunately for their peace of mind they will never know what they are missing. But the multitude who have ears to hear will listen, and the Wisdom of Solomon will make them wise and right of understanding.

Appended to the discourses on the Proverbs, is a chapter on Pagan Proverbs, and scattered here and there throughout the book, are pious soliloquies, prose poems, elevated and animated apostrophes to the Almighty, called Prayers, from which we sometimes derive more spiritual stimulus and inspiration than from the sermon that follows.

Spurgeon comes next to hand. He also is a preacher, and his books are either sermons or pieces of sermons. This latest, *Sermons in Candles*,* is a shilling volume in a dress more striking than artistic. The cover has about its design a strong suggestion of "cheap reading for the masses" and could not be produced far from Paternoster. The contents consist of two popular lectures on the title quoted. Spurgeon does not pretend to be much of a lecturer. To begin with, he tells of the sign-painter whose *forte* was painting red lions. A certain publican wished his house to be known as "The Angel" and asked the artist to paint one of these flaming spirits. After protesting that he could paint red lions against any man, the artist consented but with the warning, "You shall have your angel, but it will be awfully like a red lion." So Spurgeon warns us that his lectures will be wonderfully like sermons.

Sermons or lectures, they are spicy and suggestive. He might not be able to see sermons in stones: he certainly does see them in candles. Some of them are smoky, perhaps, and flickering, but they are sermons; and he makes good his challenge to find enough sermon illustrations in a single tallow candle to last for six months. There are 170 pages of illustrations, good, bad and indifferent, illustrating things in the heavens above, in the earth beneath, in the waters under the earth, and in the "down-grade theology." Some are of the first quality, some are passable, and some witless and worthless not even Spurgeon's name saving them from being commonplace. But as no other man could see so many good sermons in a far richer subject, admirers of Mr. Spurgeon need not apologize for the occasional second-rate sermon he sees limping out of a common tallow candle. And besides there is much good advice, solemn warning and wise instruction given in a homely but telling way in this little volume.

**Sermons in Candles*. Being two lectures upon the illustrations which may be found in common candles. By C. H. Spurgeon. London: Passmore & Alabaster. Toronto: Willard Tract Depository. 1876.

Sermons and preachers hold the Book Shelf this month. Here is the order in which they stand: Dale, Parker, Spurgeon, Maclaren. What a noble quartette! There may be men of profounder thought and wider scholarship, but in the pulpit English Nonconformity can shew nothing finer. Each is in his own way an unrivalled master. The strength of one is not the strength of another. The standpoint of one is not that of another. But in each case the pulpit is his throne. Each stands out a Saul among his fellows, and, allowing for all differences in tone and accent and emphasis, the same message is proclaimed by each: and from none do men turn away unheeding.

But it is of Maclaren, of Manchester, and his latest volume, *The Holy of Holies*,* that we wish to speak. Dr. Alexander Maclaren is already well known to most readers of the Shelf. Volumes of his sermons may be found in almost any minister's library; and those who have read other volumes will most appreciate the thirty-four sermons now announced. These sermons are on the 14th, 15th and 16th chapters of John's Gospel. Dr. Maclaren treads with reverent feet this Holy of Holies of Revelation. His own spirit is touched and he rises to heights never before reached. The sublimity of thought and the felt nearness of the Sacred Presence make the face of the preacher to shine.

This volume exhibits the strength as well as the weakness characteristic of Dr. Maclaren's preaching. It is positive and practical. Dr. Maclaren believes in the Bible and in Jesus Christ. Doubt here is devil-born. Mere intellectual preaching is a wasting and a desolation. The true preacher does not speculate, or argue, or reason; he proclaims. Such being Dr. Maclaren's view of preaching, whilst not ignorant of the questions raised by Criticism, he almost completely ignores them in his sermons.

Then, too, he has many of the qualifications necessary. His exegesis is exact and fresh. He has a clear logical Scotch intellect, a glowing imagination and genuine Celtic fire. Had he not been a preacher, he might have been poet. Indeed he cannot help being a poet even in preaching. One calls him the Tennyson of the pulpit.

We said that "The Holy of Holies" rises to sublimer heights than almost any thing else that Dr. Maclaren has published. This sublimity is due, more to the thought than to the mental development of the author. Intellectually, his "Sermons preached in Manchester" are on a level with any of his later volumes. The merit of all these sermons, homiletically, is

*The Holy of Holies. Sermons on Fourteenth, Fifteenth and Sixteenth Chapters of the Gospel of John. By Alexander Maclaren, D.D. Toronto: Willard Tract Depository. 1890

their suggestive divisions. We have heard preachers object to Dr. Maclaren's sermons, because his divisions are final and irresistible. Once you read them, you cannot forget them, and any originality on your own part is checked. There is something in this, and yet it is a fine tribute to the preacher. And it is this very quality that makes his published sermons welcome. So far as mere exposition is concerned they might not be greatly missed; but as suggesting subjects and outlines they are incomparable. "Our belief is," says an English reviewer, "that Dr. Maclaren, more than any other except Robertson, has altered the whole manner of preaching in England and America, and that immeasurably for the better." This latest volume will be not the least effective of the series. It is a book to be read and enjoyed, but not to be criticised. The place whereon we stand is holy ground.

A parcel of three books* come from the Presbyterian Board, whose books may be recommended almost "unsight unseen." These three are by Dr. J. R. Miller, whose name is sufficient guarantee.

Week-Day Religion is designed specially for young Christians, and is dedicated to those who sincerely want to follow all the precepts and to realize in their own experience all the joys, inspirations and comforts of religion. The purpose of the book is lofty and its spirit devout. Its aim is to help earnest young Christians to take religion out of the closet and sanctuary, and make it a reality and a controlling power in every-day life.

Practical Religion is a companion volume, full of practical wisdom for the common days. The author does not mean to shew people a short and easy way to the higher life, but to shew that no other life is worth living.

Religion in the Home is sufficiently defined by its title. The duties belonging to the several relationships of home, and the spirit in which those duties should be performed, is the subject. It is just such a book as ministers and parents would present to their young people beginning a new home. The critic has nothing whatever to say about such books as these of Dr. Miller. They are admirable in their way. Already they have been blessed to thousands. They will be a blessing to tens of thousands more.

Week-Day Religion. Practical Religion. Religion in the Home. Three Volumes. By Rev. J. R. Miller, D.D. Philadelphia, Presbyterian Board of Publication. Toronto, N. T. Wilson, Agent for the Board.

"Too much of a good thing is good for nothing," and so, to take away the too strong flavour of sermons, let us turn to Oliver Wendell Holmes and dip into his latest, perhaps indeed his last, contribution to American literature. This time it is *Over the Teacups*.^{*} Many years ago we made the acquaintance of the author at a certain "Breakfast Table." He was then a comparatively young man. Morning and mid-day have passed. It is late in the day now and the slant rays of the evening sun strike in through the window and light up the room with a touch of melancholy glory. The lights and shadows are different, but the dear old man that made the breakfast table of long ago a joy and gladness is still the same. The tea-table is not the breakfast-table, and the teacups are not so capacious and exhilarating as the old fashioned cups of morning coffee; but bless your heart we are not the same ourselves. Our tastes have changed; and much as we enjoyed the toast and coffee of the morning, we sit down in the evening with a satisfaction then unknown. We are not in a hurry. Business is over. Let us sit longer to-night, *Over The Teacups*. Aye, man, but its good to have a young heart in an old body.

You see how this wizard has still his charming power. Even the Shelf, stiff old knotty board that it is, yields to his genial influence. Holmes has crossed the time-limit but his right hand has lost none of its cunning. If you have read the "Autocrat," the "Poet" and the "Professor," do not miss this most delightful book of the season, "*Over the Teacups*."

Here and Away is being crowded out into the cold world, but before it goes it would call attention to a series of important articles. The "Great Missionary Series," the full announcement of which is made elsewhere in this number, will be a strong feature of the MONTHLY during 1891. These articles will be welcomed by hundreds and, if deserved attention is directed to them, by thousands who are desirous of studying the history of the missionary efforts of our Church. The different writers have given special attention to the Missions of which they write and are pledged to do their best. The MONTHLY feels warranted in promising a most valuable series of articles and requests friends everywhere to assist in making this announcement more widely known.

Since the Announcement was printed fuller arrangements have been made. The sketch of the Woman's Foreign Missionary Society will be written by Mrs. D. J. Macdonnell, Toronto, instead of Mrs. Ewart, whose name, by an oversight, appears in the list. The Rev. Alex. Falconer, Pictou, N.S., who spent several years in Trinidad and has always taken a great interest in the work there, will contribute a sketch of the West Indies Mission. The history of the Home Mission work in the Maritime Provinces will be sketched by the Rev. John McMillen, B.D., Halifax, N.S., than whom no man can write with more accurate knowledge. A few other changes may be made which will render the series still more complete and valuable.

^{*}Over the Teacups. By Oliver Wendell Holmes. Boston. Houghton, Mifflin & Co. Toronto: Williamson & Co., 1891.

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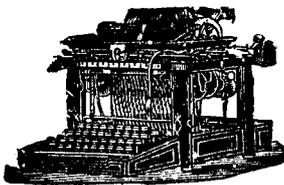
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